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A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XII

NOVEMBER 8, 1908

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NEW CENTURY CORPORATION
Point Loma, California, U. S. A.

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Vol. XII

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No.

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Scientists and Spooks

AN attempt will shortly be made, say press reports, to enter into communication with the "spirit" of a late Professor, who, as a member of the "Ghost Club," had entered into a solemn compact to appear after death, if possible, to the surviving members of the club. Portions of the deceased's diary, which are unknown to anyone but his family, will be used as tests of the genuineness of the communications; the medium will be asked to reproduce some of these secret passages. If this is accomplished, the investigators will proceed to ask the spirit for further particulars about its death; for the professor was found drowned.

The eminent scientists and others who are so ponderously engaging in these quests seem to be proceeding in entire disregard of accumulated past experience and knowledge on the subject. Such an attitude is characteristic of the absurd isolation of modern culture, which regards itself as the culmination of human wisdom and looks upon all preceding ages as merely preparatory to its own. The fact of the existence of the "shell," or "double," or "spook," has been known to mankind in all ages.

In India, and many other lands, it is justly dreaded, and rites are observed with the object of "laying" it; *bhûts*, these shells are called, and they are regarded as unclean, and as hostile to living humanity.

When the physical body dies, the individual finds himself on the astral plane, embodied in the astral form. But since, in all ordinary men, the astral form is not capable of acting as a permanent embodiment of the various higher principles, disintegration sets in. The *Higher Triad* — man's immortal part — goes to its sphere of spiritual rest and bliss (*Devachan*), where it abides during the interval between successive incarnations. The lower principles, consisting of (1) the *Kâma* or desire-principle, (2) the *Linga Sarîra* or astral double, and (3) a portion of the *Prâna* or vital principle, are thus left alone and cohere for a time as the *Kâma Rûpa* ("desire-body"), or psychic *shell* of the late living man. It is this entity that is so shunned by the wise. It is the decaying remnant of the animal man. It is devoid of the higher principles, and is therefore without conscience and with but very little intelligence of any kind; it is usually quite automatic.

In the case of a person dying in the course of nature, the spiritual part separates itself

largely before death; and this process of gradual passing, with its accompanying peaceful resignation, is often marked in the old. When the body dies, the liberated shell then naturally disintegrates in *Kâma Loka*, surviving the body for but a brief while. But in the case of one who has met a violent, sudden, and unnatural death, the *shell* is doomed to a more prolonged life, for the orderly processes of nature have been interfered with. Again, in the case of depraved and sensual people, the shell becomes earth-bound, and by its strong desires is drawn back towards the circles of the living, seeking those atmospheres where it finds that from which it may magnetically draw the elements of continued life. Thus it

becomes literally a vampire, and obsesses living people whose systems are depraved through loose living. Our civilization suffers very much

from the ignorance of these laws; for we take no precautions whatever to ensure the proper disposal of the shell. Hence our other sanitary measures are more than neutralized by the dangers we incur from the obsession of the *shells* of executed criminals, self-destroyed debauchees, and suicides. Thus are accounted for the impulses to criminal action which affect the neurotic and unbalanced, causing them to do things for no apparent reason. In ancient civilizations, and some modern ones, funerary rites include precautions specially directed to the laying of the shell.

There have also been people given to cultivating intercourse with the shades for the purposes of sorcery or divination, such as witch doctors, necromancers, etc. Their practices have always been abhorred as part of the "Black Art." In our modern wisdom we have seen fit to deny the existence of such practices, and then straightway to plunge into them ourselves!

On the other hand, very many today ignorantly encourage this communication with the shells of the deceased, thus opening the gate to influences which it may be impossible to get rid of, and which are detrimental.

And now we have eminent scientists and men of learning playing the same foolish game. What matters if they get the entire private diary of the deceased, what will that prove? The shell preserves stamped on its atoms, the memories of acts performed on earth. Mesmerize a man and you can pick anything out of his brain while the Ego is far away. The old thoughts of a man are no more proof of his actual presence than would be his old clothes; his mental diary is no more proof of his presence than is his paper and

ink diary; or than is even his astral phantom.

The most that such experiments can achieve is to attract the shell of the deceased, thus helping to keep it alive when it ought in mercy to be left to pass quietly away. As to finding

Nothing of Value out anything of value about the real constitution of man by such methods, the task to be so Learned would be endless in its complexity; for the byways and chances of error are innumerable. So much more can be done by recognizing the worth of past experience on the subject and utilizing it, that the wise will not waste time. We can learn nothing about the existence of the Soul after death by such methods; what have Spiritists ever found out? The so-called "spirits" which are evoked, when not mere dummies created from the astral fluid of the medium and sitters, are but the fading shadows of what was coarsest in the nature of the departed; and their communications reflect their utter lack of *mind*—synthetic intelligence.

In Theosophical teachings the inquirer will find plenty of information about the constitution of man and the states after death, and he is referred to the Manuals on those subjects. STUDENT

Some Carriers of Disease

SIR JAMES CRIGHTON-BROWNE, perhaps the foremost British authority on mental and nervous diseases, has recently spoken to some purpose at the Liverpool Sanitary Conference on the danger from books and newspapers as carriers of disease. Having dealt with the material and microbe-distributing aspect of the case, he went on to speak as follows:

There is unhappily in circulation in these days literature that altogether apart from prudery or any puritanical prejudice must be pronounced pernicious to health. Mingling with the main and limpid stream are turbid currents here and there, effluents of debased or sordid minds, and loaded with putrescible material and uncanny spores.

The difficulty is that we have no adequate means of separating this foul stuff and getting it into the septic tank. There are novels in demand—hot novels I am told they are called—that pander to vicious tastes and excite unholy passions. There are scurrilous journalistic rags about—one sees them sometimes on the tables of the affluent of sporting proclivities—that should only be fingered by decent people with the tongs while being consigned to flame.

These are public nuisances which cannot be ignored when we are taking stock of the carriers of disease, for not more surely does sewer gas produce febrile disturbance and anaemia, and predispose to erysipelas and gangrene than do these emanations of cesspool literature discompose and debilitate the mind and prepare the way for hysteria, moral paralysis, and nerve degeneration.

This kind of literature is dangerous to the public health and should be dealt with like adulterated food.

Evidently the doctors are beginning to learn—and more.

One thing remains to be said: that in arranging our ideas on this subject we ought to be uncompromising. Heaps and heaps of "literature" (God save the mark!) does not come in the category so well condemned in the above, yet prepares the minds of its readers for the kind that does. Where are the full, vigorous, healthy, and original minds today? As for the newspapers, if it were made illegal to publish police and divorce court proceedings except in an official gazette accessible under restrictions, much good would come. V.

The Church and Science

A CERTAIN Professor has been defending his Church from the charge of hampering the progress of science. The method of his volume is skilful but very easy. From among the two hundred and more popes who have occupied the Chair a few can of course be selected who were either scientifically inclined, or who were able to understand the value of science. And in every age there have been certain sciences and parts of sciences in whose prosecution the most jealous eye could see no danger to dogma. By this kind of manipulation and selection a very fair-looking case can be made out. But in order to do so, the work of the inquisitors and of the censorship must not be, and is not, mentioned. So skilfully are these large sheets of thin ice skimmed and skirted that the inadvertent reader is likely enough to notice nothing.

But those who keep their minds positive while they read must sometimes look *through* the pages. What must be the effect upon a man's nature of spending many months upon the careful manipulation of evidence so as to support a certain thesis, passing by a hundred facts that point one way to select the hundred-and-first that points the other, making these selected ones look as if they ran continuous, drawing deductions that of course do not follow from the facts, and dressing the half-truth to look like the whole?

The school-book teaching that the Church was the suppressor of science and the terrorizer of scientists is but a small part of the case. Throughout the Middle Ages there were hundreds of brilliant minds which should have been, but were never, turned towards science. These men knew what to expect; they were not persecuted and their work was not anathematized simply because they went some safer way. Work that the Church was known to discourage in her formidable fashion simply went untouched. The mere *Caveat!* mostly sufficed to settle the matter in advance. C.

Tuberculosis

THE doctors are still in controversy as to whether the tuberculosis bacillus in man is the same as that in cattle, whether the disease is transmitted from cattle to man, and whether the bacillus from cows can be used as a prophylactic against tuberculosis in man. Experiments in this last seem to be both uncertain and dangerous, and much more practical value is attachable to the hygienic and sanitary precautions enforced in some cities.

The various forms of phthisic ("wasting") disease are due to a preponderating activity of the destructive "lives" in the body. Destruction and construction are always going on, but normally balance each other. Both processes are, so far as the eye of modern science can see, the work of cells and germs. But these are merely the *bodies* of the actual creatures. The source of their activity is on a plane above the physical. They are ensouled by corresponding psychic elements in our minds, which elements are likewise both constructive and destructive.

The fount of these diseases, therefore, as Theosophists would say, is in the *Astral Light*—that is, in the invisible atmosphere that surrounds us. Given appropriate soil such an

elemental may take unto itself a body and receive birth as a disease-germ, multiplying rapidly; or it may be overpowered by one of the other kind.

Diseases are primarily set going by wrong life and thoughts, but they may acquire a momentum that will enable them to attack those who are negative; our interests are all mutually bound up.

The increasing virulence of such diseases, coupled with the failure of all ordinary methods to cope with them, will eventually compel people to pay attention to the real source and to seek new principles of living which shall render Man master of the subjects in his own kingdom. "As a man *thinks*, so is he."

STUDENT

The Day of Rest

IN Paris the law enforcing a weekly day of rest has been applied to the Central Markets, causing some little friction at first, as all changes do, but with beneficial results to the population.

The weekly day of rest is an institution that hovers midway between religion and politics. We can trace it back to times when religion and political economy were one and the same. The Mosaic Law, for instance, cannot correctly be described by either term alone. Sabbaths (the name is said to be Sumerian—pre-Chaldaean) were periods of rest, not merely days among days, but years among years; the Hebrews, as we know, had also a Sabbatical year. The odd days at the end of the lunar year, or of the 360-day year, or of some other calendar year, have also often been regarded as sabbatical.

With regard to the sacred character of Sabbaths, one must bear in mind that in periods of true enlightenment, everything is sacred, and that the distinction between civil and religious belongs to less enlightened ages. Hence if the rationale of the periodic rest depends on religious sanctions, it is only in the same way as all other human institutions did. One familiar scheme of weekly division arrogates the several days to the several "Planets," the originators of this scheme having the knowledge that certain seasons are appropriate to certain kinds of action, like sowing and reaping, and adjusting the economy of man's doings to the economy of Natural Law. Under this scheme, one day in seven was set apart specially for rest and for contemplation of our Divine Nature, for cessation from distractions in order to remember our divine origin and destiny.

Even if we do not recognize this truth, we are forced to accommodate ourselves to the Laws of Nature or suffer; for even our humblest interests are bound up with them. The word "holiday" shows by its derivation the connexion between periodic rests and devotion. T.

The North Polar Expedition

THE Peary Arctic Club has heard from Commander Peary that his vessel the *Roosevelt* is proceeding and that the prospects are good, despite the bad season. A previous communication stated that Cape York was reached on July 31, and that the *Roosevelt* was overhauled and trimmed for the ice at Etah, and that dogs were secured. The season is stormy, with much snow, and no ice as yet.—From *Scientific American*

Some Views on XXth Century Problems

The Sum of Wills

OUR systems of psychology, in their chapters on the will, do not give much help to the student struggling with his own nature. They tell him nothing practical. Nor are current speech and thought any better. We hear of a weak-willed man, of a strong-willed man; but the real difference goes without inquiry. The weak-willed man is thought to have a positive deficiency of the will, as a quantity; the strong-willed, a large supply.

Does this view correspond with the facts? Is it not rather true that the former has the supply scattered over his field, the latter concentrated, the supply itself being the same in both cases?

The weak-willed man has his aspirations, sometimes mainly shown as regrets at his own powerlessness. Even into the very moments of his aspiration surges the desire, the impulse, which he knows as his undoing, and sweeps him away from his base. But if we added together into a sum the little strength which he employs to sustain his position, and the great strength of the wave which sweeps him from it, there would result a strength which if concentrated wholly on his side would enable him to do anything. Often indeed, he whom we call the strong man has almost no will at his command and is further from true manhood than he whom we call weak. He is wholly in the hands of a mastering desire, one that has absorbed every other—say to get money.

Every realized assertion of spiritual manhood, made on the basis of thought, meditation, aspiration, and imagination, is a calling in of will from the possession of enemies in the nature, desires. For that moment the man stands in possession of his own power. He cannot now hold that position at once and for ever; his possession is once more seized from him, but not all of it. Again and again as he repeats his work, the true alchemy, he holds back more and more from the hands of the intruders. Day by day he gains point after point, they correspondingly losing. And at last comes a moment in which he finds that he actually is master; he can hold his own in perpetuity. He stands supreme amid the "wild beasts" which now he can tame into servants.

But ere he reaches that point he will find that they have a subtler intelligence than he has credited them with. They feel their own danger, and will, when pressed, employ ever subtler and subtler devices; making him feel that his task is impossible; that it is undesirable; that they are necessary to him; darkening his mind with fear, despair; filling him with vanity at what he has done; opening up a thousand side-paths of pleasure.

Many of the old myths and fairy stories deal with this. The will is then sometimes a maiden imprisoned by beasts and giants, or in places of ill-fame. Sometimes it is a lost sword in the hands of enemies; it was one of the significations of the Golden Fleece; it was Simon's "Helena"; it is the key to the Gates of Gold. Its symbols are endless.

To imagine is to summon. He who imagines himself in his divine manhood, with the divine light in and about him, his heart awakened by compassion, has summoned his will and for that time taken it from the hands of the enemies. He has but to take it from them daily at last to keep it. STUDENT

"Righteous Anger"

WE are, it seems, still permitted to be "righteously angry." Wrath is proper and justifiable when directed against the criminal. Of two men, one barely on this side of crime, and only so because opportunity has not happened to force itself upon him; and another who has been swept across under some tremendous pressure, being really, perhaps, worth three of the former—the first gets the usual gracious daily salutation; the second the battery of our "righteous wrath." Today, says a Baptist paper,

a revival of indignation against sin and sinners is needed. The preservation of society demands it. The honor of God's laws and commands requires it. Mercy should be balanced by justice.

Between the man of full virtue and the absolute criminal there is no gulf but a long series of steps: rather, a slope. At an arbitrary place on that slope we have drawn a line on one side of which we have written *prisonable* and on the other *unprisonable*. Standing against the line and looking downward, for the preservation of society we burn with fierce anger; looking up we smile the morning salutation.

But the criminal, the man who has crossed the line, how will he be affected by the anger suddenly focussed upon him? Will he be melted, reformed? or will there be a corresponding anger and hate inductively aroused in him? Have we made a permanent enemy?

Comparing society to an individual, it is generally agreed that fierce anger against one's own failings is not the way to conquer them. "What an ass I was to give way to that!" is no magical formula capable of exorcising any of the demons in human nature. Half the drunkards curse themselves as regularly as the next morning comes round. These gusts of remorse rest on an intense focussing of attention upon what is to be overcome, and by that it *grows*. The wise struggle to overcome a failing is the struggle to develop a counter-acting virtue, a power. All we can do *directly* with the failing is to "imprison" it, namely, not to go into circumstances where it can show itself; remove its occasions, and the like—these as palliatives while we are developing into an ideal of our own best imagining.

So with society. If it hates the criminal it worsens him. Whatever its immediate treatment of him, the final treatment is to better itself. If every individual, hearing of a theft, would turn a microscope on his *own* honesty to detect its small flaws and then recast it according to an ideal of absolute rectitude, the general atmosphere would soon make the criminal impossible. Each such attempt on the part of anybody radiates a subtle force, which

unseen, entering some life at a tempted moment, may head off a failure.

Anger is the demon which actuates most murders. We need not flatter ourselves that he is any the less a demon because when we admit him into our consciousness we clothe him in the adjective *righteous*. STUDENT

"Conditional Immortality"

A GREAT Chinese statesman, of whom more may hereafter be heard, was recently interviewed for his ideas on some religious questions. He gave what might perhaps be called the Eastern rendering of the theory known among Christians as that of conditional immortality.

The belief usual among Christians is of course that the soul came into being at birth, but will be immortal after death. It is thus eternal forwards, not backwards. A less common belief is that this forward eternity has to be won. This is known to us as belief in conditional immortality.

In the East they are more logical. What can never end can never have had a beginning. Immortality runs backward and forward.

And in the East they apply the idea of evolution everywhere. That which has been immortal in the past and will be immortal in the future, has been evolving since it came forth from latency and will continue to evolve until to latency it returns charged with the aroma of its experiences, with a consciousness rich and intense beyond any present imagining. "Going into latency" is a passage through, and to the other side of, that mode of consciousness which has any relation to any sort of objective.

At death the body slips as it were away from the soul, carrying with it all that part of consciousness which related to it alone. If then, while in the body and in contact at every instant with bodily consciousness, the man has not recognized himself as what he really is, as soul, as something not identical with bodily consciousness: if during life he has contented himself with accepting this illusory identity—what measure of self-consciousness can there be for him after death? If in life he has made his *self* the body, what self can remain after body has departed? More exactly, what *consciousness* of self?

And without reincarnation there would be no hope. But here is its purpose. As a law acting with the law of evolution, it provides us with opportunity repeated and repeated for becoming conscious of and in, and developing, that part which is not of the body and is not affected by the body. The death of the body will then leave the man unchanged in consciousness, still in the light of full self-recognition, prepared to take the utmost advantage of the larger world open to him, the world which is to the soul as the physical world is to the body. While therefore man is immortal, "conditional immortality" implies that he must, and in the course of evolution will, feel and know his immortality while clothed with the mortal. Otherwise the mere loss of that clothing will not unveil his spiritual eyes. C.

Archaeology Palaeontology Ethnology

Pre-Grecian Civilization Remarkably Modern

IT is evident that there is much archaeological evidence near at hand, but as yet unrevealed, even in Europe, let alone the other much less explored continents. And this evidence is of a kind that must unsettle cherished theories as to classical and ancient times; wherefore we must keep our minds open and be prepared for anything.

The proof is that we actually have made discoveries which have thus changed our notions; and that various obvious reasons why these discoveries were not made before are now being removed. It is only quite lately that we have really begun to look for things; and political conditions are continually growing more favorable to research.

This latter is the case in Crete, and we may expect more light from there now that the island is more settled. Professor Wheeler, in a lecture at Columbia University, abstracted in the *Scientific American Supplement*, says:

The excavations at Knossos have revealed a very long chronological sequence, which appears to begin as early as the earlier Egyptian dynasties, toward the beginning, that is, of the fourth millennium B.C. . . .

Schliemann found settlements at Hissarlik beneath the one which proved to be the Troy of Mykenaeen times, and evidence of this primitive culture has for years past been turning up in the islands of the Aegean. Just now similar phenomena are appearing on the Greek mainland, notably under the ruins of Mykenaeen Tiryns, so that a primitive archaeology of the Aegean region is slowly developing.

That word "primitive" is surely a concession to the Genesis-inspired view of the human race as having recently attained knowledge and civilization by working up along a single arc of ascent from a recent barbarism. What has been discovered about the art and other attainments of these so-called primitive times does not bear out that view. Even if the word "primitive" only means "early," still it can be only a relative term. Going further:

The view which archaeologists are at present inclined to take with reference to the Mykenaeen civilization is that one of its greatest centers, probably its greatest center, was in Crete, and that a period in the course of its great influence and power it to be associated with the King Minos who becomes an important figure in later Greek legend. . . . It was important in Sicily, and its influence reached to far-off Spain, which in its bull-fights appears still to hark back to a favorite Mykenaeen sport. Some students of the prehistoric archaeology of northern Europe believe indeed that this Mykenaeen influence may be traced northward into the continent. . . .

The art was in some respects of a very fully developed type. In architecture we find exceedingly elaborate structures. . . . It is clear enough that these residences were often splendidly adorned and were arranged for a life of considerable comfort.

Wall paintings of high decorative merit have been found, excellent relief work in plaster and fine carving in stone. . . . Some of the work in gold, silver, and bronze, has perhaps never been surpassed, and great skill too is shown in the relief work on some of the stone vases, and in the carving of ivory and gems. In pottery too there is very high development and great variety.

Scarcely a *primitive* civilization! A linear script, taking the place of an earlier hieroglyphic writing, has been found but not yet deciphered. On the whole, continues our writer, Mykenaeen art shows some Oriental and especially Egyptian influence, but in the main *its character is singularly independent, and it is often startlingly modern, much more so than the Greek art of the classic period.* When the human face is represented, it is neither Egyptian nor Semitic in type.



Lomaland Photo. and Engraving Dept.

RUIN OF FOUNTAINS ABBEY, YORKSHIRE, ENGLAND

The view that the Homeric poems reflect in the main the civilization of the Mykenaeen period is the prevailing one.

The chief respect in which the writer notes a difference from Oriental ideas, and an analogy with modern, is in the stress laid on the individuality of man, both in Mykenaeen culture and in Homer. The whole trend of the discoveries is to show us still another and novel center of radiation of human enlightenment. How many such centers were there? It is not a single line of descent that we find; the threads do not converge as we trace them back, but diverge. As urged by Theosophy, archaeologists must go much farther back to find the common origin of all these civilizations; for the whole scheme is on a much larger scale.

And we see that the later Greek ideas were farther from modern ideas than the earlier Mykenaeen ideas were. Does not this illustrate the fact that civilization goes in waves and cycles? We travel back till we get far away from modernity, and then still farther

back we come upon modernity again. And this civilization extended to northern Europe. All of these facts, so irrefutable and unanimous in their testimony, are proving the truth of H. P. Blavatsky's claim that great civilizations endowed with knowledge and power existed in Europe, Asia, and northern Africa in prehistoric times. Thus science is vindicating Theosophy, as it was prophesied it would in this century; and our views as to the possibilities of life should be enlarged accordingly.

STUDENT

Chaldaean Irrigation

IRRIGATION is in the air. Fifty years ago some of the waste places of the earth were regarded as hopeless desert, useless for any purpose of human activity. The vast irrigation schemes of antiquity were regarded as wonders of the otherwise childish ancients and not at all as feats of highly developed engineering skill, just as some of their so-called "happy speculations" as to astronomy are regarded even today as anything but purely scientific attainments.

But now it is recognized that some of the greatest civilizations of the ancient world were concurrent with, if not dependent upon, irrigation. The vast granary of Egypt, the valley of the Euphrates, and not improbably the huge civilization of the South-western deserts of America, were dependent upon irrigation in one form or another, and certainly all these were civilizations which in some ways surpassed our own.

With the return of irrigation on a large scale there seems to be no reason why these countries, like California, should not become the garden belt of the world, and the most wealthy of producers. The Nile dam is an accomplished fact. Irrigation in America is the burning question of the hour. And now irrigation works are to be undertaken on a large scale in Mesopotamia, by Sir William Willcocks for the Turkish Empire. It is a strange turn of the wheel that makes the deserts of one generation into the most fertile tracts on earth for the next. Yet it is fully in accordance with the cyclic laws which are so little studied, even after the wealth of information and suggestion introduced by H. P. Blavatsky in *The Secret Doctrine* and other works.

P. A.

Fountains Abbey

FOUNTAINS ABBEY, founded in A.D. 1132, is one of the largest and best preserved of the medieval Cistercian houses in England. Besides the church there are several monastic buildings. The tower stands in the unusual position of the north end of the north transept, where the ground may be harder. T.

The Trend of Twentieth Century Science

The Archæus

PROFESSOR HALDANE'S address to the Physiological Section of the British Association has received much less scientific attention than the addresses of most of his colleagues. The critics have hardly been able to draw a deep breath yet. It was bad enough to be told by Professor Darwin that the germ plasm remembered the experiences of its successive efflorescences into plants. But that they should be asked to come back to the Archæus, to Vitality as a special force!

For Dr. Haldane maintained that in dealing with the phenomena of life we are dealing with a force which is not only different from chemical and physical forces in the degree of its complexity, but in kind. It is something else altogether. The separation of special phenomena and their imitation in the laboratory is not the study of physiology. We have only done in one way what the plant does in another. What is that doer in the plant which corresponds to ourselves as doers in the laboratory?

There is nothing in the fields of chemistry and physics which has any resemblance to the essential life of a plant. The seed availing itself of every force in the solar system, gradually becomes a mature organism nearly *but not quite* resembling its parent. As a mature organism it may endure for a thousand years, every year separating from itself small particles capable of running the same great cycle, differing, some of them, from it as it from its parents. The sum of these differences constitutes the history of the species, occupying a still greater cycle, a chapter in the great book of evolution, of progress *manward*, of progress in consciousness. All the time the forces, like the different kinds of matter in the soil and the air, are used, selected, their possibilities brought into play—to an end which is never attained; for the goals are but mile-stones eternally.

We look, perhaps pityingly, upon the savage of the past and say: "He was animistic; he thought the clouds and rivers and trees were or had souls."

The man of the future may look, perhaps pityingly, upon ourselves of the present and say: "They looked upon the souls (of the trees) and thought they were test tubes." Will he classify materialism as a variety of savagery? STUDENT

"Hell Before Death"

"IT seems to be hell this side of death," said one of our Judges recently after hearing the story of a cocain victim. The States are waking up to the increasing numbers who are in and drifting towards this unnecessary hell and the other one provided by morphine. General attention is gathering around the whole subject, and a physiologist has been attempting to classify in some sort of order the stimulants and narcotics which are used relatively harmlessly or absolutely perniciously in modern life. Among the relatively harmless he counts tea, kola, coffee, and tobacco; among the absolutely pernicious, mor-

phine, coca and cocain, and haschish; on the boundary line, alcohol. Arsenic he does not mention.

These drugs cannot be exactly graded one above another. To some extent they appear to occupy entirely different fields. But it is beginning to be suspected that they have this principle in common—that whether they are called stimulants or narcotics they all produce all their effects by *paralysing* something and thus letting loose something else which had previously been tied up. Even if that something else should *not* have been tied up, the point often at issue is the advisability of this particular method of freeing it. In the case of coca and cocain, morphine, hemp, and alcohol, the method should at any rate be entirely in the hands of doctors.

None of them create or add to vitality; but some of them place more of his stores at the disposal of the user—by paralysing the check apparatus. Cocain appears to unlock for him all that he has, and for twenty minutes or half an hour he is—in the earlier stages of his career—happy in the feeling of intense health and vigor. At the end of that time he is bankrupt and every nerve of both nervous systems begins to cry out for its due and normal life-pulse, now no longer forthcoming. With successive doses the victim tries to get the very dregs from his reservoir and to tap it of every drop as fast as any comes in. The ultimate fate of these unhappy people is about as well known to the jailer and policeman as to the doctor. Unless help comes, the vital exhaustion with all its attendant miseries usually ends the case in about a year.

The way of morphine is very different. It lulls pain, if there is any, because (pain or not) it lulls—*i.e.* poisons—the entire sentient apparatus. Under certain conditions, and in the early stages of the habit, the *thinking* and imagining man may then be temporarily and in some degree freed because unhampered by the incessant and disturbing pricks of sensation from all over the body. None of us having absolutely healthy bodies, we are all continuously subject to these, even when we think we do not notice them. But they are none the less effective in worrying the currents of thought and imagination. The dose of morphine therefore permits for its few hours a freedom of mind that results normally only from a perfectly healthy body. But of course there is a penalty, a more than equivalent reaction. For when the sentient nerves fully wake up again they feel, each of them, as a man feels after a blow on the head. There is general ache, weariness, lowness and chilliness, sometimes coming on the day but one after the dose and persisting several days, sometimes getting worse for the first two or three. The stunned nerves are unable to get rid of their waste products. As the case goes on, the dose must be raised to escape the misery and at last agony of bruised and irreparably damaged life channels; and it no longer frees the mind at all. Finally the nerves cannot be lulled by any dose; external aid must now come or suicide is nearly certain.

Alcohol paralyses in a different way. The activities of protoplasm corresponding to the grades of its structural evolution and to the grades of the evolution of the activities of consciousness, are suppressed in the reversed order of their acquirement. The higher intellectual powers disappear while the lower seem reinforced because freed from the check of judgment. These in their turn fade out while *pari passu* the sensual animal gets a free hand. The voluntary animal powers, for example that of locomotion, then go and what might be called the physiological vegetative alone remain to stave off death. Every apparently stimulative effect of alcohol is really due to a paralysis of something that previously held in balance or in abeyance the "stimulated" function. Its rôle is to paralyse only, beginning with the physiological brakes.

The rôle of tea and coffee appears to have a remote resemblance to that of cocain. They place a little vitality at the disposal of their user. It is of course hardly fair to name them in the same breath with cocain; for as they cannot tap the whole vital reservoir they can rarely wreck the nervous system and never generate an unappeasable demon to absorb the whole of consciousness. They make the normal vital stream for a while stronger. Doubtless it must have to run a little slacker subsequently to restore the balance. In their ordinary and moderate use this alternation may be harmless. But there are now debauchees of coffee, people who take it hour by hour, who sometimes chew it steadily throughout the day. Ultimately they run the cocain debauchee pretty close.

It is obvious that however closely these drugs imitate the feeling of vital health, it is an imitation only and often at the expense of what real health there is—always in the case of some of them. For their work is really no addition, no gift, but a paralysis which must be paid for.

Perfect health in a completeness beyond the imitation of any drug is a near possibility for humanity. But such can only come from a life which is exercised, regulated, and developed, on all its planes, physical, mental, and spiritual; the health and exercise of each being necessary and contributory to that of the others. M. D.

The Colors of Flowers

IT appears from recent research that the colors of flowers are all due to one chemical body, chromogen, which in its primary condition is red. Flowers that are content to be red leave the chromogen alone, once they have made it. Slight chemical changes of it, however, run it up the scale through the yellows and blues to the violets; and in the purples a little of the original red remains with the blue. We do not yet know all the processes necessary to alter the chromogen; only, so far, that slight additions of acids and alkalis will effect some of the changes. The essential metallic nucleus of chromogen, like that of haemoglobin, the red coloring matter of blood, seems to be iron. STUDENT

Nature

Studies

A California Cloudburst

IN the upper reaches of San Emigdio Cañon, Kern County, says a Geological Survey *Bulletin*, cloudbursts have in many places stripped the mountain slopes bare of their forest cover and have swept great trees and masses of rock many miles from their source. A resident has sent the Survey a description of one. T.

The cloudburst . . . issued from Cloudburst Cañon into San Emigdio Cañon about 8 miles above this ranch house. I had been expecting the occurrence, as the premonitory signs had been very pronounced for two or three days previously, viz, immense masses of white snowy clouds in the forenoons, changing in color to inky blackness in the afternoons, with the accompaniment of thunder. The weather was sultry, with occasional gusts of cool wind rushing down the cañon, an unusual occurrence during the day in summer time.

Some time before it made its appearance, probably fifteen minutes, its dull and heavy roar could be heard from up the cañon, quite distinct from and rising above all the other noises of the storm, and reminding me of breakers against a rocky shore. As it issued from the narrow mouth of Cloudburst Cañon into the comparatively broad one of San Emigdio, it was accompanied by a cloud of dust occasioned by the breaking up of huge masses of dry soil torn from projecting points in its rush down the cañon.

Through the dust glimpses would be had of great piles of drift with an occasional tree turning end over end . . . by the moving mass behind.

After reaching the main cañon it spread to a width of probably 200 yards, and after descending about one-half mile came to a full stop, only to be succeeded in a few moments by another wave larger and swifter than the first. There was no dust about this or any of the succeeding waves, but immense masses of rock, many of which must have weighed several tons, were apparently dancing along, light as corks, on the surface, being supported by the rocky mass beneath.

This wave extended about one-half mile farther down the cañon than the first, when it also came to a stop, having spread to the full width of the cañon (about one-fourth mile here).

In a few moments another wave of mud swept by, followed by others at intervals of a few minutes, each succeeding wave getting thinner and traveling with greater velocity than the preceding ones, until finally in about half an hour it was mud no longer, but a steady rush of a yellow foaming torrent, at first probably 100 yards wide in the main cañon, gradually reducing its width and increasing its depth and swiftness as it washed out a channel in the soft mud.

In answer to your question as to the distance and size of rocks moved by cloudbursts, I will give you a description of one which lies on the bank of the creek close to this house. It is a sandstone boulder which has come from 7 miles above and as near as it can be measured, owing to its irregular shape, gives the following dimensions: Height 8 feet, length 16 feet, width 12 feet. On the plains (the San Joaquin Valley) about 5 miles east of



Lomaland Photo. and Engraving Dept.

THE THAMES EMBANKMENT, LONDON

SHOWING CLEOPATRA'S NEEDLE, WATERLOO BRIDGE, AND ST. PAUL'S CATHEDRAL

here, in sec. 22, T. 11 N., R. 21 W., several masses much larger than this can be seen. These were brought down the Pleito Cañon by cloudbursts.

To Save the Birds

THAT the true interests of the people are bound up with deeds of mercy is shown in many ways; among others, in the efforts now being made to check the destruction of birds. The National Association of Audubon Societies has mapped out all the United States and organized a force of speakers to bring home their ideas to the people; and seven able ornithologists have been engaged to tour the country constantly and wage a peaceful warfare on behalf of the birds. "Save the birds, who save our lives and crops," is their watchword. Were birds exterminated, successful agriculture would become impossible and the destruction of the greater part of vegetation would follow. Perhaps indeed this is one of the ways in which the Great Law brings about the sterilization of lands and the decay of civilizations in stern recompense for want of thought and want of heart. At all events it shows one of the things that might happen here, were we to persist in heedlessness.

Destructive insect life is alarmingly on the increase; and the birds, its natural enemy, are on the road to extermination. The loss due to this condition last year is estimated at \$800,000,000. As to water fowl, their function as nature's scavengers in preventing plague will be emphasized and impressed on all medical men, in order that they may use their influence against the slaughter. STUDENT

Sentience of Nature

AMONG the instances cited by Professor Francis Darwin in his British Association presidential address to illustrate mind in lowly organisms, were the following.

Stentor, one of the fixed *Infusoria*, when a jet of water is directed upon it, contracts into its tube. If however the experiment be repeated, it will not contract a second time. This shows that something more by way of explanation is needed than that it reacts mechanically to a stimulus. There is something akin to memory and calculation; the creature corrected its mistake.

The leaves of the Scarlet Runner are horizontal by day, but droop at night. Yet, if the plant be kept in a dark room, the leaves will continue to follow their usual habit, although there is no alternation of light and darkness.

These and countless other instances show that even plants have what must be called a "mind," which, however, is *not* the product of environment, as Professor Darwin seems to desire to make it. Science has often in the past tried to explain mind as a function of matter; but now we are already on the path leading to a definition of matter as a function of mind; and this is really more like explaining the unknown by the known, since we know more about mind than we do about that baffling thing "matter." The attempt to eliminate from our conceptions of the universe such elements of consciousness as purpose and design is truly a nightmare of the "civilized" brain engendered by over much purely mechanical thinking in set grooves. STUDENT

Students'



Path

From THE PRELUDE

Wordsworth

A MIND whose rest
Is where it ought to be, in self-restraint,
In circumspection and simplicity,
Falls rarely in entire discomfiture
Below its aim, or meets with, from without,
A treachery that foils it or defeats.

Some Observations on Habit

HABIT is defined as the fixed disposition to do a thing, a facility in doing it; the result of numerous repetitions of the action. It may be mental, psychical, or physical.

Mental: methods and tendencies of thinking.

Psychical: feelings and emotions; cheerful, despondent, charitable, uncharitable, suspicious, trustful.

Physical: overeating, etc.—too well-known to need defining.

All these may be put under control of the Ego. One of the greatest hindrances—a habit—is laziness or indolence in regard to any one or more of them, for there is other laziness than physical. A Râja Yoga training takes in all and does not permit indolence in any part of the nature, and for a complete knowledge of the complex nature of man with all his possibilities we must turn to Theosophy.

The law of Habit, which is a phase of the law of cycles, is a tremendously important principle and is not a capricious thing, but conditions our every action—whether physical, mental, or psychical. The Ego, acting under the impulse of half-knowledge, creates habits which become apparent afterwards as perhaps not commendable; and then they are to be overcome, broken. How very important therefore to get all the Theosophical knowledge possible. Cultivate the habit of acquiring knowledge, and remember that the Mind and Soul never grow old.

If we would have all our powers at their highest efficiency, we must remember that there are certain habits of life which destroy nerve substance. Facility of action (mental, psychical, or physical) depends to a great extent on the health of brain and nerve substance. A substance that is perfectly plastic is one which yields to an influence without destruction of its integrity.

We shall do well then if we rake ourselves over the coals again and again for knowledge of undesirable habits, that they may be broken, and to learn what desirable habits we lack, that they may be acquired. For "happiness comes from habitude and pain is ended."

Our youthful ideas of the Devil throwing us back into the fire, is not without truth. When we allow ourselves to become indifferent to life and to others, and try to slip out of the hot coals of strenuous endeavor to a part more

desired by our indolence, how often we find circumstances force us back into the fight again! This is the working of the Higher Law, and well for us that it is so. Let us be or see the Higher Law for ourselves, and act with it.

Do not let us forget that our bodies, outer and inner, are the result of the most wonderful work of Nature, ready for us to play upon, and which when played upon with skilled hands, produce a harmony in the Universe which gives happiness and help to all. Professor Ladd remarks that

The well seasoned Cremona, which has been played upon by skilled hands, will reproduce the tones with superior sweetness and purity, on account of the secret molecular changes of which it has been made the subject of previous agitations from the bow of the violinist

and just as a great musician permits with reluctance another to play on his instrument, so we should guard ourselves from other influence than that of our own Ego. Let us be the molders of our own character.

In all this we see too why evil or bad habits should be avoided, because of their irresistible power over us.

An evil habit is an entity of our own creation, and constantly demands of us and through us gratification.

A good habit is a tendency in us to act in accordance with our Higher Nature, and in accordance with the higher purposes of Nature.

To the extent to which a habit is contrary to these, to that extent is it evil, and means constant struggle and unhappiness.

Good habits, being in accord with Universal Law, become good habitude; pain is ended, and happiness ensues.

The unmaking of a bad habit is painful and difficult. The demands of the evil entity must be silenced, and the entity itself must be killed out.

With good habits we are free, because we have not entities of our own creation to prey upon us, but rather are we working in harmony with Nature.

Evil habits are swervings from natural law of forces first used for our own gratification, and then the drawing of those upon us for their life and continuance. It is harder and more difficult to unlearn than to learn.

In the unlearning of a bad habit we have a threefold task: (1) the overcoming of our indolence, or the controlling of our desires; (2) the resisting the demands of the entity we have created, or the stopping of the tendency of the nervous force to act along a certain channel, and turning it into and guiding it along a correct and proper way; and (3) the killing by starvation or non-use of the entity itself.

The only obstacle standing in the way of good or correct habits, is our own selfish and indolent desires. The best and surest care therefore for the unlearning of evil habits and the acquiring of good and permanent habits, is unselfish work for others. Then one's whole economy works for universal expression and liberty, and creates no personal, hampering evils to plague one's life; and more: unselfish and brotherly work brings a reaction which means enlargement of all one's faculties and makes for freedom and peace. W. H. S.

Earth-Life: a Soul's Experience

Not enjoyment, and not sorrow
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

WOULD it not do away with much of the sorrow of life if we regarded all that happened to us as an experience, something not for our detriment, but for our benefit—albeit that the surface appearances are often drastic, unpleasant, and of a corrective character. We would grow wiser much faster than we do if we followed out our lives with the fixed determination to attain perfection, which is the goal for all men, though hastened or retarded by our momentary thoughts actions, and feelings. One may perhaps unavoidably think that though

Some flowerets of Eden ye still may inherit,
The trail of the serpent is over them all

when we reflect upon the misunderstood and misinterpreted fragments of truth that have passed current for Truth itself, and especially of the debasing and effort-paralysing dogma of vicarious atonement.

What a relief to turn to the breezy energizing teachings of Karma and Reincarnation, which make of each human being a responsible self-respecting entity with a noble destiny, and with the means at hand to achieve it—not through the self-sacrifice of another, but of himself. Theosophy teaches us that we must be honest and pay our own debts, and that we must return here to the prison of mortal flesh until we have liquidated them to the last cent.

Naturally the experiences of the Soul are varied in the process of gaining perfection and training the human animal as a useful vehicle for the Soul's experience. Day and night alternate, the periods of rest and activity, of birth and death, and birth again, until our failings give way to perfections, hatred to love, fear to courage, pride to humility—in a word, "darkness to Light."

So our aim is neither for peace, for happiness, for wealth, fame, or any entanglement of the senses, but for freedom, for progress, for perfection. Why? Because only so can we become truly workers in the larger sense, truly servers of "the spirit dwelling in our hearts"; truly the creators of our glorious destiny; and realize the object of Earth-life, its pains and penalties, joys and privileges; complete our task and enter into the noble service of helpfulness to humanity. E. I. W.

EACH human being has a definite character different from every other human being, and masses of beings aggregated into nations show as wholes that the national force and distinguishing peculiarities go to make up a definite and separate national character. These differences, both individual and national, are due to essential character and not to education. Even the doctrine of the survival of the fittest should show this, for the fitness cannot come from nothing, but must at last show itself from the coming to the surface of the actual inner character. And as both individuals and nations among those who are ahead in the struggle with nature exhibit an immense force in their character, we must find a place and time where the force was evolved. These, Theosophy says, are this earth and the period during which the human race has been on the planet.—W. Q. Judge

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What do you mean by Occultism? Should one seek to study it, and if so, what are the first steps to take?

Answer If you wish for the real answer to this question you must go to the writings of H. P. Blavatsky: one of her articles is called "Occultism versus the Occult Arts," and that will answer you. Most people confound these two things and desire to fly off into something experimental and exciting; such as raising devils by extraordinary means (as if they did not kick enough devils up in the ordinary course of their blindfold stumbling through life), or foreseeing the future. Theosophy, the veritable Occultism, despises sensationalism and knows of no room for it in the universe. Theosophy is of the sun and the open air, and finds itself intolerant of all such gas-lit morbid inanities.

But what shall we say this Occultism is? *Occultus*, the hidden; that is the meaning of the word. And is not all hidden from our daily vision, except the very rind and garbage of things? We have to study the hidden part, if we would come on anything worth our considering. These worlds and all their wealth of being are hidden from us now; emphatically they are. Our minds hide them; our desires hide them; so do our dislikes. It is as if we never saw the sky at all; our eyes being so lured and compelled by the ground. We have no time to live, being always a-bustle over something else; a-bustle, that is, in our own minds.

Now the universe is like an egg; and we are like a breakfaster who dares not crack and eat it, being lost in consideration of the shell. That we are never so hungry is no matter; from point to point our eyes are led over the oval surface, one place leading them on to another. We have a thousand different sciences of egg-shellology, and here and there only a man who suspects the golden yolk. In this manner too we regard ourselves and all others. *What is a man—such and such a man?* I ask you. You answer, "*Oh, he gets up at such an hour; shaves twice a day; likes this kind of food; dresses so; follows this sport or hobby; earns his living at that business.*" Indeed you have told me nothing about him: or you have painted his environment and said nothing of the man himself. You have given a personality, bedecked with all the personal details: have you given anything which they could recognize who might have known him before his birth; or are to know him when death has stripped him of these encasements? True, the likelihood is that he could not have given me anything much better himself.

Strip off, in your own mind, the whole temporary paraphernalia of A or B, or for that matter of yourself. The sense-pleasures and desires that you have in no way individualize or signal you out; the same sorts of instincts are in the millions of mankind, and in the brutes themselves. And those things draw you no nearer to others, nor make you any the larger-hearted. No other can share such experiences with you; they cramp and confine you within your own bodily self. And we cannot say too often, that neither are you that

thing which you are pleased to call your mind. For, all the streams of feeble notions that flow through it—did you take any pains to originate them? Are they in any sense work of yours? Rather, is not your mind a kind of placid water in this sense, that it mirrors every shadow that falls across it? In your negative moments we mean, and when no business presses? But you can, if you will, scatter the whole nebulous treachery, and have the lake reflective of nothing but the stars. Or again, is it not a kind of highway, over which beggars and thieves and idlers and ragamuffins jostle? You have the power to clear the ground, and see that none but honest men pass. You can have an army of world-subduing heroes march that way if you will; and reserve the road for their traffic and discipline. Who then are you? A most potent king, will you but take your scepter in hand, and govern your whole dominion. Not that one parade ground only is your realm, but regions also which are unseen and unknown to you; the whole beautiful domain and continent of genius. *Occultus*, is it not—hidden away from you in all conscience? This then is Occultism, to find those splendid spheres, and open them out for human usage. "Blessed are the pure in heart, for they shall see God."

Now you can see, surely, why it is that science tells you nothing of realities; can by no possibility give you any direct knowledge of anything under the moon. It is because no manner of learning will, of its own force, carry you back to that shining and divine Self which is within you. The path to Occultism is a certain inner light and a method of life, which leads to the understanding of what we call the soul. There are two selves, as we know well, in all of us. The one that desires; that shouts "I"; whose sphere is rounded off by the limitation of the body and lower mind: follow that, and you shall never pitch your camp beyond those sordid and melancholy limitations; indeed your realm will go on dwarfing and shriveling itself up till it is nothing but the seat of an unsatisfied ache or itching, with no complacency in all its boundaries. And there is that inward and beautiful Self, which speaks out rejoicingly when any heroic or self-sacrificing action is done; which only manifests itself fully now and again, and then to the world's great wonderment of delight or dismay. To find this is the true Occultism; and when you ask "*ought we to seek or study it?*" the answer is, Indeed and indeed we ought; for the world will get no help nor encouragement except from those who do so study to some purpose. For, as H. P. Blavatsky says: "To live to benefit mankind is the first step," and there you have the key to the whole problem; nay, not only the key, but the door of the real life unlocked, and the whole royal road stretching out before your feet as far as the "snow-capped summits of purity eternal."

K. M.

Answer II. The words Occultism and Occult are much talked of at the present time, and much advertised in papers and magazines, and withal are very much misused and misunderstood. The question therefore is timely. Etymologically, Occultism may be defined as the science of that which is hidden. In the world today, astral clairvoyance, telepathy, hypnotism, breathing

exercises, and psychic powers generally are often spoken of as being occult and as together constituting Occultism. It is true they are occult *arts*, occult, *i. e.*, hidden, powers for the majority; but they are no more true Occultism than a pyrotechnic display is the science of Light, and, too, there is the same danger that as in the latter, so in the former, metaphorically speaking, one is very apt to get burnt—with risk of grave physical or mental derangement. As to what Occultism is, let us turn to what H. P. Blavatsky has said:

Occultism is not Magic, though Magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism the pursuit of happiness, as men understand the word, for the first step is sacrifice, the second renunciation.

Occultism is the Science of Life, the Art of Living. There are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:

(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:

(b) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is *DIVINE MAGIC*. [The word "magic" in its derivation means Wisdom.]

To sum up in one word we might quote the well-known Delphic Oracle, "Man, know thyself!" This is the purpose and end of Occultism, and to use that knowledge for the benefit of the human race; for in man are focussed all the powers of nature.

In a little book, *The Voice of the Silence*, "for the daily use of disciples," and "dedicated to the few," by H. P. Blavatsky, it is said:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Churches Day by Day Lambeth Congress on Healing

THE Secretary of the Guild of Health, a healing movement within the Church, writes thus to an English paper:

Dr. McComb . . . claims efficacy for spiritual healing up to a certain point, but stops short of organic diseases; for these he has no gospel. The Guild of Health within the Church of England, on the other hand, claims for divine healing a universal scope and efficiency, and the truth of this claim has been attested by the cures wrought by its warden. . . . The Lambeth Conference recognizes that the Church must be brought into line with the outside bodies which have made their mark through faith-healing, yet it is not prepared to endorse the revival of the practice of anointing with oil, which was a fruitful source of healing in the early ages of her history. This Sacrament—together with the appeal to the subconscious personality practised in the Emmanuel Society of Boston, and the use of Intercession and the Laying on of Hands which the Lambeth Conference recommends—compose the authoritative working basis on which the Guild of Health founds its propaganda of spiritual healing.

It is by demonstrating the effectual value of these practices that we hope to reawaken in the Church the recognition of her heritage as the source of all healing, which the doctrine of the Resurrection involves.

Here we find the Church, as so often, trying to do two incompatible things at one and the same time: taking its cue from the day, copying certain lay movements, and making an undisguised effort to keep up with the times; and yet claiming paramount authority as the source of all power. The writer quoted hopes to awaken the Church to a recognition of its own claimed power; and he hopes to do this by demonstrating experimentally that the clergy, like laymen, can perform these cures. In *Huckleberry Finn*, the reprobate father utterly neglects his son—until the son acquires money; then the father begins to demonstrate his parental authority as the source of the son's being and the rightful owner of all the son's possessions. There is also a story of a countryman whose boy came back from school and aired his knowledge at the expense of his sire, who promptly "learned him to think he knew more than his father"!

Whatever a Church may be in its proper function, the function which it has all too frequently assumed is that of a distributing agency of things that may be in popular currency.

People will naturally ask why the Church has waited so long to produce its "divine right of healing" based on the Resurrection. Let

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

them learn from this and similar cases that the Churches are dependent on the people. Whatever the people believe, that the Churches must teach.

As to psychic healing, about which in point of fact there is nothing "divine" whatsoever, it has often been stated in these pages that the dangers arising from dabbling therein are far greater than any benefits to be derived; that the cures are only temporary, if made at all, and usually result in a driving of the evil *inwards*, or, as William Q. Judge says, "Transplanting diseases for future use." Many clergymen are said to feel that it is a disgrace that the Churches should be associating themselves with such practices. Little indeed has this to do with the true gift of *divine* healing, which ministers to the mind and soul, by teaching the glorious truth of man's divine nature, origin, and destiny. Instead of trying to escape the consequences of past wrong living, we should so purify our lives as to avoid sowing any such seeds for the future, and treat the diseases we have by sane medical methods.

More Bibles Needed

A commercial travelers' Christian association has a plan for placing a Bible in every room of every hotel in the country. They will be only too glad, they say, to have these Bibles stolen, because it will mean saving souls at eighteen cents a head. Apparently they think there are not enough Bibles in the country.

Too Much Bible

The church of today should not give currency to the belief that the pulpit is fettered by the traditions of the Bible.—*Rev. Charles Parkhurst* (as quoted in press)

Old-Time Gospel Needed

The remedy for present-day extravagant living is, according to a bishop:

Preaching of the old-time Gospel, I do not mean to preach hell-fire and brimstone, but I do mean that the preacher should have them in mind when he addresses his congregation.

Pagan Polytheism in the Church

Amid the flood of rhetoric that is poured forth in eulogy of the work of the Church and of its destruction of the polytheistic superstitions of paganism in favor of a "sublime monotheism," it is well to keep our eyes on the facts lest we be deluded. And it is not of some remote corner of Europe, nor of some Polynesian island that we would speak, but of England in the Twentieth century.

The press reports that the solid farmers of the Lincolnshire Fens, sacred to the memory of Hereward the Wake, of staunch Protestantism and of Cromwell, were astonished to witness a gorgeous procession of robed priests, with banners and acolytes, proceeding on their way to bless "Our Lady's Chapel" in the Church of the Immaculate Conception and of St. Norbert, "wherein is a newly made grotto of Our Lady of Lourdes." They sang:

On Lourdes' lonely mountain
Our Queen deigns to rest.
Fair hill! holy fountain!
Be blest, ever blest!

The preacher is reported to have said that

The presence of the old church there—the names of the streets—the names of the surrounding hamlets: St. Mary's this, St. Mary's that, bore eloquent testimony that at one time in English history St. Mary reigned a queen in Lincolnshire. God grant that the time would come again, and speedily, with St. Mary returning with banners flying. . . . "Our Lady of Spalding, swift to hear, pray for us!"

Well may the rustics have rubbed their eyes and wondered "what are we coming to?"

But we do not purpose to grind any sectarian axe, but merely to contrast the Church's practice with its claims, and its teachings upon some occasions with its teachings on other occasions. In particular one must ask what is the difference between the above celebration and an ancient Pagan celebration in honor of the local goddess? How will it be possible in face of such facts to make out that Christianity is not polytheistic?

It may be that this is the kind of religion that attracts the people: but it is not Christianity as defined. E.

He who will not ponder over and master the difference between the meaning of the two Greek words *χρηστός* and *χριστός* must remain forever blind to the true esoteric meaning of the Gospels.—*H. P. Blavatsky*

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AT Isis Theater last Sunday evening the entire program was in charge of the pupils of the Râja Yoga Academy.

The music program was as follows:

Overture	<i>Preciosa</i>	Weber
	Râja Yoga Orchestra	
Violin Solo	<i>La Playera</i>	Sarasate
Cornet Solo (Orch. Acc.)	<i>Swiss Song</i>	Hoch
Quartet	<i>Allegro 1st Movt. Op. 32,</i>	David
	Râja Yoga String Quartet	
Coronation March	fr. <i>The Prophet</i>	Meyerbeer
	Râja Yoga Orchestra	

After the opening number by the Râja Yoga Orchestra, quotations were read from the writings of H. P. Blavatsky, William Q. Judge and Katherine Tingley. Addresses were given by two of the young speakers on "Music," and "The Needs of the World."

Regarding the former of these, the young speaker referred to the refreshment that the mind experienced in turning away at times from the unpleasant things in life to look at the beautiful, and what more beautiful than music? He quoted also from Plato:

Musical training is a more potent influence than any other, because rhythm and harmony find their way into the secret of the soul, on which they mightily fasten, imparting grace and making graceful the soul who is rightly educated.

Herein, perhaps, we can see why music has failed to an extent to fulfil its mission, for it will be noticed that Plato speaks of the soul "who is rightly educated," and because men have not been rightly educated, music has not been able always to reach the inmost chambers of the heart and do its ennobling work of uplifting the whole being. Who, then, are the real musicians; are they not those who have been able to send light into the deep recesses of the human heart?

The other young speaker on "The Needs of the World" said that of all things needed, the greatest is a moral regeneration. We are practically dead. We live without purposes; we move on in the world with a very narrow view of life. We picture the world as pretty dark. Does the fact that we have a multitude of incandescent lights lead us to believe that they light it more? Does the electric light make this world in the deeper sense brighter and more cheerful? It would be almost in accord with our modern views of life to believe this. Why does not someone invent a machine or make a pill that will make us a better race? It seems as though we were awaiting something of this kind. Where is our moral backbone? Truly are we not in need of regeneration? But how is it to come about? Our answer is, through Theosophy. Theosophy is our only hope. Truly ought we not to be thankful to H. P. Blavatsky for bringing this wonderful knowledge back to man! It took such courage; and shall we forget William Q. Judge, that noble helper, who succeeded her? What an example of devotion to duty and of man's love for his fellows!

Yes, Theosophy is our hope. What it is doing today under the leadership of Katherine Tingley we know at least to some extent, for works speak louder than words. She has brought Theosophy right down to practical everyday life. Knowledge of Theosophy alone can change the meaningless life of the

majority of mankind. It gives man an insight into the meaning and purpose of his life; it gives him hope and courage when he is sinking, and unlimited power and confidence when he aspires. We should all consider it our duty to spread this knowledge among our fellows. We hope the time is drawing near when all men shall recognize it. Not until then shall we see better times in the real sense of the word.

OBSERVER

The Dean and the British Association

THE British Association for the Advancement of Science met in Dublin this year, and on a Sunday the Dean of St. Patrick's Cathedral delivered a sermon to a large number of the members. The report of this sermon reads in some respects like an article in the CENTURY PATH might read, so extremely broad, tolerant, and reasonable is it. One knows, of course, that the speaker has got to round it off somehow at the end and crown the whole edifice with the triumphant image of the church sitting on the top; but one wonders how on earth he is going to do it. One sees that he has left himself no possibility but an *anticlimax*. While on a certain class of minds the effect of such a sermon may be to make them think that all has been thought out for them and that there is no cause for alarm and that they need not inquire further, other minds cannot fail to be set thinking along lines which will lead them far outside the widest limits by which the church can possibly define its territories. They will finish for the eloquent preacher the arguments he has left so suggestively incomplete; for *apophysis* was certainly his main figure of speech in this sermon, and the aether resounds with the reverberations of the words he left unsaid.

Is it not a gratifying sign that the progress of thought, inspired by the fructifying seeds of Theosophy, should have so forced the hands of the theologians that they choose this attitude, perilous as it is for them, in preference to any alternative?

"Guard yourselves from Idols" was the text; and the preacher spoke of the idols of the mind. These, he said, were both theological and scientific. In fact he drew a close parallel between theology and science all through his remarks.

The "idols," the "idola," which cheat the mind with the semblance of reality—these are the enemies of science, as they are the enemies of religion. . . . That Bacon's ingenious and subtle descriptions of these false guides have an application in the sphere of theology, no less than in the sphere of natural science, no serious student of theology will question. . . . The predisposition to hasty generalizations, the impatience with which we view any system that is not logically complete, the desire of uniformity in this various world; these are universal instincts. Hardly can we escape from them.

"The impatience with which we view any system that is not logically complete." Can this be a loop-hole for theology in case of necessity? Is its system logically incomplete? Again, is it a fault to be impatient with a system that is not logically complete? It is a fault to be impatient with a system that *seems to us* (but is not really) logically incomplete, for then the fault is in our own mind, not in the system. Why, then, did not the preacher say this? Again, why may we not desire uniformity? Is this another thing which we must be prepared to find wanting? And are we to

be prepared beforehand by being assured that the fault is in our own minds? Yes, let us give up the real idols, but not the just prerogatives of independent thought.

Nor, again, is theology free from perversions of truth due to the baneful habit of taking words for things, of putting one's trust in shibboleths which stand for no verified experience. And when Bacon predicted that the idola which would most widely prevail in the future would be the false images of truth due to the inveterate traditions of obsolete philosophies, his words were to receive a fulfilment other than he foresaw. For if scientific research has been often misdirected by *a priori* theories of nature, it has been the prevailing weakness of Christian theologians that they have, again and again, been misled by *a priori* assumptions as to what is worthy of God, or what is necessary for the highest interests of man. Thus it is that in every age such idola have deceived the seeker after truth, whether he has occupied himself with the phenomena that nature presents everywhere to his view, or whether—greatly daring—he has endeavored to co-ordinate them with the facts of man's deepest life, and to present the kingdom of nature as the Kingdom of God.

No Theosophist would find fault with the above.

We shall not think it surprising that the causes of error in the realm of theology should be identical with the causes of error in the realm of the natural sciences, if we remember that both theologian and scientific explorer have the same aim and interest—the attainment and realization of truth. That both may be misled by the same false ideals, the same prejudices, the same weaknesses, is a consequence of the unity of the truth which both alike seek. Truth is one, and it is perhaps still needful to repeat this platitude of science, this presupposition of theology. Every scientific inquirer recognizes the duty of reconciling the results of his own special investigations with the results of his fellow-worker in another field. That cannot be true for the physicist which is not true for the biologist; that cannot be true for the student of ethnology which is not true for the anatomist; that cannot be orthodox in geology which is heretical for a chemist. And, in like manner, it is of the gravest importance that we should realize on the one side and on the other that what is true for science must be true for theology; that what is false in the laboratory or lecture-room cannot be true in the pulpit; and again, that what is true of religious experience cannot be of indifference to science. The Christian Church—sorrowfully must we admit it—has not always been mindful, as she ought, of this great principle of the unity of truth. She is, indeed, pledged by the most sacred obligations to assert it, for the unity of nature is only the scientific expression of the Christian doctrine of the unity of God.

The unity of God is not an exclusively Christian doctrine; all the polytheistic systems recognized the primal Unity, and their gods were in hierarchies. The same idea is found in the Christian angels, and demons, and principalities, and powers, nor does the recognition of minor gods violate the conception of the One any more than the idea of angels and demons does.

Continuing, the preacher said that science was often persecuted by religion; we should remember the condemnation of Galileo, which would remind us that "a student of theology, however sincere or learned or devout, is not necessarily the best judge of the problems of geological or biological science."

The day is past for the repudiation of science by theology. . . . But we may say, too, that the day is past for the repudiation of theology by science. For if during these long and painful controversies theology has learned something, science has learned something also, of that humility which is the secret of progress. It is not too much to say that the idola of a materialist philosophy have lost

their attractiveness for the best minds among us. It is beginning to be recognized that the mysteries of nature are not to be completely explained by the researches of the laboratory, and that the problems of human life and thought are not solved when we have exhibited, or think we have exhibited, the history of man's origin and of his development from humbler species. The deepest problem with which science has to deal is the problem of the human spirit, the significance of man's invincible sense of dignity, of duty, his faith, his hope, his love. To this all other studies are but preliminary and incidental; towards the solution of this—the explanation of *man*—we do not advance very far if we have no eye for any image of the truth other than that which is conjured up by the study of man's physical structure. Truth is one; the avenues by which it is reached are manifold. We shut ourselves off from its full prospect if we do not include within the sphere of science the study of man's spiritual aspirations no less than the study of his bodily needs. And this is being recognized, we may thank God for it, by the science of today, which has rightly regarded the "Varieties of Religious Experience" as a fitting subject for psychological inquiry. It may be that the science of the future will have much to tell us about these high matters of moment to the human race, and to its moral and spiritual progress. We cannot tell; the future is in the womb of time. But whatever revelations science may have in store as to the destiny of man, and as to the world behind the veil, . . . it is little likely, if we are to judge by the indications of the present, that the science of the future will condone any neglect of the nurture and the discipline of man's spiritual part. For the highest and most imperative duty that we owe to those who are to come after us is to ensure the enrichment and education of the faculties by which they inevitably reach out towards the unseen things, which are eternal.

Truth is one. There can be no opposition between truth and truth. We who believe that religious truth is the most certain of all because the most intimate, the most deep-rooted; we who are entrusted with its proclamation, dare not, do not, make little of the truth which the prophets of science preach. That cannot be false for us which is true for you. That cannot be true for us which is false for you. We make the same kind of mistakes. We are misled by the same spectres of the mind, against which Apostle and philosopher warn us alike. But we check our mistakes by the same appeal. For our appeal is the same as yours in the last resort. We appeal to experience—the experience of plain men and women, who know of what they speak when they speak of the grace of God, the efficacy of prayer, the assurance of hope. Very humbly and hesitatingly will any one of us dare to suggest that his own personal experience can weigh much with another. Yet it is a fact, and all facts are worthy of the respect of science. More boldly shall we speak of our appeal to the experience of the past, of the multitudes of the world's best and bravest, who have found their peace in God. We appeal to the saints of the Bible and of the Church, the great company of Christian souls whose witness is borne to us down the ages that they found life in the knowledge of God and of his Son, Jesus Christ. Did they cheat themselves with a lying hope? Did they, too, follow an idolon, a false image of reality? If you ask it, we shall make the highest appeal of all. We appeal to the experience of Him who was at the least the greatest Master of the spiritual life, and who claimed not only to *teach*, but to *be* the Way and the Truth.

Anticlimax is a figure in rhetoric in which the ideas gradually rise as if to a culmination and then unexpectedly fall at the end. "It produces," says Webster, "a ridiculous effect." And what could more aptly describe this peroration? Truth is one, all the different branches of religion must be compared, we must learn by experience and beware of mental idols, the science of the Soul is the great science of the future. Does not this lead up to the ideals of Theosophy? What more could a Theosophist say? Yet down we come to the old Gospel of medieval tradition, appeal is made to the saints of the Bible and to the

church; and the final appeal of all is to the experience of a certain one who historically is a very doubtful quantity, and who (when dissociated from historical relation) loses his exclusively Christian character.

As has so often been said, it is impossible to make the churches bestride two such divergent steeds as that of Theosophy and that of dogmatic tradition, or to make the whole universe revolve around the idea of Jesus Christ. What is true and efficacious in this ideal is universal and not merely Christian, for "Truth is one," and what is *exclusively* Christian in it is neither universally true nor efficacious by the same rule. The preacher, it will be noticed, speaks of his calling as "we who are entrusted with the proclamation of religious truth." This is a very weighty claim to make after what he has just said about religious truth. Anyone who stands up and says: "Religious truth is all this and all this and much more besides, it is the highest and best thing in life; and *we* have been entrusted with its proclamation"—such a one takes upon himself a most grave responsibility and evinces no small self-confidence. In short, how will the church make good its tremendous claim? Let us look around at the churches today and see! Now is their opportunity; the world waits in expectation.

The preacher speaks in the name of the ministry, and it is with that in whose name he speaks that we are concerned when we ask: "Have they the right to say what is here said about religious truth? How do they dare to say it?" Such lofty words, unless followed by immediate and corresponding action, become—what *do* they become? Should not such words be resounding from every pulpit in the land? Should not the people in every town and village be told that Christianity recognizes all religions and bases itself on the eternal Truth in the human Soul? Should not the churches make a great and mighty effort to purify themselves of all their idols and reorganize their whole machinery on the broad and lofty pattern laid out by this eloquent clergyman? Or will they leave it to Theosophy? Well may people ask, "What is Christianity?" As far as one can make out, it is several different things according to occasion. But it will have to choose, for it cannot much longer hold together under the strain of trying to keep up with the times without abandoning its ancient claims. T.

The Calculating-Rule

IT is pointed out in the *Zeitschrift für Vermessungswesen* that shortly after publishing his trigonometric logarithm tables in 1620, Gunter placed logarithm scales on wooden rules and used a pair of dividers to add or subtract the logarithms. In 1627 these scales were placed by Wingate on two separate wooden rules sliding against each other, thus dispensing with the need of dividers; and in 1657 Partridge brought out the slide rule in the present form. It will no doubt be a surprise for archaeologists when they find that ancient races had also their calculating-sticks, and that among their Eastern descendants are said to be some who perform the most amazing calculations of astronomical revolutions, cycles, and eclipses, by the aid of a simple instrument of this kind. STUDENT

Responsibility and Opportunity

Ten thousand school children in Chicago are insufficiently nourished, some live constantly on the verge of starvation and many are not sufficiently clad to keep them in a healthy condition, according to a report made to the board of education Thursday. . . .

Many parents were found to sleep so late that their children went to school without breakfast.

In one house where the father was out of work and the mother sick, five children were found to have lived three days on dry bread and tea. In another house six children reported they had lived on one meal a day. Another mother employed as a seamstress said she supported her four children on \$2.50 a week. Numerous pupils reported inability to attend school because of the insobriety of their parents. "Every afternoon I have to hurry home from school to get the dinner," declared a pale-faced little girl of 12 years. It was discovered she was burdened with the household duties for a father and five other children.—(From the Press)

EXTREMES meet; liberty can run to tyranny. People would be glad of a swing of the pendulum towards restriction and discipline, in order that a truer liberty might be attained. All need help, the deprived parents, as well as the wronged children. Those in positions of authority need help, for they know not what to do. The charitable need help, for they do not see how to help.

All this horror is the outcome of selfishness, a snake that is cherished in many bosoms. Resolve to kill it out from your own. Thus you will create a little center of health and good, which will spread out; knowledge will come and opportunities will present themselves. The world needs unselfish people; train yourself in it. Begin where you find yourself and your sphere of action will soon expand. You cannot do everything, but you can do much—your share, your duty. E.

New Uses of Ozone

IN a German contemporary it is shown that comparatively small volumes of carbonic-acid gas, with a diminished amount of oxygen gas, lead to feelings of discomfort, and if these conditions are somewhat intensified, death results. There is no actual proof of the existence of alkaloids or toxic matters in the breath, but if the surrounding atmosphere is laden with watery vapor, and there is also a considerable rise in temperature, it leads to headaches and fainting-fits. For thorough comfort each human being needs 1130 cubic feet of fresh air hourly, with not more than one-tenth per cent carbonic-acid gas. In order to avoid drafts the air in rooms should be renewed three times hourly. The bad conditions often prevalent in barracks, schools, and between decks on board ship, where ventilation is apt to be neglected, are of such nature that it is not sufficient to employ means for disguising the bad smells found to prevail in such cases, but steps must be taken for the removal from the atmosphere of those substances which give rise to such odors. For this purpose the use of ozone is advocated, and Sir William Ramsay has found that with a new form of apparatus which has been devised, ozone can be produced at the low cost of about 85 cents per pound. The use of this apparatus, when tested on an emigrant ship where 182 women slept in a very stuffy cabin, gave very good results. At an ozone plant in Philadelphia, water having 562,000 germs including disease-germs, before treatment, had only 25 after, with no disease-germs. J.

Art Music Literature and the Drama

Millet, the French Painter and Philosopher

THROUGHOUT history we see masterful natures springing from the most primitive and unlikely origins to the leadership of men or nations. There is something in privation and the hard struggle against the elemental forces that actually develops the power in such natures, for, under circumstances which stupefy or brutalize weak characters, in them the fire of genius presses onward. The impetuous soul grasps the situation swiftly and dominates the apparently hopeless conditions, bending them to its service. France has produced many such heroes, for instance, Joan of Arc, the marvel of those ages.

In the history of art, a more brilliant genius, a deeper thinker, or a finer character, would be difficult to find than Jean François Millet, the French peasant-painter (1814-1875). His life is an inspiring example of the supremacy of the soul over circumstances. Innumerable difficulties were all marshalled against him, and when, at last, intelligent appreciation and relief from harassing care arrived, his health gave way and he died before he could enjoy the fruit of his struggles. But it was during the terrible lifelong fight for bare existence for himself and his loved ones that his marvelous insight into so many of nature's secrets was perfected, that his strength was drawn forth, and the series of glorious pictures created which are now celebrated the world over. The story of his career touches the feelings like a majestic epic, reminding us of the irresistible working of Nemesis in Greek drama. His pictures, which now fetch tremendous sums, would not sell when he painted them, but he had a message to deliver and he could not fail till he had done so; therefore the world is richer in thought and beauty. He has left some letters and notes showing his high aims and the clear perceptions of the fundamental realities of the life he wished to express through the medium of art.

Though supreme in technical acquirements, a fine colorist, and a master of composition, he was never misled by the narrower interpretation of the phrase "Art for Art's sake." An exemplar of the highest qualities in art, a lifelong student of the "old masters," particularly Michelangelo, and of the ancient Greeks, he always insisted that "Art is a language, and a language is made to express thoughts." He adds: "In art, there must be a governing thought expressed eloquently. We must have it in ourselves and stamp it on others, just as a medal is stamped. Art is not a pleasure-trip; it is a fight, a mill that grinds. Pain is, perhaps, that which makes the artist express himself most distinctly"; and also: "The artist must have a high and definite aim. Without it how can he make efforts to reach a point of which he does not even suspect the existence?"

Brought up among peasants, son of simple, devout peasant parents, experiencing the hardships and toil unavoidable in wrestling from Nature the necessities of life, never losing touch with the classes who live nearest to Nature, he breathed the atmosphere of the funda-

mental truths of existence. So he writes:

We should be saturated and impregnated with Nature, and think what she wishes to make us think. Truly she is rich enough to supply us all; and whence should we draw, if not from the fountain-head? Men of genius are gifted with a sort of divining-rod; some discover this in Nature, some that, according to their kind of scent. . . . They may say, "If you give yourself up to Nature, as we have done, she will let you take away of these treasures according to your powers. You only need intelligence and good will. . . . With those who do not love her and who do not trust her she does not let herself be understood and retires into her shell. . . ." We can start from any point and arrive at the sublime, and all is proper to be expressed provided our aim is high enough. Then what you love with the greatest passion and power becomes a beauty of your own, which imposes itself upon others.

Speaking of the unity in all nature he says:



"GOING TO WORK"
BY JEAN FRANÇOIS MILLET

MY Soul is like an oar that momentarily
Dies in a desperate stress beneath the wave,
Then glitters out again and sweeps the sea.
Each second I'm new-born from some new grave.
—Sidney Lanier

I try not to have things look as if chance had brought them together, but as if they had a necessary bond between them. . . . I profess the greatest horror of uselessness (however brilliant) and filling up.

Millet was well read, making the Bible and the classics, particularly Vergil, his constant companions, but he never overlooked "the gulf between what is reasoned and what is felt," and the sincere, unaffected pathos of the peasants' ceaseless round of laborious toil which appeals to us so strongly in his works, came straight from his compassionate heart. He realized the underlying spiritual basis and import in the everyday, the common, things, and he would never weaken his types by "prettyfying," as he calls it. Speaking of the *Woman Fetching Water*, he says:

I have avoided anything that can verge on the sentimental. I wanted her to do her work naturally and simply, as if it were part of her daily labor, the habit of her life, without thinking anything about it.

To read the biography of J. F. Millet is to receive a mental tonic, for it is the record of a strong, pure, and withal, human man, tried to the uttermost and subject to temptation, but in whom the soul conquered throughout the whole journey. IDRONE

Color Symbolism

IT is curious to see how writers on this subject seem to think that color symbolism is a device invented by those who use it, as an artificial aid to the expression of an idea. They seem to think that color is an *accident* in nature and used by the artist according to his mere fancy, unless, indeed, according to some set formula, in which case it is called symbolic. But surely it must be evident that color and form in nature are direct expressions of the inherent qualities of things; being the results of definite causes. And as similar causes tend to produce similar results, so each color and every form is a natural symbol of the qualities that gave it birth.

Symbolism is the visible expression of the invisible qualities of things, and nature is the great symbolist in all her work, producing her creations according to law, which is the fitness of things.

Man, in moments of high inspiration, is an intuitive symbolist; but when the inspiration is lacking he tries to supply its place by formulae or rules, which are obtained by an analytical study of nature and by a co-ordination of the results of this study. Thus it may often happen that a man of genius, trusting to the light of his intuition, produces works of true symbology, while he may possibly be entirely unconcerned with and even perhaps ignorant of the rules of symbolism invented by others. Such a man may declare that he is not a symbolist, and, using the term in the sense in which the materialist uses it, he is right, but only in that sense for he cannot avoid symbology if he attempts to express in visible or audible form any idea; he will certainly endeavor to use the colors, forms, or sounds, that are most appropriate to his purpose — and this is pure symbology.

It is unfortunately true that most people try to keep their intellect and their intuition in separate compartments and, more often than not, encourage the development of only one of these faculties, despising the other and allowing it to become weakened or lost altogether; but a well-balanced training would preserve both in full vigor, and then the intellect would appreciate the revelation of the intuition, and gathering the experiences so gained and correlating the results, would arrive at an intelligent perception of the Laws of Nature and not be bound by mere rules that are too often parodies of those laws. STUDENT

A DESPATCH from Athens states that Prince Nicholas of Greece has recently finished a symphony for flutes after *motifs* found in flute compositions of Frederick the Great. The Prince is an accomplished flutist, as was the great Frederick of Germany, and often plays in private recitals and musicales. STUDENT



ALTHOUGH brotherhood is, to begin with, a human thing, there are vaster interrelationships for us than those which are comprised within humanity; and when once we shall have set our own house in order, that is to say, wiped out our inter-human jars and differences, we shall begin to find what relations we have that are neither human nor less than human, but elementally divine and universal.

With the ancients these were spoken of as the Gods, and antique religion and science were woven into certain festivals and ceremonies, through which, as was thought, the life of the Gods might be approached, tasted, and to some extent assimilated. Now-a-days we are all for personalism; every "I" among us is a central body with planets, but no sun; the topmost and innermost of a world. To imagine a greater identity encompassing this one, would be a nightmare, a sense of starvation to most of us, instead of the huge and sunlit inspiration it should be. The truth is we hold our selfhood far too dear, and have not the education to understand the value of the currency offered in exchange for it. What is the beauty of the sea, the elemental royalty, the magnitude, the flowing blue and purple? Can we afford to lay it aside, and give it no place in our schemes and philosophies? Is there nothing in it to which we are akin, or in the mountains; or is it that some generous, some magnanimous power, such as Poseidon and the Mountain Gods, has faded out of our minds during the ages, and we are left crippled and incomplete for lack of them?

In the Golden Age it was all different, and they understood how, in glorifying the Gods, they were really drawing near to their own deeper greatness. *The corn, the vine, and the young flowers: Demeter, Iacchos, and Persephone—they were in me and I was in them, and in approaching them I was dissolving the gall of selfhood, I was untying the strained*

The Gods and the Golden Age

"**M**ANY are called but few are chosen," because they would not allow it. . . . Some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed they were inside the door, the lines faded out and other lines flashed into view.

—William D. Judge

tangles and knots of my personality; or, you may say, making myself as large as all Greece, as all the realms where these three Bright Ones reigned. Religion in those times must have meant such thoughts as that, and the big, altruistic life that would flow from them. If the people had no individuality save that of their race, how fortunate they were in having so much greater individuality than we have, in whom it is merely of these personalities.

One can imagine how the labor of agriculture in those days would not have tended ever to level man with the oxen that drew his plough, but would have constantly clothed him in divinity. Who knows what may have come to the ploughman as he turned at the end of his row? He was walking with Juno, with Athena; he may have heard some communication from Demeter through the life-thrilled, broken clods beneath his feet, or Apollo may have leaned down from his chariot and whispered some secret in his ear, which suddenly revealed to him—

Ah, what! What is the thing to be revealed, the final excellent thing for man, for which we ourselves are striving, and the whole of creation waits? We can but say *Our own Divinity*,

but how are we to realize that all happiness and power and sacrifice are compounded in the thing which lies behind those words. *Shall I fly to the far stars, or cast myself into the uttermost depths of the sea—behold Thou art there also.* In every moment and atom this familiar glory, this treasure, this infallible thing, this ultimate sword in conflict, and salve in all journeyings.

There never was a time, perhaps, when Saturn's Italy was the whole world; there were other people beyond for whom the Golden Age men were responsible; they were there in training, perhaps, either for other lands or for times foreseen; storing themselves up with spiritual sunlight, as broken glass on the hill-sides becomes empurpled in time with elements from the soil and the sun. So it is that wherever the Golden Age is loved, and the old purpose again insistent, namely, to send out the force that saves the world, to prepare to carry it out, to undergo discipline for that end—so it is that there the sea and the sky and the mountains and the dear, warm hillside itself, cease to be merely "natural features," externals; and become intimate and a part of one's own being, contributing each its own currents and tone to the consciousness. So that although all beauty is crowded upon one, and wide elemental thoughts of the long past and the long future and the eternal purposes sweep up like the tides, there is no being lost, as there might so easily be, in a futile dream life. All things are translated into the energy by means of which duty is done, and nothing of the brightness and inspiration is lost, because nothing is hoarded and there is no waste. The bright God-life is being brought back into the world—and this even now. One has but to feel the pulse of life in Lomaland, one has but to realize the inspiration that is born of selfless joy, to know that the Golden Age is even now heralded from the heights.

STUDENT

Woman in Archaeology

NO account of woman's work in archaeology, however lengthy—and it would have to be lengthy in the present age with so many women winning honors in this field of research—could be considered complete without mention of Mrs. Zelia Nuttall, who has been exploring the Pyramids of the Sun and of the Moon near Teotihuacan, some twenty-five miles from the City of Mexico.

The first work which served to bring Mrs. Nuttall's name before the public was the publication by her in 1886 of a brochure on "The Terra Cotta Heads of Teotihuacan." Not long after she was sent to Russia on a scientific mission by the University of Pennsylvania and for her scholarly careful work there received honorary membership in the Pennsylvania Archaeological Association.

Her latest book, however, is considered her most valuable contribution to science. It was published by the Peabody Museum of Harvard University (of which she was made Honorary Special Assistant in 1887), is entitled *The Fundamental Principles of Old and New World Civilizations*, (issued in 1901) and grew out of a little monograph on the *svastika* which she started some years before but in the doing of which she found herself entering an immense and unanticipated field of research. The book mentioned is the outcome of that monograph and of thirteen years of work in general research.

Mrs. Nuttall's remarkable persistence in following out any line of research once it has been begun has resulted in a number of valuable discoveries, not always of the nature anticipated. While rummaging one day through an obscure private collection in San Andres, she discovered what she knew must be the very feather work fan and shield (the finest existing, it is said) which had been sent to Charles V from Mexico by Cortés and later lost sight of. This was verified and led to many similar discoveries in Spain and other countries. Among these is what is known as the "Hispano-American Manuscript" (published by her under the auspices of the University of California) and later (in an English collection) the celebrated *Codex*, now known as the *Codex Nuttall*, which is believed to be the best preserved extant record of ancient Mexico.

Among other subjects investigated and reported on by Mrs. Nuttall are the "Ancient Mexican Calendar," "Sorcery, Medicine, and Surgery of ancient Mexico" (her monograph on this having been published in several languages), and "A Note on Mexican Folk Lore,"

in recognition of which the American Folk Lore Society bestowed upon the author honorary vice-presidency of the society.

Mrs. Nuttall's recent appointment by the University of California (in pursuance of the purposes of the Ried-Crocker fund for archaeological research) has recently taken her to Coyoacan, near Mexico City and she has made her headquarters in the old palace built by Alvarado, Cortés' adjutant. As one result of her discoveries there is to be built a local

the archaeological lore of Old Mexico known in most of the European countries in a way that would have been impractical, if not impossible, had she not known their languages. She is still a young woman, dainty and feminine and not averse to wearing pretty gowns, yet with this keen, well-attuned, deliberative *other* side to her nature which has made her work so valuable to the world. Yet the Theosophist, particularly one who is familiar with H. P. Blavatsky's writings on the civilization of the ancient Mexicans, the Incas of Old Peru, etc., finds in her writings great limitations through lack of that larger knowledge of prehistoric life and peoples that, today at least, only the study of Theosophy can give. The world does not yet realize the fulness of its debt to our archaeologists, nor do the latter as yet (with a few exceptions) realize the limitations of their own knowledge, limitations that a study of the writings of H. P. Blavatsky, William Q. Judge, and Katherine Tingley would reveal and largely do away with.

H. H.

Jottings and Doings

(From a Student's Note Book)

In the London *Graphic*, Sept. 5, 1908, Lady Violet Greville has this to say upon the modern woman's extravagance:

Whether great luxury is good for trade or a sign of a decadent nation is too big a question to be discussed in these columns; but there can be no doubt whatever that women of all classes spend more money on dress than they are justified in doing, especially when there is so much poverty and distress among the working classes. And these also are to blame in copying their wealthier sisters. They will put all their earnings on their backs and save nothing for a rainy day, while the middle-class woman ruins her husband in her attempt to rival the millionaire. . . .

Surely, now that women have announced themselves as rivals and equals of men, it is time they sounded a new note of earnestness, of simplicity, and of common sense. . . . What kind of health, nerves, and morality are the children of modern mothers likely to possess? The race after amusement, dress, fashion and pleasure is as exhausting and as exacting as the Marathon race, which nearly lost the life of the well-trained, eager athlete.

And with all this wild search after excitement no one can say that we are happier. We are pessimists. Our music, our art, our books are morbid and depressing; our very countenances have changed. In Chicago, recently, some albums of photographs of the pioneer citizens of forty years ago were opened during a temporary removal. All the faces in these photographs were those of cheerful, pleasant, humorous men, full of a simple courtliness. The life of "hustle" has changed our very features. Look round in the street. Rich and poor have a discontented, unhappy, careworn, worried look. Seldom does one see a smiling face, even among the young; kindness . . . has entirely faded from the features.



Lomaland Photo. and Engraving Dept.

THE TRIUMPH OF FERDINAND III

PAINTING BY GIOVANNI BATTISTA TIEPOLO. METROPOLITAN MUSEUM OF ART, NEW YORK

museum for archaeological finds, at the foot of the ancient Pyramid of the Sun. Almost no end of remarkable finds have already rewarded her work in excavation.

Mrs. Nuttall is a native Californian, her mother an American, her father an English physician, for some eighteen years a Fellow of the Royal College of Ireland. When he retired from practice he took his son and daughter to Europe that they might learn the different languages, a wise departure and one which has immensely increased the usefulness of both to science. Mrs. Nuttall herself is proficient in seven languages, and has made

OUR YOUNG FOLK

A Modern Conquest

ON the kitchen shelf stood a bowl heaped with large clear lumps of washing soda, and just under it hung the kitchen salt box. Salt and soda! There they were, close together, ready to be used. Far removed from poetry and romance they seemed, yet in reality a history in which imagination and heroism are shown warding off a great international danger, unites these two willing servants of the household. More than this, if their humble comrade, soap, is included in the story, then the interest stretches far back into prehistoric times.

The ancient Romans had no soap. The elder Pliny relates that when the Romans penetrated the northern forests, they found the barbarians using a healing salve or ointment made by cooking together wood-ashes and fat. The Romans adopted this medicament and used it for several centuries. Gradually it was found out that besides its healing properties it had other virtues. It could be used for cleansing. This must have appealed to the Romans, who loved cleanliness; so it grew in use.

Wood-ashes boiled with fat makes a kind of soft soap, a very poor kind, we should think. The use of soap for cleansing increased however, until as early as the year 1000 A. D. there was a flourishing soap industry in the south of France, whence it spread over Europe. Other industries were also growing apace. Many of these, like soap, needed wood-ashes for a starting point. These wood-ashes were not always used raw. It was found more effective to dissolve them in water, and then put this liquid in large pots and boil it down until only a thick residue was left in the bottom of the pot. This was commonly called *potash*. The demand for potash was enormous; the soap makers needed it in great quantities; so did the glass makers; the dyers needed it and so did the weavers. The demand increased with the passing centuries.

There was another kind of ashes that could be used for soap making besides wood-ashes. A sea-plant called *barilla*, found on the northern coast of Spain, furnished this. The ashes of *barilla* had a peculiar quality—when boiled with fat they made hard soap, whereas wood-ashes made only soft soap. To make this soap hard, salt had to be added. Naturally the ashes of *barilla* were greatly in demand. The supply, however, was so small that wood-ashes continued to be used in ever increasing quantities.

About the middle of the eighteenth century the great importance of forests to human life was found out. If the forests are destroyed, flood, famine and disease follow. The magnificent forests of Europe were not only being used to furnish building material and fuel, but were being sacrificed to furnish the enormous amount of potash needed in the industries. Something must be done. It was as if a terrible monster threatened to destroy the people of many countries of Europe.

GOLDENROD

Frederic Fairchild Sherman in *Appleton's Magazine*

UPON the hillsides, hand in hand,
The princesses of Fairyland,
Their wealth of golden hair undone,
Are dancing in the autumn sun.

Science, that had discovered the danger, was called upon to put an end to it. The French Academy faced the situation. A substitute for wood-ashes must be found. The scientists thought of the *barilla*. Here was a plant that extracted from the salt sea-water the valuable substance that could be used for making both soap and glass. The plant must change the salt that it drew in, into this valuable substance just as the trees extracted from the ground the substance that made their ashes valuable. Then the French Academy spread the wings of the imagination. Could they not discover the secret of *barilla* and make this valuable substitute for potash directly from salt, instead of getting it by way of the sea-plant? The substance in question was what we know as soda. So the French Academy offered a prize to the one who could turn salt, which was so abundant, into soda, which was so rare, and thereby save the precious forests.

The problem did not seem very difficult, because salt and soda are really first cousins. They have the same family name. Salt is a compound made of a metal called sodium and a gas called chlorine. Its real name is chloride of sodium. Soda is a compound of sodium, carbon and oxygen. Its real name is carbonate of sodium. The kinship is plain. The problem to be solved was this. To make the metal sodium in the salt release its hold upon the chlorine gas, and instead to catch the hands of the friendly carbon and its associate oxygen. Thus salt, or chloride of sodium, would become soda, or carbonate of sodium.

This simple secret of the sea-plant puzzled the minds of the learned men of England, France and Germany for over twenty-five years. It was finally worked out by a Frenchman, M. Le Blanc, during the awful time of the French Revolution. The times in which he lived increased his difficulties; when his patron, the Duc d'Orléans fell under the guillotine, his factory was taken away from him. His work was not resumed until there was a great national demand for soda, when his factory was given back.

M. Le Blanc won the secret of making soda from salt by fighting every inch of the way. It was as if nature had set a hundred-headed monster to guard it, in order to test the right of man to possess it. In putting M. Le Blanc's process for making soda into practice, there was another army of difficulties to be subdued by the men who came after him. But one by one they were conquered, and a strength, knowledge and skill gained thereby which armed them for far greater work in the future.

M. Le Blanc was an international benefac-

tor. Once for all he showed how science could be made to serve nature and man. By the manufacture of soda in great quantities, the destruction of forests was, in a measure, arrested. Glass became so cheap that now even the poor man's dwelling has windows, opening it to the light. The use of soap became a necessity instead of a luxury. Soft woolen garments replaced the coarse stiff ones, since washing with soda cleanses the wool and makes it soft. By means of soda, wood is converted into paper, and dyes, perfumery and medicines are made. The work of the household is lightened by it.

More than all this the manufacture of soda furnished a new battlefield, where men could use their strength of mind and heart in serving mankind instead of destroying it.

UNCLE OSWALD

Indian Names

THOUGH it is more than eight hundred years since the conquest of Saxon England, a rich inheritance of Saxon words has come down to us, while in the short time since the dispossession of the red men in America a valuable language-gift has been cast aside as though worthless.

Niagara was called *Nee-ah-gah-rah* by nearly all the American tribes and it meant "thunder-water" or "broken-water." *Itasca* is now believed not to be Indian but a combination of the last two syllables of *veritas* and the first of *caput*; and *Siwash*, which sounds so much like a true Indian word, is but the savage way of saying the French word *sauvage*. *Canoe* supposed popularly to be French *canot* turns out to be more probably a real Indian name, after all! Poughkeepsie is the longest and least accurate of forty-two spellings of the old word *Apo-keep-sink*, a safe and pleasant harbor.

Seneca is a deformed survival of the Dutch word *cinnabar*, vermillion—red Indian! *Erie* is wild cat; *Mohawk*, live-food eaters; *Iroquois*, *Erie* people.

Squaw, *papoose*, *wigwam*, *wampum*, *moccasin* are all Algonquin words which the white people have taught some of the Indian tribes to use in the place of other names they once knew. Indian file, Indian summer, Indian giver—do you know better ways to express these particular meanings? *Moose*, *caribou*, *tomahawk*, *succotash*, *hammock*, are Indian words, and so also is *Tammany*, the modern survival of *Tamenend*—a Delaware chieftain.

When the Indian had no tobacco, he smoked weeds and the bark of certain trees, and these substitutes were called *knick knack*. Now you know how we learned the word *knick-knack*.

These are all lowly names, but the Indians had a wonderful gift of attaching appropriately beautiful names to places and people. If a locality was adapted to corn-raising the name suggested the fact. *Muskego* was the place of cranberries; *Minnehaha*, laughing water; *Saratoga*, miraculous waters in a rock; *Jamaica*, abounding in springs.

STUDENT

THE CHILDREN'S HOUR

OH! WHERE DO FAIRIES HIDE THEIR HEADS?

Thomas Haynes Bayly

OH! where do fairies hide their heads,
When snow lies on the hills,
When frost has spoiled their mossy beds,
And crystalized their rills?
Beneath the moon they cannot trip
In circles o'er the plain;
And draughts of dew they cannot sip,
Till green leaves come again.

Perhaps, in small, blue diving bells
They plunge beneath the waves,
Inhabiting the wreathed shells
That lie in coral caves.
Perhaps, in red Vesuvius
Carousals they maintain;
And cheer their little spirits thus,
Till green leaves come again;

When they return there will be mirth
And music in the air,
And fairy wings upon the earth,
And mischief everywhere.
The maids, to keep the elves aloof,
Will bar the doors in vain;
No keyhole will be fairy proof
When green leaves come again.

A True Story

FATHER Stork stood on one leg at the end of the tiled roof and looked proudly out over the village. His head was held up straight—as you hold yours at drill time—for that morning the babies had broken through their eggshells, and he felt he had a new duty in life. They were his first little ones too.



"LOOKED PROUDLY OUT OVER THE VILLAGE"

Just then Mother Stork flew up with some food for the little ones, and he went over to the nest to watch.

"Do you think they will ever fly?" said he. Mother Stork raised her beak scornfully.

"What a question! Of course they will fly. Why shouldn't they?"

"Look at their wings. They are not made right. They are too short and lumpy. The

feathers are absurd. I guess they hatched out too soon." And Father Stork moved around the nest of sticks he had so earnestly built, examining his children anxiously.

"I don't see how they are ever going to fly with those wings," he repeated mournfully.

Mother Stork laughed. "Just like a male thing! You expect everything all at once. They must be taught, just as you and I had to be, so long ago that we cannot remember it. Give them time to grow."

But Father Stork was unconvinced. "We came here from Egypt this spring," said he, half to himself, "and we must go back before the winter comes."

Mother Stork answered briskly: "Of course we must, and take the children with us too. Now you go and get some food for them. Be useful, and don't worry. It's like humans."

When he had gone, Mother Stork laughed cheerfully to herself, for her heart told her what she must do, and how her helpless little ones would be ready for their long autumn flight before the time came. She had no doubts at all, partly because she was not a human and knew how to obey the voice of her heart without questioning, partly because she was a mother.



"SOON CAME BACK WITH SUPPLIES"

Father Stork soon came back with his supplies, looking more cheerful. As soon as his beak was empty and the four gaping mouths satisfied, he said:

"When I was on my way to the marsh I heard some human children talking about us and they said our babies would soon fly. They have seen it happen before in other families."

Many days later the mother coaxed her little ones out of the nest on to the roof.

"Now you must watch me," she said, "and do what I do." She flew gently away, circled round and came back to them.

"Oh, we can't do that. We shall fall."

"Try."

"We daren't."

"Try."

"We've never done it before."

"Try."

But they wouldn't try that day, and Father Stork said gloomily "I told you so!" and went over to the far end of the roof and thought many foolish thoughts. The wise mother was silent, knowing that time would tell, and next day she tried again. This time they were not so frightened and flapped their wings timidly and jumped up a little way from

the tiles, but they would not trust themselves in the air.



Lomaland Photo. and Engraving Dept.

"JUMPED A LITTLE WAY FROM THE TILES"

After many lessons from the patient mother they tried; and as soon as they tried they began to learn. Father Stork soon lost his doubts and began to join eagerly in the lessons and soon the whole family could fly to the swamps where the meals were to be found.

One day a human caught one of the children and he was lost for two hours. When he came back he had a bracelet on his left leg with curious marks on it. None of them could understand what it was for or read the marks. This bracelet did not hurt the little stork, nor prevent him flying, and he soon grew quite accustomed to it—and even proud of his ornament.

One day Father Stork said, "Winter is coming and we must go somewhere where it will be sunnier than here. If we stay here the frost and snow will kill us."

So they flew away, father and mother and four children, now grown big and all strong fliers. Generally the storks go to Egypt, but this family went another way.

The rest of the story is told by an English newspaper.

A man in Fort Jameson, Rhodesia, South Africa, has shot a stork on whose foot was a light metal ring bearing the date July 5th, 1907 and the name and address of a naturalist in North Germany. Though these birds have been long known to migrate in great numbers to Egypt, it is quite a new discovery to find that they fly so far. The distance is approximately 4000 miles.

And Father Stork thought his babies would not be able to fly. Has anybody else any doubts?

PERCY VERENCE

Lassie and Laddie

THEY were two collie dogs and lived with their master on a ranch near Seattle. One day Lassie disappeared. No one else found her, but Laddie did. She had fallen into an old well and of course could not climb out without help. Laddie could not get her out of the well but he carried food to her every day, thus saving her life.

For over two weeks he did this, every day making a journey into the woods where the old well was and dropping food down to the imprisoned Lassie. At last his master noticed his long absences and decided to follow him; so when Laddie started off with a bone in his mouth, his master went too, and found the missing dog in the well. A. G.

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Total number of hours sunshine recorded during SEPTEMBER 194.
Possible sunshine, 371. Percentage, 52. Average num-
ber of hours per day, 6.46 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

OCT. NOV.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
26	29.682	69	57	66	58	0.00	NW	1
27	29.721	72	63	70	51	0.00	NE	2
28	29.712	76	57	66	48	0.00	E	3
29	29.768	69	55	55	55	0.01	N	1
30	29.780	65	51	55	55	0.02	E	3
31	29.771	64	54	54	54	0.01	NE	2
1	29.808	64	54	54	54	0.00	NW	3

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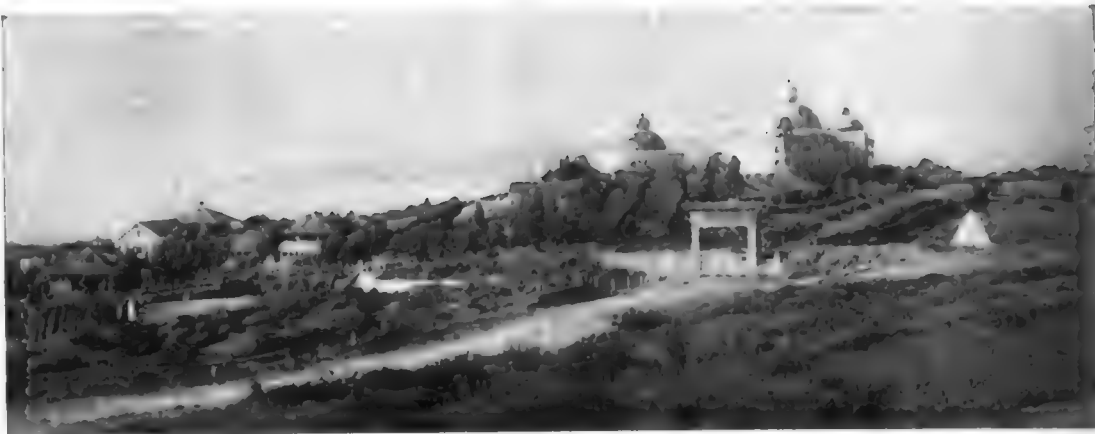
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Primitive Man in Europe: New Discovery Supporting Theosophical Position

ONCE again the scientific world is confronted with a problem only to be solved by Theosophy. A prehistoric skeleton of the European Stone age, with a cranium like that of the famous skull found at Neanderthal, near Düsseldorf, in 1857, has just been discovered in a grotto of the valley of the Vézère in Southern France. When the Neanderthal skull was found an unsuccessful attempt was made by some anthropologists to place it in a special class below the human. Criticising this, the eminent French anthropologist, De Quatrefages, writes in *The Human Species* (1890) as follows:

The epithets *brutal* and *simian*, too often applied to the Neanderthal cranium, and to those which resemble it, the conjectures made with regard to the individuals to whom they belonged, might lead us to think that a certain moral and intellectual inferiority was naturally connected with this form of cranium. It can easily be shown that this conclusion rests upon a most worthless foundation.

At the Paris Congress, M. Vogt quoted the example of one of his friends . . . whose cranium exactly recalls that of Neanderthal, and who is nevertheless a highly distinguished lunacy doctor. . . . The skull of Saint Mansuy, Bishop of Toul . . . even exaggerates some of the most striking features of the Neanderthal cranium. The forehead is still more receding, the vault more depressed . . . the skull of Bruce, the Scotch hero, is also a reproduction of the Canstadt type.

The Neanderthal skull is incomplete, lacking the face; but the newly found specimen is fairly perfect, even the teeth being preserved.

According to the prevailing scientific opinion of the past half century, man originated a few thousand years ago — perhaps twenty, perhaps more — from a primitive, semi-animal state, when he was

Thewed like the aurochs bull,
And tusked like the great cave bear

and, certainly, many of the oldest skeletal remains of early man display greater evidences of muscular development than of mental capacity. De Quatrefages was one of the few eminent biologists who considered the positive evidence available quite insufficient to establish the Darwinian hypothesis of the descent of man from a speechless arboreal ape-ancestor. His belief was that the only truthful answer a cautious scientist can give upon the problem of man's origin is, "I do not know."

Evolution, according to Theosophy, is, above all things, the unfolding of the innate powers

of the soul through long and varied experiences in physical and other forms. Reincarnation of an enduring principle, the soul, is a necessary part of a real Evolution — otherwise what is it that evolves, the *vis a tergo*? Theosophy proves that the origin of man is *not* a simple question, that it has not been an uninterrupted advance from a comparatively recent "ape-ancestry" — a short upward march from the brute to the philosopher. Humanity has passed through many cycles of barbarism and civilization; of the present one only a few thousand years have elapsed. The man of the Stone age in Europe was a degenerate relic of a greater past, and, contemporary with him, higher civilizations were still existing in other quarters of the globe. The information brought forward by the Teachers of Theosophy has so greatly enlarged our conception of the nature, origin, and destiny of man, that the speculations of the modern materialistic evolutionists are seen to be nearly as limited in their scope and as inadequate in their logic as the old-fashioned theological interpretations of *Genesis*.

The earliest races at present known to anthropology were no doubt primitive enough in their method of living, but they were at least as human as the Andaman Islanders or the Veddahs of Ceylon, today. In explanation of their long continuance at a low level of culture, H. P. Blavatsky says in *The Secret Doctrine* that their egos — for in the ego lies the evolutionary impulse — were suffering from the downward tendency of Karma, which a long course of evil-living in the later Atlantean period had brought upon them. It was long before the clouds lifted and an approach to civilized life became again possible for them. Though their brain capacity was large their bad Karma inhibited them from effectively using the organ of mind provided by heredity.

If Reincarnation, even considered as simply a hypothesis, is rejected, how can we explain the possession by savages of brains quite as capacious as those of civilized persons?

Low as the cranial arch of the Vézère skeleton may be, prognathous its jaws, or clumsy its thigh-bones; and however it may differ in some details from the highest type of man, a surprising thing is reported of it: *the canine teeth, instead of being tusk-like, are small, one abnormally so!* Now, therefore, that we have at last a fairly perfect skull of "primitive" man to examine, the supposed gorilla-tusks, which, according to theory, should have been well developed if the human race had

A Wider and Nobler View of Mankind

Reincarnation the Key to the Mystery

only just emerged from the brute, are a myth. The Theosophical claim that mankind has been on earth for almost countless ages preceding the European Stone age, is distinctly strengthened by the discovery of these non-animal canines!

A Consistent and Purposeful Evolution

The published report gives a touch of human interest in these words:

The most interesting thing in connexion with this discovery is probably the fact that here, for the first time, a funeral in the early palaeolithic period can be traced. Under the head of the dead man flat pieces of flint had been placed with obvious care and tenderness to fit into the spaces between the body and the place on which it was laid.

Palaeolithic man executed the remarkable incised drawings upon reindeer antlers, which show greater artistic feeling and more careful observation than many civilized productions; some would not disgrace a skilful artist of today. Neolithic man, his successor, did not possess this aesthetic faculty. The earlier race, the Palaeolithic, had disappeared before the advent of the newer, and in connexion with this H. P. Blavatsky throws out a curious hint in *The Secret Doctrine*:

Neanderthal skulls may sometimes point to something else (than a low type of ancestral humanity); to a race of men quite distinct from our (Fifth Race) Humanity. (Vol. II, 724) STUDENT

Loss of the Soul

WHEN the human soul (the *lower man-as*) has broken away (perhaps temporarily, perhaps beyond recall) from its Divine counterpart, the mentality that it has acquired from that high association becomes devoted to the service of the demon of desire, and its faculties become sharpened in proportion as their scope is limited. But such a state is not permanent; it is but the rapid transition to lower levels. The *source* of light being now cut off, the energies that are expended must soon *run dry*. In the case of one who has not entirely lost the connexion with the Soul, a revulsion may take place, in the present life, or a new opportunity be afforded in the next incarnation; when bitter experience may discharge the debt of retributive justice and strengthen the nature by the merciful rod of correction.

In the comparatively rare case of the *lower man-as* (personal ego) breaking entirely away from its Divine counterpart, we get a soulless human whose nature is wholly selfish and whose career is a headlong descent towards annihilation. Deprived of the power of entering the Devachanic rest between incarnations, there is almost immediate rebirth, each time at a lower level than before; and thus we have one of those desperate human wrecks that from time to time appear. But the Law is merciful and the Self long-suffering; it takes consummate and persistent depravity to cause such a final separation; and usually the wayward career is brought to an end by its own bitter effects ere yet the nature is hardened beyond repentance. And here the truth of Reincarnation comes in with consoling balm; for by it we know that though the man may have misspent the whole of a life, there are yet other opportunities before him. And we see that the hard lot of many in this life must certainly be the apportionment of that merciful Law, which has decreed for them

that which was so urgently needed for their correction. Such a reflection should, however, only stimulate us, their comrades, to greater helpfulness, that we may become worthy agents of the merciful and secret laws of life.

The lesson should not be lost upon those who in a spirit of selfishness, or even of heedlessness, are tampering with the subtle forces of their psychic nature; since by such means they may awaken terrible foes. Deep planted in the psychic nature lie the *seeds* of desire, which, stirred to quicker life, may generate psycho-animal propensities strong enough to destroy our moral balance, thus starting us on a path that, however it ends, cannot but be crowned with affliction. STUDENT

Light and Its Physical Manifestation

THE large amount of energy expended in the production of a small quantity of light was commented on by Professor Dewar in a lecture. He gave the following figures for the efficiency of various illuminants:

Percentage of Light	Non-luminous Energy
Candle	2 98
Oil	2 98
Coal gas	2 98
Incandescent lamp.	3 97
Arc lamp	10 90
Magnesium lamp	15 85

This shows how much is still to be discovered.

Light in itself is not material in the usual sense of that word; but it is capable of manifesting itself through physical matter, and the effects thus produced can be estimated quantitatively in accordance with the rules for working out equations involving quantities of physical energy. Scientists are discovering that luminous effects can inhere in grades of matter finer than the ordinary. Not wishing to define light as a substance, they define it as a "form of energy" or a "mode of vibration"; thus, in the opinion of a Theosophist, identifying it with its effects. For the salient question is: What is the cause of that particular mode of energy? And this cause, whatever it may be, is the real Light.

In connexion with radium we are beginning to suspect that there are enormous supplies of latent energy resident in matter—the potential energy of the atom—and that these can continue to supply light and heat for a very long time without exhausting their fount. It may well be asked: Where did this energy come from? But surely there is no reason to suppose that *all* the processes now going on in the universe are running-down processes. May there not be some building-up processes that continually supplement the running-down processes?

The answer of Theosophy to this question would be that the processes of thought are powerful creative energies. Physical science does not touch this domain; it deals with the energy at the point where it emerges upon the physical plane and becomes scientifically measurable. It says that its equations are exact and that all the energy is "accounted for"; and so it is, with the reservation that there is an unresolved factor at each end—namely, the latent energy in matter, from which the kinetic forms spring, and the latent energy into which they finally disappear. So that much can be added to the equation without disturbing it. If $x=a$, we can show that

$x=m+n$, and $a=p+q$, without disturbing the equation. A physicist would say that the latent energy of matter becomes transformed into thermal and luminous energy and disappears again into latent energy. This leaves the whole part of the chain between the disappearance and the reappearance open for speculation.

Perpetual lamps, able to give light indefinitely, are spoken of in old legends. We do not know enough about the resources of Nature to be able to deny the possibility of such lamps, and we must not be dogmatists. This was an alchemical quest, and, like other such, it had also a symbolic meaning. That meaning, in this case, was the quest for a source of perpetual contentment within the mind, independent of all external aids. T.

A Sacred Railway

HERE are a good many sacred roads in the world but perhaps only one sacred railway. To us in the West it is almost as hard to conceive of a sacred railway as a sacred telephone.

This railway is sacred to the Mohammadan mind for several reasons. Starting at Damascus, it runs along the Arabian coast to the sacred city of Medinah and will finally run as far as the still more sacred city of Mekkeh. The line is also sacred because the proposition to build it came from the Sultan, the head of the Mohammadan faith; because he gave the first sum of money towards its expenses; and because all the rest of the necessary funds have come from the glad pockets of the faithful, partly in the form of a stamp tax and partly in that of voluntary donation. The *Scientific American* tells us that two elements which we are accustomed to associate with Turkish proceedings—dilatoriness and official peculation—have been entirely absent. Within four month's of the Sultan's suggestion and appeal to his subjects, to their piety and their patriotism, the building was begun. That was August 31, 1900. Eight years have been spent on the 1008 completed miles; though so rough was the country traversed that the line has already needed more than 4000 bridges, tunnels, and viaducts. A German engineer did most of it; but when very sacred territory was reached, his place was taken by an equally skilled and energetic Mohammadan. Moreover, all the laborers were of the faith from that point onward.

To archeologists the line will be if not sacred at least much respected. For it passes through and near regions rich in remains, ancient cities, temples and shrines. And the Sultan does not appear to be much opposed to archeological research. STUDENT

Evaporation

THE U. S. Government is arranging for an extensive series of observations to be carried on around the Salton Sea in Southern California, with the object of acquiring a better knowledge of the evaporation, under varying conditions, from the surface of large sheets of water, and incidentally of studying the subject generally. The amount of water flowing into the Salton Sea is small and can be readily measured, and no water flows out of it, so that the conditions are unique, and the opportunity is not to be lost, for it is anticipated that in ten or fifteen years this sea will have disappeared. STUDENT

Some Views on XXth Century Problems

As It Might Have Been

A SERIES of papers unfolding a suggestion as to a new method of teaching history, was published a few years ago in England. We do not know that the suggestion was ever adopted, but it certainly had possibilities in capable hands.

The method was to imagine certain events, or sets of events, as not having happened and the consequences therefore as not being present. If Napoleon had won Waterloo; if Gustavus Adolphus had been early converted to Rome; if Charles Martel had been crushed; if Hannibal had finally conquered; if Mithraism had outrivalled Christianity. . . .

It was not expected that children should solve the problems; they were to be presented to older students.

The facts of history can be learned by memory, almost without thought at all. *What were the consequences of this or that?* is a question not difficult to acquire the answer to. But, *What would have been the consequences of this or that not having happened?* requires not only a knowledge of what the consequences actually were, but a great deal of thinking.

The situation was frequently saved by the end of its hair. The great crucial events or sets of events were those which just saved the life of our present civilization, so to speak, before that life yet was. All the crucial events are called crucial because something not yet in being—our civilization—hung in deadly peril. After all these hairbreadth escapes, here we are! We agree that it was very important that we should be here; and it was. Bad as is the shell, the little, little, kernel is golden. From it is to spring the tree of a new humanity. But there are very few who see or know anything about that kernel. That corresponds with the reasons why the situations were so critical. The masses that were concerned never saw the real issue, no more than they do now. They were as likely to be on the wrong side as the right. The work had to be done for them, over their heads. The same is the case with all but a very few of those who seem to have been the great figures.

The beneficent and divine force of evolution becomes very complex in its work in human history. The wills of men, used blindly and often wickedly, mostly run counter to it. The passions of men always, and their desires usually, run counter to it. Through this storm it must pursue its way, ever working towards a redeemed and perfect humanity.

Evolution, in the mouth of science, means an observed process; never the work of a divine conscious presence. Yet there have always been a few who know it as such, have tuned their hearts to conscious recognition of it and unity with it, and who work with it. Some do so out of sheer goodness, scarcely understanding why they work as they do; some feel it with greater clearness but have not made it part of their minds; some know it not only with heart but with mind and have its wisdom in what they do. When the balance is weighted with a hundredweight in

either scale-pan, the addition of an ounce will determine the fall. It is by these ounces that the work of evolution has had to be done. At last the best obtainable result has been reached in the storm and darkness of conflicting human wills and passions, and human ignorance. The difficulty was and is that while every man's will must be left free—an essential of his evolution—the upward trend had to be held *against* the momentum of will and passion. In the old story the battle was lost because the blacksmith put a nail loosely into the shoe of the general's horse. The loose nail is the ounce again; a great result from a minute cause. And it is there, in the unobserved nooks, that the law of evolution mostly works. But sometimes those who know of it and know it, more or less (by whatever name they call it) take an open and visible part in the great game. Whether they are workers with sword or with pen, whether like Gustavus Adolphus they alter the map, or like H. P. Blavatsky sow in half unwilling minds the seeds of the message of the law itself, they are supplementing the work of those of whom history says nothing. STUDENT

The Future Congress

SAYS the (London) *Spectator*, commenting on the recent Oxford Congress of Religions: "What it is that gives the history of religions the special attraction which it seems for the time to offer it is not easy to say."

Possibly not for those who think that the whole of divine truth was for the first and only time fully concentrated in one religion hardly a couple of thousand years old and that this is adequately presented twice a week from the average pulpit.

The "special attraction" is divine hunger. The people come away from the pulpits, or stay away from them, hungry. And in their souls they know that somewhere is truth that will feed them.

There are two or three plays now running, and two or three novels in the market in which the person of Jesus Christ is introduced under some slight disguise. They are very popular because they reply to a demand. Novels like Crawford's *Mr. Isaacs*, with a touch of the mystical in the background, are equally popular for the same reason.

These represent the *advance* current of a double movement, a current which has found that the average pulpit opens for it no gate into a larger channel, and which is therefore experimenting in some new directions.

The other current is a *recession from* pulpitism. Here we have men who have done with dogma but who try not to have done with Christianity. Their new Christianity shall be one of deed, of social and international brotherhood, of imitation of Christ in act and feeling. That, they hope, is sufficient for noble life.

The same heart-stir generates the learned Congresses of Religions, though the Congresses certainly generate no heart-stir. The learned are on, though mostly not of, the rising

wave of interest in old religions; and they show their position, unconsciously manifest the force that is pushing everywhere, in their learned way. They treat the religions as interesting old fossils.

Another kind of Congress will be held one day. Its speakers will be men who believe that all the great creeds hold the one living Light, and they will devote themselves to the development from them all of some splendidly comprehensive expression of it. Whether they use the word Theosophy or not, it is that which they will speak. They will develop no new religion, but they will retrieve one so luminous that it will seem like new.

This religion will then be found capable of doing several things. It will give everyone the consciousness of being himself a light derived from the great Light, a soul; and will therefore give life a continuous background of joy. Of that joy it will be found that brotherhood is a necessary manifestation. It will give health, for joy destroys disease in advance. It will give understanding of life and a vision of its future possibilities, of the future new heaven *on earth*, and of Reincarnation; for the inhabitants of that new heaven will be ourselves. And in the light of that joy and that vision two or three generations will suffice for the appearance of a new humanity, the old transformed. Into its midst will begin to come again the great teachers of the past, men who have had to wait for long until humanity would once more listen. H.

Anaesthesia and Death

THE *Lancet* (London) considers the question of the identity of sensation in anaesthetization and death—behind which, of course, is the question of a deeper identity. The journal points out that the sensations are as varied as human nature. Persons of fine temperament often seem to themselves—

to be carried out of the body, even to be swept swiftly under the stars; but the interpretation of this state of consciousness depends very largely upon their intellectual convictions. . . . The intellect or the spirit, or whatever it is to be called, is isolated—reduced to its purest essence—and operates with extraordinary rapidity and ease.

Persons of cruder texture have less memory of passing through any such state; the crudest have no memory at all.

Records of cases in which the gates of death seem to have actually been just passed, though not beyond return, drownings and other forms of accident, show that wherever any memory is brought back at all, it is a memory of *freedom* of consciousness, of a swiftness of mental view, of a clarification of feeling, to which ordinary life offers no corresponding moments. Time seems long because a few seconds permit of as many changes of consciousness as ordinarily require hours, days, even years. Most people attend only to those changes which go with nerve changes; but the soul, which lends a fraction of its thinking essence to the slow brain, is always co-present on its own plane of time. The records of anaesthesia and pseudo-death show the first stage of the return of this lent ray of essence. C.

Archaeology Palaeontology Ethnology



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ONE END OF THE "KUTTAM POKUNA" OR TWIN BATHING PONDS, ANURĀDHAPURA, CEYLON

The Twin Bathing Ponds, Anurādhapura

THESE two baths are placed end to end, the larger measuring 132 feet in length and 51 in breadth, while the smaller is about 90 feet in length. At the end shown in the photograph, the sides of the bath and the steps have been partially restored. Most of the stone-work is found quite complete, although dislodged from its proper position.

"The sides are built in projecting tiers of large granite blocks so planned as to form terraces all round the tank at various depths, the maximum depth being about twenty feet. Handsome flights of steps descend to the terraces, some of them having carved scrolls on the wings. The bold moldings of the parapet give an exceedingly fine effect to the sides. There are signs of rich carvings in many parts of the structure, but every portion is too much defaced to trace the designs.

"There is something very weird about these remnants of ancient luxury hidden in the lonely forest. . . .

"We cannot help reflecting, too, that the famous baths of the Roman emperors were constructed contemporaneously with these, and that while those of Caracalla and Diocletian, being built of brick, have crumbled now beyond repair, the picturesque and elegant baths of Duttha-

gāmini with their beautiful terraces and stairways of granite can with little trouble be restored to their pristine condition."—*The Ruined Cities of Ceylon* (H. W. Cave). T.

Garden of Eden to be Reclaimed

THIS does not refer to an approaching millennial restoration of our Paradisiacal state before the Fall, but to the plan for irrigating Chaldaea, which country is one of those that have been identified with the Biblical Eden.

It is reported that the new Turkish Government will now push on this scheme, entrusting it to an English engineer. This man has been for years perfecting a scheme of reinstating the ancient irrigation works of Chaldaea and making the Mesopotamian desert once more fertile and a supplier of wheat to the world. As long ago as 4000 B.C. a system of canals from the Euphrates existed, as the excavations show. The Persians, and after them the Arabs, kept it in working order; but the Turkish invaders of the Eleventh century caused its decline; consequently it is only just that by Turks it should be restored.

Scholars dispute as to whether Eden was symbolical or historical. If they are unable to believe that a story may be both symbolical and historical at the same time, they may be surprised to know that many of these ancient myths have seven mean-

ings. The system of the Olympian Gods, for instance, has seven different meanings, all of which were understood by the Initiates by whose predecessors that system was devised.

The story of Eden is universal; we find it among the ancient Americans; like the accompanying legends of the Creation, the Deluge, the Fall, the Tower of Babel, etc., it forms part of an ancient and universal system of symbolical teaching in which are preserved both the past history of the earth and its races and the story of the Soul's pilgrimage. Each nation adopting this system translated its details into terms of their own geography and history. Thus we have in the Hebrew story which we have adopted the names Euphrates and Tigris, Ararat, Babel, etc. It need not alarm people to find that the Jews, from whom we have borrowed, borrowed in turn from the Babylonians; for, as stated, the myth was universal and may be found in the New World.

In its significance as relating to the allegory of the Soul, Eden is of course the condition of primal innocence and bliss before the gift of *Mind* to Man, and his *abuse* of that gift. Satan, the woman, the coats of skin, and all the rest, have their allegorical significance well known to students and treated of in Theosophical writings. Geographically Eden refers to the habitat of an earlier race of humanity which had attained the summit of perfection in its cycle, as many traditions declare. STUDENT

The Trend of Twentieth Century Science

Electricity from the Earth

A PRIVY COUNCILLOR, writing to a German scientific magazine, asks why, since we get everything else from the earth, we should not get electricity. The proposition is not new, but his suggested method is. The earth is a magnet and its poles correspond more or less with the poles of the axis. May it not have subsidiary poles on other axes? At any rate the Councillor says he has observed that certain well-tubes sunk a thousand feet into the crust—that is, towards the center—become strongly magnetized. But he does not propose to use magnetism for his electricity. He depends upon the fact that two electrodes, connected at one end by a wire, and placed in solutions of different strengths or of different temperatures, generate a current. The earth's crust contains various liquids, watery and other, containing various things in solution; it is at different temperatures at different depths, and often at the same depth in different places. Moreover a deep boring, relieving pressure and permitting expansion, causes a rise of temperature.

The experiment upon which the suggestion rests, was this: an unlined boring of 46 feet in depth and containing 11 feet of water was selected for the reception of one electrode—a piece of lead six inches long. To this was attached 300 feet of wire leading to the other electrode, which was a brass rod driven into the damp surface ground. A current of 0.06 volts resulted, the amperage being 0.001. The substitution of brass screws for the lead, and an iron rod for the brass, raised the voltage to 0.24, leaving the amperage unaltered.

The writer suggests that this result is enough to make further experiments worth while. If the boring were say 3000 feet instead of 46, the difference of conditions at that depth and at the surface might generate a notable current.

But this is not strictly a use of the earth's electricity. It is a transformation of heat, or of the differential value of two solutions, into that force. There must be actual currents running here and there through the crust, the tapping of which would seem to be a problem better worth study. And the study may be yielding results just about the time when we are close facing the exhaustion of our coal supplies. These secrets have a way of getting found out quite opportunely. **STUDENT**

The Rim of Atlantis

THE western edge of Europe, like the eastern edge of America, seems from the evidences of marine river beds to have done a good deal of sinking. Which means, of course, that the Atlantic bed has sunk. The process was the after-echoes of the submergence of Atlantis; nor, probably, have they yet died away. As the bed of the Hudson river has been traced out along the sea floor for many miles, so now have the beds of one or two rivers on the other side. Professor Hull has been communicating to the Royal Geographical Society some of the results of his investigations on the rivers of the

European and African coasts. He has followed the bed of the river Adour, in the angle of the Spanish and French coasts, for 50 miles out to sea. Further south, the river Congo, whose bed had previously been traced out for 80 miles, has now been shown to be possessed of 20 miles more. The Adour bed is at a depth of 1500 fathoms; so the sinking has been very considerable.

How does Professor See account for a sinking edge all around the Atlantic? According to his theory of mountain ranges the rim should be rising, raised by lava forced sideways from beneath the ocean bed. If we had only the Pacific to consider, his theory would look very nice; but the Atlantic seems to be raising—or rather sinking—a protest.

STUDENT

The Backbone of the Universe

ASTRONOMERS are beginning to think that the visible universe of stars may be lozenge-shaped, the rim of the lozenge being the Milky Way. Stars seem to be aggregated along that line because we are looking through a far greater thickness of them, looking along the radii of a wheel; at right angles to this we have but the thickness of the wheel, are looking through the hub.

But the Milky Way may be more than this; it may be an actual structure, as it were a skeleton to which the position and movements of all stars are related.

There are two types of variable stars. In one case the variation is due to the periodic interposition of a dark companion between us and the visible star's light. In the other case the variation is real. It is supposed that our own sun belongs to this second group, having a variation period of eleven years. At that interval it passes through a cycle of greater and less brilliancy. In part these changes are due to the appearance near its poles of very brilliant faculae. These move toward the equator, dim in brightness because their light is absorbed by the solar equatorial atmosphere, and finally vanish at the equator.

Taking this as a guide to the history of the second class of variable stars, and assuming that the degree of variation enables us to know whether we are looking directly at their poles or at their equators, Professor Turner has concluded that the axes of rotation of these stars is nearly in the plane of the Milky Way; that is, that they have some definite relation to it.

It is at any rate an attempt at another step to the study of the universe as a coherent organism. **STUDENT**

Nothing Like Leather

WE have been learning from a well-known physician that whenever we are nervous, melancholy, suicidal, unstable in character, or are troubled with any of the morbid states so often accompanying genius, have dyspepsia, or are wrecked with mental and moral earthquakes and volcanoes, it is all our eyes. Correct astigmatism, myopia, or other ocular malformation, and all will be well. If only Calvin and Torquemada and

some others had had the right spectacles. . . !

But before that we had learned that the same maladies and some others were due to affections of the nose and throat.

And now we learn that the teeth are the real offenders. Unsuspected caries and chronic abscess, teeth that cannot break through but do not cry loud enough to be heard, forgotten roots and congenital malformations—all these play as much havoc as the nose and eye. Hence melancholia, insomnia, even paralysis, and indeed most mental and nervous derangements.

It is certainly true that a large number of people are entirely negative to their physical condition. And with them some slight defect, or rather some defect which makes slight appeal to overt sensation, continuing a great length of time, will at last produce a cumulative mental effect. No one with a healthy and positive mind would however thus go under.

According to Theosophy, many of these defects when congenital are the physical result, the Karma, of permitted mental negativity and unrestrained moodishness in the last life. Like all Karma it is beneficent, forcing the victim to begin the necessary struggles to hold his own, to use his will. He is being stung to effort; his attention is being markedly called to his own defect. **STUDENT**

Yellow Spectacles

PEOPLE who wish to protect their eyes against strong sunlight usually use blue glasses. These are undeniably comfortable. They cut off the yellow rays and a good proportion of the red. That is, they cut off the heat rays, and the eye feels cool.

Ultra-violet rays are destructive to living tissue. They will destroy the life of flies and bacteria in a little while. It is they which cause the blindness of careless workers with X-ray tubes and certain kinds of lamp. And this destructive effect is made available in certain affections of the skin and superficial morbid growths.

They exist in sunlight, and nature has arranged for the protection of the retina. It has been found that when ultra-violet light is thrown into the eye, the lens, which is in front of the retina, becomes fluorescent or opalescent. This means that the high rays, lying above the visible spectrum, have been translated downward a part of an octave by the lens tissue, slowed in their vibrations, and so brought within the limit of visibility. But this translation downward is the safety of the retina. The invisible ultra-violet vibration, when slowed down into the visible blues and greens and yellows of the fluorescence, becomes harmless. Ordinary sunlight is therefore cooked, as it were, for the use of the retina. But when light is very intense, as when reflected from snow or on high mountain peaks, the powers of the lens are overtaxed and the dangerous rays, reaching the retina, may injure or even destroy it.

The proper glasses are therefore yellow or greenish yellow, blocking the higher rays altogether whilst weakening the red. **STUDENT**

Nature

Studies

Forests, Moths, and the Saxony Authorities

THREE tons of moths caught by one trap in a single night! That must have been something like a trap—a trap capable of disincarnating moths on the same large scale as that on which Nature produces them. Yet it is no wonder, when the nature of the trap is considered.

In Saxony, says a report, the caterpillar plague has had a disastrous effect on the forests; so the authorities have invented a way of destroying the brown moths that lay the eggs from which the caterpillars come in such enormous quantities. This is the "electric light trap."

Two great searchlights are thrown on to the wooded mountain slopes half a mile distant. Adown these streams the moths come floating in their thousands and their tens of thousands, until they reach the place where the great exhaust fans take up the work and suck the insects down in swirling eddies into the trap.

This is certainly working on a magnificent scale. The pine forests were being threatened with destruction owing to the devouring of their foliage by the grubs. None the less, one cannot refrain from the thought that the destruction of moths by the hundreds and thousands of tons (as will happen when more traps have been erected) must surely set in motion a chain of causes and effects equally portentous in their dimensions. How can we create such a huge vacuum in Nature without disturbing the balance of things? It will be interesting to see whether there will ensue any consequences traceable to it.

One thing is sure—that whatever may be the cause of this destructive pest, that cause has not been removed by the destruction of its effects. The eggs may come from the moths, and the moths from the eggs, but how did the whole business originate? If there is some unknown cause that prompts the atoms of Mother Earth on certain occasions to build themselves into moths and into caterpillars, what will that cause do now? Go on creating insects for the Saxony authorities to turn into fertilizer? Hardly thus would it fulfil its purport, for it is a destructive force, breathing menace to every green thing. Will it find a vent through some other channel, choosing another country, another kind of



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THE MONUMENT, LONDON

victim, another instrument? Depend upon it, there is a whole science of "conservation of energy" yet untouched by scientific men; they balance up merely the income and expenditure in such matters as heat and mechanical energy; but it takes something more than these to account for the facts of animal and vegetable life.

STUDENT

Insect Pests as a "Sign of the Times"

IN a paper called *Signs of the Times*, which believes in the emergence of a non-ecclesiastical Christian union, and points to current events as indicating the fulfilment of alleged prophecies to that and similar effect, there is an article on "The Ravages of Destroying Insects; What Is Their Significance?" The significance may be gleaned from the quotation of an alleged prophecy from the Bible, which, however, will not strike the ordinary reader as being necessarily a prophecy. In the *Book of Joel* it is said:

The word of Jehovah that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. . . . That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

Awake, ye drunkards and weep. . . . For a nation is come upon my land, strong and without number. . . . He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white.

Then the people listen to the exhortation and repent and Jehovah grants them new vines and fig-trees. This is taken as a prophecy relating to our day; and the article gives a large number of pictures of the various insect pests with descriptions of them.

But is it not more likely to be an account of a certain actual visitation and of the efforts of the people to cure it by religious and ceremonial observances? In any case such visitations are periodic all through history, and very much worse things have happened than are happening now, as for instance the plague and portents in Justinian's reign and the Black Death in medieval Europe.

Such plagues and portents are, however, a sign that the *Astral Light*, the plastic mother of physical Nature, is surcharged and tense with the conditions that man's acts and thoughts have imposed

on it. The well-springs of life are corrupted and there is an overplus of the destructive life-atoms. For plants, animals, man, and even the so-called lifeless rocks, all live in this common atmosphere—the invisible warp upon which the fabrics of Nature are woven; and man is the most potent of them all. His many sins against the harmony of Nature pile up to his own detriment, and he blames Providence not more wisely for this than he would blame it for polluting the air of a closed room.

The great number and variety of insect pests, destructive fungi, etc., and the liability of man to have his labors suddenly neutralized by them, brings home the fact that Science is one, as Nature is one; and that the co-operation of chemists, physicists, naturalists, and all other departments will be needed to cope with conditions. But even that will not be enough, for physical science is itself but a fragment of SCIENCE proper. STUDENT

Students'



Path

EVENING VOLUNTARY

Wordsworth

CALM is the fragrant air, and loath to lose
Day's grateful warmth, though moist with fall-
ing dews.

Look for the stars, you'll say that there are none;
Look up a second time, and, one by one,
You mark them twinkling out with silvery light,
And wonder how they could elude the sight!
The birds of late so noisy in their bowers,
Warbled a while with faint and fainter powers,
But now are silent as the dim-seen flowers. . . .

A stream is heard, I see it not, but know
By its soft music whence the waters flow:
Wheels and the tread of hoofs are heard no more;
One boat there was, but it will touch the shore
With the next dipping of its slackened oar;
Faint sound, that, for the gayest of the gay,
Might give to serious thoughts a moment's sway,
As a last token of man's toilsome day!

The New Foothold

IN his introduction to the first volume of the
Path magazine, W. Q. Judge says :

The true path lies in the way pointed out by our
Aryan forefathers, philosophers and sages, whose
light is still shining brightly, albeit this is now Kali
Yuga or the age of darkness.

And in his review of the work at the end
of the first year, he says:

A new age is not far away. The huge unwieldy
flower of the 19th century civilization has almost
fully bloomed and preparation must be made for the
wonderful new flower which is to rise from the old.
We have not pinned our faith on Vedas nor Chris-
tian scriptures, nor desired any others to do so.
All our devotion to Aryan literature and philosophy
arises from a belief that the millions of minds who
have trodden weary steps before ours, left a path
which might be followed with profit and discrimina-
tion. For we implicitly believe that in this curve
of the cycle the final authority is *the man himself*.
In former times the disclosed Vedas, and later, the
teachings of the great Buddha, were the right au-
thority in whose authoritative teachings and enjoined
practices were found the necessary steps to raise
Man to an upright position. But the grand clock
of the Universe points to another hour, and now
Man must seize the key in his hands and himself—
as a whole open the gate. Hitherto he has depended
upon the great souls whose hands have stayed im-
pending doom. . . .

Our belief may be summed up in the motto of the
Theosophical Society, "There is no Religion Higher
than Truth," and our practice consists in a disregard
of any authority in matters of religion and philo-
sophy, except such propositions as from their innate
quality we feel to be true.

The student who enters upon this path of
study with a heartfelt desire to pursue it for
its own sake, and because he is convinced it
is the only thing worth doing, is constantly
confronted with experiences which demand a
firm faith and an unswerving purpose, if he
would not be diverted from his chosen course.
The continual reminding himself that this is
only natural, would seem to be an ever pre-
sent necessity. All progress can be nothing
else than a reaching forth into the unknown

and the unfamiliar. And this is especially the
case when the new experiences call for a re-
versal of the usual currents of thought, and
of the ideals which seem most natural to the
everyday existence of the world at large, and
which he has made a part of his being for
many ages. It may be true that no one is
likely to enter seriously upon this study just
at the present time, who has not laid a founda-
tion in the past by a previous tendency, yet
the urge of the cycle brings us face to face
with a *new demand*, so potent and resistless
that it calls up every latent energy of the past,
both for progress and delay.

As these experiences follow each other day
by day, there is sometimes dismay at the new
situation. One by one the possessions which
have been most valuable lose their attractive-
ness. From time to time we may fancy "This
at least is left to me," but in course of time
its value fades. And often when the sense of
the loss of all lies heaviest, comes the gleam
of knowledge that when all is gone, there
must be somewhere, on the other side of the
narrow gate of true poverty and humility, a
new foothold, which shall rest upon eternal
truth, firm as a rock and changeless as the
universe itself.

In time the conviction grows into a certainty.
Dimly seen at first it is continually obscured
by the clouds that are passing, and which can-
not be dispersed in a day, nor perhaps in a
lifetime. But once we are sure it is there, we
can have nothing worthier of high endeavor,
and we have the assurance of those who have
already trodden the same path, that no effort
can be lost in the perfection of universal law.

One of the first ideas which comes to us
may be: "Why—if this condition is so su-
preremely desirable—is it not described for us
by those who have attained to it?" The an-
swer is, that it has been described over and
over again, by the Teachers of mankind, but
their words have not availed to call up the
experience to those who have not yet known
it. Hence the necessity of carefully studying
and re-studying the lessons of the sages. For
as they have constantly warned us, there is
no short road on this journey, nor any help
which can be given, without the individual
effort of the man himself. Watched over and
guided he may be, unknown perhaps to him-
self; but the path must be trodden by every
man *alone*.

Paradoxically it may be said perhaps, that
the strength and power and life and joy of
the new foothold depends upon its non-exist-
ence. When personal desire, plan, or achieve-
ment no longer have any charm, but are seen
in their true light, the individual soul does
not feel its separateness from the whole. The
individuality does not depend upon the sense
of separateness, but upon the limitation which
must ever be in every portion of the Eternal
until all enter together into the Absolute
Perfection. The individuality needs neither
care nor thought nor consciousness of its ex-
istence. It is cared for by the Law.

Working in the cause of universal brother-
hood is therefore the greatest privilege of the
age. This great Cause—"in the sense of an
enterprise"—has been called by W. Q. Judge,
"the Cause of Sublime Perfection and Human
Brotherhood," and that such a Cause is openly
proclaimed amongst mankind is the tangible
fulfilment of his prophecy. STUDENT

FRIENDS IN COUNSEL

Our Companionships

WE live together, break bread together,
grind out together the price of food
and raiment, in a companionship that
seems accidental, temporary, purposeless. Per-
haps, after a while, there will be a readjust-
ment and we shall find other, pleasanter, com-
panions, *our sort*.

Companionship once meant the union of
warriors under one flag. Mere association is
its meaning now. You and I have been hired
to build this man's house. The companion-
ship is nothing to us; the work everything.
Yet, if we knew life's business as thoroughly
as we think we know nail-driving, we should
understand the significance of these "chance"
associations. We should then realize that out
of every companionship one must come victo-
rious or vanquished.

Without speech, without interchange of
thought, something in my untrained nature
will seek out cause for quarreling with some
untrained thing manifest in you and your
methods of work. Or, something fine in me
will answer back some beauty you reveal.

We come away from our companionships
readjusted, newly balanced (often newly un-
balanced). With every casual meeting new
chords are sounded, new chemical processes
take place, we are actually different.

We must make it our business to learn the
meaning of these companionships—to wait
until after all the grind of the long day's
work is over and learn what it meant. Was
it that in every association (though we called
it unpleasant and distasteful and inharmon-
ious) we were standing shoulder to shoulder
with a dear comrade, a brave warrior, one who
with us was fighting desperately to keep the
line unbroken—the shining of whose eyes
we could not see until the fight was won?

STUDENT

Hope

THERE appear to be at least two kinds
of hope, positive and negative; also there
appears to be a condition of harmony
between Soul and mind in which hope does not
exist, which is above and beyond the ken of
the sentiment of hope as we understand it.
It is as though the lesser sentiment becomes
dissolved in the greater; the dewdrop slips
into the shining sea. The sentiment of hope
is not an integral part of the higher law. It
represents our aspiration towards it—our
prayer. It is our relation to the Will to
achieve. Are there not moments when nature's
beneficent forces combining to render the mind
tranquil, the soul as limpid as a mountain lake,
we glimpse the universal, the all-embracing,
the certitudes of life?

The Dew is on the lotus, rise Great Sun
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes:
The Dewdrop slips into the Shining Sea!

The negative variety of hope dreams beau-
tiful dreams and drags its victim into the false
elysium of Fancy-land, intoxicated by its evan-
escent exhalations.

Positive hope reveals the energy of right
action. It is a vigorous inspiring quality of
work which is a benison to all who come
within its radiance. H. C. B.

THAT WHICH THOU ART

K. M.

THAT which thou art is sacred; it begun
Before the oldest sun had fiery birth,
Or the green earth first dreamed; and is so wise
That its two eyes see all things that shall be,
And all things past they see, and further far
Than any star that burns, within heaven's deep.
Knowing not sleep, nor birth, nor death, nor woe.
That which thou art is more than mind may know.

That which thou art is sacred; mortal ear
Is not allowed to hear its holy name,
Nor to know whence it came, nor in what hour
First stirred the Power that sent it forth through night
To carry light where darkness was of old;
And the wild desert worlds to hold for God;
Through ways untrod to travel till the sun
Shines on the battle won, which ages fought—
The worlds and stars are born of thine own thought.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

What is meant by the Higher Self? Is it not blasphemy to say that we are equal to God? It seems so to me, for I know myself to be a very limited creature, and God is the Infinite Creator of all.

Answer

The position taken in the question is one that every believer in Christian dogma is bound to take who has a wrong impression of Theosophy from the pulpit or elsewhere. But Christian dogma does not mean the teachings of Jesus, who by word and example taught the Ideal of Human Brotherhood and Spiritual Perfection, in fact, the same ideal as that set forth by the Teachers and Sages in all ages, for they all had drunk from the same eternal stream of Divine Truth—Theosophy; whose living waters have again been offered abundantly by the three Leaders of the Theosophical Movement of the present age—H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.

But what are the real teachings of Jesus in regard to these questions? Like most of the great Teachers of the world, Jesus wrote nothing himself that has been handed down to us; and, like all other great Teachers, his real teachings were given privately to his immediate disciples, and were not to be written down. What, for example, was Jesus teaching when he said to his disciples: "Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without all these things are done in parables"? (*Mark* iv. 11) If we ask what these mysteries were, who can answer us? The churches do not know. Yet one cannot doubt that they have been preserved and may be known by him who is worthy and well qualified to receive them.

What is man? According to the teachings of Jesus, as recorded in the New Testament, man is not such a limited creature as the questioner would have us suppose. Jesus is recorded as saying: "Be ye perfect, even as your Father in Heaven is perfect." (*Matt.* v. 48) In this there is left no room for dispute, for he gave the standard of perfection that could be attained.

Again, he said: "The kingdom of God is within you," (*Luke* xvii, 21) and on another occasion, when they marveled at the wonderful things which he did, he said: "Greater things than these shall ye do."

Evidently Jesus did not look upon man as a

"very limited creature," but as a being having Divine possibilities of Godlike power and perfection.

What is man? Looking backward over the records of the past, is he the creature of the stone axe and flint arrow, or the builder of the cyclopean structures, majestic and sublime, of Central America, Egypt, India, and Greece, which are monumental proofs of the marvelous knowledge, skill, art, and industry of the ancient Builders?

Again: What is man? Is he a Plato, a Socrates, or a Confucius; a Christ, a Buddha, or a Krishna?—beings of godlike Wisdom and Compassion, who have shaped the lives of myriads of millions for centuries.

Looking inward to that many-toned gamut of consciousness which we are constantly ascending and descending, where can we stop and say "*This is I*"? Are we that depth of darkness and misery, beneath the lowest that we have ever descended, or are we that sublime possibility which we have seen beyond but have never attained? Manifestly man is an embryo God, requiring many lives for his fruition.

According to Theosophy all things spring from a boundless, homogeneous Principle, which is neither matter nor spirit, time, nor space, but the Source and Root and Container of All, periodically differentiating into organisms from electrons to Brahmāndas; the latter meaning stellar systems, such as that to which all the stars visible to us belong. There is no corresponding word in any European language. We have not been in the habit of thinking so far and have not needed it. It is said that there are countless myriads of these in the bosom of the Infinite. The All is the great Tree of Life; Brahmāndas, suns, systems, men, and atoms, are the branches, twigs, and leaves; each constantly gathering experience and rising to higher and higher levels of consciousness and intelligence. And as this evolution and involution has been going on throughout the eternities of the past it follows that there must be Beings that far transcend our highest conceptions.

It would indeed be akin to blasphemy for the ordinary mortal to say he were the equal in evolution of these, and there is That which transcends them infinitely. Truly it would be arrant egotism. Yet the same divine spark that is in them is in him also and in so far as he realizes his divinity, is he one with them, and with Divinity Itself.

What is the Higher Self? It is a well known fact that every organism is built of smaller organisms. The atom is built of electrons or corpuscles; molecules are built of atoms; cells of molecules; the organs of cells; and the animal body consists of its various organs. Each unit, large or small, having a life and soul of its own, and capable, in degree, of so-called independent existence. Nothing, however, can have an independent existence *per se*. No particle, however small, can ever be cut off or separated from the Infinite Root of All; but smaller units may be, and are, constantly being thrown off from larger ones. It is the Soul of the complete being that is the abiding principle, and which combines the whole in harmonious co-operation and order.

Although the animal consciousness feels itself to be one with and inseparable from its body; yet, as is well known to science, none

of the bodies of the smaller organisms of which the animal body is built actually touch each other. It is said that if the molecules were magnified to the size of men they would be much farther apart than men in a city, and would appear to be equally as active and seemingly independent.

Now to get a clear understanding of the greater Self of which we are a part, one may imagine all the members of the human family to be the cells of the great Human Organism, and this greater Self as the Soul of the complete being. The analogy is perfect although the scale is higher. In a sense this may aid us to understand what is meant by the Higher Self, though this is not to be understood by a mere extension of consciousness.

If one can imagine the right attitude of the "soul" of a cell towards its neighbor cells and towards the "soul" of the complete being, then he can understand his relation to his fellow-men and to the greater Self of Humanity. The real man—the ego who incarnates from life to life—is a direct ray from the higher Universal Self, and is the mediator between the lower man and the Higher Self which is "the light which lighteth every man that cometh into the world," Divinity itself.

Man's duty is to open his heart to this Divine Ray, first, by living a life of true brotherhood, for it is selfishness that obscures the radiance of the Divine Ray, through which alone we can reach the light, because it has the same relation to the Universal Sun as the colors of the spectrum have to the solar rays. It is as if they had conscious power to go inward through the prism, there to find themselves blending in perfect harmony in the pure white light of the sun.

This raises another question. If the human family are as the cells of a higher Being, whence the universal ignorance of that relationship?

The answer is that we have so completely engrossed ourselves in the selfish passions and desires of the personal cell life, that we have lost sight of the larger Universal Soul life. "As a man thinketh, so he is." If we identify ourselves with the smaller, selfish life we are that. If we live in the larger Divine Life we are that. Ignorance is just what the word means. It is the result of ignoring the Light of the Divine Ray which alone can give spiritual illumination—which is wisdom itself.

There is nothing strange or unusual about this. Most have had sufficient experience to know that if we ignore an acquirement we ultimately become ignorant of it again. How then can we expect the Divine Light to illumine our hearts if we seek it not at all. Nay! even in infancy we have been taught to foster the smaller life; while there was none to tell us of the glories of the Higher Self.

But let us blame no one. If we had always followed the "still small voice" of the heart, we would have been led to the light; for there are Great Helpers who know every effort. But instead of listening to that divine voice we give ear to the clamoring of the many voices of passion

formed from desire which rageth like fire and is never to be appeased. Know this to be the enemy of man on earth. Therefore thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment. (*Bhagavad Gītā*) W. S.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

The International Congress on Moral Education

THE First International Moral Education Congress has lately been held in London, and has issued a thick volume of the papers in English, French, and German, communicated to it. No attempt is here made to review this volume, but it is assumed that intelligent people have a fair notion of the character of the ideas expressed on such occasions. Congresses on moral education have been held before, but this is the first international one. The patrons include the education ministers of Belgium, Bulgaria, China, England, France, Greece, Holland, India, Italy, Japan, Mexico, Roumania, Russia, Spain, Turkey, and the United States; also ministers and directors from Barbadoes, Ceylon, Cyprus, Honduras, Jamaica, New Brunswick, Nova Scotia, Queensland, Rhodesia, Saskatchewan, South Australia, St. Helena, Tasmania, the Transvaal, and Western Australia.

Of course the main question is the relation between religion and ethics; or, regarding ethics as theory, between religion and morality. Morality is the practical outcome; religion has hitherto been regarded as supplying the theoretical basis; can this be replaced by ethics?

Morality must be grounded on ideals of some sort. We cannot be guided by instincts alone, for the reason that we have minds, which, if not occupied by truth, will be occupied by error. We cannot have instincts pulling one way and reason another; hence reason must concur with our moral instincts. If we have no adequate theory of life to appeal to, then we must appeal to such motives as self-interest, comfort, etc. We exhort the young person to become a good citizen *because*—

Theosophists have a definite purpose in life and a sincere belief in its higher possibilities. Instead of stumbling in the dark, they are all bent on a purpose kept ever well in view; this gives them the power to appeal to the right chords in others. Hence the success of Rāja Yoga teaching; hence its incommunicability to teachers who are not Theosophists.

The cause of the failures in moral teaching is simply that the teachers themselves are not up in their subject; and surely that is cause enough. Therefore it is they who need to learn first. They have not grasped the essentials of religion, though they are groping after them. They do not realize that the inspira-

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

tion to right conduct springs from a knowledge of the higher nature of man, and that such knowledge is actually attainable by those whose aspirations impel them to make the sacrifices necessary for attaining it.

The practical exigencies of the times are impelling nations to an extensive process of self-examination, which will result in showing up the shortcomings of modern faiths and in emphasizing the necessity for finding something more enlivening and permanent.

STUDENT

Delusions About Buddhism

IN an article on Buddhism in a London paper, anent the arrival of a certain "Buddhist" mission in England, we find some curious delusions. To begin with, the article is headed, "A Religion without a God." Buddhism does not recognize the anthropomorphic God of Christian churches; and well it may not, if it is the philosophical religion it claims to be. But to describe it as without recognition of Deity is very misleading. Its prime doctrine of the unity of all life; and its goal of attainment, the renunciation of separateness and the absorption of the Ego in this great unity: these presuppose God in the only true sense—the Universal Being, or Spirit. In this sense, Buddhism has more of a God than Christianity.

Again, it is unfair to contrast decadent forms of Buddhism with theoretical Christianity, especially when Buddhists might just as well contrast their religion at its best with Christianity at its worst. Even at the present moment we can find every sort of fanaticism passing under the name of Christianity, from the extreme asceticism of the Trappists to the feeble imitations of Paganism or of Lamaistic ritual indulged in by some representatives of Roman Catholicism. Is it not, then, most disingenuous to make these contrasts?

The article also tries to make out that Buddhism is to be contrasted with Christianity in that it teaches the avoidance of life, while Christianity teaches the avoidance of death.

Are not both of these tendencies the modern result of ignorance and misunderstanding of the true teachings? Real Buddhism, like real Christianity, and like every other great religion in its origin, teaches that the cultivation of the personal self is not the ideal of life, but a mistaken path which man treads during his stage of partial knowledge; a

path which has no goal and has to be abandoned sooner or later in favor of the true path. But abandonment of the personal ego implies the finding of the true Ego and the realization of man's true purpose in life. Abandonment of life with its duties, its trials, its privileges, is a perversion of the true doctrine, of which all religions have been more or less guilty.

The right thing to do is to leave off picking holes in other peoples religions and try to find the essential ethic common to all, which is the doctrine of Right Living, by which man forsakes the gospel of selfishness and follows the gospel of mercy. Surely Gautama the Buddha and Jesus the Christ are one in this respect!

H.

Aerial Flight

THE early days of George Stephenson's fight with public opinion are recalled by an article in the *Nineteenth Century*, where we read:

May we not say . . . that the efforts at aerial navigation now being made are simply most ingenious attempts to substitute, as a support, of moving bodies, the thin air for the solid ground? And is it not evident, on careful consideration, that the ground affords a much better base than air ever can? Resting upon it we feel safe and know where we are. In the air we are carried about by every wind that blows. Any use we can make of the air for the purpose of transportation, even when our machinery attains ideal perfection, will be uncertain, dangerous, expensive and inefficient, as compared with transportation on the earth and ocean. The glamor which surrounds the idea of flying through the air is the result of ancestral notions, implanted in the minds of our race before steam transportation had attained its present development. Exceptional cases there may be in which the air-ship will serve a purpose, but they are few and unimportant.

"The result of ancestral notions" is rather good: an unconscious truth, especially if the notions were effectively applied by pre-historic ancestors. Planets, too, absurdly fly through ether, without immediate commercial purpose. We are thankful to have real *men* like the pioneers of aeronautics.

STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening at Isis Theater before a large and most attentive audience, Mr. C. J. Ryan lectured upon the subject "Theosophy and Utopia."

He spoke first of all of the many theories that have from time to time been put forward of the possibility of a new Golden Age. Some of these placed the attainment of right conditions only in another state of being, such as in the Aanu of the Egyptians, where the Perfect reap the allegorical grain of seven cubits' height, and lead a high spiritual life pictured under the form of an ideal citizenship; or in the Elysium of the Greeks; or in the Golden Land of perfect comradeship and beauty on St. Brandon's Isle, which the poetical fancy of the Irish Druids saw far out in the western wave.

The speaker quoted from the vision of Isaiah: "Behold I create a new Heavens and a new Earth"; and from *The Republic* of Plato, who, he said, was the first great thinker of whom we have record to outline definitely a certain scheme of ideal state government. Passing, then, to Sir Thomas More, he gave a brief description of his Utopia, and then went on to describe two ideal communities which actually do exist so far as we have been able to observe, namely, among the ants and the bees.

Many observers, the speaker remarked, have noticed that ants and bees in their collective consciousness seem to have arrived at a sort of satisfied equilibrium of conduct, though of course they cannot be standing still, but must be moving towards the mysterious goal of evolution with all nature. But with men it would seem that progress must be made through *individual* development—a far higher system. Although we may wonder if the apparently ideal condition of the most perfect ant communities could be improved, so far as *they* are concerned, our business is to make our own lives and surroundings conform more fully to *our* best thoughts of what man should be.

Asking what was the great obstacle to a Utopia, the speaker said it was to be found in the fact that the units constituting society at large, have not, save in the rarest exceptions, gained self-control and self-knowledge, knowledge that they were in their essence, divine and immortal beings. The study of man as he really is must be taken up seriously from the standpoint of Theosophy before the goal can be distinguished.

While other systems are temporarily incomplete and one-sided, owing to their ignorance of the complex nature of man, Theosophy is offering the true theory of life and the method of living based on the actual knowledge which alone can lead to fulfilment of the vision of poet, sage, and prophet. OBSERVER

Crippled Poets

THE *Dublin Review* gives us a poet's essay on a poet—a study of Shelley by Francis Thompson, glittering with jeweled imagery. The run of poets, curiously enough, are no more likely to furnish good prose than good caligraphy. But Thompson's prose was poetry. Calling Shelley "essentially a child," he says:

The universe is his box of toys. He dabbles his fingers in the day-fall. He is gold-dusty with tumb-

Fair sister Nymphs, . . .

Henceforth we will not part. There is a cave,
All overgrown with trailing odorous plants, . . .
A simple dwelling, which shall be our own;
Where we will sit and talk of time and change, . . .
And if ye sigh, then I will smile; and thou,
Ione, shalt chant fragments of sea-music,
Until I weep,—when ye shall smile away
The tears she brought, . . .

It was such rose chains that bound Shelley down. At the last, instead of pushing open the gates of the new world and climbing the stairs to the sun, he was forever retiring to the flowery cave with various Iones and Asias. But the cave was a dream, no reality; and the odors and flowers and nymphs were dreams of the senses. At the end of his rapture of inspiration, Shelley sank into that sleep with such a dream. He was a poet and with the wings of a poet, but he could not use them to fly up into the higher sunlight. For it he mistook other lights altogether. This Prometheus was just as effectually chained to a flowery nymph-haunted cave as the other to the naked rock. And the vulture at the roots of his spiritual virility seemed to him a bird of Paradise. How many other poets and musicians, might-have-beens, have made and are making the same mistake?

And so Shelley's poetry is not immortal; for the instinct of the world, in these matters, works truer than it knows. It acts where it has not formulated the principle and condemns to death for good reasons it cannot give.

STUDENT

Our Friends the Birds

WHEN birds are permitted to labor undisturbed they thoroughly police both air and earth. The thrushes, sparrows, larks and wrens search the surface of the earth for insects and their larvae or hunt among the leaves and peer under logs and refuse for them. The warblers, vireos, creepers and nuthatches with their microscopic eyes scan every part of the tree or shrub—trunk, branches, and leaves—and few hidden creatures escape them.

The woodpeckers, not content with carefully scrutinizing the bark and limbs of trees, dig into decayed and worm-eaten wood and drag forth the burrowing larvae, which in their hidden retreats are safe from other enemies. The flycatchers, aided by the warblers, are ever on the alert to snap up insects when flying among trees and branches; while the swallows and nighthawks skim over the pastures and patrol the air high above the tree-tops for such of the enemy as have escaped pursuit below. It is well that this is so, for so vast is the number of insects and so great is the quantity of vegetation required for their subsistence that the existence of every green thing would be threatened were it not for birds and other agents designed to keep them in check. Most birds most of the time are beneficial.—*Yearbook of Dept. of Agriculture*



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ONE OF THE "BARQUES" ON LAKE LEMAN

ling amidst the stars. He makes bright mischief with the moon. The meteors nuzzle their noses in his hand. He teases into growling the kenneled thunder, and laughs at the shaking of his fiery chain. He dances in and out of the gates of heaven; its floor is littered with his broken fancies. He runs wild over the fields of ether. He chases the rolling world. He gets between the feet of the horses of the sun.

Francis Thompson thinks *Prometheus Unbound* the greatest of Shelley's poems. It does show his power, but not less his deadly weakness. Prometheus, the immortal human spirit, is freed at last. The vulture of passion gnaws his vital center no longer. He stands glorious and ready. But what now? What does he do with his unchained strength? *Retires to a cave with a band of nymphs!*

Asia, thou light of life,
Shadow of Beauty unbeheld; and ye,

Longevity

THE question of longevity is one that our authorities seem unable to touch. We do not refer to the faddists who tell us to chloroform ourselves when we are sixty, nor to the paragraph writers who dogmatize for the benefit of others who will have forgotten their weighty prescriptions long before they could be tested, but to the thinkers of the age. And yet longevity is a very important subject indeed.

We have one old man attributing his great age to smoking six pipes a day, and his brother of an equal age attributing his age to never having smoked at all. Another is sure that moderate use of alcohol is all that is needed; a fourth case proves that teetotalism is all that is necessary to live beyond a hundred years. Such deductions are not very serious. Probably the acquisition of a natural dignity and calm has more to do with long life than anything we know, for the opposite qualities of worry and waste of energy are known to shorten life.

Doubtless heredity counts for something, but the negro is proverbially happy-minded and free from worry. The ages of individuals of this race are not always easy to fix exactly, but within a year or two are often accurate beyond possibility of error, especially in the West Indies, and the ages they attain to are remarkable.

One old woman was born when such-and-such a ship was wrecked; another was a little slave girl helping to carry the sugar when the Soufrière first became an active volcano. Another was "so high" when the big hurricane swept Barbados. Another is called after the name of some ancient flagship visiting her home at the time of her birth; and so the record goes.

There were two sisters in Cuba not long ago who were credited with an undoubted age of 125 and 128 respectively, within a year or two. One is dead but the other is still living, so report says.

On September 30th last the Rev. Alexander Mans died in the Aged People's home at London (Ontario) at the age of 118. He was for many years a minister at the colored church, and had lived in London 60 years. Born of slave parents in the Southern States, he grew up in slavery, but at the age of 50 escaped to Canada. His escape occurred more than 60 years before his death!

As to white men it may be noted that about the same time a local race in a Canadian town was won by a jockey aged 103, who chose this method of celebrating his birthday. He is a French Canadian.

The case of Old Parr is almost too well known to say much about; he lived in the reigns of ten sovereigns; married a second time when 120 years old, and there was a child by the marriage. He died in 1635, aged 152 years, having lived in England all his life.

Hippocrates died at 104.

These do not seem to be cases of senile decay. Is the latter necessary, and if not, why is it so frequent? A. M.

THE narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.—From the *Zohar*

Give Us More Life

Alexander Blair Thaw

Give us more life! Our blood grows thin,
Until we fear, like shapes of sin,
Our very shadows, as they lie
Upon the path; in vain we sigh
For the brave days that once have been.

We shut the door, and there, within,
We wait for wonders to begin,
And light our little lamps, and cry,
"Give us more life!"

But push the door; aye, make it spin,
And face the sunlight entering in!
Behind us now the shadows fly,
No fear that life will pass us by,
As we go forth, fresh fields to win!
Give us more life!—Selected

IF man's powers were not commensurate with his aspirations, life would indeed be a mockery and the universe an eternal lie. In face of the thought of such a lie comes the resolve to challenge eternal law and by our acts to unmask the lie. The mere aspiration for "more life" is proof of its attainability. We cannot snatch it in one moment, but we can—nay, *must*—keep on aspiring, and efforts accumulate power.

But we cannot keep our new wine tied up in the old skins, nor imprison the sunbeam. Like the sun, our emblem of life, we must radiate light and warmth to all. We must give up being moles and ants and become birds. Let the winged Soul throw off its fetters and soar free. H. T. E.

The Stir of the East

A CERTAIN city recently opened its first public reading room. There was a little ceremony in connexion with the event, and an inaugural address was given by a judge.

In the afternoon of the same day the first issue of that city's first paper appeared.

In the evening a night school was started.

What was the city? As no one will guess, we will answer at once—Jerusalem!

The judge was the Governor, a Mohammedan. The audience was Mohammedan, Jewish, and Christian, all on the most fraternal terms. The room has the Turkish and Arabic journals and will soon add the chief European ones. The newspaper whose first issue appeared in the afternoon is Arabic, the *El-Kuds* (The Sanctuary). At the night school a number of things are to be taught, including international law.

It is evidently not only Japan and China that the energy of the new light has touched.

STUDENT

In Defiance of Thoreau

THE rural depopulation of Germany is going on as fast as that of other countries, and the statesmen there as elsewhere are inquiring into the cause and remedy. The *Journal of the Royal Society of Arts* tells us that in 1871 the rural population was to the urban as 64 to 36. Now it is, for the whole Empire, as 48 to 52; in some places even as low as 23 to 77. Since the same date the city population of Saxony has multiplied itself by two-and-a-half; the rural population has remained nearly stationary.

Part of the cause may be that it is more difficult to make a living in the country than in the city, though the difference cannot be great. A more important cause is probably that the *mind* of the young man has not

enough to do in the country; at least it is not stimulated, as it is in cities.

Perhaps, therefore, we shall have to wait for a change till swifter and cheaper locomotion—through the air?—and electric transmission of news, music, plays, transmission for eye and ear, have done away with space and time.

What a pity that the body of the city man does not crave for nature-work as urgently as the mind of the country man craves for stimulation. The country life *could*, even now, be made to yield all that is really of value in the other—perhaps not a very large proportion of it, that! But the reverse can never be true. STUDENT

Clipped From the Press

The Dangers of "Holy Water"

THE sanitary dangers lurking in "holy water" have recently been scientifically studied by a monk, Fr. Augustin Gemelli, who is himself a highly qualified medical man. He published his results in the *Scuola Cattolica*. Each cubic centimetre of holy water in the basins in the Church of Santa Croce, Turin, taken from the surface, contained 150,000 microbes, while a cubic centimetre taken from the bottom contained no less than 6,000,000 microbes. He injected this water into animals and found that it always killed them, the causes of death being tuberculosis, colitis, or diphtheria. He recommends a new form of holy water receptacle, so constructed that persons, instead of dipping their fingers into it, can obtain three drops of water by pressing a button.—*Westminster Gazette*, October 9, 1908.

There appears to be something wrong here somewhere. M.

Greatness of Latin America

LAND AREA THREE TIMES THAT OF THE UNITED STATES—ALMOST AS MANY PEOPLE

ALL America, including the United States and excluding Canada, which is not a republic, covers an area approximately of 12 million square miles, of which Latin America occupies nearly 9 million, or three-fourths. The total population of the same Pan-America is 160 million, of which 70 million, or almost half, live in Latin America. The total average foreign commerce, exports and imports, of Pan-America is 5000 million dollars, of which the share of our little appreciated sister nations is over 2000 million dollars, or considerably more than one-third. Last year the foreign commerce of the Argentine Republic reached nearly 600 million dollars. Buenos Aires, the capital of the Argentine Republic, has a population of 1,200,000 and is growing faster than any city in the United States after New York and Chicago. Rio Janeiro, the metropolis of Brazil, has nearly reached the one million mark, while the total area of Brazil exceeds the connected area of the United States by sufficient square miles to have room almost for Germany in addition. Out of the Amazon river every day flows four times as much water as out of our mighty Mississippi.—*John Barrett*, Director International Bureau of American Republics

Use of Art Museums

A NOBLE delight in great works of art and a desire that such a delight should be shared by all can come only to those who feel all the emotions which great works of art were designed to express and communicate; and these emotions are possible only to those who understand the conditions in which great works of art were produced and the purposes for which they were designed. To revive such an understanding, therefore, is, or should be, the main purpose of our public museums. . . . The art preserved under glass cases warns us that it was not produced to be so preserved . . . but that it was meant to be used, and enjoyed by the users of it. If we take this warning to heart, we shall see that its beauty expresses or symbolizes the enjoyment of its use, and becomes a dead beauty when that use is at an end.—From the *London Times*

Art Music Literature and the Drama

The Missing Keystone in the Arch of the Temple of Life

AS one watches the field of human life, one sees here and there dissimilar figures standing out clearly against the background. They are the leaders, teachers, poets, musicians, thinkers; in fact, those whom we call geniuses.

It is the mark of the genius that he is unlike any others, before, or since, his time. He has his special message or work, and the higher his rank as genius, the more dissimilar is he to all others.

Take, if only as hypothesis, the theory of Reincarnation; look again at the field of life in the light of it and see how many difficulties are dissipated.

Let us look back an aeon. We see some one among the rest turning towards music. Perhaps his era was like that of the Middle Ages in Europe when only the few had mind or leisure for art in any form. So we see this soul standing a little apart and entering the small band of those like-inclinationed with himself. But mayhap the inner pressure is stronger with him than with them.

Time passes; we look again and see the same soul in another birth, still more markedly drawn to music, but, with some few others, no longer content to listen—they would fain compose. Yet the compositions of all bear one stamp.

Again we let time pass and the man is in another of his lives. But the compositions of that life now have a specific note of their own. They are no longer like those of this man's contemporaries in music, though among these may be artists, geniuses.

Our man is, let us say, Richard Wagner, and one of his contemporaries is Beethoven. Hand in hand, as it were, we can suppose the two coming up the ages, differentiating themselves at first from the mass of men, then from their fellow-musicians, then from each other: until each learned to speak to mankind his special and essential and peculiar message, one which no mortal save himself could give. But neither of them has finished yet; for more of the message we must wait; we can only see that it must be ever grander and more unique as the ages unfold.

Let us turn back again to look at the field of life, shedding upon it as before the light of this "theory" of Reincarnation.

For one genius, we see ten thousand men of

consummate ability in various lines. They are men of genius in the making; they have not fully differentiated from each other; they have not yet arrived at the power to unfold and deliver to mankind the special message or gift folded up within them. For one man of consummate ability, we see a thousand of fair talent. They are on their way up also, two steps from genius. And behind these men of talent are the vast multitudes with no

near this ancient conception, and will presently come full upon it. Modern thought merely lacks the idea of rebirth, the idea that each man and woman of us is an undying essence sentient in a body, and that this living essence is the inexhaustible seed from whence will unfold throughout all time further and further powers and splendors in the conscious life of those whose center-spark it is. The deeper thought of today perceives the eternity of life,

perceives its continuous and ever more glorious process of bloom and fruition; but conceives of man as entering upon this, holding it for a few years, and then losing it forever in individual extinction. Thus a writer speaks of

the familiar re-discovery which the nineteenth century has achieved, that he (man) is, after all, only the transitory custodian of an undying gift of life, an inheritor under conditions, the momentary voice and interpreter of a being that springs from the dawn of time.

But why not push the idea farther? Man is not the embodiment or body of life divine; *he is that life*, and the body, used rightly instead of desecrated, would neither be a shell nor a tomb, but a harp on whose strings he would smite the harmonies of divine feeling now latent. And for this the first step is universal brotherhood. For all men I have a message; they for me. But neither can attain or communicate aught beyond poor fragments until we know our eternal relation as Brothers; *and we must act to know.*

We must "live the life" ere we can hope to "know the doctrine." STUDENT

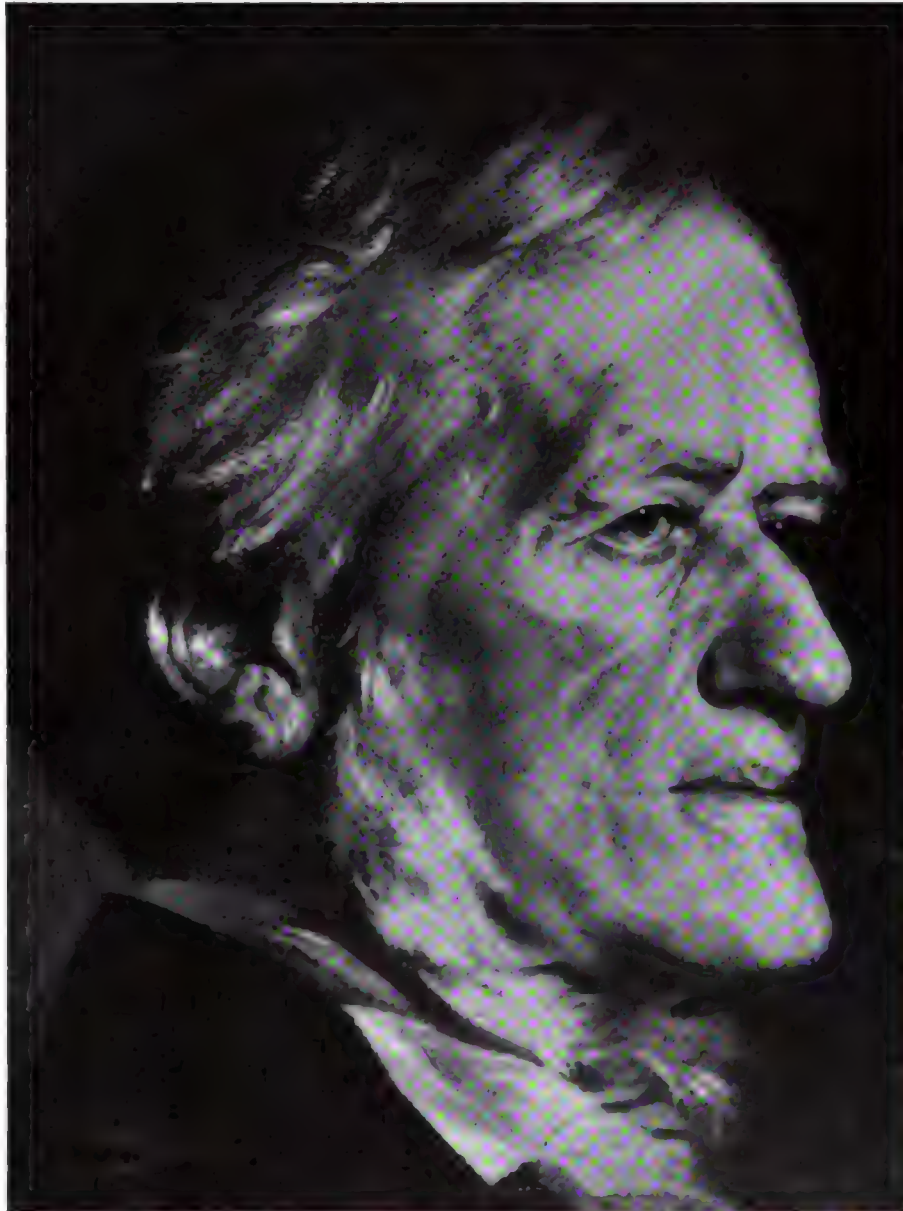
The Harp—Note by a Student

RECOGNIZED authority on the history of the harp,

Mr. John Thomas, an English writer, has just published an interesting brochure on the subject. Discussing the question of the introduction of the instrument into Britain, he deems it probable that either the Greeks or the Phoenicians, who from early times

traded with the country, were the means of bringing it thither. He points out that for ages the harp was "the inseparable companion of prophet, king, bard, and minstrel," and the high place it held in the affections of the ancient Egyptians and Greeks is indicated.

Naturally the author has a good deal to say of the harp in relation to Wales and its history. In the seventh century the instrument was held in such honor that in Wales a slave was not allowed to practise upon it, and to be able to play it was an indispensable qualification for a gentleman. It was one of those things, too, that could not be seized for debt. One wonders whether the modern improved harp, so remarkable in its possibilities, will ever come to hold in the hearts of men the high place it occupied in ancient days. STUDENT



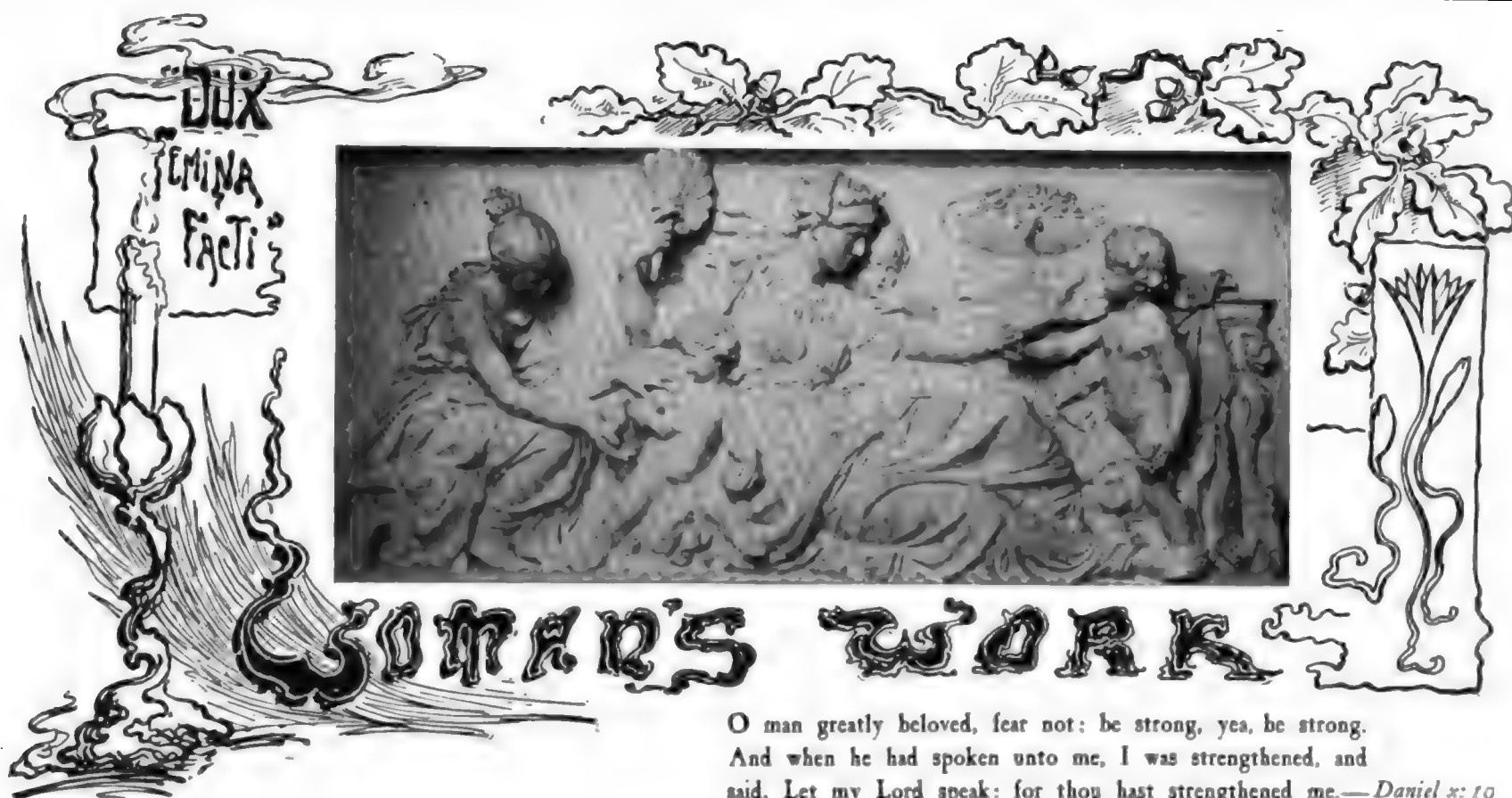
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RICHARD WAGNER

special mark, *three* steps from genius. Only they have not yet started forward.

But in all men sleeps a divine message for all others. Goethe writes greater poetry because he hears the music of Beethoven. Beethoven rises to greater heights because of the poetry of old Greece. Men need and must have the messages of others ere they can *perfect* their own. Only there can be no limit of finality to the process. It is only our weak imagination, not the reality, that is beggared. Splendor ever holds enfolded within itself a vaster splendor.

The best modern thought is drawing very



O man greatly beloved, fear not: be strong, yea, be strong.
And when he had spoken unto me, I was strengthened, and
said, Let my Lord speak: for thou hast strengthened me.—*Daniel x: 19*

WHY not take a trial balance each night before sleeping? A mental ledger and day-book account might be opened, beginning with a clear statement of the ideals on our horizon, the obstacles in our way, and, coming down to detail, the next step proposed to be made and the probable perils to be guarded against through the coming day. The better to make the ledger show profit and not loss a series of questions might be prepared calculated to meet every attempt at prevarication and excuse which we know so well the lower nature will inevitably begin when it finds itself cornered.

There are many questions which might serve us to start out with, and as the evening's answers are mentally tabulated we shall not find it difficult to open our individual account. For example:—

On Duty. Have I endeavored to find out my duty, or that work which I am fitted to contribute towards the general welfare of my people?

Have I faithfully performed it today?

Have I kept myself from interfering with any other's duty?

Have I cheerfully complied with every call to work and to help others?

Have I never tried to avoid meeting people or opportunities of service that seemed tiresome?

Have I wasted time?

Have I kept my apartment neat and clean?

How have I eaten my food?

What have I taken to drink?

Have I controlled the body? Have I stood erect?—walked with a purpose?

Have I endeavored to maintain the highest standard of purity, mental and physical?

Have I kept my heart in sympathetic touch with those working around me, appreciating their efforts and the difficulties they have to meet?

Have I harbored any ill-feelings?

Have I appreciated all work that was well

The Day's Ledger

done and expressed commendation where it was deserved?

Have I taken pains to show love, goodwill and gratitude?

Have I lifted my thoughts above the ex-

PIONEERS

ETHEL TALBOT

FORGET not yet, forget not yet,
That once we were your peers;
Remember, though the world forget
We were the pioneers.

We braved the fever-swamps by night,
The desert's heat at noon;
We wandered, lost to all men's sight,
Beneath the wan white moon.

When in the burning noon of day,
The forest-wind blows sweet,
Forget not us, who made the way
Smooth ground beneath your feet.

We dug the wells we may not drink,
The gold that buys not life,
Spent, in the forest's heart we sink,
Forgotten of the strife.

Though we be old in dearth and toil,
Fallen and faint with thirst,
While ye shall reap the easy spoil
Ye shall not be the first.

Ye shall come after, but no less,
No man can take our pride;
The first that broke the wilderness,
For that gain's sake we died.

The paean of our triumphs yet
Runs ringing down the years;
Ye have the fame, but ye forget
We were the pioneers.—*Selected*

ternal, passing occupations to some inspiring ideal?—dwelt on the efforts of some great character?—listened to good music?—or lived with the poets for a few minutes today?

Have I talked over-much, indulged in gossip or exaggeration, or made merry at other people's expense?

Have I been silent when a word would have helped another?

Have I discerned the lessons of life displayed before me today?—traced the inner working of the Law in any way?—and taken a higher stand accordingly?

Have I kept all good resolutions?

Heroism stirs our hearts to face any sacrifice in moments of deep feeling, to battle desperately with our weaknesses when we see them in all their true hideousness, but these high flights and emotional efforts land us nowhere. By going slowly and following up every effort with calm, impersonal reflection at the close of the day we shall become conscious of failures and blemishes that before we were blind to, for this method is the culture of the perception of character. Some plan of the kind has always been followed by mystics in all religions, and those who are seriously engaged in the pursuit of inward enlightenment know it to be essential. **STUDENT**

The Sunset Time of Life

MINDS imbued with the popular notion that threescore years and ten mark the termination of vigorous effort for a human being, might profit by consideration of an example of useful old age recently noted by an English contemporary.

In a private school conducted for middle class children in a certain town in England, is to be found a woman who recently celebrated her hundredth birthday and who is still serving as a teacher. With faculties unimpaired, keenly interested in her work and all that concerns her fellow men, this remarkable centenarian is truly an example of what old age can and should be to all. It is a point, among many, about which our minds need readjusting. The picture of helpless, unemployed old age, awaiting death with folded

hands, belongs not to the new time. When we come to regard the body and mind as instruments, merely, for the soul's experience, we will be eager to use them to their utmost and to prolong their usefulness.

The life of an unusual woman, which has just closed in New England, is another example to those who excuse lack of effort along certain lines on the plea that they are "getting too old." The mother of a well-known professor at an eastern woman's college (Miss Katherine Lee Bates), she kept her interest in life and the quest of experience and culture so active that waning vitality did not seem to her sufficient reason for ceasing her efforts. Among other achievements she took up the study of Spanish when past seventy-three, and so mastered the language that she translated much of the literature of Spain into English for publication. This instance reminds one that Cato learned Greek when an octogenarian; that Goethe was of the same age when he finished his masterpiece; that Franklin was past seventy when he mastered French, and Chaucer was nearing the sunset of life when he wrote the immortal *Canterbury Tales*.

Madame Mathilde Marchesi, the most famous vocal teacher in the world, and who is still teaching although over eighty years of age, recently began the study of Russian. Queen Victoria was past seventy when she began the serious study of Hindustani. A daily paper just at the writer's elbow contains an account of Mrs. Cary Sanderson, a relative of Alice and Phoebe Cary and herself an author, who has just celebrated her one-hundredth birthday. She does much of her own housework and gardening and still writes for publication. And why not?

On every hand there is cogent evidence of reckless waste of powers, and rare indeed the spectacle of a human being thoroughly energized with the divine life force, utilizing the capacities of body and mind to their fullest extent. With most of us determined effort is spasmodic. An inner urge is felt to be more and to do more; the body and mind respond for an hour or a day, then gradually sink back into the old treadmill of commonplace existence. That such unprofitable expenditure of life's harvest-time is a matter of individual choosing is shown by the inspiring examples we have of grand old men and women here and there who choose to study and serve until the last heart-throb. And why should we not do our utmost until the very end? Why should not life be to us, always, a sacred care, a trust?

With the waning of physical vitality there should come the waxing of the rich inner life of the soul. The indrawing of physical life should be a time for the outward-reaching of the spiritual life and one sign of this is full use of all one's powers—even though waning—until the very end. Those who merely vegetate during the last years of life, thinking that their work is over and that they have earned what they call "a rest," are those in whom the voice of the soul has been drowned by the clamor of selfish desires. STUDENT

Theodosia Burr

IT is nearly one hundred years ago that Theodosia Burr, the daughter of Aaron Burr, sailed from her southern home for New York. The vessel never arrived and the mystery of its disappearance has never to this day been cleared. Recently, however, a minister's wife happened to recount to a friend a certain death scene which she had witnessed in a western poor-house some years ago. The dying man had been in his youth a pirate and his conscience was heavy with the memory of the frightful deeds he had done or helped do in the early days when piracy was not un-

wish with all my heart I had—my own life would not have been spared an instant.

The minister's wife had probably told this tale many times, for she had heard it early in the fifties, but her last listener had in an old family album a picture of Theodosia Burr, copied from an old portrait. She put two and two together and resolved, if possible, to find the original portrait. This she finally located from references made to it in the reports of the North Carolina Historical Society, and from its owner learned its history. Briefly, it had been bequeathed to her father by an old woman who, during her lifetime, had always refused to sell it, saying that it had been given to her by an old fisherman to whom she was much attached and that she had promised him not to part with it. According to the fisherman he had found it in what was evidently a young girl's room on a little sailing vessel that had been stripped by pirates and then abandoned.

The present generation has perhaps heard little of Theodosia Burr Alston, or Theodosia Burr as she is always called, but to their elders the story of her youthful innocence and beauty, her happy marriage, and her mysterious disappearance so soon thereafter exerted a fascination that the years do not efface. Much has been written in the effort to explain the mystery of her fate, but to those familiar with sea-coast conditions during those troublous and turbulent years succeeding the war of 1812 the solution suggested by these occurrences seems the one most likely to be true. STUDENT

Jottings and Doings

(From a Student's Note Book)

THE changes taking place in Turkey, looking towards the emancipation of Turkish women, are significant. In the Kur'an women are enjoined "to behave towards their husbands in like manner as their husbands should behave towards them, according to what is just." This is what the most enlightened women of the land are finally demanding—yet what changes does their demand portend! Already many of the highest class are appearing in public without their veils, and are even holding public meetings at which the old, old "woman question" is discussed. The president of one of these Turkish women's organizations is the wife of a prominent physician, and speaking for all members of the body she declared recently that the women of Turkey would not, could not, rest until they stood on a level with the most enlightened of European women.

LADY MARGARET STUART (England) is one of the few women who hold a master mariner's certificate. Recently her yacht, on which she was entertaining a party of guests, Americans, went ashore in a sudden and heavy sea. Lady Stuart had the life-boats manned and sent all the guests ashore, while she herself remained at the helm. Every wave half submerged the vessel, but its plucky skipper remained at her post, alone, for twelve hours, when the wind abated and the high tide allowed the yacht, much damaged, to be floated.



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THE KING AND QUEEN OF NORWAY AND YOUNG PRINCE OLAF

common along the Atlantic seaboard. More troubling than all was his memory of having tipped the plank which hurled a certain beautiful young woman into the sea to her death. He said:

On one voyage we captured on a ship bound for New York a beautiful young woman. With others our captain ordered that she should be put to death, and when told she must walk the plank she asked only for a few minutes alone. Her request was granted. Finally the captain thundered that her time had come. Without hesitancy she came out on the deck dressed all in white. I will never forget how she looked.

Calmly she stepped upon the plank and with her eyes raised to heaven and her hands crossed reverently over her breast, she walked slowly and firmly into the ocean, without any apparent tremor or protest. I had hardly time to tip the plank, but watched her, transfixed at her marvelous beauty and amazed at her remarkable fortitude.

Had I refused to perform my allotted work—I

OUR YOUNG FOLK

Trawl Fishing

HOW many boys and girls know how the great sea-fisheries of the world are carried on? Within the last twenty-five years the fishing trade has been so well developed that it now forms one of the most important industries of maritime countries. The new impetus was given to fishing when railroads began to be extended to nearly every nook and corner of the civilized world. The picturesque old-time fishermen who went out in small open boats and brought in a few fish which their wives usually sold from house to house in the village, have been superseded by the newer and much quicker method called steam-trawling.

If we were to go out with a trawler from one of the fishing stations of Great Britain, for instance, we should board a stoutly built boat of from fifty to seventy-five tons, with provisions and coal for a two weeks' trip. The steam trawlers usually fish in fleets, often sixty or seventy boats together. Part of the number is on the ground all the year and the individual boats go to port once a fortnight for new supplies.

The trawl is a great bag-shaped net a hundred feet, or more, long, which is fastened to the boat and dragged along the bottom of the sea, quickly catching in great numbers the fish that keep close to the bottom. The trawl is towed over the ground for five or six hours, and then comes the laborious process of hauling it up. When in the right position the draw-rope is loosened and the mass of fish falls out upon the deck, a writhing, slippery heap. The work of sorting begins at once and all unusable inhabitants of the sea that may have gotten into the net are thrown overboard; the others are packed in baskets, with the different varieties by themselves.

Accompanying each fleet is a steam cutter which collects the fish caught by each trawler during the twenty-four hours, packs them in ice and carries them to market. In this way tons of deep-sea fish are daily landed at the fishing docks and taken by rail to inland cities where they are offered for sale while yet but a few hours out of water.

Besides adding much to the food supply of a country, the sea-fisheries are the means of developing many trades and manufactures. The training for this work develops self-reliance, courage, and forethought, and the men who carry on the trade are said to be an exceptionally fine set. A. P.

Love Me, Love My---Faults

TWO brownies were sitting on the gatepost discussing the problems of the day.

"What most puzzles me," said Homte, "is about Mary and Lucy Bell."

"I know all about them," said Snip, "what is it?"

"You can never puzzle this out, though; I have tried until, as you see, my head is nearly double its former size, and still I can find no explanation."

"But what is it, Homte?"

AN ANCIENT SONG OF WALES

I HAVE been in many shapes
Before I attained a congenial form,
I have been a drop in the air,
I have been a shining star,
I have been a word in a book;
I have been the book originally.
I have been the light in a lantern
A year and a half . . .
I have journeyed as an eagle.
I have been a boat on the sea.
I have been director in a battle.
I have been a sword in the hand,
I have been a shield in a fight,
I have been the string of a harp,
Enchanted for a year
In the form of water.
I have been a rod in the fire.
I have been a tree in the covert.
There is nothing in which I have not been.

"It is this way," said he. "Everyone knows that Mary is very curious. This morning Lucy Bell said to Mary that she wished people would not be so curious. Then Mary became angry and said that Lucy Bell did not love her any more."

"Why, that is easily explained," said Snip. "Mary evidently likes Curiosity, and did not wish Lucy Bell to speak ill of him, that is all."

"But Snip! why then did she say that Lucy Bell did not love her?"

"Well, perhaps Mary has lived with Curiosity so long that she counts him as part of herself, and then, of course, feels that anyone not liking him is disliking herself."

"That makes it a little clearer," said Homte, "but I cannot yet understand."

"Maybe Curiosity has made Mary think he has done her some great service, and she in return has promised to defend him against his enemies, as she would herself."

"Yes, that seems likely, but she said nothing about Curiosity, but only declared that Lucy Bell did not love her."

"Do you think it possible that Mary is under an enchantment, and is thinking that she is Curiosity? Such things have happened."

"Dreadful! No, that cannot be! Very likely Curiosity himself spoke with Mary's lips, and—"

"Hush, Homte! Mary is no slave! I am inclined to think that being so well acquainted, they have an understanding between them, and that Mary has promised to defend him, without using any names."

"My dear Snip! Curiosity is not a fit companion for her. I have heard many of the humans say that Curiosity has a bad reputation, and is not presentable in refined company; and I know that Mary's mother is very particular about whom Mary chooses for a friend."

"Let us give up puzzling about it, Homte! Our heads cannot stand it! Perhaps we shall hear some human explain." AEA

THE first time I read an excellent book it is to me just as if I had gained a new friend; when I read over a book I have perused before it resembles the meeting with an old one.—Goldsmith

Tyrian Purple

THE beautiful color known as Tyrian purple, was made by the Phoenicians, and later by the Greeks and Romans, from a little sea-animal who lived in the clefts of rocks near the sea. Such color-bearing little animals came to be known by the family name of *Purpura*. There are several different kinds of *Purpura*, and they are found in nearly all seas, but the largest and finest have been found in southern waters. They have very pretty thick whorled shells, some having alternating stripes of brown and creamy white.

Aristotle, the Greek philosopher and earliest writer on Natural History, says that the Phoenicians made their famous Tyrian purple from a sea animal having a very large shell with seven turns to its spiral.

The dye, however, is not found in the shell, but in the little animal itself. There is a small band on the lower surface of its mantle, just below the breathing organs, in which it is contained.

Tyrian purple is now known to have been of a deep violet color, although at one time it was thought to have been vermilion red. When the coloring matter is first extracted from the animal it is yellowish. By exposure to the light it becomes a golden yellow, and finally a beautiful tint of violet, the highest color in the color scale. All the coloring matter that does not turn violet, dissolves easily in water, but after the purple color has developed it is insoluble. The rays of the sun cannot fade Tyrian purple; it grows deeper and richer by the sun's magic.

The ancients loved this beautiful color. It adorned the mantles of kings, and they loved to watch the scintillations of the sun's rays in its meshes. Born of the sea, and brought to bloom by the sun, no wonder it was esteemed as the Royal Purple. STUDENT

Wireless Telegraphy

CONSIDERABLE training in concentration is necessary to be an operator in a wireless telegraph station. The messages come in a wave, so that the listener must close his ears to all others and concentrate his full attention on his own special message. This is received through a telephone, then written out in the usual way. An instrument is also used that is supposed to shut off all extraneous sounds and communications. No doubt this will do so, when the different stations are similarly constructed, when they harmonize, so to speak; but at present many messages are lost or missed, chiefly during the daytime. The three operators take the night duty in turn; it is easier than the day work, though always requiring special training. F. B.

FOR a long time India and Egypt had the largest tracts of irrigated desert land in the world, but America has recently come to the fore in the matter of irrigation, and when what has already been planned for the Twin Falls country in the State of Idaho has been carried out, there will be 1,350,000 acres—the largest tract yet—under irrigation. R.

THE CHILDREN'S HOUR

Thorwaldsen

IN olden times, when ships sailed out to sea, there was always a carved wooden figure set high upon the bow, facing outward. Sometimes it was a mermaid; sometimes a great hero; sometimes a god. The sailors always loved these images that seemed to be carrying the stout ship onward, over the pathless sea. They thought that the good spirit of the ship lived in them and watched over and guarded them in times of danger.

On the far northern coast of Europe, on the shores of Norway, Sweden, Iceland, and Denmark, where the people have sailed the ocean for more than a thousand years, many ships still bear upon their prows the carved wooden figure-head.

About the year 1780 there was living near the wharves of the city of Copenhagen a family by the name of Thorwaldsen. They had once lived in Iceland, but being very poor had taken ship for Copenhagen in order to find more work to do. There was a father, a mother, and a little son, Bertel. The father made a living as a carver of these wooden figure-heads for ships.

Little Bertel used to stand around and watch his father as he worked. Chip, chip, chip, and the bits of wood flew right and left, as the wooden mallet came down upon the handle of the sharp steel chisel. Chip, chip, chip, and little Bertel too made believe that he had a chisel and mallet in his small hands, and pounded away at his own tiny fist as if it held the handle of a chisel. You see although his hands were empty, he had what was better for a little boy to have than a mallet and chisel. He had imagination.

When he was a little older, Bertel's father let him have a real mallet and chisel, and showed him how to use them. Bertel needed very little teaching, he had watched his father so carefully. By the time he was fourteen or fifteen years old, being tall and strong, he could handle the mallet and chisel as well as a grown man.

Once his father let him have a block of wood and told him he might carve a figure all by himself. Bertel looked at the block long and carefully. He saw the image he was about to carve standing in the wood. Chip, chip, chip, and the bits of wood flew right and left. Chip, chip, chip, and the hours flew by. Chip, chip, chip, at last the work was done. Clear, bold, and free, the image stood out just as Bertel Thorwaldsen had seen it, covered up in the block of wood. His figure was alive, ready to face the fair weather and storms of many a voyage across the northern seas.

One day when young Thorwaldsen was carving away, with all his heart in his work, his father's employer came into the workshop. He watched the boy in silence for a while. He noted his sure, steady hand guiding the chisel, and the strong, free mallet strokes. "Bertel should be sent to the Academy," he said, "to study drawing and clay modeling."

At first it was only for half a day that he could be spared from work in the shop. Soon he began to win prizes, for drawing and modeling in clay, and an artist took an interest in him. When young Thorwaldsen was twenty-three years old he won a scholarship. This prize enabled him to go to Rome to study art for three years.

noble work and fine, gentle courtesy. Emperors, kings, poets, musicians, felt it an honor and pleasure to visit him in his studio. He was knighted by the king of Denmark and invited by him to return to his native land.

Thorwaldsen carved many fine statues. He sent many of them home to Denmark. He showed his love and gratitude to the ancient Greeks by sculpturing a great statue of Jason, the hero of the Argonautic expedition, who won the Golden Fleece. He made a statue of Copernicus, the great astronomer, and also one of Schiller, the hero poet of Germany.

Near Lake Lucerne in Switzerland is the "Wounded and Dying Lion," of giant size, made by Thorwaldsen in memory of the three

hundred heroic Swiss soldiers who met their death while guarding the King of France at the time of the French Revolution. It is one of the noblest pieces of sculpture done in modern times. It stands as a monument to the lion-hearted heroes of all ages who died doing their duty.

B. B.

A Timely Warning

A TINY dog named François is the pet of one of the crew of a British bark. The captain says frankly that François saved the ship at the time of the great hurricane on the Atlantic Ocean, which not long ago tossed the very biggest vessels about like toys. The dog lived in a little house on the deck

and on the night when the gale struck the ship he howled so that no one could sleep. One of the officers of the ship wanted to throw François overboard but the dog's master pleaded for his life. They were all wide awake on account of the dog's cries, when, almost instantly, the whole sea was swept by a furious gale. If there had been any delay in protecting the ship by making everything fast, it would have fared badly in the sudden storm, but François's howling had kept the men awake and they were at their posts in a moment.

K. R.

The Fisher's Defense

ONE way fishes have of escaping from their enemies is to change their color suddenly to that of the water they are in, and then, of course, they are invisible and quite safe. The tropical fish can do wonderful things in the way of making these swift changes of color. Red parrot-fishes, seen in an Aquarium, change as you are watching them. You may see some of them 10, 14, or 16 inches long, of a dark green color except the red underpart of the body. All at once they are pink, white, or light green. M.



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TWO LOTUS BUDS OF FLORENCE, MASS.

BRIGHT yellow, red and orange,
The leaves come down in hosts;
The trees are Indian princes,
But soon they'll turn to ghosts;
The leathery pears and apples
Hang russet on the bough;
It's autumn, autumn, autumn late,
'Twill soon be winter now.
— William Allingham. (Selected)

In Rome there were the beautiful statues of the gods and heroes of ancient Greece. They made a new world for the tall, broad-shouldered, yellow-haired young Norseman, with the sea-blue eyes. It seemed to him then, as he looked upon those wonderful marble statues, that he had been sleeping all the years of his life. Their beauty touched his soul, as with a fairy's wand, and it awoke.

He began to work with might and main. All his heart was in his work. Now that his soul was awake, he could learn all things easily. As he worked and studied, he kept before him the noble beauty of ancient Greek sculpture. He tried to give his own thoughts just such beautiful form in pure white marble.

Thorwaldsen lived in Rome for over twenty-five years. He became greatly loved for his

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Total number of hours sunshine recorded during October 263.
Possible sunshine, 352. Percentage, .75. Average num-
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servations taken at 8 a. m., Pacific Time.

NOV.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
2	29.781	62	54	58	58	0.01	N	6
3	29.738	63	57	63	60	0.00	E	1
4	29.776	67	57	57	56	0.00	W	4
5	29.768	62	56	56	55	0.00	N	8
6	29.751	60	55	56	56	0.00	NW	6
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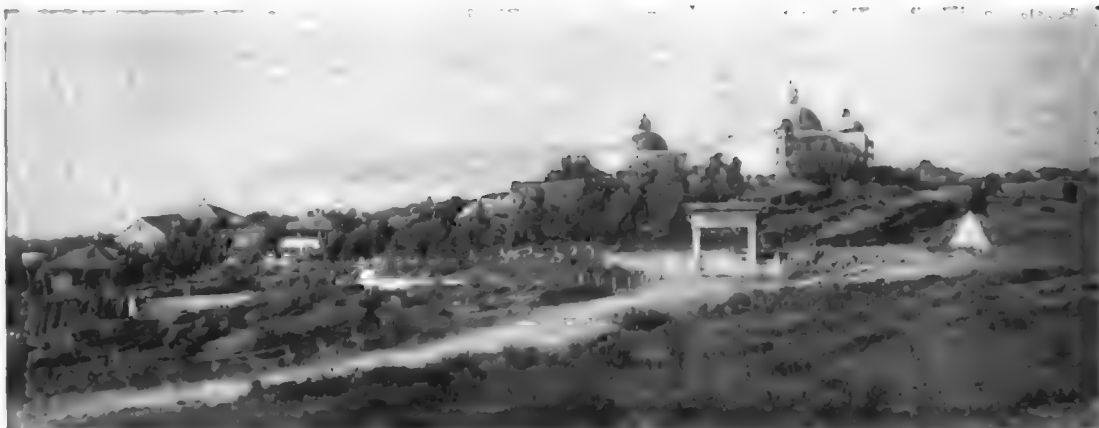
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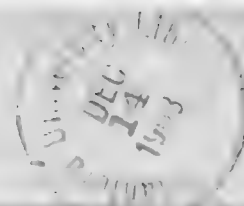
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and

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Truth Light and Liberation for Discouraged Humanity

No. 3

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Our Multiplex Personality

THE celebrated case of "Miss Beauchamp," a young lady with four different personalities, has often been told; and as it occurs again in a recent number of a periodical, an occasion is afforded for commenting on it from a Theosophical point of view. The story, which is amply authenticated, is as follows:

To the office of a certain doctor came a young lady suffering from nervous breakdown. The doctor hypnotized her and discovered that the personality under which she had come, and under which she had masqueraded for five years, unknown to her friends and even to herself, was not her real self; and he succeeded in establishing once more that real self which had been in abeyance for five years. These two selves he called B 1 (the artificial self), and B 2 (the real self). B 1 was an idealist, self-effacing and pious, and B 2 was sufficiently like B 1 to have been readily mistaken for the same personality. But when the doctor continued his hypnotism he unearthed a third personality, B 3 or "Sally," who was exceedingly gay, mischievous, irresponsible, and ignorant; she delighted in playing pranks on B 1 and in deriding the latter's piety. Nevertheless she had a heart and often showed an anxiety to protect B 1. This third personality did not at first have full control of the body, could not speak properly and could not see; but later on she "got on top" and was able to use the voice and eyes.

A Play-ground of Lower Selves

Subsequently a fourth personality was unearthed, this time an "Ibsen girl," proud, independent, intellectual, and emotional. The interrelations between the different personalities were curious. B 1 did not know of the existence of B 3; but B 3 knew all about B 1 and used to tell the doctor the thoughts of B 1 which B 1 herself concealed. B 3 was cognizant of all the doings of B 4 but unable to read her mind. B 4 despised B 3 for her ignorance and despised B 1 for her folly; while B 3 was afraid of B 4. Again, B 1 was a physical wreck, while B 3 was always in robust health—and that with the same body!

No Power of Self-Control Evoked

Finally the doctor succeeded in getting the extraneous personalities to disappear and they became blended into one personality, the patient being (supposed to be) completely cured and her present character containing the various strains more or less balanced.

This reminds us of a story by the German mystic Justinus Kerner, which appeared translated in the *Path* magazine, July to October, 1888. In this case the patient is a young girl

who is possessed by an evil spirit in the shape of a ruffian who uses very coarse and abusive language. But she is also entered by a kindly spirit, a sort of guardian angel. Instead of a doctor who ignorantly hypnotizes, there is a Sage who instructs the girl how to use her own will. He discloses to her the very important fact that *not only the evil spirit but also the good one are obsessing forces*, and urges her to get rid of both obsessions. Under his wise directions, she exerts her will to do so. But then a strange thing happens: the "good" and "evil" spirits go into partnership, agreeing to share the body between them. This enables the girl better to see into their common nature, and strengthens her determination to get rid of them both, in which she finally succeeds.

We may learn many things from these cases. Such instances have occurred from time to time all through history; but it is only lately that they have claimed the attention of science; formerly they were treated as cases of possession or insanity. They are but particular and exaggerated forms of what goes on habitually in most people. Our own personalities are equally multiplex; we all have the "Jekyll and Hyde"; but, as in the present case, the number of beings is not limited to two. We are compact of many elements, which get atop at different times and vie with each other. It is but rarely that the nervous system becomes so deranged that the different elements of the personality appear as distinct individuals, as in the above case. Yet we may reflect upon the evanescent character of much that

we dignify by the name of "ourself"; we may see that some thought-form floating from an unknown source into the organism may coalesce

with it and form what we call a personality or self, just as a paper tune may be fed into a mechanical piano thereby creating a fictitious Beethoven. A hypnotist with his subject's evacuated organism before him can play on it any tune he likes, as has been so amply demonstrated by the French experimenters of the Salpêtrière hospital, who caused all sorts of personalities to appear in their patients according to order. Therefore the character of any person is more or less open to extraneous influences, according as his will and intelligence keep it more or less under control. And often what we mistake for the wisest opinions and the most admirable traits in our character are only derived in some such way.

It is also worthy of remark that there may be obsessions of the "good" kind. This is

why so many people find it impossible to get rid of the bad, because they hug to their breasts the emotional "good" obsession which is inseparably joined to the less subtle "evil." Ancient symbology denotes this fact by the symbol of those monsters, the Sirens, the Loreleis, etc., which are so bewitchingly beautiful in their face, but end so slimily in their clawed feet; which first enchant and then devour.

Again, in the case related by Kerner, the physician is no hypnotist who overpowers his subject, but a true soul-physician who *teaches the patient* and directs her to summon *her own will*. A very important point; for hypnotism, even when successful, only replaces the patient's will, leaving him, though "cured" for a time, still irretrievably destined to future attacks, some day, sometime, for so long as he has not trained his own will. Again, hypnotism is by no means always so fortunate as it was in this case, and often results in indelible injury to the patient and probably to the operator also. Hypnotism does not cure. It may stun the psychic nature of the subject into insensibility to the nobler elements of the soul, or strengthen some psychic weakness, but it no more heals than does whisky the drunkard to whom it is fed *ad lib. to keep him quiet*. It will end infallibly, like all abuses, by raising seven devils worse than the first.

These facts about the complicated nature of the forces that rule in our lower nature should emphasize the necessity for *self-control* and balance as an indispensable preliminary to all true occult study, and *not* control by others; and the extreme danger to all who attempt to pursue it without such preliminary safeguards. This is where the danger of "psychism" comes in, against which the CENTURY PATH has so often issued warnings. Those who under the impression that they are developing their own nature, are practising various forms of mental and psychic contortions, may be developing powerful extraneous personalities of the obsessing kind, which will claim control of the life and be extremely difficult to get rid of.

Now many of the practices referred to consist in a deliberate exposure of oneself to the action of any extraneous influence which may come in answer to the invitation, a feeling of warmth, exhilaration, or exaltation, being foolishly accepted as sufficient evidence of the desirability of said influence. And other of the practices consist in an intensification of the personal desires, as for money, self-satisfaction, winsomeness, etc. Therefore either one of these two classes of practice must result in an increasing of the lower forces of our character; for the so-called "will" that is evoked is only desire, and the experimenter will sooner or later find out to his sorrow that it is a master and not a servant, as did the adventurers in the Eastern fables, who evoked powerful genii and then *could not get rid of them*.

Of course the most important question raised in this connexion is, What is our true Self amid all these sundry elements? Who is the King? The answer is that all mere personality is more or less fleeting and delusive; we change continually throughout life, and at

The Master Within

death undergo a complete revolution. The Master that rules our life is ordinarily so little known to our normal consciousness that he seems to be an external power, which we call "God" or "Fate." His will is not our will, not his purpose ours; and he gets his own way whether we consent or rebel. To find this Master, who is our true Self, is the quest of the student of true Occultism. Such a quest implies that we will abandon the worship of the desires and passions, and endeavor to rise to the plane on which that Master exists.

We have the ideal of the *inner Christos* to help us, if we can disentangle it from theological dogma; and we have many instances of great Helpers of Humanity whose life-motive has been delight in service. Anything which like Nature, compassion, sense of honor, sense of duty, music, can give us a foretaste of the possibility of a life free from ambition and the unrest of desire, helps us to understand what the breath of true Life may be. We cannot conquer desire by desire, but by renunciation of desire. Thus alone can all the multifarious elements of the character be brought into harmonious subjection to the one Master-principle within. STUDENT

Our Control Over Conditions

THE human will, rightly guided, is a wonderful magician. Let human attention be but directed to worthy objects, and the results will soon prove amazing. Many cities have awakened or are awakening to the importance of extending the principles of sanitation into every corner and cranny of their domain, and when such sanitation includes the idea of seeing to it that the citizens shall be required to live clean lives amid clean surroundings, an immense stride ahead will be made.

Surely there is no more worthy object under heaven than the emulation of this practical achievement, one that less than a generation ago would have been derided as utterly Utopian! A generation ago, as a contemporary points out, Jules Verne's idea of going round the world in eighty days was looked on as an amiable hallucination. And yet it is now possible to accomplish it in half that time. New York, London, Berlin, Moscow, Vladivostok, Tsuraga, Yokohama, Vancouver, St. Paul, Chicago, New York, a distance of twenty thousand miles, can be negotiated in less than forty days. And if a number of people feel we ought to fly in the air, very likely that too would be a thing of the near future. And if in spite of certain human institutions the advanced nations add to ideas of higher sanitation that of warm international co-operation in the establishment and promulgation of pure brotherly ideals, based on a recognition of man's true place in nature, upon his dignity as a soul with an illimitable past and future, as the most worthy and *practical* of all incentives to human effort, as the one thing above all others humanity is really hungry for — why the world will be a lovely place to live in.

People will learn to recognize that the higher fraternity of man is a more potent force than anything in recorded history. Duty? They will learn that we owe a duty to the other planets in the solar system, that by having our attention too much centered on

material welfare, to the detriment of the noble and beautiful in the world of our inner life — the world where we really live — we are acting as a drag on other worlds than our own. STUDENT

Popular Superstitions and Scientific Facts

IN some parts of Europe it is customary to burn sugar in sick-rooms, a practice, says a scientific contemporary, "which is considered by physicians as an innocent superstition, neither beneficial nor harmful."

But lately a Professor has demonstrated that burning sugar produces "formic acetylene-hydrogen," one of the most powerful antiseptic gases known. Five grams of sugar were burned under a bell-jar, and all sorts of disease germs introduced into the cooled vapor; they all breathed their last in half an hour.

The popular faith in the disinfecting qualities of burnt sugar appears, therefore, to have some foundation.

The humorless innocence of this last remark is wonderful, especially the "therefore." It indicates the method of denying point-blank everything that you have not proved yourself, no matter how many other witnesses there may be. Are we to regard authoritative pronouncements on "innocent popular superstitions" as merely diplomatic and provisional denials, subject at any time to cancellation in the light of corroborative scientific discovery? At least let us bear in mind that however hard may be the words which scientists often hurl at popular belief, they stand ready to eat those words without turning a hair. The most mysterious thing about it, though, is that it all seems to redound to the credit of the scientists; whereas it seems as if it ought to be the other way about. Where ordinary folk would have to do an undignified climb-down, science merely sticks a new feather in its cap. It has reduced a popular superstition to a scientific fact. Now you may burn sugar with peace and honor. It will disinfect with the scientific approval. Laws of Nature, hear and tremble!

There is the superstition about leaning the poker over the fire to make the fire draw. This is so widespread that it is difficult for a sound judgment to believe it a delusion, especially as it is such an unlikely idea for anyone to hit upon otherwise than by experience. But science cannot explain it, and therefore denies it. Tomorrow Professor Somebody may discover the explanation. Then will science climb down? Not at all; it will say: "Nothing escapes the all-seeing eye of science; its latest achievement is the discovery that the popular superstition about the poker is a scientific fact! The days of superstition are fast vanishing before the radiant beam of science, etc."

The same paper reproduces the preposterous "explanations" of the Hindû basket and other tricks, from another scientific paper, and recently noticed in the CENTURY PATH, vol. xi, No. 52. STUDENT

New Use for Fish

IT seems that the rain-water tanks at Tampa, Florida, are now being stocked with small fish, which feed on mosquito larvae. The method is said to have proved very successful, and moreover the fish can live for years in covered tanks. These were often the favorite breeding-places for mosquitos. J.

Some Views on XXth Century Problems

Unexplained Presences

THE argument of Mr. Balfour in his Oxford address might be pressed further into an explanation of "modernism." Evolutionists tell us, he said, that every organ and faculty has been perpetuated by the struggle for existence. Existence is of the individual and of the species. Organs and faculties evolved under the stress of the struggle must therefore all have relation to the problems of food-getting and mate-getting. Any faculty whose germ chanced to appear, but had no relation to these problems, would not have been conserved in the struggle. All but the lower mental faculties, those concerned with the animal life, remain therefore without explanation. Yet they exist. Human aspirations for purity, for the divine, for self-knowledge, must therefore have another cause than the variations and struggles upon which evolution is considered to depend.

"Modernism" opens up a like question. According to any teaching which makes man a created being, he had a creator who knew what he was doing and what he wanted to do. In this sense man's environment is his fellows and his maker. He received faculties enough to do his duty by both, and through the divinely ordained Church he received teachings enough for this duty.

But it presently appears that his constitution is more than (according to the hypothesis) it should be. His urge to know greatly outstrips the teachings furnished him. How came this urge? If it was created with him, why were not the divinely ordained teachings sufficient to correspond? If it was not created, how came he to create it for himself?

"Modernism" is therefore the stirring in human consciousness of something that neither the orthodox teachings about man, nor science, can explain. The urge for spiritual knowledge beyond the contents of the teachings is in one view a sin; in the other, the warrant that such knowledge is ultimately havable by the constant seeker. Man does not as yet know very well how to use his inexplicable faculty, thinks that its field may be in the world of spooks, or its workings the affirmations and denials of empiric pseudo-mysticism. The only key in modern life to the problem is in Theosophy. Theosophy is the line which is the shortest path between two points, man's present state and his half-consciously fashioned ideal.

STUDENT

"Inexorable Law"

"INEXORABLE law, Freedom—two irreconcilables that our philosophy must somehow reconcile at its peril," says a recent essayist, thinking himself perhaps to have uttered a glittering paradox. "Inexorable law," too, was a common phrase from the materialist lecture platform of the last century. (*Last century* sounds like a hundred years ago; indeed it does correspond to an epoch of thought now nearly over.)

"Inexorable law" used to sound like a sentence—not of death but—of non-existence passed upon the soul. Freedom, connoting will, and therefore self, soul, could not be in

a world consisting of a flow of events, a chain, where every succeeding link was absolutely necessitated by the preceding.

So at any rate was the argument; and even now, according to our essayist, any reconciliation of the two must be done by some feat of philosophical magic.

We go upstairs in mental comfort precisely because of our reliance on the tyrannous inexorability of law. Knowing that matter, the matter upon which we tread, is not ensouled by irresponsible idiocy, we are confident that the steps will stay where they are. We know something of the laws of matter and are very glad to find them inexorable.

If the whole material universe were as science thinks it, and if all the laws operative within it could be stated in cast-iron mechanical formulae, as she hopes one day to state them, there would still be one more. If the whole could be written down as a blind mechanism, one phase being shown to succeed the previous as one tick of a clock succeeds another, the writing would still require a final paragraph, the most important of all. Configuration of matter A, causes configuration of matter B; configuration C has B for its cause; and so on from A to Z, from the opening of the cosmic drama in nebular mist to its close in the same mist.

Yes; but configuration C, D, or any other in the vast succession, may happen to have a human soul and will and mind, a human willing consciousness, as its cause *instead* of configuration B, C or other—or as its part cause. In other words, one of the "inexorable laws" of matter is its subservience to a willing consciousness. On his own body, man is continually an actor, through his mind and feeling and imagination—all, if he will, the servants of his will. The textbooks must add that other inexorable law to their list. Then the case alters its appearance; it is matter that may begin to lament its slavery, not the man, the soul. If it could look ahead, its lamentations might become pitiable; for it would see that the further human evolution progressed, the more abject became its slavery. It might come to know at last that its forces and laws were ideations of a Great Will put in motion for the evolution of souls and had no other reason of being.

He who will "look" well into matter can find the Great Will still at work, as he who could similarly study the material part of a fellow being would find a human will at work even among the inner *physiological* phenomena.

STUDENT

The Selfless Bee

PROFESSOR GASTON BONNIER is troubled about the bee. He seems to fear that the beehive is a type of community towards which humanity may be moving. The poor bee, he thinks, has lost its individuality. The bee is so completely an automaton, so absolutely a mere item in the hive life, that it has ceased to think of itself at all.

Humanity is certainly a good way from that. Each of us has his consciousness pretty well centered in his own life with its personal ac-

quisitions, losses, pains and pleasures. It is full of I.

But wherein consists pleasure? Is it not in the fulness of consciousness with the feeling of achieving activity? It may have other pleasures, but the keenest certainty comes of *fulness*, of the sense of full *activity*, and of *achieving* activity.

Suppose the bee has this consciousness with the three elements of pleasure, but has it in the hive life instead of in that little fragment of the hive life which *we* regard as himself: suppose that when he feels *I* he is feeling the rich *hive-I*, not the poor little fragment-I which we suppose him now to be. He has not lost *I* but made it 150,000 times richer and fuller. He is content, and has reason to be, that the little free fragment of him shall have only enough of his consciousness to do its duties perfectly. Imagine 150,000 candles each with a reflector behind it concentrating the light of them upon one splendidly glowing area on a white sheet. Each candle will naturally rather feel itself to be that glowing area than any one separate poor little gleam ten feet away.

The individual bee therefore cannot die while the hive lasts. His little body may, but he immediately gets another and light-heartedly goes on with a renewed life.

Is the bee to be pitied; or are we, in that we cannot distinguish between the expansion of *I* and the loss of it?

STUDENT

Nature-Faking

THE starting of the race was delayed awhile because the great athlete Jones, whom everybody expected to win, was not ready. He had had the customary massage by two powerful men; his hypodermic of morphine had been administered; his supply of coca leaves was prepared for chewing; and he had had his venous injection of defibrinated blood with two anti-fatigue serums in solution. But the bicyclist had not yet come. His duty, as most people know, is to keep up a spray of pure oxygen upon the face of the combatant throughout the effort.

"The race is attracting great interest and we need hardly say that all such demonstrations of the physical possibilities of the healthy human body are eminently calculated to react upon the national development of our people and upon the ideals of our young men.

"We may note that the Committee has not yet passed upon the suggestion of Prof. Grimbugge that each candidate should preliminarily be hypnotized and that the suggestion should be then made to him that he will feel no sensation from his heart however prolonged and tremendous may be the exertions required of him. There is little doubt however that this useful idea will be carried out."—(From the *Olympic Flarer*, May 10, 1920)

Perverted asceticism saw in the body an enemy of the soul, and the attempt was to lower its health below the point at which it could be a bother. We have reacted too far. A real "asceticism," whilst controlling the body, will raise it to a perfection of health at which it has no excuse for being a bother. C.

Archaeology Palaeontology Ethnology

An "Ingenious Theory" About the Svastika

IN an archaeological note we read that the author of a pamphlet on the *Svastika* discusses the origin of this symbol, considering it to be developed from a *calendar wheel*! "The paper is accompanied by a number of illustrations of calendar wheels and Svastikas, which aid in following the author's ingenious theory."

The Svastika is one of the most frequent symbols of the ancient Mystery-language, and found in every quarter of the world, among all peoples. A knowledge of the true numerical and geometrical relations between the cyclic periods of the heavenly bodies formed an important part of the ancient Mysteries. Some of these forgotten secrets were graven in cryptic form on stones which were set up, where we may look at them now without be-

etary symbols, etc. Before writing books on subjects, people should study up the subjects, as in that way they might learn more about them and decide not to write after all.

With regard to the Svastika, much information will be found in *The Secret Doctrine* by H. P. Blavatsky; and many learned writers, from whom she quotes, have studied the subject. But it is impossible to study one symbol by itself, as the symbolism is a whole science. It is in these mysterious symbols that have survived among so many nations, and which are such a puzzle to archaeologists, that we have one of the best proofs of the existence of that ancient Science to which they belong. The Svastika, or "Thor's Hammer," with its four equal and bent arms, it may be briefly mentioned, symbolizes, among other things, the four principles of external or man-

dered into two as God and Satan. The restoration of ancient symbols implies the restoration of the ancient ideals they stood for. H.

Totems

THE foolish descriptions of early missionaries as to the "idols" of the Indians of the Northwest, are no longer credited. It was convenient to have something to show for the work they were doing, and the description of the totems of Alaska as heathen objects of worship was as good as any other exhibit to the audiences in England, who attend meetings and contribute funds for the conversion of people who are perfectly happy as they are, to a system of civilization which does not suit them.

If the conditions were reversed we should have Indian missionaries in Europe deriding and condemning in rough terms our crests and heraldic devices, and having the ignorant audacity to teach us that the coats-of-arms of our warrior-ancestors are relics of pure savagery and worship of devils. In fact, some of the griffins and dragons and other heraldic devices, such as lions modeled on the type of dachshunds, are quite as grotesque as any totem. But knowing our chivalry and civilization to go back several hundred years, how indignant we should be at such unwelcome teachings! It may be assumed that we should not be satisfied with silence. We should not have the self-control.

How much then are we to admire the silence of the Indians whose totems date back certainly many thousands of years longer than our English system of heraldry! The Welsh who delight in genealogies are popularly credited with a family whose genealogical tree must be unrolled several yards before the side remark is noted: "About this time occurred the Flood." This is a joke. But the totem poles of the Alaskans are anything but a joke. One of their grandest missions has been and is to preserve family relationships that were scattered over thousands of miles by the flood ages ago. A stranger of a different tongue — and among these remnants of a once mighty civilization there are many more tongues than the whole of Europe can boast — is welcomed by the members of his own totem, even if he is of an enemy's tribe.

Can the Christian teachings which everybody preaches and nobody really believes to be practical, carry the love of one's enemies farther than this? And as for the totems and images that stand for principles in nature: the eagle, the bear, the salmon, the frog, and the whale, they are less idols than the lamb which the Christians revere, and the golden calf which the lamb supplanted (?), and the goat of the Israelites as adopted by the Christians from them. We hear some one protesting: "But all these had other meanings, and are symbolical; and, well, of course, it is so difficult to make one understand without a long explanation, — in short, these are holy symbols, not like the heathen idols —"

Indeed?

A. M.



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THE KERGAVAT DOLMEN, CARNAC, BRITTANY

ing able to decipher their meaning. Hence the connexion between the Svastika and the calendar.

While the author is about it, he might as well develop a few other geometrical symbols from the calendar wheels; as for instance the cross, the circle, or any other sign made up of simple lines and curves, including the nine digits and the alphabets. Or he could vary the process by tracing these signs to some other figure, say the human figure, the perpendicular line representing the nose and the horizontal one the mouth. But then, why should people have thought the Svastika important enough to be carved up all over the world on giant stones and temples; and why should so many ancient peoples, from Scandinavia to America and Tibet, have been so mad about perpetuating this evolutionary product of the calendar wheel? Then there are so many other symbols: there are those in the zodiac, and all the crosses, serpents, plan-

ifested Nature, in Man and also outside of him, revolving perpetually about a motionless center. The symbol is a summing up in a single word of the whole science of learning how to *balance one's powers and to find that stable center in one's character*. The mystery of the Four Elements and how to control them was one of the things taught in the ancient Science — part of the Riddle of the Sphinx. To those who knew of and revered this Science, the Svastika was a most sacred and venerated emblem. The emblem of Christianity is also regarded as most sacred; and, like the Svastika, is considered to have a magical power. It is a Cross, but there is no suggestion of the central or balancing principle. In older Crosses, however, we find this deficiency filled; for the Egyptian *Ankh* or Ansated Cross has a circle on the top. Thus the Christian symbol is a mutilated emblem, as the Christian idea is a half-truth — the Verbum or Divine Word having been sun-

The Trend of Twentieth Century Science

The Table Toxin

SOME of the laboratory methods which the physiologists hope to employ in the detection of crime have recently been employed in the exposure of one of the chief causes of crime—alcohol. One of these methods is to pronounce a series of words to the subject, he in return pronouncing such others as these suggest to his mind. His mental power and range are estimated by the speed with which the reply forthcomes and by the kind of reply. The lower kind of mind is likely to reply with words similar in sound to, or rhyming with, the words given. In higher minds the link will be more likely an idea than a sound. In the first case *book* might suggest *hook*; in the second *page* or *author*. Some experiments of Kraepelin's, quoted in an article on alcohol by Dr. H. S. Williams in a contemporary, began by fixing for certain individuals the proportion of these two kinds of reply made by each. That done, it was found that the smallest quantity of alcohol raised the first kind at the expense of the second. Other experiments, made by Fürer, quoted in the same article, show that this effect upon mental action *lasts for at least three days*, notwithstanding that the subject feels in perfectly normal condition. He is first tested for several days at the same hour in the way described above; the speed of reaction, the power to memorize and the facility for addition, are also noted. On the day following, in Fürer's experiments, he was allowed to drink two litres of beer. It was then found that in all the tested respects his mental powers were lowered, not fully recovering till after the third day.

It was also found that the opsonin-producing powers of the blood were impaired or destroyed. Opsonins are chemical substances fabricated in the blood for use against bacteria. They paralyse the invading germs so as to make them an easier prey for the defending white cells.

Deléarde, working in Calmette's laboratory at Lille, showed that alcoholized rabbits are not protected by inoculation, as normal ones are, against hydrophobia. Moreover he reports the case of an intemperate man, bitten by a mad dog, who died notwithstanding antirabic treatment, whereas a boy of thirteen, much more severely bitten by the same dog on the same day, recovered under treatment.

A number of experiments concerned with several other diseases gave the same precise indications.

As to heredity, Dr. Spratling, reporting from the Craig Colony of Epileptics, finds parental alcoholism in about one third of the cases, and alcoholism further back in more than half. Professor Hodge, giving alcohol to a pair of dogs, reports that of 23 puppies born in four litters, "9 were born dead, 8 were deformed, and only 4 were viable and seemingly normal." This is of course in line with what we know of man. Demme, studying ten alcoholic in comparison with ten normal families, found that of the 57 children of the first group 10 were deformed, 6 idiotic, 6 choreic or epileptic, 25 non-viable, (that is, so organically defective as to be incapable of living for more than a very little while), and but 10 normal.

In the other group 88 per cent. were normal.

Alcohol is one of the toxins. When bacteria are allowed to develop freely in a nutrient medium they soon cause such changes in it that long before its nutritive elements are exhausted it is poisonous to them. They either die or cease their activities and go into the spore state. They have made their own home uninhabitable to themselves. The yeast fungus developing in suitable media, is our maker of alcohol; and it is the alcohol they make which presently renders the medium too toxic for themselves to develop any further in. This toxin is the great "stimulant" in modern life!

STUDENT

The Two Musics

A MUSIC journal objects to the phrase *a musical language* on the ground that as there are so many sounds and no more which are possible to the organ of speech, and as nearly all languages contain nearly all these sounds in one or another combination, no language can be essentially more musical than another. The journal also objects to the use of the word musical at all in this connexion, even as applied to poetry.

We certainly seem to need another word, for music can exist in two dimensions as it were—on the flat and vertically. Modern music is of the latter variety, even when sung; roughly speaking its whole effect is achieved by ascents and descents in pitch. The regulation of these constitutes melody; harmony is but the ascent and descent of two or more simultaneous threads.

Music on the flat is entirely different, so different as to warrant another name. It is this kind of music which belongs to poetry and it may be combined or not with the other. A line of poetry may be absolutely musical when given in monotone, without any rises and falls of vocal pitch, the "music" here depending on the flow of vowels and consonants. Measured time-rhythm the two musics have in common. Most of the charm of some poetry is in this flow. Independent of meaning and said in monotone

Low, low, breathe and blow
Wind of the western sea!
Over the rolling waters go,
Come from the dying moon and blow. . . .

is beautiful. Of the laws governing this kind of music we as yet know almost nothing, nor hardly in what its beauties consists. Among some of the older nations it may have achieved a much fuller development than with us, and our sole reliance on ups and downs to get our effects might seem to them absurd and the results thin and poor.

A language may therefore be beautiful in one or the other musical sense. It might be adventitiously beautiful like ancient Greek because the speakers of it were accustomed to use much up and down inflection, to make a musical phrase of every word and a melody of every sentence. Most modern languages would sound to an old Greek like the bubbling of water from a bottle and the scratch of sticks against railings.

In the other sense the beauty of a language

would rest on the richness of its vocabulary, its supply of complete or partial synonyms, enabling the speakers to select words whose flow of vowels and consonants would be musical. Such a language would naturally be the property of peoples who demanded that kind of music. We are not among them. Our speech is not musical vertically because we do not so speak; it is not musical horizontally because, having but little ear for that sort, we do not properly arrange the words we have nor add others to our list with that intent.

STUDENT

Wordless Thought

PEOPLE who speculate whether thought can be carried on without language (usually concluding that it cannot) forget that their question is already answered by every intelligent deaf-mute. The training of these unfortunates is now begun so early that fresh opportunities for collecting data will soon be very difficult to get. But some few of them, after acquiring language, have given us their experiences of a world that had no sound. The two classic cases are those of Mr. Ballard and Mr. D'Estrella, reported a quarter of a century ago by Samuel Porter in the *Princetown Review* and since quoted a good deal.

The former, as early as his ninth year, could think without words metaphysically enough to question himself how the world came into being. He also speculated in metaphysical astronomy, if that adjective is permissible. For instance:

I believed the sun and moon to be two round, flat plates of illuminating matter; and for these luminaries I entertained a sort of reverence on account of their power of lighting and heating the earth. I thought from their coming up and going down, traveling across the sky in so regular a manner, that there must be a certain something regulating their course.

The second of the two was still more metaphysical. Arriving at the belief that the moon was alive, he proceeded to test the matter in various ways, getting his belief satisfactorily confirmed. She then became more than merely alive to him; he loved her, took her in some way into his moral life and regarded her as his helper in his spiritual struggles.

Here then are ideas and feelings which in our minds are associated with some such words as causality, life, spirit, divinity; but which in the minds of these little children existed without the verbal basis, and existed clearly enough to be reasoned about, the reasoning being of course also wordless.

The examples are useful, but they are not necessary to establish the point. Anyone who is accustomed to watch the inner processes of his own consciousness knows that there is as it were a robing room somewhere behind. Further back yet, his profoundest thought is going on without words. Some of this comes forward into his ordinary thought life, receiving, as it passes through the robing room, the dress of word and picture. Meditation is the transference of attention to the other side of that room.

STUDENT

Nature

Studies

A Practical Naturalist

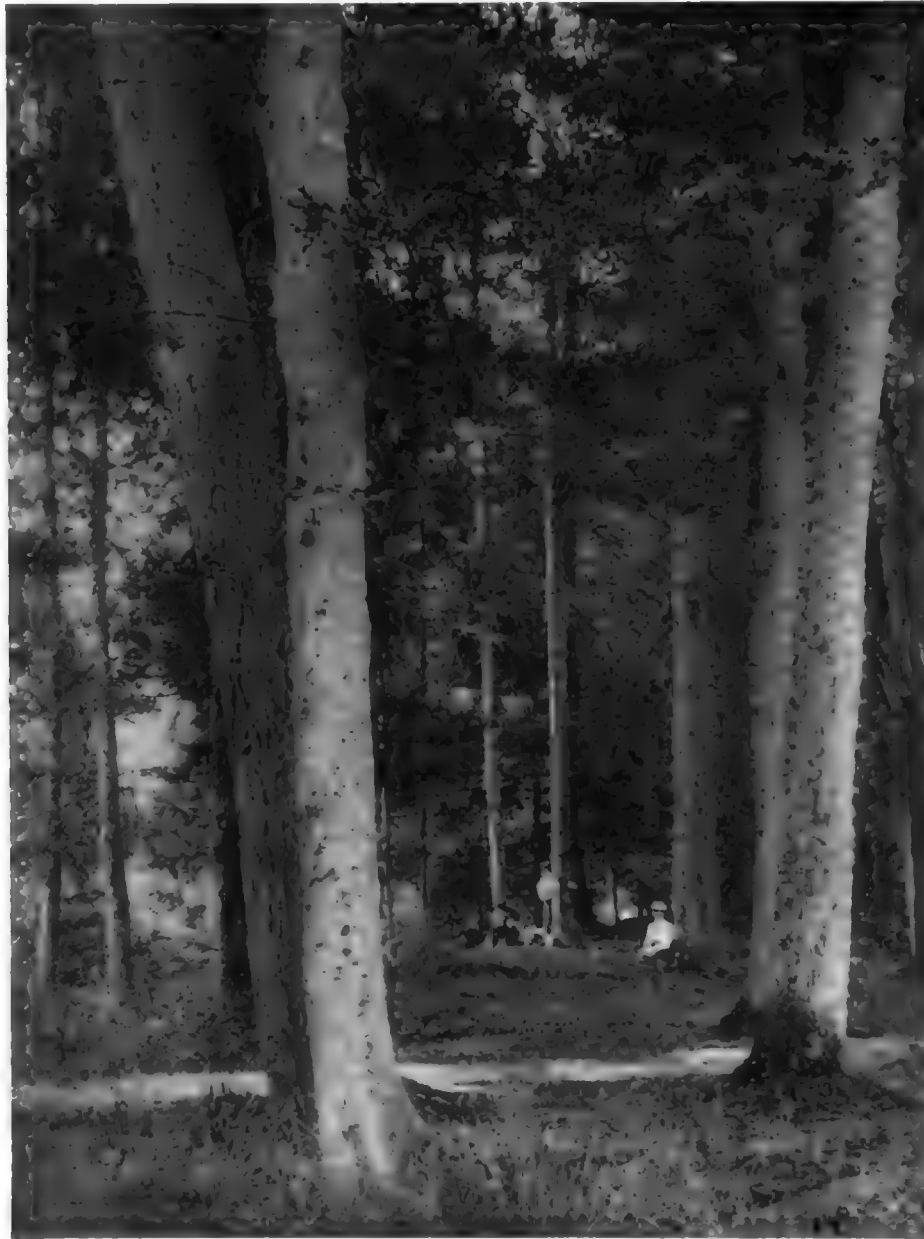
THE work of Baron von Berlepsch at Castle von Seebach, in Thuringia, is attracting some attention on account of the practical aid it has afforded to the cause of bird protection, which is quite as necessary as the more negative protection by legislation. There are 500 acres divided into 19 acres of park land, 61 thickets, and 400 acres of wood. The part of the estate immediately in the neighborhood of the castle is especially interesting on account of its botanical treasures, among which are examples of all the trees of Central Europe. The Baron has devoted much time and trouble to the questions of breeding-opportunities for birds, of providing them with food in the winter, and of protecting them from their numerous enemies.

It is pleasing to note that he has been rewarded for his efforts in the birds' interests by a great diminution of the excessive number of caterpillars and moths' larvae, and a consequent regularity of excellent fruit crops.

Shelters are provided for birds nesting in the open, in the shape of bushes regularly trimmed, and for birds nesting in holes artificial nests are provided which reproduce the conditions of the natural habitat. The latter is a boon to the woodpeckers, which under the modern forest laws are especially unfortunate in that all rotten trees are felled.

For winter feeding there are several clever devices. One, a small tree, is covered with hot sticky food: meat, hemp, and insects' eggs, made up into a mixture which is poured hot over the branches. Another is in the shape of a little house in which food is provided. There are also arrangements for such birds as prefer to take their food from a perch or from a covered receptacle filled with hemp seed. This is not favored by the troublesome and noisy sparrows and is more appreciated by the gentler birds. The sparrows are, as everywhere, considered a nuisance. With their chatter and squabbling they interfere with the other birds. They are classed with the proscribed enemies such as cats, polecats, weasels, martens, sparrowhawks, goshawks, jays and magpies. Squirrels, crows and shrikes are undesirable also in places where they exist in any number.

The world is indebted not only to the Baron for his humane efforts in the birds' behalf, but



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IN THE WOODS NEAR ARNHEM, HOLLAND

TO THE AUTUMNAL MOON

Coleridge

MILD Splendour of the various-vested Night!
 Mother of wildly-working visions! hail!
 I watch thy gliding, while with watery light
 Thy weak eye glimmers through a fleecy veil;
 And when thou lovest thy pale orb to shroud
 Behind the gathered blackness lost on high;
 And when thou darrest from the wind-rent cloud
 Thy placid lightning o'er the awakened sky.
 Ah such is HOPE! as changeful and as fair!
 Now dimly peering on the wistful sight;
 Now hid behind the dragon-winged Despair;
 But soon emerging in her radiant might
 She o'er the sorrow-clouded breast of Care
 Sails, like a meteor kindling in its flight.

also to Martin Hiesemann, the author of the book which has made known his splendid example and the practical knowledge he has acquired. Such work is constructive in the realm of nature, and in this age of wanton destruction that is saying much. P. A.

More Brains in Farming

IT is coming to be recognized that the principal muscles are in the head, so to say, and that a man who uses his bodily strength in order to save his brains, works at a great disadvantage. The maid-of-all-work finds it easier to bring up the things one by one in her hands than to collect them all on a tray; and a brainless brawny laborer may prefer to bang away at a hard stump rather than sever the roots where they are thin and soft. We rightly honor toil so long as each drop of sweat means adequate results; but when energy is spent in overcoming the obstacles that energy raises, we have a case of "force devoid of judgment destroying itself by its own momentum," and our honor is misbestowed.

According to the Forest Service, an Indiana farm hand has written to President Roosevelt to say:

I have been a farm hand just long enough to learn the cause of so many sons and daughters and well-meaning reliable farm-hands leaving the beautiful farm and country and going to the city. A lack of order and system on the farm and too long hours for a day is what is driving the best minds from the farm to the city and shop. What can we expect of a hand, or the farmer's wife and her posterity, in the way of intellectual development when they get out of their beds at 3:30 in the morning and work from that time until 8 or 9 P. M.? And no attention paid to the sanitary conditions of the home, and necessary conveniences on the farm for doing the farm work with the least labor and time.

Education pays, he continues, and the farmer who plans out his work shortens his hours.

So many farmers measure everything from the standpoint of muscle, and are extreme in some things and slack in others. I decided several years ago that life is too short to work for Peter Tumble-down farmers.

Make them study their business, he says; "give me the educated farmer and the educated farm hand." The majority of farmers, it seems, are "eight-hour men"; that is, they work eight hours *twice* a day; eight hours before noon, after noon eight hours! But if the family arises at 5, the wife and daughters attend to the household duties, and the farm hands and sons do the "chores" and go to the field at 7, working till 11, and again from 1 till 6, and then supper and evening chores — they have done a day's work. Lack of system has driven men from the field and keeps them from going back to it. If the farmer wants to keep his sons he must use brains. T.

Students'



Path

Freedom

HOW hard it is for men to be free! Look at the pitiful tragedy that is being enacted in the world today and see how hard it is for men, long used to subjection, to be free. They long for freedom, but fear to grasp it; they are dazzled by the prospect but alarmed, and secretly they dread to lose the shelter of the old abuses under which they have lived, if it can be called living.

Look at the history of this country in the early days; how men left the land where they were not free to worship the God of their choice in the manner of their choosing, and came to a new land and established a religious tyranny as cruel as that from which they had freed themselves; and now they have chosen the God of Gold as their tyrant, and established a system of soul-slavery to a soulless Lord that is grinding out of the people all that goes to make a nation free.

It must be a very old story, this worship of false gods, for it is the basis of the oldest epics in the world. There is the legend of a race of dwarfs that make and fashion the gold and gather and hoard it, a race skilful, crafty, cunning, tireless in work, relentless in purpose, knowing neither pity or remorse, the makers and the guardians of the gold; and then there are the Gods, with their wisdom of joy and love and freedom, "who sit at the endless feast." And then there are the men-folk, made by the gods and sent to people the earth and master the former races and subdue them, and bring the earth into subjection, and make it a fit dwelling for Gods, and themselves to become as the Gods that gave them birth. And the dwarfs are jealous of the Gods and hate and despise this new race of men, who live for a few years and die, who fear, and repent, and hesitate and pray for help to the Gods. For the dwarf-kind know no fear nor repentance nor pity nor remorse, and they live long like the Gods, and their wisdom is deep and old. And they weave a web of craft and deceit to snare the Gods when they come down to earth and walk the earth in the guise of men. And the Gods are caught in the snare of these Lords of the earth and are forced to buy their freedom by giving up the secret of the origin of gold. But the secret carries its doom along with it: the curse of the gold, that shall fall upon all who become the slaves of the gold. Can we not see the old drama being enacted out under our very eyes today? And then the All-Father sends down to earth a sword for the hero who is to kill the ancient dwarf-kind who guarded the gold in the earth for endless ages. And this weapon of the Gods is so mighty that the one who wears it dreams that by its aid he shall win his way, still living, to the home of the Gods and be with them, and the giver of the sword himself must come in the midst of the battle

and break the sword that knew no other master, and call the hero home, through the open gate of death. But the broken pieces of the god-given blade are gathered and saved, till the child that shall do the deed may be grown strong. Then comes the forging of the sword.

What else is this but the history of the wisdom of Theosophy, of its presentments, shattered and then gathered again and welded by the hand of the hero himself into a new sword? All is in the legend even to the attempts of the old dwarf king, disguised as the master craftsman, to make a sword for the hero that shall deceive him, but shall fail him in his need, and leave the last of the dwarfs triumphant, to restore the ancient order wherein the dwarf-kind ruled and knew no ruth. Failing in this, the dwarf thinks to use the hero to kill the guardian of the gold and then himself grasp the prize and rule the world, and wipe out this race of men whom the gods have made to rule the world, but who are so weak and wavering that they could not stand at all but for the help of the high Gods and the will of the All-Father.

And as you follow the ancient legend out, you see the curse that clings to the gold, bringing destruction to all, yet ever the agent of destiny in the evolution of man. The curse of the gold is greed, which breeds tyranny and slavery—the woes that make men yearn for Freedom. Not until the gold is given back to the Gods can man be free from the curse. Not until the greed of man is burnt out can he know freedom. But with all his weakness and greed and fear, man has in him the gift of the Gods, the breath of the soul, the eternal,

I am that which began,
Out of me the years roll;
Out of me God and man;
I am equal and whole.

God changes, and man, and the form of them
bodily: I am the Soul.

But ever and ever man makes for himself
new Gods, or new names for his old enemies,
and worships them, and the Soul cries:

O my sons, O too dutiful
Towards gods not of me,
Was not I enough beautiful?
Was it hard to be free?

Yet even these false gods are born of the
search for the true and the yearning for free-
dom. And the soul looks down and says:

I that saw where ye trod
The dim paths of the night,
Set the shadow called God
In your skies to give light;

But the morning of manhood is risen and the
shadowless soul is in sight.

In the confusion and degradation that
wraps the world today, there is sign of the
dawn that is the herald of the new day. The
sword of the Gods is fashioned anew and held
by the child of the Gods for the freeing of
the world, and the name of the sword is
Rāja Yoga.

R. M.

Life in Sections

WHAT is the keynote of modern life? Look where you will, there seems to be a clashing of interests, a mass of separate units seeking separate ends. Employer and employed too often act as if their interest lay in war, not in peace. The sacred name of friendship has been prostituted to baser ends of mutual aggrandisement. On all

sides the point of view can be largely summed up in "How little can I give, and how much can I get." This of course speaking generally, for there have always been some few unselfish Souls in the world or the case would be black indeed. Moreover the possibilities and potentialities of each one of us are far above what we realize, for living a nobler and happier life. Is it not because we have for so long been living our life in sections that we have lost the knowledge and power that belong to the larger life that is ours—not a thing of parts, but a *Unity*—that everything has gone so wrong with the world?

Perhaps you wonder what I mean by living life in sections. It is this way. Complicated machinery is often made and put together, part by part, and each part complete to *some extent* in itself, but still *only a section* of the completed whole, and only of full value when all parts are working harmoniously together. And so it is with our lives. There are three aspects to our natures, the material, the intellectual and the Spiritual, which should be balanced in harmony and then the machine would run smoothly. Practical Theosophy, or Rāja Yoga, teaches us how this may be done. Then again, this knowledge of ourselves teaches us that the interests of men are in common and not opposed, that when one section of humanity suffers all suffer—the human machine is out of gear; and so too with prosperity and success. No woman can draw her skirts around her and no man can button up his coat, and shut out universality.

The pairs of opposites are universal: courage and fear, love and hate, calmness and anger, selfishness and self-sacrifice, are states of feeling that may be felt by all. Neither poverty nor wealth is a bar against a loving thought or kind deed; neither is it to the opposite. It is always the man or woman who counts, and not the outer circumstances of life, which are but the experience that particular soul needs for its expansion and extension of consciousness. Happy are they who crack the nut and extract the kernel of each earth-life experience, and therefore do not need a repetition of the old lesson but may go on in the next life to some new one—also necessary on the path towards perfection.

Then again, we view life in sections and limit our aspirations and efforts when we take one earth-life to be the whole of life, with, may be, a problematical heaven thrown in at the close. Life is continuous. We have our periods of rest and activity, our days and nights, to both the inner and the outer life, and all is part of the great supreme Plan of eternal progression and perfection. Do we not need larger ideals and a deeper knowledge of our responsibilities, that we may take up our bounden duty with an undaunted spirit and a courageous living heart, and so become conscious "co-workers with Nature in our mighty destiny," as is outlined for us in the teachings of Theosophy?

This we can begin at once to do, if, in the words of Katherine Tingley, we "assert and realize our potentially all-dominating Soul-existence, making the mind and memory register beyond all future doubt or cavil what we then know to be true; and then holding ourselves at our true dignity, guide into right action all the elements of our nature, mind, body and emotions. From that moment we shall maintain a strength and joy in life." E. I. W.

THEOSOPHICAL FORUM

Conducted by J. H. Fessell

Question The belief in a Personal God is the sublimest principle in religion, and the one that most encourages and helps men through the sorrow-strewn journey of life. Possessing this belief we are enabled to go on our ways in confidence and trust in spite of the awful nature of modern conditions. If it is a fact that Theosophy recognizes no personal deity, how is it to become a "living power of encouragement and purification"?

Answer Theosophy shows that there is a god in everyone, and introduces order into the universe. The Law ordains and orders all things, and there is not in all the borders of existence so much as the equivalent of a pin out of place, but the whole of manifested being is at work to replace it. Here is firm ground for your feet: all events that concern you or touch you in any manner flow out of actions done by yourself, out of thoughts in your mind, or out of your undeclared character. Go astray? These systems and all the immeasurable inward depths of consciousness are concerned that you should *not* go astray; and although no power can interfere with your will, although if you will you must, and take the consequences; yet are you continually urged forward and protected by the Law. Out of your own doings proceed all things that befall you. Break the laws of life, and life will readjust the matter; swing the pendulum to the side of wrong-doing, and its swing back will be in the nature of pain: no pain of any kind can ever come to you, but is such swing back from your own deeds. Here is natural law, and no fancy; you may test the matter at any time for yourself.

Nature means you to eat a certain amount of food, with the object of maintaining your body in health. Eat more, and for gratification's sake; and the body cannot help advertising to you its grievance. You are to hear of the matter in aches and pains and the troubles of digestion. Is not this hint enough? Then worse disorders will follow. So with all stooping to ignoble courses on behalf of sense pleasure. Nature sets her sign-board up in that direction; "*Thou shalt not trespass. Thou shalt not bow down to these material divinities.*" She will have us be soul and not body; insists that we shall be enthroned, and cease wallowing.

We in our turn treat her as a fool commonly, and are always overstepping her boundaries. When the penalties come for payment, we attribute our griefs and losses to other causes, blaming environment, heredity, dear knows what or what not, so that it shall not be our own selves and actions. The whole matter is as plain and simple as it may be; we must stand on our own feet, do good service, and look to our dealings.

When danger threatens shall we rush off for refuge to something we imagine can avert it, such as coal-tar drugs or a personal god? Shall we desire some cog of world-machinery unscrewed, and the whole engine to stop working on account of some little trouble of our own? Are we to leave our lesson unlearned, and balk the wholesome thing that would make full-grown men of us? Remain, in inkstained bewilderment and the kindergarten, till old age overtakes us?

Let us, for heaven's sake, have an impersonal man (the saying is an old one) — and

we shall speak less then of a personal god. Nature is aiming at that, say what we will. She desires above all things, and insists upon having, men who can throw off personality, who can stand up quite free from fear and anger and selfishness; servants of the world. For this end the Higher Law is; and unless we are fools we shall exult in its supreme splendid mercy. Stand up against the unknown; banish fear out of your life. You are not here to pile up riches of any kind, not even spiritual riches, for yourself; but to do *man's* work, your duty; that which of all the duties in the universe is elect and only appropriate for you.

So the Law speaks to all of us; very patient in curing our weaknesses, but bent in its relentless compassion on their cure. It is inevitable that you shall be a god at last, but the whole work and credit of becoming is reserved for yourself. If that duty of yours is feebly done, or scamped altogether, is not the whole universe the loser, and must it not ache in the place until a cure is made? That ache will be your pain or punishment, designed to instruct and lead you into sanity.

To your duty then; for the Universe's sake, and for the sake of the Supreme Self of the worlds; you shall never need nor heed personal god to whom to fly for refuge. Because the roofing of your shrine and holy sanctuary shall be the whole blue immense empyrean; you shall stand in this world as a king within his own castle, and conjure up hosts of potent allies from every event that the moments bring. No mountain but shall have unspeakable treasures for you; no river nor sea, out of which gods shall not rise at your passing.

Did you ever consider what you yourself are? An open road, along which probably you have never troubled to go far in either direction; and do not know whither it leads. Yet that curve a little ahead of you is not the end: if you were to approach that resolutely, and pass it, you would see the way winding through greener vales and over nobler mountains. Will you camp forever at that tawdry wayside shrine, and waste your aspirations on the tinsel image in it? On beyond there, the road will bring you into the temple and palace of the Sun; into the Throne-room, and to the Throne itself.

For the Supreme Self is also within you and is your Self; and this Universe is actually based on a huge joy and exultation, the door to which is only closed on selfishness, that immeasurable lie by which we human beings are perpetually hoodwinked, and cheated everlastingly out of our inheritance. S. V. R.

Answer II. Much misunderstanding has arisen from taking the statements of the Bible in a literal and materialistic sense. Thus in *Genesis*: "And God said, let us make man in our image, after our likeness"; the common idea now prevalent among the mass of Christians is that somehow God is a Big Man.

But it is not generally known that there is a mistranslation in this statement as we have it in the Bible, and that God, the Infinite, Supreme Source of all is not meant. For the correct translation is: "And the *Elohim* said" etc. The word *Elohim* is a plural noun, and refers to a hierarchy of lesser builders, thus showing that there were many gods concerned

in the creation of man, as is more fully shown in the teachings of Theosophy.

Then, too; all through the Old Testament, God is represented as saying "I" did this, and "I" am thus; *e. g.*, "I the Lord thy God am a jealous God." And further, with the majority of people, the purely personal idea of Jesus is greatly accentuated, and at the same time it is taught that he is the only Son of God, and is God. As a matter of fact, however, Jesus taught men that they could become like him; that they should do greater works than he; that they should become perfect even as their Father in Heaven is perfect. Moreover, quoting from an ancient scripture, he said: "Said I not unto you, ye are gods?" And Paul in his *Epistle to the Romans* declares that we are "heirs of God, and joint heirs with Christ." Paul also says: "There be gods many and lords many."

An altogether false glamor has been thrown over the meaning of the word *personal*, and as a result, instead of man in the image of God striving to become like Him, we have, in the popular conception, God in the image of man — and not of man at his best — with human attributes and human frailties. All this is fostered by the teachings of the Old Testament as ordinarily interpreted.

Turning to the New Testament, however, and taking the teachings of Jesus, we gain a much higher conception. There we come to think of the Father in Heaven; of the kingdom of Heaven which "is within you"; of Christ as the "Word," or Logos, the "Light that lighteth every man that cometh into the world"; we have too, the promise of Christ, that "If a man love me . . . my Father will love him and we will come unto him and make our abode with him." All this has a deep mystical sense, though as ordinarily interpreted it too is taken in a personal sense. Deeper study, however, will show that it is not so meant, and cannot be taken literally.

For a personal God can mean no other than a God outside of man, separate from him, which is entirely contrary to the teachings of Jesus just quoted. Personality means limitation, and this is certainly contrary to the other general idea of God as infinite. To speak of an Infinite Personal God is a contradiction in terms. If God be one He cannot be the other. Let anyone think of himself as a person, and what his personality consists of, and he will be able to see that this is true. But let him look deeper into his own nature, and he will discover something which is not personal, something which links him with all men and all Nature, something Impersonal, Divine.

When do we find man at his best and highest? When he is personal, or when he rises absolutely above personality, when he forgets self in love for the world? It is this transcending of personality that has made the great heroes, martyrs, and helpers of humanity; it was this that made Jesus what he was. It is in this that we approach Divinity and become likest God. It is not personality, nor the idea of a personal God — which would mean nothing more than one of the "gods" spoken of by Paul or Jesus, as above referred to, or one of the "*Elohim*," — it is not this idea that is man's most cherished possession, but the Impersonal Divine Ray that is in the heart of every one and "lighteth every man that cometh into the world."

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Explosive Manuscripts

ACCORDING to a religious contemporary, the "Holy Mountain," Mt. Athos, the easternmost of the three peninsular promontories jutting southwards from Macedonia, is now "served by regular steamship calls, visited by holiday tourists, and over-run with Russian emissaries." It therefore "may become a spring resort or a hotbed of political intrigue" — not incompatibles.

But it may become more renowned for other reasons. It contains an enormous number of churches, chapels, oratories, and monasteries — many Greek of course. The monks of some of these have curious traditions concerning the foundations of their orders and homes; traditions which they assert to be corroborated by documents and manuscripts in their libraries. They trace themselves back, in some cases, to the earliest Christian centuries, and claim to be able to fill, if they choose, and when they choose, many important gaps in Church history.

Those who make this claim do not at present choose, and they have various reasons. In at least one case they claim to be awaiting the right time and the right person, the right person meaning the person who shall show that he or she knows what to do with the facts they will supply.

When Irenaeus and others were erecting their edifice of dogma and associating it with the name of the Galilean teacher, their annexation of misunderstood pagan rites and symbols and of equally misunderstood leakages of Platonic esotericism, was pungently exposed by many learned Gnostics and Neo-Platonists, and especially by the earlier Celsus. Some of the best of these exposures, including that of Celsus, became serious hindrances to the "Christian" propaganda and had to be somehow suppressed. In one way and another this was tolerably well done. If however no copy of the work of Celsus "has descended to our present generation of scientists," says H. P. Blavatsky,

it is not because there is none extant at present, but for the simple reason that the monks of a certain Oriental church on Mount Athos will neither show nor confess that they have one in their possession.

But the day is not far off now when the discovery of many curious manuscripts, not only in the crypts of Mount Athos, will clear the figure of the Galilean from the structure

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

MEMBERSHIP

which was so fantastically built up about it. Not until then will his real personality and his teachings come out for the first time into full view.

STUDENT

"The Rubicon"

One other bitter drop to drink,
And then — no more!
One little pause upon the brink,
And then — go o'er!
One sigh — and then the lib'rant morn
Of perfect day,

When my free spirit, newly born,
Will soar away!
One pang — and I shall rend the thrall
Where grief abides,
And generous Death will show me all
That now he hides;

And, lucid in that second birth,
I shall discern
What all the sages of the earth
Have died to learn.
One motion — and the stream is crost,
So dark, so deep!

And I shall triumph, or be lost
In endless sleep.
Then, onward; whatso'er my fate,
I shall not care!
Nor Sin nor Sorrow, Love nor Hate
Can touch me there.

(William Winter in *Putnam's and the Reader*.)

THE Divine nature of man consists of the Higher Triad, which comprises:

The Higher Self: Atmâ, the inseparable ray of the Universal and ONE SELF.

The Spiritual Divine Ego: the spiritual soul or Buddhi, in close union with Manas (the mind-principle), without which the former is no Ego at all, but only the Atmic Vehicle.

The Inner or Higher Ego: Manas, the "fifth" Principle, so-called, independently of Buddhi. The Mind-Principle is only the *Spiritual Ego* when merged into one with Buddhi. . . . It is the permanent *Individuality* or the "Reincarnating Ego."

(*Key to Theosophy*, p. 172)

Manas is a dual principle, part of it being associated during life with the animal or pas- sional nature of man. This association forms the false personality which becomes dissipated after death, while the higher part of Manas

forms in conjunction with Buddhi the permanent Individuality or the real Man, who endures throughout the cycle of rebirths, and enjoys after each bodily death, the bliss of *Devachan*.

With each life on earth the Higher Triad blends with itself more and more of the aroma dis- tilled by the mind from its ex- periences, thus completing its

own nature and evolving the perfect God-man. In time the man will have so far perfected himself as to be able to retain during earth- life a consciousness of his real individuality, and then death will not be for him such a leap in the dark as it is now. In ancient Mysteries a "mystic death" is spoken of, whereby the candidate *died* to all earthly passions, and tri- umphed over the illusion of the false person- ality while still in the flesh.

We should not infer that death always has been, always will be, or even is now for every- body, the mystery that it has been for the gen- erality of people during the periods compris- ing our historical knowledge. Death is a truly wondrous mystery, ever reminding us of the great Beyond which stretches like an ocean both behind and before the island of our life- time. From that ocean we emerged, and into its restful bosom we shall sink again when the life within bursts its earthly husk.

The poet sings of knowledge to be revealed in that coming day. But what of the know- ledge that *was* ours ere we entered the clay? And does not that knowledge exist all the time? The Soul knows, though its little pupil, the brain-mind, may not yet be old enough to understand. It is most important to realize that the higher knowledge is attainable, in varying degrees, without our having to await death; in the latter case, we shall have no brain-mind to interpret it. "Knock, and it shall be opened unto you." Let us illumine the understanding by dispelling the phantoms of the brain. Let us escape from beating our wings against the cage of vain selfish desires, and mysteries may be unfolded. STUDENT

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great Heart that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge whose fruits give life eternal and not physical life alone.—H. P. Blavatsky in *The Secret Doctrine*, ii, 588

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THERE was a large attendance at Isis Theater last Sunday evening at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and much interest was taken by the audience in Professor Cranstone Woodhead's lecture on "The Progressive West."

The music for the evening was furnished by the Râja Yoga Sextet, and included the following selections:

Finale from Sextet, op. 53	Boisdeffre
Cello solo <i>Kol Nidrei</i>	Max Brusch
Andante from Sextet, op. 53	Boisdeffre
Sarabande	Carl Bohm

In the lecture Mr. Woodhead gave his hearers a bird's eye view of the successive waves of civilization that have swept over the world, beginning with the most ancient of which we have any historical record. In studying the various races of humanity, the speaker referred to the great difference in intelligence and general advancement. At one extreme we have the Australian Bushman or the African Pigmy, and at the other the product of our American and European universities. Between these extremes the range is so wide and varied it would appear at first sight difficult to mark the chain of progress in any definite way, over the geographical surface of the globe. Yet there is one general idea which careful examination makes clear, and to give this its full value, study is required not only of ancient and modern history, but also of geography and archaeology. He then referred to the works of Madame Blavatsky, which have brought to the light of day so much of the forgotten lore of the past. This general idea briefly stated is that while the earth revolves from West to East, the progress of man's evolution is from East to West.

Beginning with China, with its four hundred millions of human beings belonging to the Mongolian or Turanian race, we find the remnants of a race which originally inhabited one of the lost continents, that of Atlantis, the Fourth Race of humanity. In some of the islands of the Pacific there are the last decadent remnants of a still earlier people, the Third Race, the Lemurians. Passing Westward and coming to Central Asia, once a populous and cultivated land, the seat of long-forgotten and glorious empires, afterwards a sea, and then again a desert—this comparatively unknown country should be sacred to the nations of the West, for somewhere here was the cradle of the Aryan races which now overspread Europe and America. To the South, too, the Aryan race spread, and founded the ancient Hindû Empire; westward, the Persian, Babylonian and Syrian empires; later still and more to the Westward, the Greeks and Romans; while to the North we see the ancient homes of the Gothic Aryans along the shores of the Baltic, a race that brought about the destruction of the Roman Empire fifteen centuries ago, and then mingling with the conquered nations, and pressing Westward, founded the nations of Western Europe. The tide of progress rolled Westward with the sun.

For a thousand years this progress Westward was stayed by the European Atlantic shore line. The most powerful nations of the world were on that sea-board, and at last

the time came, some four centuries ago, when the shore of the vast unknown sea could no longer stay the impulse Westward.

Mr. Woodhead then gave a brief sketch of the peopling of the American Continents, and pictured the gradual pressing forward of the wave of civilization until at last it reached the Pacific Coast. As we look down upon the shores of the great Pacific Ocean we naturally remember that we began our outlook from the other side, on the coast of old China. From the oldest of lands we have passed to the newest. One may naturally ask what is to be the next step in this great march. To this, of course, we can give no definite answer, as it is hidden from us by the veil of the future. Millions of people have come to the West to better their conditions, and have prospered. Unconsciously they have obeyed the law of the world's advancing life. Centers of learning will open, and cities will be built on new and progressive lines; the fountain-head of the world's wisdom and knowledge will gradually focus itself on this Western land.

In this connexion it is worthy of note that the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is upon these shores. It represents the very essence of all those ideas of progressive growth which have lain back of every movement of reform in all ages.

OBSERVER

God, and Gods

PROFESSOR FLINDERS PETRIE, in the recent Oxford Congress on the history of religions, is reported to have said:

The modern frame of mind brought up to the idea of a "jealous God" that excludes other worships, must be entirely set aside; no such conception entered into the feelings of an Egyptian, nor, indeed, of most ancient worshippers. The God under whom a man was born and lived was the god to him, and equally it was right in his view for every one born under other gods to worship them. The common references to "God" or the "Great God" in religious inscriptions mean naturally the god of the place. The farther back we can trace the history of the gods the more we find that they were originally separate, until remotely each is the local god or goddess of one monotheist tribe or town. Hence each man naturally worshiped his tribal god, and it was tacitly assumed that there was but one divine entity as far as he was concerned. This appears to be the basis underlying all the complex mythology, which was the result of unifying dozens of tribes into a single connected government.

So the difference between the modern god and these ancient gods is that the former is jealous and intolerant, the latter friendly and tolerant. But one naturally reflects, Why this difference? and the answer comes that the ancients must have had some bond of union which the moderns lack. And they had; for it was only the untaught among them who confined their speculations to the limits of the tribal deity; that may have been enough for them, but it was not enough for the wise, who knew then, as they know now, that there can only be one ultimate Unity and that they must therefore seek higher than any tribal or even racial deity. This is what united the diverse cults; this knowledge, on the part of the wise, of a parent Religion embracing local cults as nations embrace families.

The Romans of the early Empire could not understand why the Nazarenes should not be willing to share the general tolerance which people of other faiths showed to each other. The mistake was that these Nazarenes had, as it were, "profaned the Mysteries" by trans-

forming the One-All into a sectarian deity, and claiming for that deity the paramouncy above all other deities. And to this day we confound into one the two conflicting ideas of a Universal Source and a racial deity. "I am the Lord thy God; thou shalt have none other God but me." "Neither shall anybody else," adds modern intolerance.

How different is the wisdom of the *Bhagavad Gîtâ*, which shows so clearly the relation between gods and the One Eternal:

Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone. . . .

The ignorant, being unacquainted with my supreme condition which is superior to all things and exempt from decay, believe me who am unmanifested to exist in a visible form. . . .

Even those also who worship other gods with a firm faith in doing so, involuntarily worship me too.

So we must distinguish between the ignorant and the wise in ancient Egypt, even as we distinguish between Socrates and the Athenian mob, or between Cicero and some Italian peasant. But even this does not cover the ground; for, with the wise, those numerous gods of the pantheon merely represented the various aspects and functions of the One-All. As All-Father It was Osiris; as All-Mother, Isis; their offspring was God Manifested, the world, Horus. And so on.

The Professor seems to advocate a theory one meets with in books, that the Egyptian theogony and religion was wholly a synthetic product created by the amalgamation of tribal gods when the tribes themselves amalgamated. But such a view will not bear the light shed by a study of religion generally, which is much more favorable to the opposite view—that minor and local cults are *offshoots*, broken fragments, of an integral Religion. In fact the view which seeks to represent religion as a synthesis of tribal superstitions is a scientific dogma pertaining to a mistaken "evolution" theory which is applied to everything—animals, languages, races, etc. But, while it is true that an organism which is growing may draw to it all kinds of elements from outside, it is equally true that it must first have possessed the growing power which would enable it to do this. In other words, the One true Religion must have been implanted in those who were able, out of sundry foreign elements, to construct a religion.

The learned gentleman likewise obviously confuses the *names* under which the gods were known, with the one spirit common to the human mind of aspiring towards its Source. Whatever *name* a god may bear, who will assert that the spirit or meaning back of the name, the *object* of the aspiration, is other than the same for Hindû, Egyptian, Syrian, or Greek, however much the names, rites, and philosophies may vary?

Therefore we say that there has always been a true Religious Knowledge, known to the wise, and based on the intuitive perceptions of the purified understanding; and that this eternal esoteric Religion is the basis or substratum of all exoteric creeds. Kipling said, "there are nine and forty ways of constructing tribal lays and every single one of them is right," but a working knowledge of Theosophy illumines their unity. STUDENT

Welsh Industries

AN interesting work is being done by the Welsh Industries Association in fostering the old-time industries and manufactures of that country. Founded ten years ago, its activities and usefulness have increased year by year till now it has become self-supporting, has branches and salesrooms all over the Principality, and is doing a magnificent work among the cottagers and miners of Wales.

It was founded with the object of developing and improving native industries, particularly through the improvement of textile fabrics. Its first work was to collect the old designs, select the best of these, and distribute them among the workers in the farms and cottages; providing, as funds permitted, salesrooms in the different cities where a market was provided for the articles manufactured. The makers put their own prices on the goods, a twenty per cent commission going to the upkeep of the salesrooms.

In old times much pottery was made in Wales, but the art and industry had practically died out. Now, however, it is again flourishing, owing to the efforts of the Association. The old forms, glazes and patterns were unearthed; classes were established in the little country towns, in which all the branches of the art were taught. In many places communal workshops were instituted, the peasant workers bringing their own raw materials and paying rent in butter, eggs, and farm produce generally. Welsh pottery, with its quaint shapes and colors, its salt glazes and queer conventions of flower forms, is said to bear a certain resemblance to Mexican ware. Bookbinding, metal work, embroidery, spinning, and lace-making are all going on now in thousands of little Welsh homes, thanks to the efforts of this Association.

In all the arts that a nation has cultivated, in its own natural speech, its folk-songs and dances, its rural and intimate living—in these things lies the life-source of the people, keeping them close and wholesomely to their native soil, feeding their imagination; inspiring them with a sense of the life behind these visible things. That brute thing which we used to call civilization—we are growing wiser now, and our civilized life is coming to have sweeter and saner elements in it—was right and left threatening all this with murder. The peasant was to come away from the soil; he was to forsake the purple of the mountains, the impetuous music never-ceasing from the streams; and sell milk instead in a London or Liverpool semi-slum, amid squalor and untold monotone. Where was life to waite in this man? And his poor children—what were they to become? God forgive us those conditions and the denaturalization of so many! Denaturalizing and denationalizing; almost the two are one. The town with its perpetual call: *There is money to be made here, excitement to be had here; always excitement to be had. How can you stay away?* And gradually those gray, dull, meaningless streets; those greedy, remorseless streets, draw the man's soul out of him; and for whatever of good he had with him once, he has now little but alternate smartness and listlessness (most loathsome of all loathsome qualities): you cannot call him a citizen, you cannot call him national of any land; almost you will balk at calling him a man. At least in many cases.

Much can be done by bodies like this one in Wales to make home life and country life have some of the old time meaning and sweetness. No doubt such a body will do much to keep the peasant from that terrible townward emigration. But before the problem is settled we shall have to come back to Theosophical and ancient ideals. Man is a soul, and does not need the crowding incident, but the ability to live deep. Agriculture was a sacred science at one time; and when you broke the sod with your spade or plow, you knew well enough what Goddess it was that you were very practically worshipping. She sent the currents of her power through your being; your body became strong, and your mind clear and clean through the contact. Exercise merely? Any exercise will do the same for you? What, does the Developer behind your bedroom door build up your manhood like this?

But you must know the divinity of it all; you must know and love the benign influences, holding them as intimate things very near to your own heart, before the true joy of work can come. Given that knowledge the world is a gay place for you indeed, and you would not part with your fields and mountains for any commercial prosperity on earth, or any personal advantage. "Realism" has come to have an ugly sound in our ears; we think immediately of the divorce court, then of prisons, slums, and so forth. Bosh: they are all a monstrous unreality, an abominable sickening sham! Wake up, old Humanity, it is but the nightmare that oppresses you! The beautiful things are yet out there upon the mountains; the immortal voices are yet whispering among the pines. You *will* not see or hear them; not, you *cannot*. Forsake those fools' ideals and you will perceive the naked truth of what the poets would have told you, if they had dared.

Let anyone go out and dig a patch of land for the sake of the Divine Spirit in all things, and he shall be convinced; he shall fling off the dunce's cap that was—he all unsuspecting it—clapped down over his weak eyes, and be amazed at the vision before him. He shall hear the comfortable message of the winds; exult and be renewed in the immemorial fountains of the earthbreath; take into his being the whole bardic and extravagant glory of the sun.

Cuba Today

ACROSS the island from Havana to Santiago de Cuba, the sixteenth day of October, 1902, proved a vastly different journey from the same route taken in February 1902.

The contrast was both surprising and comforting. How gladly the mind relinquished the painful impress of its past experience and effaced the pictures of gloom, of poverty and despair, creations from the awful devastation, the blight that follows the cruel ravages of war. A hopeless, straggling, listless people, emptied homes; no sign of life upon the soil, but wreck and ruin everywhere.

But now a smiling land was revealed to us, under cultivation on every side as we rushed on.

Life, life in homes; flocks and herds half hidden in rich meadow grass; refinement and peace smiling from veranda and doorway. The Cuban is awakening. The island is bristling with activities. Factories, Mills, Workshop and Mart are whirling centers of force, and "industry with its hundred hands, knocks at the golden gate of the morning."

When the mind opens, becomes receptive to the law of Rebirth—basic in nature, then may nation do justice to nation. Without its truth, the order and proportion of all that lives, from glow-worm to star can not be explained, for the human mind cannot relegate this meeting of extremes in the ebb and flow of life's resistless tides to chance.

How else deal justly with the immortal soul?

How petty it seems to those who feel life's deeper meanings to see the wasted effort of comparative science, of historian, or archaeologist attempting to interpret great nature without this law, which is an open sesame to the mysteries.

"The truth is obscured by that which is not true, and therefore all creatures are led astray."

So imperfect is the judgment of today without this lost chord to resolve the discord to harmony.

The Cuban nation holds a remnant from the civilization of a great past.

The majority of those remaining belong to a lower order of civilization. It is in the method of nature that more advanced souls, those who have attained, shall strengthen the faltering steps of the struggling lower order.

"Brotherhood is a fact in nature." The power to help is born of knowledge. Great Nature would conserve her most advanced, her highest, to urge onward and upward the Whole.

Without the flower the tree would bear no fruit.

A nation's flower destroyed what shall its fruitage be? That which is true of each unit of the human family is also true of the whole body of a nation.

That which is true of a soulless being, is also true of a soulless nation.

A part of the flower of the old Cuban race is preserved. They represent the soul of the nation. Preserved to help to bring back the flickering soul-light.

To lift the mass: to energize with power its flagging forces; to help in building better mansions for the soul; to conserve the lofty spirit, the fruitage of a high civilization, that past and present may meet; then, would the great Law through its instruments of power advance the evolution of this people to *knowledge*, which alone gives power worthy of attainment.

Then will the Cuban nation be restored, and one with nature in her beauty and bounty in this their island home.

The true spirit here is not dead, but its struggle is not over.

Its foes are the avaricious self-seekers, be they Americans, Spaniards, English, or what not.

Those who see only what profit the island may yield them. Those who in the name of commerce choke the open avenues of trade that give a general prosperity to the workers here, thus filching and stifling the means of honest growth which unite a nation in a common interest. "Vox populi vox dei."

Combinations and factors working to selfish ends, are more subtly worse than the evils of the former régime. That caused rebellion which broke out into open warfare. But these foes, working in mask today in their midst, in this hour of their freedom, embitter.

Other foes there are, who blind the eyes and bondage the soul, withering the heart of the people.

While all this is true, here is the Rāja Yoga School—International, unsectarian, with its hundreds of children carrying a torch, whose light is soul-light. It is impossible to describe the result already achieved in this work, right here in Cuba, under such awful odds.

In this lies an immeasurable victory, that stretches beyond seas and across oceans to all lands and to all times.

K. R. G.

Radiation-Pressure

WE read that radiation-pressure causes "fine particles" of matter in comets' tails to be repelled from the sun. But if the finest particle is made up of innumerable "electric stress" centers separated by wide intervals, its behavior must be conditioned by that of such centers. The theory is therefore that these *dimensionless* centers are subject to sun-repulsion when few, but when many to sun-attraction. You draw an imaginary sphere around a group of them and say pressure (or repulsion) varies as superficies and attraction as cubic capacity. Then why should the south pole of a solid steel magnet repel the south pole of a compass-needle? Are there not enough of fine particles? The truth is, science does not yet know gravitation. Besides, cometary matter is not made up of our kind of particles. F.

Art Music Literature and the Drama

Welsh Literature—The Twelfth Century—Eleventh Article

IT will have been seen that it would be rather hard to make an absolute line of distinction between the literature of the first, or Sixth Century period, and that of the second period, in the Twelfth and Thirteenth Centuries. The writers of the latter took up the work of their great predecessors, and used them as a kind of stepping-stone to work more definitely their own. So the Prydydd y Moch took Myrddin's *Hoianau*, and added verses to it suitable to his own time; and as, naturally, there would have been more demand for these than for the original verses, and they would have been more often sung, what we have now is almost or entirely a production of the Twelfth Century. So, too, some unknown bard took the spirit and tradition of *Culhwch and Olwen*, and wove them into that new wonder-tale, *The Dream of Rhonabwy*.

But the main part of this second-period literature is of another kind, and well understandable in the light of the condition of Wales at the time. Gruffydd ab Cynan, heir to the throne of North Wales, had recently returned from exile in Ireland, where he had been educated by the bards. His assumption of the kingship of Gwynedd brought to an end a long period of anarchy and oppression there; while in the south a similar part was played by Rhys ab Gruffydd, whose exile had been in Brittany. Gruffydd ab Cynan brought with him Irish bards into the north, and Rhys, Breton bards into the south. Either prince held great Eisteddfodau or song festivals, and did all he could to foster bardism and culture and education. At that time, too, the Norman war was beginning, though it had not yet come to have its strangle-hold on the life of Wales; and this peril was a great rouser of the patriotism of the people; hence also of song. A revival of literature was the result: bards sprang up on all hands, and the whole nation resounded with their singing. The chief blessing we have from them is that they preserved the older writings; and but for those two princes it is reasonable to suppose that the four great bards of antiquity and the priceless prose stories would hardly have lived through the terrible times that were to come.

The first poets of this time were Meilir of Trefeilir in Mon; his son Gwalchmai, greatest of the three and type singer of the age; and his son Einion. This Einion figures in a fairy-tale; he was lured away from his home by the fairy Lady of the Greenwood, and kept wandering about the world by her for years. Owing to a ring that he had, she was unable to harm him; and by its power he was eventually freed from her spells and enchantments. Owen Gwynedd, Gruffydd ab Cynan's son and successor, a mighty warrior, was perhaps the central figure in the earlier part of this period from the historical (not from the literary) point of view; his victory over the fleets of Denmark, the Irish Danes, and the Normans, supplied Gwalchmai ab Meilir with the subject of his finest poem,

Arduwyrain Owen. This stands out among all battle poems, and must be called literature for its heroic spirit and immortal vigor. You get nothing of these in Gray's translation (Gray of the *Elegy*), nor would it be other than folly to attempt an English version of it now. Those days are gone, and the fire of events in which that kind of poetry was forged at white heat is altogether lacking. The backward roll of the crimson flood tide of Menai, or anything that could be said of it, would be a poor representative for "A Menai heb drei o drallanw gwaedryar." It would need a magician of words, and an inspiration from circumstances equal to Gwalchmai's own, to reproduce the strident, imminent clashing and battle music, so that you could hear and see the whole clamor and confusion, and the Dragon of Mon vivid and triumphing through it all.

For the time of peace and learning inaugurated by Gruffydd and Rhys was quickly followed by about two hundred years of perpetual warfare, which did not cease until after the English conquest in 1283. There was no time

A noiseless, patient spider,
I mark'd where, on a little promontory, it stood isolated,
Mark'd how to explore the vacant vast surrounding,
It launch'd forth filament, filament, filament, out of itself,
Ever unreeling them, ever tirelessly speeding them.
And you, O my soul, where you stand,
Surrounded, detached in measureless oceans of space,
Ceaselessly musing, venturing, throwing, seeking the spheres
to connect them,
Till the bridge you will need be form'd, till the ductile
anchor hold,
Till the gossamer thread you fling catch somewhere,
O my soul.—*Walt Whitman*

even to till the ground, since every able-bodied man would be half his time fighting the Normans, and the rest of it going through the military training imposed by necessity on practically the whole nation. Giraldus Cambrensis gives a graphic description of these exercises, as indeed of the whole life of the people in his time; whenever there was peace, it was made more severe and absorbing than war itself. It was a barbarous and terrible time. Except under the two Llewelyns, the Great and the Last, the Welsh were always disunited, rent by fierce rivalries, at strenuous warfare among themselves; which warfare the invading Norman barons fostered as best they might. Then always those barons, and often the king of England himself would be pressing upon them. Their old Celtic Quixotism forbade them the use of any defensive armor in battle, and they had against them men cased in steel, without a touch of Quixotism, thoroughly practical, and determined at all costs to obtain possession of the whole land. Queens would lead armies against the invaders; queens, like Gwenllïan, Rhys ab Gruffydd's wife, were beheaded by the victorious Normans after the battle.

One can tell what kind of literature would flourish in such a period. It would have main-

ly one subject, and that one war. Hywel ab Owen Gwynedd indeed, filled Wales with the renown of his love songs, and Owen Cyfeiliog Prince of Powys, made the Hirlas Horn a kind of symbol of heroes, of proud, high-souled men, dragons of battle victorious and fallen: these two names, with that of Gwalchmai, are outstanding. For the rest, it would profit little to name names. They all sang of war, of the prowess of their princes, of the sorrow of their fall. The true bards were in abeyance.

One ought not to leave unmentioned Gruffydd ab Arthur, called also Geoffrey of Monmouth, the historian; from whose book Shakespeare had the plots of *King Lear* and *Cymbeline*; nor the ever-living and ever delightful Gerald the Welshman, Giraldus Cambrensis above-mentioned, whose *Itinerary* through Wales is as fresh and vivid now as when it was first written; for these works, though written in Latin, essentially belong to Welsh Literature. It was Gerald of whom Gwenwynwyn, Prince of Powys said: "Many and great wars have we Welshmen waged with England, but none so great as his, who fought the king and the Archbishop, and withstood the might of the whole clergy and people of England for the honor of Wales"; and of whom Llewelyn himself said: "So long as Wales shall stand, by the writings of the chroniclers and the songs of the bards shall his noble deeds be praised throughout all time." Why? Because being an Archdeacon himself, and a man of great influence in church and English circles he strove with all his might to drive out those foreign influences which made or were making the old and pure Celtic Church Roman, and subordinate to Canterbury. A WELSH STUDENT

The Gagliano Violin

THE famous Gagliano violin which was for a time in possession of Ovide Musin has been purchased finally by a wealthy American, it is stated. Few violins have had a succession of more distinguished owners than this one. It was made in the first place expressly for dear old Arcangelo Corelli who used it until he died, which was in 1713. Corelli bequeathed his treasure to Tartini whom he considered the greatest violinist of his time, as he doubtless was. It was Corelli's pupil, Veracini, by the way, from whom Tartini received the Corelli art and tradition, not from Corelli himself, a fact of interest to violinists, for Tartini's school at Padua was the Mecca for violin-students in the early eighteenth century and his compositions yet stand as classic models.

As it chanced, this violin passed into Tartini's hands the very year in which he composed that weirdly beautiful *sonata* which is at once the fascination and the despair of budding *virtuosi*, *Trillo del Diavolo*, and it was upon the precious Gagliano that Tartini played this for the first time in public.

After Tartini's death the violin came into possession of Pugnani, one of his pupils, (teacher to Viotti), and later was purchased by a wealthy French merchant who presented it to Charles de Beriot. In turn this violin came to be owned by Ole Bull, Miska Hauser and Ferdinand David.

What must not be wrapped up in the very atmosphere of it! Gagliano, the maker, lived in Naples and was a contemporary of the Stradivarii. STUDENT



Consideration for woman is the measure of
a nation's progress in social life.—Gregoire

"The Lion of the Law"

"THE Lion of the Law"—such is the title given to one of the Great Teachers of mankind, one of those who incarnate to help their less fortunate fellows. These Great Beings are our examples; they point both in word and deed to the true path of humanity's progress. They live as Gods on earth as well as in heaven, which Jesus taught was in the heart; for through their purified natures they have dominion over the "powers of this world" and are above the petty ambitions, desires, and ideas, of those who seek good for themselves regardless of others. They are the human Lotus Flowers who have worked their way up through ages of effort, from the mud of material existence, through the fascinating mirror of reflections and sensations into the free air and pure bright sunlight to bloom there, golden hearted, in all their beauty of infinite wisdom and divine compassion.

How great is the ignorance about life outside the vast stores of wisdom embodied in the teachings of Theosophy and handed down through the ages by its faithful custodians unto our own time! Gleams of these truths here and there shine out through the débris of man-made creeds, showing to those who can see that the original Teachers were those who had the Light, but that their followers, neglecting the spirit of the original teachings, lost the key, and so accretions and misinterpretations have covered them, like tender flowers in a garden of weeds. Then came the Purifiers, the "Lions of the Law," to tear away these outer coverings and once more unveil the Truth.

Study the world religions in the light of Theosophy and you will see what sort of Teachers we have had in our three Theosophical Leaders. And it will help you to realize the destiny of humanity and the dignity of human life. All great Souls who live but "to benefit mankind" as they did and do, and as the Great Teachers have always done, are

"Lions of the Law," becoming, as Katherine Tingley has said, "directors of universal Law."

And this is the destiny of all men in the ages to come, some sooner than others, according to their devotion and power of service to the human race. But sometime each human soul will gain the mastery of the fleshly, earthly dwelling, and so be free to act as a God upon all planes of nature. There comes a time in each life, taught H. P. Blavatsky, when a sinning mortal first steps upon the path that leads towards enlightenment. Why should it

WE overstate the ills of life, and take
Imagination (given us to bring down
The choir of singing angels overshone
By God's clear glory) down our earth to rake
The dismal snows instead, flake following flake,
To cover all the corn; we walk upon
The shadow of hills across a level thrown,
And pant like climbers: near the alder brake
We sigh so loud, the nightingale within
Refuses to sing loud, as else she would.
O brothers, let us leave the shame and sin
Of taking vainly, in a plaintive mood,
The holy name of Grief!

—Elizabeth Barrett Browning

not be *now*, in this present life? "It will never be," said William Q. Judge, "easier than it is now."

"To study the universe in the light of Theosophy; to aim for action, not speculation; to train the human mind to broaden its vision and emerge from the conflict of delusion is my urge"—this, one of the latest utterances of Katherine Tingley. Could we who love humanity do better than follow the teachings of these modern-day "Lions of the Law"? For we have more than their words, impassioned and inspiring as these are: we have their example, the example of their every selfless act, the record of daily, yearly, heroic service to all that lives and struggles, to all that suffers and strives. EMILY T. WILLANS

The Turkish Woman An American Woman's View

THE following are extracts from recently published accounts of Turkish life, written by an American woman who has lived for a number of years in Constantinople. In many particulars they contradict current notions of what woman's position really is in the Sultan's domain. H. H.

Not polygamy, but divorce, constitutes the grievance of the Turkish woman. Few houses contain more than one wife, but divorce is frequent and attended by few legal complications. The husband can always remarry his wife three times. If after that he divorces her and wants to remarry her she must go through the formality of being married to another man and then divorced from him.

This practice has given rise to a new profession, that of proxy husband. The proxy husband is generally blind and relinquishes his bride without regret as soon as the legal processes have been gone through.

Sometimes, however, he insists on holding her. There was a man living on the shores of the Bosphorus who quarreled with his wife and divorced her as many times as he legally could. But although he had difficulty in living with her in peace, he had no sooner lost her than he found he could not get along without her. How to remarry her for the fourth time was the problem.

At this crisis a friend offered to play the role of proxy husband. His offer was accepted. When the legal ceremony had been performed he refused to relinquish her. The angry husband raved and threatened, but the friend asserted his legal rights and kept her.

This story, however, is no more typical of Turkish life than the 10,000 wife desertions in Chicago last year and the 1000 divorce cases now on the docket in Ohio are typical of American life. The Turk has no statistics, but it hardly seems as if he needed to tie his knots much tighter to compete with us.

The only way a Turkish husband has of getting even with a teasing or bad tempered wife is to threaten her with divorce or a second wife. While divorce is thus trifled with, there are checks upon it, such as the obligatory return in full of the wife's dowry.

In Turkey it is the prospective husband, not the bride's father, who settles her dowry upon the bride and thrifty parents see to it that this is commensurate with the bridegroom's position and in case of divorce sufficient to secure to the woman independence and dignity.

In Turkey the bride brings nothing; yet when she leaves her husband's home for good she takes with her all her personal property, even to her slave girls, bed linen, and the kitchen utensils.

Though supposed to be oppressed and suppressed, she is pre-eminently a woman's rights woman, fully aware of her privileges and insistent on getting them. Though at home she is confined within barred cages, when abroad she goes about freely.

Though supposed to be shy, compliant, without force of will, she is neither shrinking nor retiring. The Turkish woman is not only self-sufficient but self-assertive.

Her rights, and especially her legal rights, are more frequented thoroughfares, although they were

whom he knows, he will not greet her till she has greeted him. . . .

In Turkey the policeman becomes a monitor, a judge of social observances, and enforcer of rigid conventionalities. If people don't know what is the proper thing to do or are so careless that they won't do it, he is there to lead them back into the right path. For instance, I was told of the case of a newly married young Turkish couple who . . . overlooked the regulations and began to take walks together. For this purpose they chose the quietest, most secluded streets in the immediate neighborhood of their own homes, instead of taking to the more frequented thoroughfares, although they were both what might be called emancipated. Their action,

mination on the part of persons of extreme opinions to press to the front their advocacy of the complete abolition of the tie of marriage." It is the growth of selfishness, and of a mercenary calculating way of regarding life, that is interfering with the sanctity of this tie.

Marriage calls for self-sacrifice, which persons invoking the name of Love should be willing and eager to make. For those who care to marry it is an opportunity to step out from the narrow sphere of self into a larger



I SORG ("GRIEF"): TEODOR LUNDBERG

Lomaland Photo. and Engraving Dept.

than the rights of women in many more advanced countries. In the first place she enjoys the right to protection. Everywhere and always she is under the protection of society.

Inside her home she is as if in a shrine; outside her home she is an object of especial concern to every policeman. . . . She is never spoken to on the street. For a man to speak to a Turkish woman on the street or offer any attentions would be as much as his life was worth.

In Turkey no man speaks to a woman when on the street or accompanies her in public. Fathers pass their daughters by without a greeting, brothers their sisters, even husbands their wives. The reason for this is not far to seek.

With all the women veiled, except as to their eyes and mouths, it is almost impossible for a man to tell one woman from another out of doors, and when he thinks he is greeting his wife, say, he may be addressing a total stranger. Such a situation would be intolerable to the Turkish sense of fitness.

So far do the Turks carry their desires for the complete social separation of the sexes in public that it is rare for a Turkish gentleman even to look at a Christian woman. For the same reason, if he chances to meet a European or American lady

The marble of this group is in the National Museum, Stockholm, Sweden. The sculptor, Teodor Lundberg, a Swede, is still in the prime of life and has modeled a number of notable pieces, among them: *The Foster Brothers* (1888) which was a commission by the Swedish and Danish States; two marbles, *St. George*, and *Spring*, for the Royal Palace in Stockholm (these in 1896); a bronze group *Industrial Art*, for the portico of the National Museum (1897); *The Wave and the Shore*, a marble done for King Oscar in the same year; *Svea* (Sweden personified) also done for the king at a later date; and others. *Grief* was put into the marble in 1897.

however, did not escape the vigilant eye of a police officer. . . .

Such a breach of etiquette smacked unmistakably of European license and cried aloud for conviction. The policeman interfered. He had to. As a representative of the Ottoman Empire and as a Turkish gentleman there was nothing else left him to do. He told that guilty pair of married lovers that they really would have to stop . . . and stop they did.

Marriage Demands Unselfishness

THE Committee on Marriage questions, of the recent Lambeth Conference, England, called attention to the contrast between the development of the idea of the sanctity of marriage by missionaries to native converts, and the open violation of that sanctity now progressing in civilized countries, coupled with "an avowed deter-

life. It should be understood that both parties undertake to *give up* in order that they may experience the joy of a life wherein other motives than care for

self may reign. Still more of this willing self-sacrifice is called for when children come.

If the parties could declare that they undertake to endeavor to overcome selfishness, and by their united efforts to live more worthily of the true ideal of Manhood and Womanhood; and if the church, in ratifying the marriage, could assure them of the blessing of a palpable God—the God that is *in* all of us—a real tie might be formed and be lasting, and a beneficent union assured. There are still many such marriages, though they do not claim the attention of the news purveyors. For the spiritual perceptions of man are stronger and more enduring than the waves of shallow, mis-called "philosophy" that sweep over him now and again. STUDENT

OUR YOUNG FOLK

PURITY

E. L. W.

CONSTANCY

Her canopy
Of heaven's eternal blue,
Verdure's veil
Around doth trail
The sunlight glancing through,
Within her bower
She's a flower
That to her nature's true.

With self reliance
Unconscious defiance
She throws where passions sway.
To fill her place
With simple grace
She seeketh if she may.
Her heart to feel,
Her hand to heal,
Stronger day by day!

Simplicity
Disdained by thee?
Then quickly go thy way.
Perplex her not
With twisted thought
Or fickle, wanton play.
Match thy white
To hers, 'tis right:
Bring here no wind-blown spray.

Chivalry
Declared by thee?
Then Knight with colors unfurled,
True as steel
Come woe, come weal,
Perchance these petals curled,
Covering their gold,
Are for thee to hold,
And proudly bear thro' the world.

The Flowers' Journey in Lomaland

(This can be used as a Flower Puzzle, by reading the story without the names of the flowers, leaving these to be guessed and filled in by the listeners)

FIVE wise men, Red, White, Black, Blue, and Garden Sage, set out on an expedition at Sunrise or Morning Glory. The emblem of a great republic was represented by three of them taken together, Red, White, and Blue.

Their heads were variously covered with Monk's Hood, Skullcap, Blue Bonnets, and a wig of Maiden Hair, all of which were decorated with Bridal Wreath and Prince's Feather. Some wore on their chins Goat's Beard, and some wore in their ears Lady's Eardrops. One wore upon his back Joseph's Coat and the rest wore Lady's Mantles. Some clad their feet in Lady's Slippers and some in Indian Moccasins; but all wore on their hands Fox Gloves. Their costumes were completed by one wearing Dutchman's Breeches and the rest Woolly Breeches.

Expecting to meet with adventures, they all carried weapons. These were Spanish Bayonets, Ithuriel's Spear, Red-hot Poker, Larkspur, Cupid's Dart, Hercules' Club, and Devil's Walking-stick.

They first met a churchman, Elder Berry, and his pastor Jack-in-the-Pulpit, followed by the unfortunate man who refused to carry the cross of Christ, the Wandering Jew; then, a

charming girl Su Mac, and a buxom lass called Bouncing Bet; and soon after three women, one with a large family — Mother of Thousands, and two with none — Old Maid and Mourning Bride; then an aged pair known as Old Man and Old Woman. Following these was an American author, Hawthorn; a beggar in tatters, Ragged Robin; some beautiful ladies, Canterbury Bells, carrying in their hands Ophelia's Bouquet, Rosemary, Rue, Pansies, Fennel, Columbine, and Daisies. Then came one of the heavenly twins, Castor, and an educated American Indian, Sequoia.

The artist of the expedition had with him an Indian Paint Brush.

They found along their path much poor building stone, Shamrock, near a great pile of which they beheld a huge monster, Giant Snapdragon; but their brave hearts, strong arms, and loyal weapons, soon laid him low in the dust. Then they rested on Titania's couch of Wild Thyme, after which they took a ride in Cinderella's coach of Pumpkinshell, and stopped for refreshments in a Maiden's retreat or Virgin's Bower. Here they feasted on the delicacies of the season, their bill of fare consisting of Mouse-Ear soup, roast Dragon's Head, fricasseed Elephant's Ear, baked Hubbard Squash from the mouth of the cave near by, a stew of Cat Tail and Colt's Foot, pickled Lizard Tail, Bread and Butter, and Cherry Pie. The feast being ended, they had a Crane's Bill to pay, which was no small matter for gold and silver they had none, and it was before the days of greenbacks. They had only two pieces of small change, Penny-royal and Moon-Penny, in a Shepherd's Purse fastened with a Bachelor's Button. The thought of their situation made their cheeks wet with Job's Tears. However, the musician among them played such exquisite music on the Angel's Trumpet that their host not only forgave them their debt but supplied for their journey Hen-and-Chickens, Finger-Tips, Popcorn Flower, Wild Cucumber, Butter-and-Eggs, Devil's Apples, and other dainties.

With renewed vigor and courage they went forward on their journey and soon met rushing by them at a furious rate a fiery troop, Scarlet Runners; but they went on undaunted. When it rained they got under the Umbrella Plant. When they tore their clothes they mended them with Adam's Needle and Eve's Thread. When their hair got tangled they combed it out with Cock's Comb. They carried with them to light their way in the night the Lantern of the Fairies, and they saw wonders in the heavens, — Shooting Stars.

But before their journey was ended they were so weary that they slept on couches of Bed Straw a long sound sleep that lasted till the hour of Four O'Clock in the afternoon of next day, and this sleep was so sound that the loudest ringing of all the Cathedral Bells could not disturb it till the time for waking came, and then the silvery tone of the Fairy Bells, or the soft tinkling of the Harebell, or the lightest whisper of the Whispering Bells, was sufficient to awaken the sleepers.

Refreshed with rest, they soon reached the end of their journey, which was the end of the rainbow, Iris, and here they found Pot-Mari-gold, and feasted on the food of the gods, Ambrosia, and sipped nectar from the golden chalices of the Columbine.

BANDUSIA WAKEFIELD

Curious Trees

IN Madagascar there is a curious tree something like the banana. The mid-ribs of its leaves are trough-shaped and the rain and dew run down through these to a reservoir at the base of the tree. Here the thirsty traveler can always obtain a cool and refreshing drink. Hence it is called the *Traveler's Tree*.

In Australia one of the curious trees is the *Bottle Tree*. Its trunk is small at the base then bulges out like a bottle, tapering again at the top and spreading out into several large branches with long narrow leaves. These trees sometimes reach a height of fifty or sixty feet, and many of them live to be a thousand years old.

The *Angry Tree* is another curious one growing in Australia. It looks like a century-plant but grows to a great height. If it is touched or handled, the leaves rustle and the whole tree seems disturbed. If it is transplanted it appears to be very angry; its leaves stand out in all directions and give out a very disagreeable odor. Sometimes an hour passes before it resumes its normal state.

In Malabar is found a tree with very curious but useful seeds. When they are boiled they produce a kind of tallow that can be used to make very good candles. It is called the *Tallow Tree*. M. G.

THE glaze on the common gray or brown crockery so useful in kitchen and pantry, is made by shutting off all the draughts of the kiln when the fire has reached its hottest point and throwing salt on the fire. Salt is a compound of the metal sodium and chlorine gas, and the great heat drives the two constituents apart. The sodium of the salt-fumes unites with the glowing sand and clay on the surface of the vessel. Together they form a kind of glass or glaze. This glaze makes these vessels water-tight, a most useful quality. It adds but little to the cost, which is very desirable in vessels of their homely but useful character. O. W.

IN the Zoological Gardens in Amsterdam, Holland, there is a department not usually found in exhibitions of this kind. It is a room devoted to insects, not dead ones only, but living butterflies, moths, flies, beetles, grasshoppers and crickets, each species in a glass house with whatever is necessary for food and the proper environment. A complete study of the different species is made possible by means of supplementary boxes attached to those holding the living insects. These contain specimens in various stages of development, showing the kind of butterflies which come from certain caterpillars, etc. R.

THE CHILDREN'S HOUR

The Cave Man's Thanksgiving

POINT LOMA lay in silent majesty listening to the deep music of the Pacific, listening to its stories of a long forgotten past and tidings of the present.

The Cave Man sat on a rock, his harp on his arm. He gazed towards the horizon where a fleet of the Râja Yoga children's golden boats were seen, gleaming in the setting sun. Long he sat thinking, grateful for the stores of happy thoughts with which the boats had been loaded, and felt a warmth at his heart when he thought of all the joyous feelings and strength that would come into children's hearts where these boats were unloaded.

He arose and looked at the tidal-rock, one of his time-keepers when the sun-dial could not be used. "Ah!" he said, "It is time I go to see that everything is ready for my guests; they will be here soon."

The Cave was adorned for Thanksgiving. Lights were glittering from pure crystals in which the sunbeams had been artfully enclosed; the walls were covered with shells in all the colors of the rainbow, and around them hung festoons of kelp and seaweed in which were entwined corals and pearls, taken out for the occasion from the deep treasury of the ocean. The Cave Man's grand chair, a gift from King Neptune, was standing in its place. It was wrought from mother-of-pearl with the art and skill of the greatest craftsman in the kingdom of the sea. Around it were placed in groups smaller seats made from gray polished stone, richly inlaid with gold from the mountains.

A soft music was heard in the distance. The Cave Man took his harp and played a sweet welcome, and to its rhythm the guests stepped in with graceful motions, two by two—elves and gnomes, fairies and nymphs from land and sea. They greeted the Cave Man and took their seats.

"I have called you hither," the Cave Man said, "that we together may give thanks to the Good Powers which we are serving. Soon your faithful guard at Loma's caverns shall be rewarded. The time will come when you may again serve men wise enough to obey nature's law."

Strains of joyous music now announced that more guests were coming. They were the fairies sailing the golden boats, who had just returned. The whole fleet of them lay now safely anchored in the fairy harbor. The fairies told of their adventures and of many sad and lonely children whom they had seen and made happy by gifts from the golden boats.

"I sailed for England," one said, "and when I had unloaded the boat there were the Lotus children ready to pack it full again with the most shining, beautiful thoughts you ever saw. They looked like rubies, diamonds and pearls; they wanted to send them to Point Loma."

"I sailed to Holland," said another one,



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DARK-TAIL, A TAME ENGLISH SQUIRREL

and the children there filled my boat with the most beautiful stars—you would think they had picked them from the sky."

"I sailed to Germany," said the next one, "and the children filled my boat with long chains; they shone like sapphires."

"I sailed to Sweden," said another, "the Lotus children there loaded my boat with gold hearts. I believe that a song was in each, because I heard music all the way back. They also gave me a lantern for the boat, with 'Northern Light' in it."

"I sailed to Cuba," said the next, "and when I had unloaded my boat, the children of the Râja Yoga Schools filled it with roses. Their petals glowed like rubies in the starlight and the fragrance spread out to all the ships we met on the way."

Some had sailed to Finland, Ireland, France, Spain, and many other lands; others to Japan, New Zealand, and all around America; and they told of most wonderful things which they had taken in their boats for those countries, and of beautiful tributes brought back.

All the treasures were now given in charge of Fairy Silence, who each day gathered the Râja Yoga children's thoughts to be sent in the golden boats out into the world.

"We shall soon have to add many more golden boats to our fleet," she said, "if children in those lands continue to send such beautiful thoughts. We shall have enough to give to all children in the world every day, and the earth will be happy and beautiful. Oh! This is Thanksgiving!"

Time had come for the guests to depart.

As the Cave Man played on his harp, two by two with graceful motions they went, and he was again alone.

He chanted to himself as he played his harp: "Children, learn to be grateful! There are wonderful blessings hidden in gratitude. Seek and find them! Use them! Give them!" SKULD

About Squirrels

DEAR CHILDREN: The tame squirrels of the woods have this summer grown a good deal, in trust, in self-reliance, and in action. Too much action sometimes! For Dark-Tail does not notice whether Man is busy writing, or free to play "hide-and-seek" with Barcelona nuts, and as he, Dark-Tail, has not yet learned to open drawers where they are now often kept, he asks Man to help him. He begins by begging: sitting up, with his fore-paws just meeting across his white chest; then he hunts up and down the room and climbs all over Man, just as if he were a mere tree, searches the writing-table and finally makes a grab at the hand with his claws and in a moment is on the floor with Man's pen; his tail whisks and talks with indignation; he persists again and again, refuses to go, and shows not the slightest fear.

Three squirrels run about the house quite at home. You meet them along the passages and on the staircase; for they know their way about, and should a particular window be closed, know it is possible for them to gain an entrance through the door, when open. Smooth-Ears and Ear-Tufts now eat nuts in the same room without any scolding noise; though should one have a nut and the other none there is a chase. Smooth-Ears came to tea with two children, not long ago, when he showed his method of getting nuts out of a small tin box, which was placed on the carpet. First he turned it down on its side; from the bottom end he pushed it along with his whole strength—the little body showed real effort—then he ran round and pulled off the lid with his teeth.

The eyes of squirrels when seen in full light are a lovely ruby color. Dark-Tail is the most beautiful English squirrel I know, with a rich brown coat and a fine full tail, quite kingly in sweep. He is naturally alert and active, intelligent also, and young. He is in need of Râja Yoga. I wonder if he ever dreams about the New Forest and what a great, great chance there is in Mrs. Tingley's schools of learning to be of use and how best to help all nature? You see Dark-Tail has learned to love and trust beings quite different from himself.

FANNY J. BUSHBY

A MOUNTAIN and a river are good neighbors.—George Herbert

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FOR every heart-beat a thanksgiving, for every breath a song.—Selected

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		MAX	MIN	DRY	WET		DIR	VEL
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10	29.639	60	58	59	55	0.00	SE	1
11	29.735	61	57	58	55	trace	N	4
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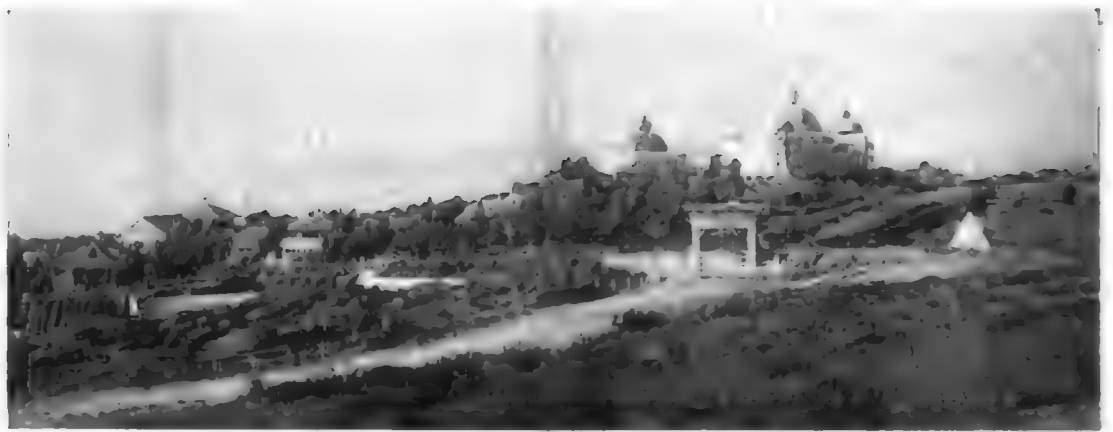
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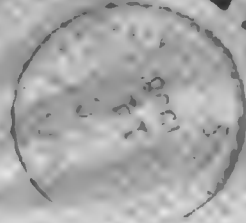
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devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

VOL. XII

NOVEMBER 29, 1908

No. 4

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WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 4

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Hypnotism

THEY are opening "Psychic Clinics" at certain of the Universities now, and experimenting in hypnotism and suggestion; setting the seal of orthodoxy on such things. These are signs of the times, and ought to make the world turn for guidance where guidance can be given — to a philosophy of life that does not quietly ignore three-quarters of its subject.

Old materialism has lost her jaunt and swagger, and her gay garments are showing worn places; that is the truth of the matter. Like dogmatic religion she limps a little these days. The world has tried her, and is peering after some better guide. Now is the time of huge advertisements of cheap spiritual and scientific wares. The unknown, the psychic, the super-physical, stretches out before a race gorged and wearied of the assertions of materialism. It does not matter that these realms are deadly; the lure of adventure is strong upon us — and it all offers such prizes to the ambitious. One man's power over another by means of brute force we have known about for centuries. We have done something in a legislative way to restrain the heavier club or fist, or the readier fire-arm; realizing that society must stand somehow, and aiming, in our half-dazed way, at a kind of freedom. But now another weapon is being brought into fashion, through which our criminals may put a direr kind of infliction on their victims, and without much chance of detection or legal penalty. Hypnotism is specious enough in its promises, but the casual observer can see that it may readily be a highroad between the criminal and his design, practically beyond the reach of human law.

It is quite true that the evils of the day have gone almost beyond the skill of doctors to cure them, and that we do need spiritual remedies. But the term "spiritual" is one that we fling about loosely, and heed not to inquire into its meaning. That man is the most spiritual, who in virtue of inward Light, has most given himself up to unselfish labor for humanity. Hypnotism and faith-healing are not spiritual at all, and they do not *cure* at all; they are ultimately tenfold aggravations of the evil. It matters little to the patient, really and ultimately, whether the hypnotist is Fellow of a university, with a high reputation and doubtless excellent intentions, or a masked criminal intent on hell's own service. He is robbed, the patient is, in either case, of his will, the one weapon he had for fighting the evil that may be troubling him; and it does not

Hypnotism only Dams Back the Evil

matter so very much who will be the thief. We need to pause, and study life and the universal law. There is no royal road in evolution. Man includes within himself the power of will, even if it be mostly atrophied; and it is through the exercise of will that we grow and are made free. The sensualist and the drunkard are in the last resource curable only through their own volition. Hold them away from their instrument of destruction by all means; force them to keep sober till they are able to see and face their own condition; but *you* cannot cut the cancer out of their souls. The means of growth is within themselves; since they too are a part of the universe; since they too are founded upon divinity. Look you: we are not cut adrift; we are not floating spars of a universal shipwreck. We are living beings; our roots are deep in the center of things. We are men by virtue of the Supreme Spirit at our core; the Central Spiritual Sun rays out through us; all powers and majesty are locked up and embryonic within ourselves. The hooligan, the savage, the outcast, even the degenerate, has the means of growth in him; his path stretches out before him, leading him up, if he will take it, from depravity to godhood. Without using that power of will he cannot take one step forward. True, it may be that not till after untold suffering, will he come to the point of knowing how to make the first effort; and in any case help ought to be extended to him; this can be done by one with some knowledge of human nature, and something like compassion in his heart. But to dabble in hypnotism proclaims you ignorant of the first elements of the Science of Man. But you say: The will as often leads us towards evil as towards good. Is that true, or is it that selfish desire has got the mastery over the will? Here is where the insanity of the age damns us; we have been taught to unrecognize the everlasting foolishness of selfish motive. Will, like the spirit, is universal; and can only be used for universal ends. It is but its shadow and counterfeit that is used otherwise; a deadly hindrance and sap to our inward vitality. The course of life is upwards; the end of all experience, recognition of our unity. Do we not need above all things a true philosophy of life, to make straight the tragic tangle and bewilderment of our ideas?

Man's Own Will is within themselves; since they too are a part of the universe; since they too are founded upon divinity. Look you: we are not cut adrift; we are not floating spars of a universal shipwreck. We are living beings; our roots are deep in the center of things. We are men by virtue of the Supreme Spirit at our core; the Central Spiritual Sun rays out through us; all powers and majesty are locked up and embryonic within ourselves. The hooligan, the savage, the outcast, even the degenerate, has the means of growth in him; his path stretches out before him, leading him up, if he will take it, from depravity to godhood. Without using that power of will he cannot take one step forward. True, it may be that not till after untold suffering, will he come to the point of knowing how to make the first effort; and in any case help ought to be extended to him; this can be done by one with some knowledge of human nature, and something like compassion in his heart. But to dabble in hypnotism proclaims you ignorant of the first elements of the Science of Man. But you say: The will as often leads us towards evil as towards good. Is that true, or is it that selfish desire has got the mastery over the will? Here is where the insanity of the age damns us; we have been taught to unrecognize the everlasting foolishness of selfish motive. Will, like the spirit, is universal; and can only be used for universal ends. It is but its shadow and counterfeit that is used otherwise; a deadly hindrance and sap to our inward vitality. The course of life is upwards; the end of all experience, recognition of our unity. Do we not need above all things a true philosophy of life, to make straight the tragic tangle and bewilderment of our ideas?

Man's Own Will Must Make Him Free

Man's Own Right Thoughts Alone Avail

Perhaps we may say that the will is a divine quality from which we may deflect something to base usage; thereby in time cutting ourselves off from all power to use it. It is this which has happened to these neurotics and

vice-victims and sensualists, whom now it is proposed to cure by hypnotism. Will has gone from them, or rather retired into the depths of their beings, far beyond the reach of ordinary cognition and thought. And what is it that you propose to do for them? Drive it yet farther away, smash down ruthlessly the bridge-way of its return? That precisely. The hypnotist substitutes his own volition for that of his victim-patient. Suppose he is really benevolent through and through and merely suffering from this intolerable and abhorrent ignorance; he can hold the poor wretch up for awhile, hold back the evil from manifesting for a little time perhaps; but he cannot prevent the evil of it from collecting and collecting behind the artificial dam he has built. When this dam has weakened, when the hypnotic current has been withdrawn—perhaps by the death of the operator—then the waters must overflow and sweep all before them; then the victim finds himself helpless, resourceless, and prone, inevitably so; his last state is a thousand times worse than the first; and the hypnotist remains with the blight and Karma on him of the loss of a life. Why are so many of the supposed cures of the different kinds of Faith-Healers followed by sudden death, of no apparent disease whatever? "Don't monkey with the buzz-saw," says the Western proverb. These tyros are monkeying with forces a million times more perilous than this or any visible and material peril in the world, and shall we expect no disaster to come? Look to it that the cause grow not, till disaster threaten the whole race.

Hypnotism
Prevents the
Will's Action

The Final
Penalty a
Hundredfold

of the different kinds of Faith-Healers followed by sudden death, of no apparent disease whatever? "Don't monkey with the buzz-saw," says the Western proverb. These tyros are monkeying with forces a million times more perilous than this or any visible and material peril in the world, and shall we expect no disaster to come? Look to it that the cause grow not, till disaster threaten the whole race.

You who desire to be hypnotized: whatever you may be suffering now, you ought to know that it *came out of your own acts*. You would not be called on to endure it, except that it might effect your cure, and is the best and only way to effect your cure. Go to a good physician against whose name there was never breathed any suspicion of these practices, and let him do what he can for you; above all, do you every sane thing you can for yourself. *Work*; for

Self Effort and
Right Work
Must Succeed

God's and man's sake, *work*; therein lies the remedy. Get away from yourself; learn the glory and tonic of a little altruistic endeavor, and—*work!* Turn your trouble out of your thoughts, by filling them with that which does not revolve on self. Our universe was never designed to have this fool-things selfishness figuring in it; and you cannot expect it to be appeased until you set yourself to driving selfishness out of your own life.

K. V. M.

The Origin of Cults

IT seems to me that it would be very premature to chant a *De Profundis* on the wrecks of the exegetical methods and theories which were flourishing twenty years ago. Though it be evident that the so-called anthropological school is steadily gaining ground and is more sympathetic to younger scholars than any other, the different systems based on euhemerism, on ancestor-worship, on solar and astrological myths, can by no means be considered as discarded. Professor Tyler's animistic theory is now, I believe, universally admitted; but the holders of more recent ones are still engaged in warfare. I have even been struck of late by some symptoms

of reaction against the extensive use of anthropological documents and the comparative method on a large scale, which strives to elucidate the problems of Greek and Roman mythology by adducing evidence from the beliefs and customs of savage peoples.—*M. Salomon Reinach at the Oxford Congress on the History of Religions*

When we believe that we have struck truth at its root, continued the speaker, we must bear in mind what history teaches us about the rise and fall of systems. "*Cadent quae nunc sunt in honore*"; but "*multa renascentur*." He was reminded of the latter saying when he witnessed the actual revival of the hypothesis on astral mythology. Some of Dupuy's favorite ideas in his *Origine de tous les Cultes*, were making their way upwards again, and—

The question is rife: What is the bearing of primitive astrology and star-worship on the formation of the Oriental and Greek myths?

This excerpt will suffice to show the confusion that reigns in scholastic circles on the question of the origin and meaning of cults. When we read the views of a single scholar, we may perhaps be impressed; but there are too many of them. What with the anthropological fad, the animistic fad, the linguistic fad, the astrological fad, and all the other fads, one does not know where he is. But "in the multitude of counsellors there is safety," and the safety in this case consists in our unwillingness to follow any of them in their divergent paths.

We must never forget that our culture is at present still very immature; for our civilization represents but a short period as historical ages go. Our knowledge has been very isolated; for we have been shut in both by the scantiness of our sources and by strong prejudices. We still look upon the past and upon other races as from a pinnacle, forgetful of the recency of our own emergence from the untaught state. The scraps of ancient culture that came to us from past civilizations were haphazard and fragmentary. We are now in the midst of a new Renaissance, in which more information about past history is floating in from many different sources and upsetting our previous notions and revealing to us how isolated our culture has been. People are busily at work trying to digest this new material, and their great desire is to reduce it all, if possible, into agreement with "comfortably settled" opinions. One, who has a master-key of his own in "evolution," tells us about the evolution of religions; another, ridden by the astro-myth theory, bids us see everywhere poetical imagery representing the sidereal phenomena; another has a scheme of races into which he desires to fit all the facts; and so on. We must take these speculations for what they are worth, remembering, as the professor tells us, that they rise and fall like other things in history.

There is one explanation of the origin of cults—the one put forth by H. P. Blavatsky. She says:

As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other

than the primitive "Wisdom-Religion." (*Isis Unveiled*, vol. II, p. 216)

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the occult fraternity. (*The Secret Doctrine*, vol I, p. xxxiv.)

With this key, all confusion vanishes. The truth-seeker will surely give it a trial, as such a one will catch at everything that offers him a chance of solving his doubts. But modesty is needed; and he who accepts this key must be one who either is willing to climb down or has no climbing down to do. He must be prepared to admit that what we have been all this time calling "history," is largely but a superficial record of events; that even what we have has been edited by people whose very names have been forgotten and whose narrow ideas we should now repudiate; and that the Sacred Knowledge has always been known to some, if very few. The perpetual existence of this sacred knowledge in the midst of rising and falling civilizations is revealed by its continual outcroppings, giving rise to fresh outbursts of enthusiasm and culture; and it runs like a thread all through the ages, preserving the continuity of its doctrines in a way that is a standing puzzle to scholars. Greek culture was no isolated fact; the same culture, though with different local and racial coloring, has sprung up again and again. For the source of inspiration is never absent from the human heart; though in the multitude it may slumber, in individuals here and there it flames up and puts them in touch with the ever-burning fires of Knowledge. Such people become initiated—initiated into the deeper mysteries of the divine-human nature. It is the existence of Teachers whom the world knows not nor suspects that keeps alive the fire. To them has been due the founding of the various great schools of learning in antiquity and the various great awakenings that have come all through history. There, knowledge is not speculation; it is based on the eternal truths revealed to the unclosed eyes of the seer.

STUDENT

The "Road to Ruin"

THE Roman Church seems to have a low opinion of the piety of this country.

Two out of three of us are "infidels." The Rev. Mr. McCloskey, of St. Francis Xavier's Roman Catholic Church, denouncing marriage between Romanists and non-Romanists, recently said:

We are confronted by the danger of perversion on the part of Catholics who give themselves to such a union. And it means spiritual ruin for the children of mixed parents. That fact must be taken into consideration with the figures of the last census, which gave the number as 75,000,000 people in this country. Of this number the statistics show that 50,000,000, when asked by the census enumerators, professed no form of religion. They may be reckoned as infidels.

So we are not only mostly infidels, but in no small number of our marriages are opening the doors of "spiritual ruin" for the resulting children.

Statistics show that 60 per cent of men who marry non-Catholics give up their religion. The home life of a Catholic who marries a non-Catholic lacks that spiritual strength necessary to faith.

So anyone leaving this one and only Church has consequently "given up his religion"! C.

Some Views on XXth Century Problems

Mental Limits in Religion

THE young man who a couple of years ago set some fraction of the religious world a-boiling with his "New Theology" appears to have climbed up on a larger horse than he can manage. It has taken him to Determinism and to the Pantheism of Spinoza, goals at which he can hardly have expected to arrive. Moreover a good many of his quondam comrades have rather hurriedly dismounted. He still talks about God, still thinks he has a religion good for the people's acceptance, and still preaches the usual number of times on Sunday.

Definitions come very glibly; the intellect is quite competent to understand and explain everything. You want to know what God is? Certainly! God is "the universal substance," "the all-inclusive consciousness of being." What is man? The same as God but smaller. "If there be an eternal throne, you are on it now; there never has been a moment when you were not on it." One of these men seated on the eternal throne, but also in one of the pews of Mr. Campbell's church, perhaps asks from what source apparently external to himself there enter his consciousness at one time impulses to sensuality and passion, at another aspirations for purity. The only answer can be that they are both from God "the all-inclusive consciousness of being." To follow one is therefore just as good a way to God as the other.

Why not take note of the line beyond which the brain cannot go? It is obvious that everything which is, is because it partakes of or is grounded in the principle of being. It is equally obvious that that principle cannot be inspected or theorised about; that is, it cannot be brought, as a piece of knowledge, into a mind or consciousness of which it is the root. It is beyond, the *para*. . . . Nor could any mind understand the method or process of its own primordial origination in or from that. It could not span the gulf back from the existence of itself to the notness of itself. Any such transcendental understandings of consciousness could not go into mental terms, and the attempt to put them there has been the cause of all the religious quarrels that have ever darkened counsel.

According to ancient philosophy, upon or within the abstract principle of being arose the first *Is*, a divine ideal of the whole toward which the whole subsequently moves stage by stage. Mind can make little of this either, though the light of the ideal is within every consciousness as its inspiration. It would be possible to call that ideal field God; but then the mind would instantly seize the word and make pictures and definitions that could have little to do with the reality. Is it not possible to let the heart feel and aspire and finally in a transcendental way *know*, without letting the chatter of the mind in upon the silence?

That is the second field of being, appearing within the infinite field of the principle of being. Within this second is born life proper, represented by the infinity of living units, from the archangel to the molecule, in every one sounding the verbum, the voice Come-up-

higher. And this, in man, is his conscience, urging him towards the ideal of himself. The activity of his being is to will; will is himself in action; he can turn his face and go whither he wills. But if he departs from the ideal, so far as he feels and sees it, the disharmony he has made comes back to him in pain.

Man's soul is at once himself and not himself. In his highest moments it is himself, his ideal self; but few take the pains to reach those moments. When he is short of that, it is a presence within and beyond him. Strictly speaking it is always beyond him, for it is a conscious light-stream coming down to him from the supreme ideal on to whatever level of evolution he has attained.

All this is of course but the slightest sketch. But the complete philosophy, Theosophy, of which it touches a very few points, is making itself felt more and more widely as the only answer to human difficulties. Mr. Campbell seemed at one time to be moving on towards it. But he has turned up the side way of Spinozism, a side way with no outlet because that thinker worked with his intellect only, not seeing that it was incapable of solving the problem of its own being. Where it stops, the work of another faculty begins.

STUDENT

The Philosophy of Hope

A MAN born blind who suddenly found that he could distinguish light from darkness, merely that, would feel himself reborn, born into a new and undreamably splendid world. We, more favored, who not only see light but see what light illuminates, might not think much of the quondam blind man's new great gift.

To every man is a step of growth possible, a world of new light upon which he may open his eyes. Each of us is, for some world of light interblended with this one, a blind man who may, if he will, open his eyes. Old men, even middle-aged and younger men, look back regretfully at sins of youth and think the stains too deep to wipe out. Old follies have perhaps dimmed the memory, blunted mind and perception, even ruined health. But are the remaining years therefore useless and without promise and possibility of attainment? Must a new birth and a new body be regretfully and passively and hopelessly waited for?

However low down the mountain side may any man be, he can take one step upward; as however high he may be he can still take *but* one—at a time. And whether he be close to the top or at the bottom, the taking of that possible one is like the opening of the blind man's eyes; a new world of light has come into view. One man's possible piece of progress, when achieved, however abject he may have been and may still to others seem, is to him as glorious a gain as another's to *him*. It is not only never too late to try but never too late to achieve. The ratio of what I can be to what I am, whoever and whatever I am, is always unimaginably great.

And in another way it is easy to be misled by appearances. A man whose youth has

been stained by drink and vice but who has painfully outgrown both by years of fighting, may be much further up the mountain side than another who has never left the path of respectability.

He who does in his inner nature what is possible to him, may justly hope. The divine message and promise to every man is that it will fill his cup if he tries to keep it ready; and a full cup is a full one whatever its measurement.

STUDENT

"Conversion"

A RELIGIOUS contemporary wonders somewhat sadly why the "conversions" of children are so apt to be impermanent, to die out as the serious business of life is entered upon.

Luther Gulick, desiring to know the average age of "conversion," sent the following question to a number of officials of the Y. M. C. A.: "At what age were you first deeply affected by religious influences?" About 550 replied. Beginning with the age of 6 and ending with 21, the number of conversions increases up to the middle, between the ages of 11 and 15; being least at each end. Professor Coe, examining more than 2000 cases, gives the average age as 13.7 years.

Have we not the answer to our contemporary's question? At this age of conversions, vital physical changes are going on, attended with the influx of a corresponding stream of new feeling. This feeling is made use of in conversional work, married as it were to a certain set of religious statements and pictures. Later, the feeling passes naturally into quite other associations, the old ones being merely left behind by the wayside.

The maneuver was not fair to the child. Its age was one at which, least of any, should emotion be stimulated. It should have been converted from the very first; that is, led to fixed, quiet realization of itself as divine, a realization beginning as the sense of power to control its lower nature, as the sense of duty to so take command and stay in command, and as pleasure in winning its daily victories. It grows up knowing itself more and more fully, further and further from that confusion of self with impulse and whim and passion which is the only cause of men's blindness to their Divinity. Surely self must first be known before that Light of which self is a radiation can be known. Yet the ordinary teaching given to children begins with that second step and never touches the first at all. The Light is called God, necessarily figured by the child as a big and sometimes terror-inspiring *man* in the clouds. Between ordinary self-feeling, associated as it is with all the sensual and impulsive and passional elements of life, and the Light, is a gulf which can only be crossed by self-feeling which has been purified of all these elements, which has learned their externality and at any rate *begun* to learn to dominate them with the power born of—and only to be born of—that knowledge. Self thus purified can appreciate its identity of essence with the Parent Light. These are the two steps of real conversion.

STUDENT

Archaeology Palaeontology Ethnology

Megalithic Circles in Orkney

THE Standing Stones of Stenness, between Lochs Stenness and Harray, in the Mainland of Orkney, consist in the main of two circles: the larger, known as the Circle of Brogar, occupying the bleak moor between the two lochs, while the smaller, the Circle of Stenness, stands a little to the south. Between the two circles are occasional smaller stones, and at the southerly end of the bridge between the lochs stands the monolith known as the Watch Stone.

Surrounding the circle of Brogar are many tumuli. The large circle occupies an area of $2\frac{1}{2}$ acres, the diameter being 366 feet, and is surrounded by a trench 29 feet wide and 6 feet deep, broken by two causeways. At a recent period there were only 14 stones standing, out of about 60, while a number were prostrate and others had been removed altogether. The stones are about 17 feet apart on a circle with a diameter of 340 feet, and their height runs from 6 to 14 feet, the greatest breadth of any one being about 8 feet.

The smaller circle has been almost wiped out, owing it is said, to the vandalistic propensities of a farmer, who pulled down stones by harnessing oxen to them. Until lately, only two were in a position, while a third was prostrate. The two measure 17 and 15 feet high, and the prostrate one is 19 feet by 5 by $1\frac{1}{2}$, weighing something like 12 tons.

These circles have long occupied a prominent position in the archaeological arena, and have given rise to many questions of more than passing interest. In this connexion speculation has been rife as to the place from which the stones were procured, how they were conveyed to their present site, and for what purpose they were erected.

Government has taken steps to restore the circles, raising the fallen stones. The symbol is significant of the rehabilitation of ancient knowledge overthrown by vandal hands. On raising one stone they found an inscription in runes, consisting of five letters with a cross beneath; it occurs on the most northerly stone of the circle.

The stones were found to have been kept upright by being placed in a socket in the earth 18 inches deep and wedged with smaller stones, sometimes having also a flat stone under them.

The work of preservation and restoration was not undertaken too soon. The ages had worked sad havoc with these imposing and weird relics of the past, and the process of decay and defacement was still going on. Now, however, this has been checked, and the stones as they stand at the present time serve more than ever to call up imagines of the civilization that brought them into being—a civilization that was capable of overcoming the forces of nature, of securing co-operation and organization in the community, and of producing a great and lasting memorial of family affection or public worth. (Particulars from an article in *The Scotsman*)



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STREET IN THE COMMERCIAL QUARTER OF ADEN

We must bear in mind the wide distribution of such stone memorials in many far-separated countries of the earth, and then we shall gain an even keener appreciation of the prowess of the builders who worked on so vast a scale. In these time-defying monuments are preserved important data connected with ancient astronomical and geographical knowledge and the law of cycles, which, when the missing clues are supplied, will prove an invaluable aid to historical research. And doubtless in due season some such fortunate discovery of clues will be made. But that will most likely be when we have shown a greater disposition to profit by the knowledge we already possess. Let us accept frankly the evidence we have, and reason fairly from it, instead of trying to force it upon a Procrustean bed of theory, and we shall have earned the right to more evidence. Meanwhile a motive, whose springs lie deeper than the surface strata of our intellect, constrains us to protect these ancient witnesses against a time when we shall have a better use for their testimony.

STUDENT

Nürnberg, a Center of Light

LITTLE is known of Germany's prehistoric times; clouds of darkness cover the remote history of our country. In a time when, as in that of today, the Light of Theosophy shines again, one may hope that in our Fatherland many long-forgotten things will become clear and known, and will manifest themselves, according to the Law of cycles, with a still greater glory.

The lively interest in ancient lore is created by the forebodings of coming revelations.

The spirit of reverence for the lofty and noble, a trait of the German mind, is manifesting itself again; the deep longing to understand the mysteries of Nature wakes anew.

Among venerable sacred spots, devoted to the service of the Gods, Nürnberg must be numbered, according to the researches of a well-known linguist (Johannes Schmidtkontz, in No. 18 of the *Mitteilungen des Vereins für Geschichte Nürnberg*). In this treatise the author tries to explain the name Nürnberg. According to his opinion the origin of this name is indicated by the sandstone rock on which the "Burg" stands to this day and which was called in the earliest times Nuorinberg, a name which designates a sanctuary of Wodan, surrounded by a wall. The question whether Nuorinberg was really such a sacred place is answered by the author as follows:

The answer results from a close observation of the locality. All circumstances point to the conclusion that originally the mountain was fortified for no other reason than that it was a place devoted to the service of a deity. This does not mean that the *Hegering* (wall) could not have served on extraordinary occasions and for a very short time as a military fortification, just as in historic times graveyard walls, churchyards, and church towers have not infrequently been used for similar purposes. A knowledge of the meaning of the name Nürnberg may not teach us much, but what it teaches is really of the highest importance. Awe-inspiring and venerable is the place itself, as well as the name which was originally given it. With the sound of this name a something rings in the ear of the initiated like a mysterious whisper filling him with the awe of forebodings; and for those who can claim Nürnberg as their home the words of the Bible may be applied in their literal sense: "The place whereon thou standest is holy ground." J. TH. H.

✧ The Trend of Twentieth Century Science ✧

Special Delusions

SIR WILLIAM HUGGINS, in a recent letter to the Editor of *Photography and Focus*, described the very instructive results of an attempt which he made five years ago to get the spectrum of radium. The usual method is to use an electric spark passing between two poles moistened with the solution of a radium salt. He thought he would come nearer home and use the glow of radium itself. The resulting spectrum was much too faint for the naked eye and a photographic plate was employed. An exposure of twenty-four hours gave almost no result. Two hundred and sixteen hours did much better—but the result was the spectrum of nitrogen, not radium! The bombardment of the radium emanations, or one of them, had caused the nitrogen of the air to glow and the spectrum of its light was that which the plate had taken.

There are at least four or five emanations from radium, and one of them is light; though this is not low enough down the octaves to affect our sight, the rays being known as X or Röntgen. We know that this group is capable of exciting or stimulating luminosity in the molecules upon which it falls.

We have some reason for thinking that every element and compound on earth is to some extent radio-active, is emitting rays of some sort, is emitting light belonging to one of the octaves which we collectively call X.

A great many elements and compounds exist only as gas, and large or small quantities down to the minutest traces of these must be in the air. Among metals, the lightest, hydrogen, is a gas; and it has lately been found that gold, one of the heaviest, at the other end of the weight scale, is volatile, is always escaping in however small a quantity as a gas, and must therefore be in the air. It is a presumption that the numerous metals of intermediate weight and the few that are heavier, are also in their degree volatile and in the air. The air also contains particles perhaps down to molecules in size, swept up by the winds and hurled from volcanoes. And as only within the last ten years several entirely new elements beginning with argon have been discovered in the air as their natural home, it seems quite probable that there are many more not yet suspected.

In other words the air may be a weak solution of everything in or on the earth and of a number of other things not on the earth. It is also traversed by rays emanated from the earth, perhaps of innumerable kinds. Radium alone, for example emits: (1) positively charged ionic atoms; (2) negative electrons; (3) X-rays; (4) heat rays; (5) one or more new elements, known as "emanations"; and perhaps many other things not yet detected. Some of these rays, not only from radium but from a thousand other things, are capable of exciting or stimulating luminosity in the thousand contents of which the air is a solution. Of the electrons there are certainly several kinds. They are not the prototype of which chemists are in search. A stream of them is unequally deflected by a magnet, is spread out into a band or patch, a sort of

spectrum, doubtless if fully analyzed by methods to come, as septenary as everything else.

Through this crowded mass of elements, compounds, and orders of etheric vibrations, filters to us the light of sun and stars and planets. After it has run the gauntlet we look at it through our spectroscopes and from the resulting spectrum think we can read the constitution of the celestial body from whence it came. Is it not as natural that by this method we have determined that the constitution of all the celestial bodies is chemically identical with our own, as that a man who looks at the scenery through spectacles of red glass should determine that everything was red?

STUDENT

Tricks in Botany

THOUGHTFUL plants must be continually wondering what man will be doing next to them. They are accustomed to their own quiet ways of growth, to their leisurely variations, to their long sleep at the end of autumn. Man is interfering with all of these to suit himself. He has found out that an electric current sent through the soil will expedite and increase growth, and that the same effects follow from static electricity sprayed down from above. In this case wires are strung over the field three or four feet from the ground, studded with points and connected with a frictional machine in a shed near by.

They are shocked into wonderful variations by skilful cross-pollenization.

And they are made either to do without sleep, or to have it so deepened that a little of it goes a long way. The methods of deepening it—for that seems the explanation—are by etherization and by chilling. Plants do not seem to suffer as we do by the inhalation of ether. But then they do it much more passively. A man who inhales it does so actively, by the muscular respiratory efforts. The plant sits quiet and lets the vapor permeate it. After a couple of days of this permeation, it appears to be refreshed by the extra profundity of its sleep, wakes up and proceeds to bloom as if it had lain quiet the whole winter.

The chilling method is so far of scantier applicability, indeed to have been applied only to potatoes. Just after the tubers are harvested they are exposed for two weeks to a temperature immediately above the freezing. This satisfies them as well as a whole winter.

Chilling and etherization seem then to deepen normal sleep and multiply the value of a little of it. It is not yet certain whether the methods of keeping plants awake entail either a subsequent longer rest or a diminished growth. The chief of these methods is immersion in a bath of hot water for several hours. The best temperature varies with the plant and so far it has been applied mainly to cuttings. A suitable cutting, thus bathed at the end of autumn, will begin at once to throw out buds or to develop those which it has, and finally will flower. In the case of whole plants about to enter on their rest, but which are desired to bloom, the static current

has been successfully used along with warm housage.

In both these ways, and, it is said, by the admixture of blue light with the white light coming through the glass—which is also a stimulant at any time—sleep may either be postponed or altogether prevented. But that may have to be paid for subsequently. W.

Soil Magic

FEW of us realize the activities going on in the dead-looking soil at our feet. It is digesting, altering, oxidizing, deoxidizing, purifying; it is crammed with bacteria, some of them carrying the organic back to the inorganic, some raising the inorganic to the organic, making solids of gases and gases of solids. Only a little of this teeming work is yet understood. We are only beginning to know why a current of putrid water, flowing over and through some soil finally passes away pure and sparkling. That the impurities remain in the soil deodorized and altered, we know; exactly what detained them we do not yet know.

A light soil exposes a vast surface to the air. Professor Whitney finds that on the average a gram (15 grains) of such soil contains from two thousand million to twenty thousand million grains or particles. What is the surface area of all these? Considering a cubic foot of soil and regarding all the particles as spheres, Professor Whitney estimates the surface area as somewhere between two and three-and-a-half acres. A light soil is filled with air and a cubic foot of soil therefore presents that enormous surface for expiration and inspiration, the current being maintained by the changes of temperature due to day and night.

Soil consists of inorganic mineral matter and of organic humus. Part of the latter, the larger part, we regard as dead; it is decaying vegetation. The rest consists of bacteria. The value of a soil mainly depends upon its proportion of humus, for it is in this that the bacteria dwell. Their business is of several kinds. They deal with the plants' excreta, bodies whose composition is hardly yet understood but which are very poisonous to the roots which produced them. By means of bacterial work upon them they are slowly oxidized and made harmless, so that a soil which has become heavily poisoned by a succession of similar crops, will ultimately recover itself. Fungi and bacteria also stand between the roots and the organic matter, breaking down the dead leaves and twigs and old root-hairs into compounds which the plant can take as food. They also take nitrogen from the air and work this up into food compounds. The more we know, the more probable appears the proposition that without the soil bacteria, plants could not live. To prove it, it would be necessary first to sterilize some good soil, to plant effectively sterilized seed in it, to water it with sterilized water, and to filter the air through cotton wool.

If we could look at soil with eyes finelier tuned, the spectacle of a busy city would in comparison be poor and dead. STUDENT

Nature

Studies

Sunset at Point Loma

NATURE in all her moods and changes is instinct with lessons which teach us the joy and fulness of life. And this is especially so when the sun having enriched us with his light, leaves his watch, at parting, to her whose vigils end the cares of day and enfold us in her pinions of rest; when he offers a most fitting farewell, as if his fidelity through the day had not been sufficient, but he must needs emblazon the vault through which he has been coursing, and paint upon the vast canvas every image around his own titanic form, in a symphony of multi-form colors, and with a strength and gorgeousness worthy of the king of day.

What can be more sublime than to watch the sunset from the first flush of the sky until the west is robed in many-colored vestures, which at their departing leave a trail of glory that the queen may be ushered in with fitting ceremony?

And if this daily departure abash the ablest masters of description, then what of those rarer moments when the elemental spirits stir the heavens, and the bowels of the earth, and forthwith assembles a galaxy of potentates. The wind sweeps the clouds and wreathes them into marvelous landscapes, weird castles, grotesque monsters, and the heaving ocean mirrors the ecstasy. Unable to contain the impetus, she bathes her crests with milky foam, the thunder reverberates through the heavens, the lightning dashes across with coils of fire. The master is pleased, the monarch of the day descends from his throne in the west, and bids farewell to the spirits who do him homage. Yea, he robes them with wondrous garments, whose colors radiate and sparkle and glow. The sky is transfused with gradations of rapturous tints; crimson where it meets the ocean, and above with streaks and splashes of orange. The clouds are iridescent jewels, with tints as diverse and as fleet to change as their shapes. The sun peeps through them and nods to the ocean, and she palpitates with diadems. Every heave, every wavelet, every ripple spreads the message of color to his brother, and even the spray of



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A PACIFIC SUNSET SEEN FROM POINT LOMA HEIGHTS

the billows tosses up a shower of opals, rubies, and sapphires.

And shall we miscall the ancient Egyptians primitive because they stood with bowed heads before the sinking orb, or were the Greeks wanting in wisdom because they did likewise? Shall we despise all the great nations of old from whom the departing luminary evoked a prayer? May we too keep alive the spirit which the sun inspired in them; for there was a wisdom that we know not of among the nations of the past.

B. J. G.

Half the Wood Wasted

A CONSERVATION circular states that we are now cutting timber from our forests at the rate of 500 feet board measure a year for every man woman and child. In Europe they use only 60 board feet. In less than 30 years all our remaining virgin timber will be cut. We probably still possess enough forest land to grow our own wood, and may yet preserve our forest independence. But at present the wastage is enormous. In the case of yellow pine, for instance, it is estimated that in 1907 only one-half of that which was cut was used, the other half—wasted! This half was 8,000,000 cords. And such wastage, adds the circular, is typical. Economy is one of the primary factors of

true wisdom, according to Lao-Tze, the founder of Taoism, and to many other Teachers. Twenty per cent of the yellow pine is simply left in the woods. The rest of the waste takes place in the mill; most of the material rejected there is susceptible of further use, if we were intelligent and economical.

Besides the loss from waste, there is a loss due to the unintelligent management of forests, especially in replanting. They could be made to produce three or four times as rapidly as they do. Wasteful competition carried on constantly between the rival trees, the leaving of trees which have stopped growing, too severe cutting-over, and fires, are among the causes of loss in this respect.

These and similar facts prove that we do not stand in need of additional resources at present, but require to develop the resources of our own character, to the end that we may acquire that instinctive economy which means wisdom in life. Our present civilization has become so much more potent, by reason of its inventions, than those which have recently preceded it, that a far higher standard of individual responsibility and character is demanded, in order that stability may be insured. In fact we must bring up our moral standard to the level of our opportunities, or civilization will destroy itself by its own energy. T.

Students'



Path

From THE PRELUDE

(SONGS BEFORE SUNRISE)

Algernon Charles Swinburne

A LITTLE time we gain from time
To set our seasons in some chime,
For harsh or sweet or loud or low,
With seasons played out long ago
And souls that in their time and prime
Took part with summer or with snow,
Lived abject lives out or sublime,
And had their chance of seed to sow
For service or disservice done
To those days dead and this their son.

A little time that we may fill
Or with such good works or such ill
As loose the bonds or make them strong
Wherein all manhood suffers wrong.
By rose-hung river and light-foot rill
There are who rest not; who think long
Till they discern as from a hill
At the sun's hour of morning song,
Known of souls only, and those souls free
The sacred spaces of the sea.—Selected

Which Way?

STUDENTS of the scheme of cosmic development revealed by H. P. Blavatsky, and proved by a wealth of illustration to be the mainspring of all progress in the universe, will have recognized the vast scope of the great cycle which results in the full realization of the eternal man.

At the dawn of manifestation when the universe came into being, spirit and the spiritual forces of the universe became involved in matter. This process of involution continues until the outermost bounds of manifestation and the densest plane of materiality are reached. From this point the action of the Great Breath that formed the universes and the worlds, is reversed—the outbreathing is changed to inbreathing—and once more the spiritual powers are indrawn into the great heart of Nature enriched by the experience and added wisdom of their long journey.

It would seem as if this all-important turning point were worthy of our most careful study, so that we may not only recognize it, but, by giving it the fullest scope, add to its potential force, and accomplish the destiny which lies behind the great “cycle of necessity.”

Possibly the daily attitude which we assume towards the minor occurrences of life has more to do with this, than we at first suppose. The question is, shall we assume the attitude of *getting* or of *giving*? Shall we still try to attract to within the sphere of our personality; or, by ceasing to care about ourselves, shall we, with *positive insistence*, draw from the central well of our being—which is the heart of our life—those forces which lie hidden there, and give them out to take their part in the general unfolding?

As an illustration we may perhaps know of

some who in all the circumstances of life look only for that which shall benefit them personally—whose attitude is summed up in the one question, “What is there in it for me?”

This attitude seems to be the old one which has dominated humanity from the beginning of time. It implies a desire for food from *external* sources, and dissatisfaction if you don't get it. The tentacles of desire are waving eagerly, in an atmosphere clouded by a veiled self-seeking.

Let us suppose that this attitude could be reversed. Once entirely convinced that every tiniest detail of our surroundings is exactly as the Law has formed it, and that every comrade is doing his best to fulfil his obligations, we could then look with dispassion and calmness upon every situation, and *seeking nothing*, strive to *give* to the uttermost.

If the laws of involution and evolution mean anything at all, they apply first and foremost to the daily consciousness of man. He who is convinced that within him is a hidden deity, will strive to find it, and bring it forth that it may shine by the light of its own divine tolerance, and animate others by the power of its helpfulness. The forces which have been running for ages in one direction, must be reversed, and made to run in the opposite way, that their great object may be accomplished. This is no easy task. It involves a constant dwelling on ideals to which we are unaccustomed—the changing of our inherited and acquired habits of mind and body—the momentary watchfulness of the warrior who is fighting in the noblest of all contests.

And so we gradually recognize the harmony which lies behind an apparent discord—the sweetness of a calm disclaiming of personal merit or right, the eager willingness to draw the waters of life from the exhaustless well within our hearts that they may flow for the benefit of all.

And finally we come to know that whilst we cannot run even the smallest corner of the universe to suit ourselves, we can always give it a mighty push on its destined course, if we recognize the laws by which it is governed.

STUDENT

Karma

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he who soweth to his flesh shall of the flesh reap corruption; but he who soweth to the Spirit shall of the Spirit reap life everlasting.

He who soweth sparingly shall also reap sparingly, and he who soweth bountifully shall reap also bountifully.

THEOSOPHY has come to bring back to the minds of men the memory of this universal truth; to revive the knowledge that this law of cause and effect, the law of eternal justice, which in the terms of Theosophy we call the law of Karma, acts not only in the material world but in all worlds. With the advent of Theosophy we can no longer deceive ourselves: we can no longer mock God. The world is full of apparent injustices in the life of the individual, of the nation, of the race. But all life is one, and the Karma of the individual has made the Karma of the race. No man lives to himself or dies to himself, all lives are indissolubly linked together.

“But,” someone may say, “how can you explain the case of Mr. So and So, who lives in ease and luxury, wanting nothing which

this world can give him—a beautiful family, love and popularity; yet, I know him to be a man of low principles, selfish, and utterly regardless of the welfare of others. Is he reaping as he has sown?” Yes, without doubt, reaping as he *has* sown, in some past existence; but the fruit of the present sowing is not yet ripe. No gardener expects to see his seed blossom into maturity at once, and time must intervene before the full fruition of our acts.

Men have so long tried to shift their burdens to the shoulders of another: have so long expected to be saved by someone else from the results of their actions, that it comes with somewhat of a shock that they must absolutely save themselves by their own efforts, by a recognition of their own innate godhood.

We are quite willing to accept the Karma accruing from good deeds done, we enjoy the praise of men and the happiness which always follows right action. But if we reap with joy the harvest of good deeds, must we not reap just as certainly and with sorrow, the harvest of unkind, ungenerous, and unbrotherly thoughts and actions?

It is the teaching of Theosophy, the most ancient teaching in the world, that man returns again and again to earth-life to reap his harvest where he planted the seed. So when we see a sweet, unselfish soul, that is having a hard struggle, with apparently few of the joys which go to make most lives seem worth living let us remember that only the souls that have grown strong through hard experiences are able to fight, and after the battle they have the only *real* joy—that of noble victory.

Then we can regard no longer as bad Karma, poverty, trouble, and hardship, for without warfare there can be no victory. The real warrior knows that pain and pleasure are but momentary and that a life is but one scene in the great evolutionary drama.

In the words of W. Q. Judge:

If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be “bad Karma.” Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness.

The circumstances in which we are now living may not be what we would like, but we alone are responsible for them. This knowledge may not make our present lot less unhappy, but it will make it easier to bear; and we shall know that duty faithfully performed with the highest motive will bring about happier conditions and larger opportunities in another life.

There is nothing that so stunts and cramps a life like the continual nurturing of the feeling of injustice being done to one's self or others. Clear the mind of this false idea and life immediately assumes a new aspect. When we realize that this law of perfect adjustment is true we will bravely hold up our heads, and with firm step and earnest purpose go through life undoing wrongs which we perpetrated in past lives—and thank the good Law which gives us the opportunity to right ourselves.

And not only this, but also to lessen the burdens of our fellows; to sow seed that shall bring a harvest in which all may share; and thus help in upbuilding the world. M. H. K.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How far is Theosophy reconcilable with the conclusions of modern science?

Answer So long as science confines herself to relating facts and tabulating them, she is road-fellow with Theosophy, and receives a welcome and a glad acceptance. This universe has to be known, thoroughly known within and without, since man has allowed his natural faculty for knowing it to become dull and mildewed over with the accretions of selfhood; let science work hard in her own way toward the attainment of such a knowledge. But when materialism intrudes; when she begins to dogmatize stridently on subjects of which no knowledge has been granted her; then let all talk of identity cease, for Theosophy is not a thing that can gain authority from any man's endorsement. The brain-mind is an excellent tabulator of facts, an excellent borer into material things, so to say; but a mere fool at explaining the universe.

Science finds the world full of law, and lays bare at least a physical nature all ordered and complete and harmonious. But she hardly guesses the truth and significance of this, and lacks the power of interpretation. For all truth remains barren for us until interpreted into our own language, our human language, and science does not irrefutably show that these things have any real concern with ourselves. We have no longer the instinct for understanding nature; the hieroglyphics and ideographs wherewith she has adorned her walls are but utilitarian, but ornamental, but grown unwonderful with custom to us; they are not now luminous to our natural sense, and glimmering over with meaning or incitement or warning or good cheer.

We have a whole world within ourselves, and that is what concerns us most nearly. We have a wild democracy of thoughts and feelings; a March-hare anarchy wherefrom King Soul has been dethroned, and all is riot and confusion. Are not those politics of utter moment? Is there any question so intimate as how we shall deal with overmastering desire? Its wild irregular cavalry is ravaging, maybe, every acre of landscape within us; ruin and exhaustion are ahead, and what idea have we of how we shall checkmate this peril? Here is all this populace of thoughts, all this potential energy and workmanship, going to waste; the citizens have left their stores and workshops, and bacchanalia are in full swing through the public streets; bacchanalia unseemly and perpetual; the squandering of all the wealth, spiritual and mental, with which we have been entrusted.

Why, look, look within you, and do you not find matter for consideration to last you for the rest of your days? Assert your mastery in there, and reduce the chaos to order and decency, and you will find yourself equipped with all the potencies of genius; whatever man has been great in this world, he was great by the use of the human faculties; he throned himself firmly first within his own kingdom, and why should not we do the same thing? Ah, but first we must find out how that throne is to be won, and by the aid of what potent allies.

Now there is nothing else in the world that matters very greatly, except these dominions within ourselves; or rather let us say, everything else matters in proportion as it bears relation to them. For cast your eye round about the world today, and you shall but see the exact picture of what is within you; however many millions of human beings there may be on the earth's surface, nearly all of them are in greater or less confusion within; there are many ordered minds of a sort, it is true, but with what kind of order, and above all, how attuned with the rest? A pretty orchestra, this world, is it not, wherein every player is puffing and scraping and squeaking away for all he is worth, to drown all the others; or else discouraged, and only sawing or wheezing out a sound or two now and again? You can hardly wonder at the slums, can you? Or at the yellow press, or at the great armed camps which are the nations; this one and that one up on its feet ever and anon, like a tiger, tail erect, back arched and fur all bristling, spitting and snarling at each other from this and that side of ocean or frontier?

What *do* we live for, in the name of all that's wonderful? Pleasure, ambition, personal fame, to get rich? Every one for some different end, concerning only himself? Good heavens, what does it matter what becomes of *you*, that you should be flinging away the energies of your life; flinging away the power of thought, the energy you waste in desire, latent imagination, the amount of will proper to one human being, and time, time, time; sacred time that was ordained for evolution to be pushed through in—all in the consideration of it?

We must find out how that inner throne is to be won, and by the aid of what powerful allies. These last will be the whole of the forces of evolution, if we care to make treaty with them. For the soul knows well enough its oneness with all life, and has, as the saying is, no ax of its own to grind; its only aims are universal. Order is to be established within, only as we draw our interest away from the petty self and its cravings. The soul only can restore itself to power; the soul only can quell those murderous irregulars, and set the bacchanalians to the quiet of their looms and mills again. Nor will it set itself to that work for the benefit of the personality; your own soul is opposed to all your selfish ambitions and desires; not one of them how high-flown and vaunting soever, that can rouse its momentary interest and acquiescence. Labor for humanity, set your shoulder to the wheels of evolution; in that way alone shall you come to your own inheritance.

Now then, what has science to say to all this? Absolutely nothing; she knows no more of it than she does, say, of the ultimate nature of matter or force or consciousness. It is not for her to find out any ultimate thing, or the ultimate nature of anything; at least, not with her present paraphernalia; not with test-tubes and retorts and crucibles and scales and analysis. Nor can we blame her that she does not know and can throw no light on them; only when she hints that the crux and kernel of things lies in another direction can we begin to blame her.

Chase matter down towards its final manifestation, and you are to come on something

that has ceased to be matter at all, something imponderable and akin to consciousness; so too, the brain-mind with all its logic and analysis and ratiocination is quickly at the end of its tether, and the secret of things no nearer to being found.

Theosophy deals with noumena, is the science of that from which all manifestations flow. Science deals and can deal only with phenomena, which it can tabulate to a degree, but must fail to understand lacking the keys which only Theosophy can supply. Let no one reproach the greater because the less has not yet come into agreement with it. S. V. U.

Answer II. If the conclusions of modern science were invariably and wholly true, then, taking the position that Theosophy is—not new in itself—but new to the majority of the minds in our Western civilization, there might be some excuse for our hailing Theosophy before the tribunal of Science. But once it is understood what Theosophy is, and also how faulty, incomplete, changeable and often self-contradictory are the conclusions of modern science, it will be at once evident that some mistake has been made in stating the case, and that somehow the cart has been put before the horse.

The science of Physics puts forward a theory of the atom and the ultimate constitution of matter wholly different from that on which Chemistry builds its theories. The Astronomer, the Geologist, and the Biologist cannot agree as to the ages of the earth and of man—the difference in the time computed amounting in some instances to hundreds of millions of years. So too in estimating the heat of the sun, modern scientists differ in their computations by thousands of degrees of temperature.

Can we accept, for instance, the conclusion of science that man is the lineal descendant of an arboreal ancestry?—a conclusion which in spite of all research stands as unproved as on the day when it was first made. Coming a little nearer still,—some modern "psychologists" are investigating the psychic powers, dabbling in spiritualism and, to their shame be it said, some of them practising hypnotism; but what is the right use and purpose of these powers, what it is that communicates with them in the séance room, and what really takes place in hypnotism, they *do not know*.

Shall we then look to Science by which to gage the Truth? For Theosophy is Truth, Divine Wisdom, and to it must modern Science at last come for guidance and instruction. Day by day it is coming nearer to and treating with more respect the knowledge of the ancients, and finally the position must be taken that science cannot stand apart by itself, but that the acquirement of knowledge cannot be separated from ethics and religion. When this position is finally taken, a great step forward will be made towards Theosophy.

The student may look to the discoveries of modern science for *corroboration* of the teachings of Theosophy, but for a reconciliation between the two, Theosophy must be taken as the standard. The real test is in the practical application to everyday life, to the needs of the inner as well as the outer life. Test Science in this way, and then ask, Which shall be our standard of life, our standard of knowledge—Theosophy or Science? STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Duty

A VERY commonly accepted view of duty is: *Doing disagreeable things because we have to.* Pictorially it might be represented as a stern figure with a lash in one hand, while with the other she points out a flint-strown pathway winding uphill amongst the crags. But to the ready, eager souls who run in Duty's ways she always turns a smiling face. Only the rebels and the laggards ever feel the stern compulsion of the lash. Duty consists in living day by day that kind of life appropriate to our position on the ascending stairs of evolution. Pastime and recreation are as surely part of duty as the activities proper to our daily calling and quite indispensable to any comprehensive, wholesome scheme of life. A kitten, who devotes the sunny hours to chasing her elusive tail, is just as truly occupied with duty, as a sad-eyed philosopher engaged in writing learned books on the Unknowable. The path we have to go leads frequently among sweet-scented meadows, often it winds between the rocks, but in the hearts of those who travel on with perfect trust an inward spring of satisfaction rises so that the pleasures and the hardships of the way lose their perturbing power by ever lessening degrees. At last they enter into Nature's secret place and throb in perfect unison with the majestic pulses of the sun.

He who has no ambition but to do his duty stands like a rock immovable among the roaring waves of opposition and the shifting tides of life. Agent of Universal Will, only desiring to fulfil its purposes, all Nature's forces are combined to hold him in his place. In this superb alliance he becomes divine and works as one of the creative gods to smooth the rugged pathway of his younger human brothers and the lower creatures struggling up into the sunshine from below. We never need be anxious as to failure if we try to do our duty, for though complete success continually eludes our grasp in our first ventures upon hitherto untrodden paths, the only failure that we need to fear is failure to sustain the attitude of cheery, resolute attempt. Duty may be postponed, but never ultimately shirked; sooner or later all the tremendous cosmic powers will be in league to scourge the wanderers back into the path. A kingly dignity and inward stillness mark the bearing of that man

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

who at each moment and in every place tries to conform his conduct to the Law. Can we imagine more congenial work, a more absorbing occupation than to forget ourselves in giving all our powers to help the unnumbered throngs of living things a little higher up the long ascent?—assured that in some far-off day the age-long purpose will be carried out and happy to assist in urging forward the inevitable end.

STUDENT

A Broken World

IT was away out there—beyond Mars perhaps. A beautiful world, peopled by souls robed in living vestures of finer stuff than the mountains and valleys around them.

These souls had come from afar to make this their home, to weave a new world-spirit from the depths of their being, that from the planet's richer life might be born a new and more glorious habitation.

Meanwhile, amid the ebb and flow of being, matter-robing forces waxed, waned, and waxed again. Life grew more and more material; divine knowledge and vision became clouded.

Races and nations appeared and disappeared, yet the deeper worship and wisdom was preserved by the Guardians in sacred temple and crypt, wherein the too overmastering illusions of form and materiality were shorn of their power.

Then the turning-point drew near.

Materiality was nearing its culmination. Dense were now these forms, and the inner energies of the spirit took shape outwardly in a marvelous conquest of physical forces.

But the balance had to be struck. Would the initial impulse and purpose be strong enough to swing the race back along the spiral of re-ascent? Were there enough incarnate who had preserved the inner light of divinity?

Not hastily could this be decided. Outer forms of the sacred ceremonies alone remained in full view. Yet many were they

who had penetrated beyond these to the inner arcana.

Next a strange thing happened. Some of those who had so penetrated were nevertheless under the sway of an inner illusion so powerful that in time they broke from the guardian-companies and founded systems which superficially retained sacred meanings, but on close examination were

only adumbrations of the truth. Purely meta- and parametaphysical powers and principles were euhemerized, and the unthinking people were induced to accept as special incarnations of Deity certain personages, who were moreover alleged to have appointed certain ones in spiritual authority over the people. Thus was born priestcraft.

The wielders of this became in time powerful beyond measure, arrogating to themselves power over the souls of their fellow-men, who had by this time completely forgotten their divinity. Except a few. The huge system thrived well for centuries and centuries, and the *illuminati* seemed to have vanished.

But the hour finally struck.

The planetary spirit found itself enthroned in a world where the system had dulled the souls of its inhabitants, most of whom really believed in nothing now but the realm of the physical senses. And they gabbled about mutual toleration, nevertheless.

The secret assemblage of the few remaining illumined groups was held at the time appointed. In one supreme moment their inner beings were swept with the planetary spirit to another center in space.

No longer restrained by the inner divine power, the living body of the planet was left in charge of elemental forces alone. These at once swelled out from the center and with one terrific explosion the whole planet was shattered into a thousand fragments.

You can see its vestiges in a telescope. J. D.

It is by endeavoring to do the great things rather than the small things that we fail to find and follow the Law, that we fail to realize that our hearts are pulsating every moment in harmony with the finer forces of Nature, which are at our command, and with the inexpressible and unseen vibrations of Life. To be attuned to these things, to know the Law in thought and feeling, to feel its inspiration in every act is to have Spiritual Knowledge.—*William Q. Judge*

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A MOST appreciative audience attended Isis Theater last Sunday evening to listen to a paper by Dr. Herbert Coryn on "The Modern Spirit."

The musical program by Students of the Isis Conservatory and always a delightful feature of these meetings, included the following:

Overture	<i>Prometheus</i>	Beethoven
Selection from	<i>Lohengrin</i>	Wagner
Polonaise, op. 61		Schubert

man compensates himself for his inferior strength by a contriving mind. This, according to science, was evolved slowly for the service of the body, as the animal evolved its strong beak or claw. But the curious thing is that the mind reasons about the soul and God, and asks itself what itself is. It is out of order altogether, behaving badly in the church of science, saying that there is a shining center of that which was not evolved for bodily service, and is not on the scientific program, and must have had some origin of which science does not speak.

he can obtain all knowledge and finally reach to God. The soul of man, today working as the modern spirit, is wandering about searching everywhere.

The life of the soul is part of the Life and the Power that upholds the universe. We who look at each other as beings coated and frocked, forget that within, sometimes, in quiet, we get very near the Truth. Some of our acts, the unselfish ones, that is, those that are for others' good, are of the very nature of the soul. Jesus said, "The Kingdom of Heaven is *within you*." OBSERVER



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SCHLOSS BABELSBERG, POTSDAM

Dr. Coryn in opening his subject gave the illustration of a restless boy in church, tired of sitting still, who, not interested, has too much vitality to remain quiet. The modern spirit, he declared, is vitality of another kind, but acts in somewhat the same way. It will not let us sit still in church nor will it let us sit still in the church of science. It is like a naughty boy in two places at once. This vital spark in the modern mind asks questions, than which it is well known there is nothing more irritating—that is, if you cannot very well answer them. It does not want to know so much what is this or that outside thing, as what itself is.

The speaker then referred to the general views put forward under the name of science, that we are thinking-animals evolving from below; man being, according to science, only the highest of the animals, the most evolved, with the best faculties. According to this view his powers and faculties are only for the struggle of life as an animal, in which

Asking what is this shining center in the mind which behaves so badly in the two churches by wanting to know things, the speaker discussed the question as to what man really is, as to who the strong man is, the man who is free. In answer to this question he gave the Theosophic teaching that man is much more than the animal; that the real man is the soul, and possesses and informs an animal body which in its turn has its animal nature.

Back of all questions is the other one: Who am I? Created by God, is one answer given, and the question arises: "Created out of nothing, or from the Divine's own essence?" If out of nothing, the answer does not in the least help, nor does it help if it is said that we must not or cannot pry into these mysteries. If it is said that man is a ray or fragment of the Divine's own essence, then man is himself divine; no knowledge possessed by the Divine can ultimately be hidden from him, and by looking into himself little by little

The Churches Day by Day

Vaudeville in the Pulpit

THE pastor of a certain church in Illinois, has, says the *Habana Post*,

decided to add vaudeville to his Sunday evening service in the hope of drawing a larger attendance. In the local newspapers he announced that on the next Sunday evening before the sermon the pastor would perform the famous handcuff act. With a heavy steel chain he will allow any one in the audience to bind both wrists and fasten the chain securely with a padlock, and he promises to release himself in ten minutes. Permission is given the audience to examine the chain and to furnish the padlock if so desired.

Indignant Pastors

A PASTOR of Indiana, speaking at a church convention, pleaded the cause of the "forgotten laborers" as follows:

Shall not the unscriptural, unchristian notion that the support of the ministry is based on the instinct of charity be bravely encountered and struck down dead? Shall not men who hold themselves eminently worthy to be the censors of other men's orthodoxy

but who haggle over the minister's salary be rebuked as heretics of the first order? Shall not churches which sacrifice the health, usefulness and prosperity of their ministers by the multiplicity of their demands and an unjust division of labor which leaves the minister to be prophet, business manager, household visitor, packhorse, and drudge be told that the blood of the martyrs is on their hands and that only the most sincere repentance and the most lavish care of the servants of the Lord who may hereafter serve them can atone for their sin? How else shall strong, capable young men be persuaded to give themselves to the ministry as a life work, their sensitive natures feeling now the danger that they may be pauperized in their old age, or by some sudden blow of misfortune?

Is it not a pitiful commentary on the spirit of the age that people should insist on receiving religious services and yet decline to pay adequately for them? They will not give up the churches and pastors, neither will they rightly recompense them. They seem to regard religion as a kind of patent medicine in which they have not much faith but which they dare not quite leave off; and want to get it as cheap as possible. The honest pastor is certainly in a disagreeable position; his self-sacrifice and devotion are called forth, his labors demanded, and yet he is not supported. But one fears it is impossible to show him a road by which in this age he can win both worldly comfort and spiritual satisfaction. If it is the former he wants, there are ways of extracting money from the people's pockets; if the latter, he must be prepared for ingratitude and even persecution. He may be a servant of Truth, or a hireling of the churches. But surely, if he has genuine convictions, he will deem any sacrifice worth while in the cause of Truth.

A Clergyman Refuses to Preach Hell

A BAPTIST minister is reported as follows:

I do not believe in a literal hell with fire and brimstone and I cannot preach it. Many members of my congregation live in the sixteenth century and want me to preach sixteenth century doctrines. I am weary of the discord in the church and so I have resigned.

Who *really* believes in that hell? Ask it in the asylums. Does anyone outside an asylum really believe that though he (or she) may be safe, many of his friends, and perhaps close relations, will be eternally tortured? Anyone professing such a belief is either insincere, self-deceived, or heartless.

Clearly people may be contemporaneous without being coeval in development, and they need sorting. Does government by "the people" mean government by people who think you ought to be in hell? There needs to be some just way of separating "the people" into two classes, one to govern and one to be governed. But two classes would not be enough. People are of very various grades and ought to be classed accordingly, if only we had a way of properly sorting them. They are actually sorted according to current ideals, which at present are chiefly financial. Thus the medieval minds count for too much.

English Much Stupider than Asiatics

A BISHOP of Mid-China, speaking at a church missionary service in London, told the congregation that English people are very dull of intellect compared with some of the races of the Far East.

This is surely a most important statement. An influential society sends out this missionary with episcopal honors to enlighten the

heathen, and he comes back and tells the society that the heathen are much more intelligent than they themselves.

It is to be presumed that after this announcement from the Bishop of Mid-China, the missionary society will now change its policy, and ask the Chinese to send missionaries to England. But then perhaps the English are better than the Chinese in some other respects—say general morality or economic justice. No doubt, if the missionaries have anything to teach worth knowing, the heathen will find it out and turn it to good use.

Take this in conjunction with the following, a recent Chinese edict:

1. Viceroy and governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The government will defray all expenses.
2. Rich Chinese must in addition open as many schools as possible and establish educational societies in all districts to teach the benefits of education.
3. All boys over eight years of age must go to school, or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education.
4. All wealthy Chinese opening schools will be rewarded.
5. Every prefecture must have forty preparatory schools, and every town or village one or two.
6. The viceroys and governors must report the opening of the schools, and an official be sent to inspect them.

Well may we ask what will happen when these millions of people "far more intelligent than the English" have mastered European learning?

Laying on of Hands

A PASTOR in America has revived the old "apostolic" method of anointing with oil, laying on of hands, and invoking the Deity; and the papers give a description of his performances in this respect. But he obviously mixes up the spiritual with the psychic, using the words "suggestion" and "divine healing" together and interchangeably. Thus any energy that may be evoked by the patient or the pastor may be considered as "God," though it be but a nerve-current sent down from the spine from a brain heated by the "suggestion." It is to be hoped that the patients may find it as easy to turn off this divine influence as they have found it to turn it on; also that gratitude for their cures may enable them to live better lives in the future. E.

The Web of Destiny

GOING home one day, I was surprised to find a workman repairing my gate. He said he had been sent by Mr. Brown, the owner of the house. I told him that Mr. Brown was not the owner of this house, whereupon he showed me a postal card in which Mr. Brown directed him to repair the house. Looking at the card, I saw that the house number was the same as mine, but that the street was Fifth street, the 5 being so badly written as to look like 8, the number of my street.

However I let the workman finish the gate; and at the end, when replacing some bricks which he had taken up, he found he had half a brick too much and threw it into the street.

That evening two boys came tearing down the street on bicycles. One of them in swerving to avoid a clergyman who was crossing, struck the brick, and was thrown upon the clergyman with such force as to knock him down, fracturing his skull and killing him.

Thus this clergyman had his death-warrant signed by a total stranger who made a 5 like an 8. And I wondered if someone might not even now be signing my own death-warrant. (Abridged from *New York Sun*.)

Of course all events are interwoven in an endlessly intricate pattern, linking cause to effect; but these striking instances bring the truth more vividly before our eyes.

But what is the most striking lesson of the story? Is it the carelessness of the workman? Had he been a thoughtful tidy man, this accident probably would not have happened.

But again, what took the victim to the crossing at that particular moment? Was he too "off his guard"? The slightest difference in his movements would have saved his life.

All these happenings are called "casual" by those who do not understand the laws governing them. But "casual" is merely a descriptive term, not an explanatory one, implying that things do happen but not explaining how or why. If we had more discernment we might perceive that our actions are largely determined by impulses whose source is often untraceable. Thus we are to that extent at the mercy of unknown influences. A man suddenly decides to cross the street and cannot tell what it was that moved him to do it at that particular moment. The truth is that we swim in an ocean of mind, like fishes in water; the astral light is full of *elementals*—the souls of actions, so to say—which may at any time impinge on our unguarded organism and set it in motion. But this subject is so vast, and involves speaking of so many things for which our language has no adequate vocabulary, that it can merely be hinted at here. But how very little we do know, after all, about ourselves and the world we live in! And how much there is that we *can* know if we set about it! STUDENT

Clipped From the Press

"I should reprobate in the severest terms the Catholics in those states (or in any other states) who refused to vote for the most fit man because he happened to be a Protestant, and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic." (From a letter of President Roosevelt's to Mr. J. C. Martin, published November 9, recent.)

"I would like to say two things about the letter. First, it is well worth reading and pondering; second, I knew it was coming out."—Cardinal Gibbons, upon being shown a copy of the letter of President Roosevelt quoted above. (From Press reports.)

"We do not accept this government or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is the government by the people) and the acceptance of the Catholic principle, which is the government of the Pope." *Catholic World*, quoted by *The American*, Jan. 28, 1898.

"In case of conflicting laws between the two powers, the laws of the Church must prevail."—Pius IX.

"The will of the Pope is the supreme law of all lands."—Archbishop Ireland, quoted by *The American* of above date.

"No man has a right to choose his religion."—Archbishop Hughes, quoted by *The American* of above date.

According to the *Kansas City Times* of recent date, the Rev. P. A. Doyle, rector of the Apostolic Mission House, in Washington, has informed the Vatican of the progress made by the mission in America. "The object of the mission is to convert Americans to the Catholic faith, and Father Doyle says that it will not take long to realize the project. The hope is entertained that the entire English-speaking people will be converted to Catholicism." (From a daily paper.)

Art Music Literature and the Drama

"Sumer Is Icumen In"

ONE of the oldest and most delightful part-songs that have come down to us from the beginnings of modern music is the charming English lyric, *Sumer is icumen in*, set to music for four or six voices. It belongs to the first quarter of the 13th century, and has been attributed to Walter Odington, an Englishman who wrote a learned treatise on counterpoint in 1217. This authorship, however, is by no means certain. The song was copied down in a monk's commonplace book or *omnium gatherum*, and was found in the British Museum about 1776 by Sir John Hawkins who was writing a history of music.

The little poem has the double distinction of being one of the oldest English lyrics and the first to be discovered with the music to which it was sung. The lilt of the verse is so musical that it almost sings itself, the inflections which early English still retained from the Anglo-Saxon lending a flexibility to the lines that gives the spoken tune almost as distinctive a character as the written melody.

This famous part-song is the earliest example of English polyphonic writing and seems to be the highest point reached by the musical writers of the time. It is most interesting from many points of view. Historically, it is the highly-organized artistic result of the impulse given to music by Charlemagne, who established schools of music all over Germany and France, whence the influence quickly spread to England. These schools were originally established for the study of the Roman chant, or *cantus firmus* as it was called, which was very early introduced into England, A. D. 604 being given as the date when the Roman singers paid their first visit to England, enriching the church service with their melodious chanting. This *cantus firmus*, or chant, at first fell under the laws of Latin prosody, a long syllable being represented by a note of long duration, and a short one similarly by one of correspondingly short duration. Thus it was characterized by a fixed rhythm; but later, when the prose liturgy came to be chanted, it lost even this distinction and was marked only by the rising and falling of the voice at given intervals. The first amplification of the simple chant was accomplished by the addition of sequences or ornamental passages intoned on single vowels. This slight variation was further developed in the monasteries which were the centers of musical culture of the time.

At St. Armand, in Flanders, the monk Hucbald, about the last decade of the ninth century, studied the musical system of Pythagoras and as a result of his study wrote a treatise on harmony and formulated its laws so far as he was able. He also varied the chant by the introduction of part singing; to his two

treble parts he added two bass parts by repeating the treble an octave lower in the bass. This proved an enrichment peculiarly grateful to the singers, who, gaining skill and confidence, availed themselves of the opportunity afforded to ornament these additional parts. The chant, *cantus firmus*, or melody came to be carried by one singer, called the tenor, from the Latin *teneo*, "I hold," while another voice added the ornament above the fixed chant. This further amplification became known as

the art of descant, consisting virtually of descanting freely upon a given musical theme. The descanter usually improvised his ornament, although later, as a system of measure came into general use, the descant was written. As the descant developed and became subject to law, it grew into what later became known as counterpoint, which, although based upon the same musical laws, differs from modern counterpoint, and which then consisted of adding parts both above and below a part already selected.

From counterpoint developed the musical device known as "imitation," by means of which one portion of a melody is made to serve as the second voice to another portion of it. For example, at a given interval the bass would take up a part already heard in the treble, and sing it over, while the first singer continued uninterrupted to the end of the strain.

The originator of this device is unknown, but it was first found in the writing of Perotin, a composer of the French school about the middle of the twelfth century.

When the imitation is exact as to the intervals of taking up the recurring melody, it is called a "canon." In the development of the canon to artistic perfection and beauty the scientific knowledge and skill of the composers were taxed to the utmost, as the laws governing the canon were mathematically exact, and a strict canon was in reality more of a scientific triumph than a free musical expression. Nevertheless this form of musical writing served to acquaint the early composers with the materials of their art and with its possibilities.

The song *Sumer is icumen in* is a strict canon, yet despite the severity of the laws which governed its composition it has a distinct beauty of its own. Why is it never sung today?

A LOMALAND LOVER OF MUSIC



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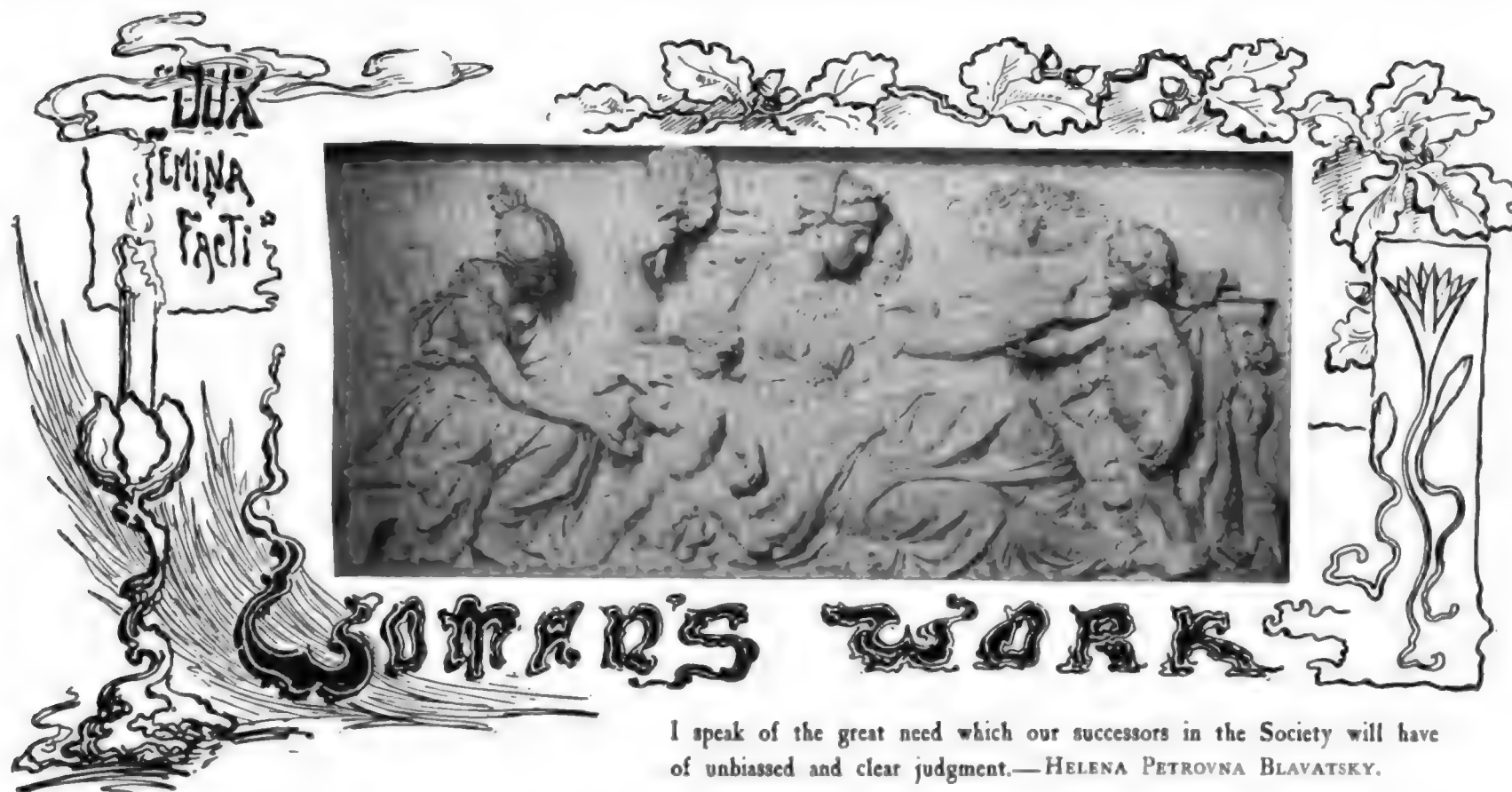
HENRIK IBSEN

SUMER IS ICUMEN IN

SUMER is icumen in
Lhude sing cuccu
Groweth sed and bloweth med,
And springth the wode nu.
Sing cuccu.
Awe bleteth after lomb,
Llouth after calve cu,
Bulluc sterteth, bukke verteth,
Murie sing cuccu.
Cuccu, cuccu
Wel singes thu cuccu,
Ne swik thu nauer nu.
Sumer is icumen in,
Lhude sing cuccu,
Groweth sed and bloweth med,
And springth the wode nu,
Sing cuccu.

The Art of Conducting

WHEN composers conducted their own works, as was the case in early days of symphonic music, writes Henderson, there was no need of an interpretative conductor. But when the composer had long passed from the land of the living and the traditions of his readings had been obscured, or when his works were to be introduced in a foreign country—as in the case of Beethoven's symphonies in France—the interpretative conductor became a necessity. Furthermore, when the art of conducting began to be recognized as a specialty, it was conceded that composers were generally poor conductors of their own works, and the orchestral director became a distinct species. Hector Berlioz, for example, could not play any instrument save the guitar, and Richard Wagner was only a very poor pianist; yet both were admirable conductors. STUDENT



I speak of the great need which our successors in the Society will have of unbiassed and clear judgment.—HELENA PETROVNA BLAVATSKY.

Mental Work for Women

IT is the golden mean we are, or should be striving for in everything. A great deal has been said about the dangers of over mental work for women; so much so that some perhaps may be losing sight of the dangers of *under* mental work. There is an enormously large class of women more apt to neglect themselves in this way than men in the same class, because circumstances render it possible for them to do so. Being provided for, rather than providers, they can do as they please very often, and not everyone makes effort of any kind who is not forced to it. So many women, after fulfilling their necessary duties, which perhaps call forth effort not distinctly mental, spend the rest of their energies in enjoyment. Another enormously large class, whose circumstances are less easy than their sisters, are forced to spend the most of their time and strength in labor which involves the exercise of muscle, ingenuity, delicate skill, adaptability, judgment, patience, faithfulness, and many moral qualities, but not of much mental effort. Others less fortunate seem destined to drudgery; and so on. As one runs over the subject, there seems to be a relatively small class who are in danger of too much mental activity, and a very large one whose brains are lying fallow. Of course there are plenty of all kinds who wear themselves out through *worry*—but that is quite another matter.

Apropos of this subject, some quotations from the mouth of one of our alienists of repute are interesting:

Insanity is slowly increasing. But work, mental work, does not make people insane. The mind craves work, it needs employment just the same as any muscle, or other function of the human body. Deprived of work, the brain shrivels and becomes atrophied, the same as any muscle that would be denied motion or exercise. It is not work that drives Americans insane today. It is strain and worry.

Extreme examples indicate tendencies. And although very few would go to this length,

still it is evident that an absolute lack of mental training, operating with other causes, can produce insanity. Nothing but a rounded development can bring about and maintain health. And as so much has been said about over mental training for women, I think it is not out of place to remind them that no one can be healthy without some genuine, honest, hard, mental work. Even if only for a half hour daily, it will help to balance the other activities, give a spice to life, and not fatigue but *rest*. It is using the same faculties eternally which wearies. Those who know how to work, and how to change from one kind to another, need comparatively little rest.

INQUIRER. But if actions on the material plane are unsatisfying, why should duties, which are such actions, be imperative?

THEOSOPHIST. First of all, because our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

—H. P. BLAVATSKY in *The Key to Theosophy*

And those who late in life look well preserved and feel young, are those who have used all their faculties freely, mental as well as other, without "crankism" of any kind. STUDENT

Then and Now

A VERY remarkable illustration of rapid growth made in America, in the past hundred years, is the changed condition of women's lives. It is hard to believe that the same century produced the quaint little figure of our great-grandmother's time and that vastly different type of woman—the American girl of today. It is equally hard to imagine an American woman, at any time, demurely and without question—expressed

at least—conducting herself, in all the details of her life, according to the straight-laced, quaint notions of propriety which hemmed in the lives of women less than a century ago.

Woman's "sphere" was created for her in those days. So well-defined was the path laid out for her to tread, that there was not question enough to call forth discussion even over the quilts at the village "quilting bee."

If a woman of our grandmother's time had her home, that was the beginning and the end of her "sphere"; up to that time it was her father's home; and the years of her girlhood were devoted to spinning and weaving and learning housewifely arts for the time when she should marry and have her own home. For she would marry, of course; and that, in all likelihood, before she was out of her teens. There was nothing else for her to do.

A hundred years ago, a woman reformer who begged for thick-soled shoes and outdoor exercise for women was denounced with scorn. Croquet afforded the most violent exercise allowed. One which required strong muscles, vigorous lungs and a slightly shortened skirt would have been unseemly, to say the least.

How the times have changed! No, how *we* have changed! With what fine scorn the modern American girl would contemplate croquet, or a walk, the length of a village street, with mincing steps, in high-heeled, thin-soled shoes—she who can drive a golf ball 150 yards with ease. The athletic girl is the rule today, no longer the exception, and American women are world-famed for the freedom and buoyancy and clear-souled honesty of their lives.

Side by side with the revolution brought about in the physical life of women in the last fifty years, has come about a marvelous revolution on other lines.

While American women have much to learn before they stand above criticism and in their true position, let us not be unthankful that a larger, saner, and more useful life has opened to them, and its beneficent influence is being felt throughout the world. STUDENT

The Secret of Joan of Arc

HERE is another work on Joan of Arc, this time by one of the greatest Frenchmen of letters, Anatole France.

She is as much a mystery as Shakespeare. Labeled saint, genius, enthusiast, visionary, none of the labels have the secret. The point is that she was saint, genius, enthusiast, if you will—visionary, *from the first*. She began with the whole program of her being, putting all of it into immediate practice. She shocked France, then heartened it, roused it, and won all her victories because she had heartened every soldier. For war was then infinitely more an individual matter than now. France was not only despairing, but, as it were, content to be so, abject. And all the vices following upon abject despair were eating away the soul of the people. As a people, France well nigh risked ceasing to be, from utter degeneracy. Duke Charles of Orleans, in a ballad, marked these rotting vices as gluttony, pride, sloth, covetousness, a contempt for justice, and licentiousness.

Joan of Arc might perhaps have written treatises against these things. But there is a method sometimes more effective than treatises, especially in a time like her own when almost no one could read. She elected to *become* a treatise. She caused herself to be talked of all over France, from the most abject peasant upward, as being in her own person an incarnation of the exact opposite of these cancerous vices. She showed with electric effect that to be such an opposite was the one way to win victories, and she won them accordingly. In that sense the victories may be considered incidental, by way of proof of her sermon, vivid demonstration. It was the only demonstration that would have suddenly attracted and held attention.

Then she went on to the treatise. She routed the corrupt Church in a public three-months' debate, wittily, crushingly.

Then there was sent out a final tremendous shock that thrills yet—her cruel martyrdom.

She had awakened France. There may have been a reaction; but to that there was another. The rhythm persists yet. France will never be what it would have been if she had not come; it can never lose her touch. Some of the ideals in the hearts of Frenchmen today live because of her, the spirit of them handed

How is it all to be explained? Christians at any rate ought to have some idea about it. They hold that death does not close all, that the soul, the best of the man, the diviner part, lives on. Where? How? Can they not imagine souls too great, too compassionate, to accept any kind of rest or "heaven" while they can do good on earth? If Christians will not believe in reincarnation for themselves, they yet might, they must, for those, at least, who love humanity too much to leave it so long as there is work they might do for it. And if there is divine law anywhere operative in the world, in the process of things, surely it is competent to arrange the incarnation of these greater souls where they can do best work.

This is the teaching of Theosophy. And Theosophy adds that those who are thus great enough to take up the work of humanity do so consciously. The body is their instrument, and though, once incarnated therein, they may not see and know and remember as they saw and knew and remembered when they assumed their task, they are yet unconsciously guided and inspired by the spirit of their pledge and by that divine law which facilitates every effort at human welfare. STUDENT



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QUEEN ELIZABETH AND THE DEATH WARRANT OF MARY STUART PRESENTED BY SIR WALTER RALEIGH.
PAINTING BY JULIUS SCHRADER, METROPOLITAN MUSEUM OF ART, NEW YORK

WE perceive not fully either our wretchedness or our dangers, or the fury of our enemies, until after events of extraordinary sorrowfulness.

—Philipp Melancthon

down from men who were thrilled by her to new virtue and sacrifice, who heard her beard the ecclesiastical judges and whom she then made to think as they had never thought before, who saw her burned—in their hearts as well as at the stake.

Joan of Arc came with her whole program ready, and the moment she was physically mature enough she began her work upon it.

home city. Although her life-work is educational Miss Dove is deeply interested in all municipal affairs and is a member of the city council. The daughter of a Lincolnshire clergyman, she was the first student to take advantage of the opening of Girton College and in her work there distinguished herself for studiousness and ability. Ever since her graduation Miss Dove has been interested in the cause of education and her work as headmistress of St. Andrew's, Scotland, prior to her establishing the school at Wycombe Abbey, was widely and favorably known. An English paper remarks that the "selection of a lady to discharge the office of mayor is unique." H.

A Woman Mayor

MISS DOVE, headmistress of the Wycombe Abbey School (Wycombe, England) was recently elected Mayor of her

OUR YOUNG FOLK

Bretagne

BRETAGNE, in the north west corner of France, holds much that suggests the far distant past; for here are found great numbers of the stone monuments which were set up thousands of years ago by the wise men of a race of giants. These stones were erected to be lasting records of parts of the world's history now long forgotten. For the language of symbol outlasts the written forms; and all over the world are symbolic records which will be understood by a race having the wisdom possessed by the men who placed these stones. The largest of them is found in Morbihan, Bretagne; and here and there on the moorland stand separate stones, or menhirs, small groups of stones with a capstone, as in the illustration, and long avenues of hundreds of them, as at Carnac.

The Bretons are a people who cling to old customs and old ideals. No doubt the mystery their land holds has an influence upon them. Only in the towns have modern ways been adopted; in the country the people preserve their old manner of life, and farming is carried on according to primitive methods. The picturesque costumes worn add to the effect of the "something different" that visitors feel when they go there.

Their language is Celtic—not French; and is akin to that formerly spoken in Cornwall, and that of Wales. The Bretons have a stock of legendary lore which is still on the lips of the people in song and story. Belief in fairies is common among them. Bees they are very fond of. Almost everyone keeps bees and regards them with a kind of affection. In fact the Bretons as a people seem to be close to something in life that has been forgotten by many in this busy world. Perhaps when the Râja Yoga ideal spreads among them, and Theosophy with its clear explanation of the mystery that lies in the stones standing there like faithful guardians of knowledge, reaches them, the Bretons will be found to be in sympathy with both.

STUDENT

Opposites

HOW strange, that the duller a person grows on the *inside*, the more exciting things he demands from the *outside*; and vice versa, the brighter the inside, the less a person depends on the outside.

Young men or women of independent thoughts and with a purpose in life, do not feel the need of stimulants, as do poor, dull, weak-willed ones with empty minds. Having nothing in themselves, the latter depend entirely on outside things.

They are not able to read a book, whether instructive or filled with wonderful facts and beautiful fancies, unless it is written so that they are carried along by means of exciting events. They remind one of music-boxes

which play as long as anyone winds them up.

They laugh or cry with the characters the author has depicted; they are noble, mean, jealous, aspiring, just, or indignant, as the case may be in the book; and when the book is ended there they are again, the same empty beings, craving for more to give them the sen-

IN the morning, when you find yourself loath to rise, have this thought at hand: "I am arising to a man's work. Shall I be annoyed at having to set about the work for which I was born, and for the sake of which I was brought into the world? Was I designed for the purpose of lying among the blankets and keeping myself warm?"

"But," say you, "this is pleasanter." Were you, then, formed for pleasure, and not at all for action and the exercise of your powers?—*Marcus Aurelius*

sations of life which they are too weak and dull to bring forth in reality.

They are of the kind who say: "The country is too dull for me," or, "Nothing is going on." They are attracted to the crowded city, where they can find a variety of exciting amusements.

There would not be much for the poor wretches to live on if they were the only kind of people, as they are parasites; but they live on the froth which is without nourishment and thrown away in contempt by more independent natures. They are pitiful whether they be young or old. But there are others. These are not to be pitied, even if in sorrow or difficulties, which are only helpful lessons to them. They do not depend on

any book to give them thoughts, or amusement to give them happiness; nor even on the noise of a crowded city to keep them awake. They need no one else to weave enthusiastic pictures to arouse an interest in the things around them; they do not live on others; they are the ones to do and give. Ah! here we have struck the secret! They *give*, the others *take*.

They give, and grow rich; the others take, and grow poor. That is all. AEA

Simplicity

"SIMPLICITY does not consist merely of low ceilings, loose garments, and the absence of bric-a-brac. Life may be conventional and artificial in a log-cabin. . . . Simplicity, in truth, is less dependent upon external things than we imagine. It can live in broadcloth or homespun; it can eat white bread or black. It is not outward but inward. A certain openness of mind to learn the daily lessons of the school of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and people, to love it without fear and to cleave to it without mistrust; a peaceful sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech—these are the marks of the simple life, which cometh not with observation, for it is within you. I have seen it in a hut. I have seen it in a palace. And wherever it is found it is the best prize of the school of life, the badge of a scholar well-beloved of the Master." (From *The School of Life* by Henry van Dyke)



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IN BRETAGNE, FRANCE

THE CHILDREN'S HOUR

HOW THE LEAVES CAME DOWN

Susan Coolidge

"I'LL tell you how the leaves came down,"

The great Tree to his children said:
"You're getting sleepy, Yellow and Brown,
Yes, very sleepy, little Red.
It is quite time to go to bed."

"Ah!" begged each silly, pouting leaf,
"Let us a little longer stay;
Dear Father Tree, behold our grief!
'Tis such a very pleasant day,
We do not want to go away."

So, for just one more merry day
To the great Tree the leaflets clung,
Frolicked and danced, and had their way,
Upon the autumn breezes swung,
Whispering all their sports among—

"Perhaps the great Tree will forget,
And let us stay until the spring,
If we all beg, and coax, and fret."
But the great Tree did no such thing;
He smiled to hear their whispering.

"Come, children, all to bed," he cried;
And ere the leaves could urge their prayer,
He shook his head, and far and wide,
Fluttering and rustling everywhere,
Down sped the leaflets through the air.

I saw them; on the ground they lay,
Golden and red, a huddled swarm,
Waiting till one from far away,
White bedclothes heaped upon her arm,
Should come to wrap them save and warm.

The great bare Tree looked down and smiled.
"Good-night, dear little leaves," he said.
And from below each sleepy child
Replied, "Good-night," and murmured,
"It is so nice to go to bed!"—*Selected*

A Fairy Tale of Science

WHEN the white light of the sun strikes the tiny drops of water hanging in the air as clouds, in just the right way, seven beautiful colors shine out. We call the lovely band of colors a rainbow. We can make a tiny artificial rainbow on the wall of a room, if we let a sunbeam fall in just the right way upon a glass of water, or better still upon a three-cornered piece of glass. Such a piece of glass is called a prism. By means of the prism we can do to the white sunlight just what the raindrops do. We can make the sunbeam fairies who are all dancing together with joined hands, drop hands and dance each by himself. Then we see the seven different colors shine out separately. For sunlight is really a fairy band dancing all the time.

We can see only seven of these fairies, those that go to make the rainbow. The color fairies make a picture on our eyes as they dance. Some of them dance faster than others. Red is the slowest dancer of the color fairies and violet the quickest. There are other sunbeam fairies whom we cannot see. Some of these dance more slowly than the red fairies, so slowly in fact that they make no picture on our eyes. We cannot see them; we can feel them however. These are the heat-fairies, and a wonderful band they are too. They are stronger than the strongest

giant. It is the heat fairies who carry all the water from the earth up into the air, tons and tons of it, and pile it up as clouds. They are very good natured fairies, too, for they let men harness them to draw their trains of cars, and to send their steam-boats plowing through the water.

There are other invisible fairies in a sunbeam besides the slow-dancing heat-fairies. These fairies are invisible because they dance so fast that they make no picture on our eyes. They dance faster than the violet fairies. Hence they are sometimes called ultra-violet. These ultra-violet fairies are also very powerful. They have a magic secret, which no one has ever guessed. By its power they help the plants and trees to turn the air that they breathe in with their leaves, and the sap that flows through their veins, into wood and bark, flowers and leaves. They are also ready and willing to help man. The unseen ultra-violet fairies make all our photographs for us. Although these unseen little fairies make no picture on our eyes, when the little lid over the eye of the camera winks, they slip right in. There on the sensitive plate back of the eye, they draw the picture of all that the camera's eye sees. Great care must be taken not to let in too many of these very active little fairies, for then they will spoil the picture. This is the reason why the inside of the camera is so black. It shuts out all the light so that none may enter except through the little eye, or lens.

When the sensitive plate is first taken out of the camera, the fairy picture drawn upon it is very faint. This must be brought out clearly before it can be seen. So the camera is taken into a dark room, where no little invisible fairies may slip through, nor for the matter of that, any of the color fairies except one set. This is the band of red fairies. They dance so slowly that they cannot touch or spoil the fairy picture on the sensitive plate, as the quicker fairies can. The dark room where the photographer develops his picture has a tiny window with a red pane of glass, or a red lantern in it. This lets only red fairies into the dark room, and by their help the photographer sees to do his work. In this way the red fairies do their share toward making photographs.

The picture on the sensitive plate, like writing on a looking-glass, is made backwards, so that it must be printed off on paper to set it right. In this work the ultra-violet fairies are also made use of. The paper, like the plate or film in the camera, is made sensitive by dipping it in certain salts dissolved in water. These salts are really a kind of sleeping fairy. When the ultra-violet fairies touch them they wake up, and the two kinds of fairies join hands to make the picture.

UNCLE OSWALD

SLOTH makes all things difficult; but Industry, all easy; and he that rises late must trot all day, and shall scarce overtake his business at night; while Laziness travels so slowly that poverty soon overtakes him.—*Franklin*

In a Minute

"I'M waiting for you, Jack."

"In a minute," and Jack turned back to his book. His little brother waited for a while, but the minute lengthened into five and then ten, and Bobbie grew tired. The sun was so bright outside and the grass so green, all nature seemed calling to him, and already in imagination he felt the clear cool water refreshing his hot, weary little body.

"I'll go along first," he said.

"Right you are," Jack replied, "I shall be after you in a minute."

Bobbie picked up his towel and went out. Coming to the beach, and still no Jack, he first pulled off one boot and then another, and finally undressed; the next step was to paddle—how lovely it was! He went a little deeper. "I do wish Jack would come," thought the little fellow with a sigh, "then I could swim, and I am sure it is better to do things yourself than read story-books about what other people do, nearly all day long." He stooped down in the water, curled up his feet, made a stroke or two, looked round to see if his brother were coming, another stroke, and he turned to stand, but his feet found no bottom, and the water was over his head.

Jack came back to his surroundings with a start, as the clock chimed the hour, to find that Bobby had gone. With an uneasy conscience, he caught up his bathing things and hurried after him; for had not his mother given his little brother into his care that morning before she went away, and had he not promised that he would look after him? He thought as he dashed along the path of her dread of the water. Will he ever forget what he felt as he reached the water's edge in time to see his brother's golden curls disappear under the water!

"No, dears, he was not drowned," Aunt Emma replied to the questions of her listeners, "but have you never noticed how very particular Uncle Jack is about prompt obedience, and how careful to fulfil the smallest promise that he makes?"

"Was little Bobbie, *Father*?" asked Ernie.

"He was," she answered.

Gus whistled softly, "I beg your pardon, Auntie," he said. A little later looking from the window she saw one very radiantly happy little boy riding his elder brother's bicycle under his approving tuition, while the other waited his turn in cheerful patience.

"Bless his dear heart!" said Aunt Emma, "he only needed the heart-touch; how many bright boys are waiting for just that!"

ETHNE

If you looked into the store-room of a Hopi Indian you would see a pretty sight where the corn of different colors is piled up neatly in stacks—blue, black, spotted, pink, red, yellow, white, lilac. We have only yellow and white corn, but the Indians have ears of all these colors. One of the most beautiful songs the Indians have is the *Corn Song*.

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Possible sunshine, 352. Percentage, .75. Average num-
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servations taken at 8 a. m., Pacific Time.

NOV.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
16	29.879	59	54	58	56	0.00	NE	6
17	29.816	70	58	70	52	0.00	E	2
18	29.773	75	61	64	49	0.00	SE	6
19	29.862	71	51	57	53	0.00	N	3
20	29.793	68	55	59	55	0.00	NW	6
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Truth Light and Liberation for Discouraged Humanity

No. 5

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Ancient Eclipses and Modern Astronomical Tables

THE *Journal of the Royal Astronomical Society of Canada* has an article on the bearing of solar eclipses on ancient history, in which the theory is advanced that the ratio between the lengths of the day and the year has been slowly changing throughout history. By means of this hypothesis, which has been arrived at through the laborious researches and calculations of Mr. P. H. Cowell, F.R.S., Chief Assistant at the Royal Observatory, Greenwich, it is claimed that many perplexing problems of ancient history, connected with the dates of events, can be solved. It is clear that we can correct the historical records in the light of our astronomical tables, or rectify our astronomical tables in the light of the historical records; also that if we can produce a harmonious interrelation between the various records of eclipses, we shall be enabled to correct both the records and the tables. It is claimed that by adopting this hypothesis as to the varying length of the year in days, harmony is produced among the eclipses.

Halley, continues our authority, first showed that the month was very slowly changing in length; and the amount of this change was first measured correctly by Professor

Simon Newcomb, who, in 1878, discussed the times of nineteen eclipses of the moon recorded by Claudius Ptolemy. But it never occurred to Newcomb to consider the possibility of a change in the length of the year; and when he turned his attention to solar eclipses, he found they did not accord with his calculations — which proved bad for the records, for he rejected them as untrustworthy. But Cowell's inquiry gives reason to suppose that the want of accord was due to a secular change in the ratio between the lengths of the day and the year.

He took five historical eclipses of the sun, namely:

Nineveh	B. C. 763
Archilochus, at Thasos	648
Thucydides, at Athens	431
Agathocles, near Syracuse	310
Tertullian, at Utica	A. D. 197

and found them self-consistent; also the rate of change in the length of the month deduced from them agrees with Newcomb's result mentioned above. The record of a still older eclipse, discovered by Dr. L. W. King on one of the cuneiform tablets in the British Museum, also fits in.

Now the records of these ancient eclipses

have not so far fitted in with our calculations regarding them, and it has been customary to attribute error of recording to the historians. But, now that a single hypothesis regarding the accuracy of our astronomical tables will (as alleged) suffice to produce harmony between all these records, it is obviously more feasible to rely on the accuracy of the records and impute the discrepancy to the inaccuracy of our tables. Moreover, the errors of the historians, if err they did, would not all be in the same direction, but would tend to neutralize each other. The lunar eclipses examined by Mr. Cowell, though of very much less value as evidences than solar eclipses, also confirm his hypothesis.

The remainder of a somewhat lengthy paper is occupied with detailing the case between astronomy and history as regards certain historical eclipses, and is too elaborate to be considered here. But the author of the hypothesis claims to have afforded a means of setting at rest many discrepancies in dates which he maintains to be due to a wrong assignation of the dates of the eclipses owing to our use of defective tables.

It will naturally occur to a student of Theosophy that secular variations in the periods of celestial movements may be cyclic and not continuously cumulative; and that they may be due to eccentricities in some of the larger cycles (unknown to modern astronomy) — eccentricities regularly repeated like those of the smaller orbits of which we know. So far as our astronomy extends, it has shown us that small cycles must be compounded with larger ones, and these again with still larger, and that we must go on adding our +003t and +00004t², etc. to the nearest approximation we can, and still remain

in doubt whether there is not a t³ and a t⁴ to be added yet. It is the claim of Theosophy that ancient Mysteries included a knowledge of the larger cycles, together with a comprehensive clue to the quantitative and proportional principles upon which the whole system of cosmic movements is based; and that the loss of this clue has involved the science in a maze of unsymmetrical ratios and indeterminate quantities. The possession of such a clue would enable one to reduce to harmony and simplicity the whole science of celestial movements and chronology. But there seems to have been something about this ancient knowledge which placed it beyond the reach of ordinary intellects; and when it was found no longer possible to teach it to men various subsidiary systems of computa-

Modern
Tables
Defective

Science Must
Learn From
Theosophy

tion were introduced in various lands; as by 60's, by 10's, by 13's, and so on. Proctor in his Encyclopaedia Britannica article, quotes that the Emperor Fû-hi, 2857 B. C., labored to instruct his ignorant subjects in the mysteries of astronomy; but as they were not enlightened enough to comprehend his theories, he was obliged to content himself with giving them a rule for the computation of the time by means of the numbers 10 and 12. STUDENT

Psychic Messages: A Protest from Relatives of the Deceased

AN amusing side-light on "spirit communications" is thrown by an incident recorded in the Press. A learned body, formed for the purpose of inquiring into such matters, has been receiving what are alleged to be communications from one of its most noted members, now deceased. These were transmitted through a medium in the form of "automatic writing," and are said to bear internal evidence of authenticity. But now the near relatives of the deceased have written to the papers what can only be described as a protest, though the language in which it is couched is guarded. They say that they have found, after a very careful inquiry, nothing which they can consider of the smallest evidential value.

As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or, in the night, imagining some fear,
How easy is a bush supposed a bear!

Shakespeare speaks particularly of lovers and poets; but his words are of more general application. It seems that we may apply them to that peculiar semi-scientific, semi-literary, ponderously sapient cult engaged in psychic exploration. It is not suggested, of course, that the researchers are deceived in the ordinary way; but the deception, if of another class, is a deception still. Nothing is more evident than that the "intelligence" speaking through the medium is of that adaptable and plastic kind referred to by the bard; ready to assume any shape which the thoughts and wishes of those concerned in the experiment may give it. And it will correspond the more closely with the expected type the more accurately the sitters are able to frame that type in their imaginations. The plastic agency thus "bodies forth" the ideas impressed upon it. This plastic power of the imagination, and of the *linga śarīra*, is doubtless responsible for many self-deceptions, apart from the particular case of psychic research. People may fancy themselves haunted by the supposed malignant phantoms of other people, when the fact is that their imagination has bodied forth the very shape with which they themselves have impressed it; and in certain cases the process may go a step further and result in something more nearly approaching tangibility than the ordinary imagination.

A Theosophist would sympathize with the relatives of the deceased in protesting against the idea that the departed one exists at the beck and call of any mediumistic circle. Without doubt it would be found, were experiments to that end to be conducted, that the same individual could communicate to differ-

ent circles at the same time; indeed, there are cases on record where such has actually occurred. This, of course, still further confirms the illusory character of the phenomenon. A little knowledge concerning the *linga śarīra* or plastic double of man would enlighten the researchers as to the wonderful feats of which it is capable. An explanation of the sundry kinds of spiritistic and psychic phenomena is given in the *Ocean of Theosophy* by William Q. Judge, and in Theosophical Manuals, Nos. II and V. STUDENT

Revolutionary Theory of Terrestrial Heat

IT is small wonder that Kelvin was reluctant to admit that radium and uranium could have any influence on the question of the earth's heat and on the calculations as to the age of the earth based on thermal considerations; for on the one hand was his own arduous life's work, and on the other the inchoate investigations and premature conclusions of the newer school. But Kelvin has passed and the radium school is in all its youthful vigor and promise.

Professor Joly lectured to the British Association on this question. It is beyond doubt that radium can evolve heat capable of raising the thermometer, and continue to do so for a period, which, by all ordinary comparisons, is enormous. It is equally unquestionable that the invariable association of radium with uranium in the earth's crust indicates a derivative connexion between the two. Lately Boltwood has discovered *ionium*, which acts as the connecting link between uranium and radium, thus filling a gap which had previously constituted a difficulty. There is enough radium in the earth's crust, according to the combined result of many investigations, to much more than account for all the heat which is passing out from the earth according to the ordinary temperature gradients. Hence it has been inferred that there is little or no radium at all inside of the crust. From this we reach the remarkable conclusion that the inside of the earth may actually be kept hot by the crust! This is a reversal indeed.

But, as Professor Joly says, there is much more to be done in the way of experiment before we speak authoritatively on such a complex subject. All this, however, shows that scientific dogmas, however authoritatively enunciated, need not be regarded as the last word of truth; and that if we accept them as a basis of morality, our morals will be as liable to sudden reversal as the dogmas. It seems as if our teacher, Nature, had said: "You can throw away your spelling books now, and I'll begin to teach you. The first chapter shall be on radium."

We have built a universe out of toy bricks, which would stay where they were put, and it worked very fairly, though needing surreptitious pokes to give it a semblance of life. Now we have to learn how to make a universe out of lively materials that have a will of their own. The universe is made up of atoms, and the atom has proved to be itself a universe. The *vis vitæ* of the universe was supposed to have been originally derived from some unknown source and to have been occupied ever since in running down. Now we find great storehouses of it in every grain of sand, and the universe winds itself up. STUDENT

Wireless Telephony

ONE of the most remarkable things about scientific invention is that some of the contrivances which we invent by inductive reasoning surpass in their results all that was calculated and accomplish things that the theory will not suffice to explain. For instance, in the telephone we find that the most complicated sounds, such as the music of an orchestra, and the most delicate shades, such as those that cause recognition in the tone of a voice, can be transmitted; and yet the mechanism which effects all this is a very small metal tympanum whose effective movements are limited (according to the theory) to to and fro vibrations in front of a magnet. It is the variations and combinations of these minute to and fro movements that are made responsible for the reproduction of the almost infinite complications of the sounds transmitted. This seems like heaping too much on too small a cause, and as if there must be other mysteries in the telephone which were not calculated on but have been discovered incidentally in practice.

Two men, one in Paris, the other in Brest, separated by 310 miles, conversed without a wire, this being the longest distance they could accomplish by using the Eiffel tower. But as the height of the starting-point seems to be the only limitation, more ambitious achievements are expected, even talking from Paris to New York.

It has been suggested that wireless electric transmission be used to impel aerial machines, thus enabling them to dispense with carrying their own motive power; torpedo boats have already been directed from shore in this way. In this case, by the way, the aerial machine in a foreign country might be at the mercy of the foreign government.

A contemporary expatiates on the marvelous feat of "conquering the ether," which promises so many revolutions in mechanics for the future; and comments on the circumstance that we know so little of this ether. No one knows that there is such a thing, or has the least idea of what it is composed. It is not air; if it exists at all, it is present in all solids, liquids, and gases; in the earth, and beyond the remotest star. It has no weight that we can measure, and yet may be heavier than anything we can weigh. Clearly this ether is as yet but a hypothesis so far as science is concerned; the name stands for a whole collection of unknown forces and substances in Nature, and the contradictory character of its alleged properties is probably due to our having confounded several different things together under one name. But why must we needs have the *same* ether for transmitting electricity, and light; as a substratum for physical matter; as an excelsior stuffing for "space," and so on? May there not be many grades and above all else other *qualities* of supra-physical substance? We need to get rid of the idea that all matter and all media must necessarily be like physical matter, and that anything not such becomes thereby reduced to virtually nothing.

One important thing we are learning — that the properties of physical matter do not reside in physical matter itself, but are found in greater exuberance where that particular matter is not; for physical matter is but the vehicle for subtler kinds. T.

Some Views on XXth Century Problems

Forbidden Research

THE Pope has sent a gentleman to this country whose duty is the instruction of Romanists with respect to the dangers of "psychic research." The *Chicago Evening Post*, abstracting from a lecture which he gave before the students of St. Ignatius College, describes him as "sent by the Pope to warn Roman Catholics against dabbling with psychic phenomena." The *Chicago Daily News* makes him a member of the Psychical Research Society, adding:

Dr. Raupert will exhibit photographs of "ghosts" taken by himself at a continuation of the lecture to be given tomorrow at the college in the effort to convince his hearers that there is a tangible "presence" which appears at spiritualistic séances and performs at the will of the experimenter.

The same paper reports the lecturer himself as saying:

The Pope is aware of the growing spread of occultism in all its forms and its importance to the moral and spiritual life. He considers it necessary that the public should learn of the truths, for in the general recognition of them lies the remedies that, if neglected, might prove harmful to the Catholic faith. . . .

Speaking of spook research he said, according to the same report:

There is intelligence behind it all, but the exact nature of it has not yet been established. . . . We, as yet, are ignorant of the nature of the "intelligence."

Romanists, however, must not investigate. The other paper quotes him:

The attitude of Catholics must be absolutely negative. They must not experiment in any way with this unknown power. It is a real power, but at present from its manifestations it would seem, at least to the theologian, to be the power of demons, for it denies Christ. . . .

Two or three points strike one with some surprise:

First: that the Church, which received the Keys of Peter and the knowledge of all the mysteries, should be "as yet, ignorant of the nature of the 'intelligences'" at work; so ignorant, that its appointed delegate should find it necessary to attend séances with a camera and to be a member of the Psychical Research Society. He said:

The subject can no longer be put aside—it has come to stay. It is no longer connected with fraud and deceit and has passed out of the hands of charlatans.

Passed, then, into the hands of reputable and proper investigators: is not that the inference? But:

Secondly: that these investigators may not be Romanists!—apparently with one exception, Dr. Raupert himself. The subject ought to be investigated, is being investigated; but the investigation is irreligious and forbidden! The public ought to be instructed, but the knowledge upon which the instruction is to be based may only be obtained by those outside the true pale—with the one exception. "Demons" may be at work, but it must be men of science, and non-Romanist men of science, who alone can determine that point!

If Dr. Raupert will read a little Theosophy, he will know more about spooks in a few min-

utes than the investigators will get in years. The spooks are not demons and may be made to affirm Christ or anything else as readily as to deny. It depends on the conscious or unconscious views of the investigators, which are faithfully reflected in the communications. They are psychic shells just as a dead body is a physical shell. Supply a substitute for the vitality they once had, and they will turn out streams of phrases which mix up with those coming from the minds of the circle.

Spook research will doubtless continue. But not indefinitely; for whilst on the one hand real paths of knowledge to post-mortem conditions will open out, on the other this nosing into the astral graveyard will be presently found to be infinitely harmful to the sanity of those engaged in it and to the health of the truly vivisected medium. As to the special force concerned in psychical manifestations, it is already coming into the field of normal healthy science. STUDENT

True Strenuosity

WE had already got half hypnotized by the idea of The Strenuous Life, hypnotized into the belief that we lead that kind of life: when suddenly the hypnotism was completed by the magic of the triplet of words.

As a matter of fact we lead a very easy life, because we do what we like. The strenuosity is external. We keep up a great physical rush from place to place, and a great mental rush from plan to plan. But this is no true and virile strenuosity. Steady will is represented by its substitute, desire. The business man, panting to be off to his beloved Exchange, eager to manipulate a coup which he had conceived in the night, who should put all this aside and spend two or three hours sitting by the bed of a sick friend, would have exemplified a real strenuosity perhaps the greater for its inconspicuousness.

In other words the really strenuous life is the life of willing as against that of desiring, the life of decision as against that of impulsion.

The ancients had an idea of freedom which we have lost, an ideal to be reached through the narrow gateway of the really strenuous life. In the center of the picture is the man, the willer. Around him, within his nature, are the straining imps and animals of desire. Around these is the field of his daily life, the field for the satisfaction of his desires.

We consider a man to be free when his path in that field is unobstructed. The ancients looked deeper. To them a man was only free when he had reduced his desires to order, to utter silence if he chose.

Any desire may master, and some of them when they have done so may make the man, their victim, seem masterful. It is said that Dr. Johnson could not pass a post by the curb of Fleet Street without laying a hand upon it. He had permitted an utterly casual whim, which in the beginning would have died by one day's neglect, to master him. If he had swaggered along, insolently elbowing away or

knocking down anyone standing between himself and a beloved post, he would have been a "masterful man"—yet an abject slave. Is a "money king" any better?

Nor is the strength of will which leads to freedom to be got by letting one desire master another. The love of money-getting with its need for a clear brain, might master gluttony. The man has transferred his servitude and is still not a free man.

The path to freedom, which is the inwardly strenuous life, consists in the habitual selection of a duty against a pleasure where the two are simultaneously offered; in the habitual selection of the least pleasant and the most arduous of a number of simultaneously presenting duties of equal weight; in the attempt to get a cheerful evenness of liking for whatever happens; and in the readiness to put aside any occupation whose immediate doing is not a duty, for the interest of someone else. Whatever its outward show, such a life is strenuous; desires are finding their master; the will is growing and in no long time will be adequate to any victory in the field of the man's own nature to whose achievement it may be set. And when he has made all his needs legitimate, he will find that the flow of "blind" circumstance washes their answer to his feet. STUDENT

Sounding Brass

"THEY somehow ring false," says a religious contemporary, speaking of the causes of the ineffectiveness of sermons. The writer then analyses the falseness of the ring but without getting far enough into the difficulty.

A preacher cannot do anything for his hearers which he has not previously done for himself. He cannot show them a path which he has not traversed. One which he has traversed he can show, and he can inspire them to go upon it after him though his vocabulary consist of but Hodge's six hundred words. Otherwise he will fail with Milton's nine thousand.

Oratory, in our use of the word, is the exact fitting of lofty words to lofty feeling. Rhetoric is the fitting of fine words to less fine, to other, or to no feeling.

Analogously, real preaching is the exhortation of hearers to do for themselves *what the preacher has done for himself*. Ordinary preaching is their exhortation to do what the preacher has *not* done for and in himself. The exhortations to find the voice of God in the heart, to triumph by divine power over human failings, and assertions that the hearers are sons of God—all, in whatever garb of words, is useless unless the preacher has in his own privacy realized to the fullness what he talks of.

Nor will he carry his hearers' imagination farther than his own has gone. The preacher must have imagined and felt and done and struggled through all that he calls upon his hearers to imagine and feel and do and struggle through. There is the key to the ineffectiveness of modern preaching, with or without the various garnishings. STUDENT

Archaeology Palaeontology Ethnology

Tombs of Amasia

AMASIA, in the Turkish province Anatolia, though the modern town is mean in appearance, is interesting for its antiquities. These include rock-cut tombs like those illustrated, which are remarkable for their resemblance to Etruscan tombs in Italy. Seeing what a mystery still enshrouds the Etruscans, this fact is interesting. In Lydia there is a tomb of Alyattes, on the banks of the Hermus near Sardis, which has one chamber, in the center of a circular pyramid, not sloping directly up from the ground, as in Egypt, but having a high molded stereobate at the starting, some three-quarters of a mile around; a structure which would create no surprise if found in Tuscany, and which, in still further emphasis of its Etruscan affinities, appears to have been surmounted by five stone pillars.

Amasia was the capital of Pontus under Mithradates VI, whose ancestors of the same name lie buried in its tombs. Asia Minor is the seat of many an ancient civilization; as the complexity of its archaeological tokens indicates. It is only the Theosophical key, as given in part by H. P. Blavatsky in *Isis Unveiled* and *The Secret Doctrine*, than can unlock these mysteries.

STUDENT



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OLD FOUNTAIN NEAR MARSOVAN, ASIA MINOR
(TURKISH WORK)

classical found in Asia must have migrated thither from Europe. Where did the Greeks themselves come from?

According to Greek tradition there existed in early times a Phrygian kingdom in the Sangarius valley, ruled by kings among whom the names Gordius and Midas were common. It was known to the ancient Greeks of Iona and the Troad as something *great and half-divine*. The Phrygians were said to be the oldest people and their language the original speech

on the relics of an older civilization, whose monuments, found in Lydia, Phrygia, Cappadocia, and Lycaonia, point to the existence of a homogeneous civilization. These are the remains spoken of above as "Hittite." They contain hieroglyphics which have not yet been deciphered.

Ancient Phrygian art has great individuality and is distinctly non-Oriental. Most of the favorite types in early Greek art can be traced in Phrygia. Bearing this in mind in connexion with the recent discoveries of Mykenaeen civilization in Crete, one can see how the traditions of the Greeks themselves about their own origin are borne out.

And this wonderful Phrygian empire was built on the ruins of a *still more ancient one*, whose remains show that it too was of an advanced type.

If the Hittites mentioned in the Bible are the same as those mentioned in Egyptian and Assyrian inscriptions, the Bible writers seem to have preserved but a confused recollection of them and jumbled them with other and Semitic tribes whom they encountered in Palestine.

The older Hittites seem to have had a very extended empire and to have been rivals of Egypt and Assyria, from both of which nations they differed in type and language.

Is it not evident that the more we probe antiquity the more extensive and complex does civilization seem to get? Instead of running down the branches of the human family to that main stem and finding the "Aryan ancestor" in his ancestral home, or *Pithecanthropus* learning how to become *erectus*, we find ramifications expanding in all directions. Instead of finding the end of the clue we are following, we find the beginning of other clues, and our goal resolves itself into a group of finger posts. Old races "appear to have had several branches" and to have been preceded by still older races. Yet in face of all this, some archaeologists still go on trying to prove the old formulas, their task being easier according to the number of facts which they are ignorant of or ignore.

The outlines of human history given by H. P. Blavatsky twenty years ago in *The Secret Doctrine*, and before that in *Isis Unveiled*, are the

key to such problems; a key of which it is probable that some writers have availed themselves, though we look in vain for an acknowledgement of the authoress. Fortunately those works are extant, together with the dates and circumstances of their authorship; so that it will be easy for Theosophists to establish their claim to priority in these matters, if the occasion should arise for doing so. STUDENT

Phrygians and Hittites

AN archaeological expedition sent to Asia Minor by the University of Liverpool has been studying the country occupied by the mysterious "Phrygians." In exploring the more ancient ruins, it has adopted the hypothesis that they are "Hittite," that is, pertaining to a people that emanated from Syria between the Orontes and the Euphrates and whose capital is said to have been Carchemish.

Boghazkeui, says the report, was visited, and is regarded as having been the Hittite capital between 2000 and 1000 B. C. It is situated between Angora and Amasia near the 40th parallel. Excavations there revealed the ruins of a temple, the ancient city walls and gates and several examples of "Hittite" sculptured art. At another place two new sphinxes were discovered, and at Caesarea a number of Hittite inscriptions and antiquities.

Phrygia was the name of a large country inhabited by a race which the Greeks called Phrygians. Its boundaries were vague. The Phrygians seem to have been quite Hellenic in their type, and some think they may have migrated from Europe; but one is not bound to accept the idea that Hellenic civilization was European in its origin and that everything



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ANCIENT ROCK-CUT TOMBS NEAR AMASIA

of mankind; *their kings were the familiar associates of the Gods*. Archaeological evidence, as usual, confirms tradition, and in the mountainous region between Kutayah and Afium Kara Hissar are numerous monuments of great antiquity, showing a style of marked individuality and implying a high degree of artistic skill.

The Phrygian kingdom seems to have arisen

The Trend of Twentieth Century Science

More Light or More Sight?

THE prayer for more light which came from the lips of the dying Goethe, might have been changed in his case, and might be changed in ours, into prayer for more *sight*. Not only spiritual, but physical light is around us in plenty; indeed the universe consists of these two. For the physical world, that statement is now science. The world we see, the ponderous world of matter, is really not only a blaze of radiance, but nothing but that. We are merely in want of better eyesight. Of the scales of color, maybe infinite upward and downward, with which the ether is pulsing, we see but one.

We have heard of the smiling cat which gradually vanished until nothing but the smile was left. So in the hands of modern science, poet in spite of itself, shining matter has vanished until nothing but the shining remains.

A ray of yellow or blue or other-colored light is an etheric vibration of a certain frequency—in the trillions—and amplitude. A ray of orange is the same, but of less frequency than the yellow; a ray of red, of still less frequency. If the frequency becomes still smaller, the eye no more sees it, but the skin may feel it; for rays of such frequency are called heat. Of still less frequency, they are called electricity or rather electric waves.

If the frequency is higher than violet, the eye again fails to follow; but the skin could detect them if they were played upon it long enough, for they are caustic. Somewhere up in the octaves beyond the ultra-violet are the X-rays.

Matter has disappeared in electricity, that is in light. Subdividing it to the finest, we come at last to the little "bodies" called corpuscles. But these we learn—not unwillingly—are electric centers, electricity. It has been shown that if still, which they never are, they would have no materiality, no mass. Materiality is rapid motion, motion which resists being deflected or stayed. The more the rapidity, the more the resistance. By way of a rough illustration, if an etheric scalepan were placed in the path of a corpuscle moving downward—supposing space to have a downward—the other scalepan would go up in proportion to the speed of the corpuscle. The corpuscle would have a "weight," which is a measure of its mass, proportional to its speed. A slow corpuscle would be pushed sideways off its path of advance; it is less and less deflectable in proportion to its speed. It is thought that if it were moving at the rate of 186,000 miles per second, no force could deflect it. It would have infinite mass; if an etheric scalepan were placed flat against it in its path, the scales would show that it had infinite weight. But it is electricity; matter is electricity. It is not that the cat has disappeared; there never was any cat; the smile stands by itself.

The motion of these electric points throws the ether into vibrations, especially when the motion changes its speed; certain of these vibrations, when intense enough, appeal to our eyes and to the spectroscope, as light.

A number of corpuscles, of luminous or light-making units, from 1000 up to say 250,000, grouped together and moving with inconceivable speed amongst and around each other make up an atom—which is therefore a radiant point of color. A few atoms grouped together make a molecule. A sufficiency of molecules in a mass constitutes a bit of coal, or a dime, an eyelash, or a bullet. If we heat the bullet sufficiently, that is add a variety of light to it, the heat is absorbed by the corpuscles as added motion. When they have absorbed enough of it some of their own light becomes visible to us and we say the lead is red or white hot. Examining the light of the lead through a prism, we find it to consist of all the colors: examining it otherwise we find it radiating above and below the prismatic octave, perhaps very far both ways.

Would it not be well for us to get into the way of thinking of matter, all kinds of matter, as *light* instead of as dull dead *weight*? We might find the other kind of light, spiritual light, presently more conceivable. And the intervals, space, ether, would also be light. For the ether is omnipresent thrilling light, thrown here and there into visibility to our eyes.

Sometime, in the course of evolution, humanity will have eyes of some sort that will not be limited to one poor little octave, but will habitually see the universe as radiance.

STUDENT

A World of Automata

MR. BURROUGHS, the well-known naturalist, objects to the view that animals do any reasoning. He says:

The longer I observe and consider the lower animals, the more I am persuaded that the old Cartesian view of them as mere automata is nearer the truth than the more recent view of them as possessed of a fair measure of human reason.

He gives a number of examples which he thinks confirm his opinion. One will stand for the rest:

Another bee upon which Fabre experimented builds a cell of masonry, fills it with honey, lays an egg in it and then seals it up. When the bee was away, Fabre punctured the half-filled cell and let the honey flow out. When the bee returned, it appeared to be disturbed to find its honey gone. It examined the hole through which it had escaped curiously, but made no attempt to repair it, and continued to pour in the honey the same as before. After it had brought the usual quantity—the quantity her forbears had always brought—she laid her egg into the empty shell and sealed it up. The machine had done its work, and it could do nothing not laid down in the ancestral specifications.

But it examined the hole curiously, though without being able to understand it. Would an automaton, to say nothing of an unconscious automaton, do that?

Whatever ancestors have habitually done, that, because registered in constitution, the descendant does. But it does some minute thing in addition; it stretches its powers of mind a minute area farther out into life. In other words it does, with relation to what it had previously done and what its ancestors had previously done, just about what that man did

who first thought he would try to make a flying machine. To the ten thousand million things that all other men do, he added that one by a powerful effort of reasoning and construction. Because of that we shall be presently flying through the air as part of daily routine.

In the same way each generation of insects adds some minute thing of its own to the previous stock, usually a thing far too minute for us to see but yet demanding the full powers of the insect's consciousness. The sum of such, through the ages, at last amounts to—let us say the constitution of the beehive and the powers of the bee. Would a man from another solar system, inspecting the attempts of the flying machine pioneer, be able to say that he was doing something not heretofore done by the other sons of Earth?

The power once attained and registered in constitution may *perhaps* be placed outside consciousness. That is the economy of nature; consciousness is wanted for the attainment of the next point of power.

But it is not altogether outside of consciousness. We no longer give our conscious positivity for instance to walking; it is "automatic"; but yet we are somewhat conscious of it; can be fully so in a moment; and certainly will be if there is an obstacle requiring a little modification of movement or if there is a touch of rheumatism in the walking-muscles.

The idea that we alone reason is merely the continuance of the idea that the earth is the center of the universe and man the only being in the universe. It is a permutation of egotism.

STUDENT

Cumulative Age

AN Italian physician tries his hand at a theory of old age, producing something that looks reasonable and in part is certainly true.

By means of various errors in diet, and insufficient exercise, as well as in other ways—all the ways, in fact, in which we sin against the laws of health—we accumulate toxins in the muscles and organs generally. When they have reached a certain amount, an explosion follows—say a bad cold. Most of the accumulation is thus burnt and otherwise expelled. But there is a residuum. Then despite the succession of small maladies, all clarifying if we understood and treated them as such, the accumulations of the fine *residua* explode. This explosion is more serious and means a considerable illness. At the end of his illness the patient emerges clean. But not even then entirely so. A still finer order of residua has been untouched. It is these which produce the changes in arteries and cells everywhere which constitute the phenomena of senility.

As a physician he naturally devotes more space to the methods of aiding the normal eliminations and properly treating the explosions than to prevention by reform of habit. But in any case we all know a good deal more about the latter than we practise, so the larger part of our treatment is in our own hands. We need not have the residua.

STUDENT

Nature

Studies

The Self-Sacrifice of the Century Plant

THE flower of the Century-plant (*Agave Americana*), shown in the accompanying plate, is at present an attractive feature of the gardens at the International Theosophical Headquarters, Point Loma, California.

The Agave is commonly, but erroneously, called the Aloe. Although not unlike the latter, the Agave or Century-plant belongs to a different family, the *Amaryllideae*, and is a native of the warmer parts of America. In 1561 the Agave was carried to the Old World and it now grows freely in southern Europe and Northern Africa.

In Mexico the different varieties of the Agave are turned to practical uses. The fibrous leaves of some are suitable for rope-making, and the juice ferments into a very seductive intoxicant (pulque) which works much mischief. The roots and sap of the *Agave saponaria* have strong detergent properties and provide an excellent soap.

The popular idea that the Century-plant normally blooms once in a hundred years is a myth, for in its natural state it comes to maturity in less than ten years. It may, however, take twenty-five or even a hundred years to blossom if grown under unfavorable conditions. The specimen shown in the plate is about ten years old.

The Agaves, like most of the plants native to semi-arid regions, possess very thick leaves which permit the minimum of evaporation. They are slow in growth, but the formidable array of hooks and spines on the leaves preserves them from the depredations of hungry animals. Suddenly, after years of quiet preparation, the mature plant throws up a graceful stalk (the "scape") vibrant with stored-up energy. When this attains the height of twenty-four to thirty-six feet it bursts out into a thousand sweet-scented flowers which are quickly fertilized by the bees. This floral crown of beauty is a supreme effort of joyful self-sacrifice, for the sap, which has been jealously matured and preserved for the purpose, mounts rapidly out of the humble cluster of leaves and lets them die of inanition. After a year or more of glorious life, the chrysalis state left far below, the destiny of the plant is fulfilled and its seeds are scattered far and wide by the wind. Then the whole crumbling fabric falls to dust.

The photograph shows the withering leaves just as the stored vital forces are attaining their highest expression in the stately blossom. In the foreground may be seen another Century-plant comparatively young. C. J. R.



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CENTURY-PLANT IN BLOOM IN THE GARDENS OF THE THEOSOPHICAL HEADQUARTERS

Giant's Causeway Turned into Road-Metal

MENTION has been made of the transporting of columns from the Giant's Causeway in Ireland to America for private decorative purposes; and now it seems that the beautiful ancient formation is being exploited for the purpose of making road-metal. Four quarries have been opened, says a report, and about 1200 tons of the basalt shipped to Wales, where it has been broken up for road-metal. A moving spirit is mentioned as being a London importer of Rhenish basalt for road-making. It is said that many sea-walls in England are faced with basaltic columns from near Cologne; and the freights from Belfast to New York are so low that it would be profitable to ship the Irish basalt to New York to be used as ballast and help settle the dust problem.

If it is all a question of commercial profits, this is the way scenery is likely to go. But what interest have we to set over against the commercial interest? As has been said, the Giant's Causeway does not come under the head of ancient relics within the meaning of acts for Governmental protection; so it remains to be seen whether public feeling will be strong enough to secure legislation which

will cover such cases. There are already societies for protecting places of scenic as well as historic interest, and such bodies would probably be the right ones to agitate for Governmental powers.

If it is asked, What is the use of preserving beautiful scenery? then it is a sign that we are falling into the way of judging everything from the so-called rational or utilitarian standpoint and losing our hold on sentiments that appeal to a higher court than this rationalistic reasoning. If such sentiments, including patriotism, altruism, duty, etc., are to be made questions of materialistic science, then we are indeed in the rationalistic age, and may as well accept the fact. But it is to be hoped that there remains enough appreciation of the beautiful for its own sake to move people to preserve things because they are beautiful, if for no other reason.

But there is another reason. It is that the sense of the beautiful and sublime needs to be kept alive in man; for it is his greatest savior from animalism in living, materialism in science, pessimism in philosophy, bigotry in religion. It is the principal channel by which the Soul reaches the lower mind. The thrill that can be felt by responsive natures in answer to a touch of the beautiful is a reminder of the glory of the Soul-life within. But we should not stop short at the enjoyment of feelings,

for we should take their inspiration into our hearts and ponder over it as something that may possibly be made to blossom out in our lives. By beautiful objects, says Plato, is the Soul reminded of the experiences that were hers before she entered the body, and that are hers when she is freed from that encumbrance. In an age of infatuation with the brain-mind and of great progress in material development, we are in danger of losing touch with the truer life behind the veil; which life is nevertheless the source from which all our life flows. Hence the importance of doing anything and everything which will help to foster the spirit of reverence for the beautiful and enable it to achieve a victory over the all-pervading spirit of grasp and get.

This fully answers the question, Are not Nature's resources meant to be used? The question ignores the circumstance that there is more than one way of using a thing.

The word *use* may be made to stand for *abuse*, and the argument made to palliate the most questionable practices. Again, for whose use is Nature made? Yours or mine or everyone's? Evidently Nature's resources were not made to be scrambled for, but to be wisely used for the general good. STUDENT

Students'



Path

Karma and Reincarnation

A MIDST the turmoil and confusion of modern life, with its complexities of desires and vague aspirations, there is one clear well-defined demand of humanity which will be heard sooner or later, no matter how much power may be used to suppress it, or what sophistries may be employed to smother it—the cry for justice. In innumerable instances students of history may trace from century to century the cumulative effect of an act of injustice whether to an individual or a party, and note the inevitable reaction, often so terrible in its results, which invariably follows.

Why these acts should have been done by one person and not by another, to one nation and not to another; why Caesar should have been born Caesar and not Brutus; or Alexander conqueror instead of slave, history does not attempt to explain because historians, no matter how exact their records may be, or how profound and exhaustive their observations upon human affairs, cannot give a comprehensive view of the pictures of the past, unless they see them by the light shed upon them by the Laws of Reincarnation and Karma.

All theories of life, to be complete, no matter what the point of view, must take these two into consideration, otherwise our innate conviction that justice must prevail is outraged.

Religion, as taught today, has a view of life which it urges us to accept as final, but requires as an absolute condition that we submit to an authoritative interpretation of it, no matter whether it seems reasonable to us or not. But we are not children, we have intelligence, we can reason for ourselves, and above all, our intuition—that divine essence within us, though for ages it has been stifled by wrong teaching—is once more making its voice heard. Because of this we are more able to discriminate and can see that religion as now presented, because of its limitations, cannot satisfy our craving for justice.

Our reason rejects the idea of a theological God, who, it would seem, as creator of the universe and of man, might as well have provided a world of happiness and joy, free from sin and temptation, peopled with Gods instead of "weak and miserable sinners." An omnipotent creator would need neither repentance, devil, or hell, to bring about man's regeneration.

As it is, those within, as well as those without the fold, appear to suffer unmerited wrongs. The faithful, earnest Christian man may have a dissolute son, uncontrollable and evil, while the boy of his atheistical neighbor may be all the fondest father could desire. A loving, virtuous, religious mother may have her life made miserable by a vicious daughter who squanders every opportunity to become a

wise and useful woman, while the daughter's children may grow up to be noble and good even amid the most unpromising conditions. The fervent prayers of the God-fearing father and mother would seem to have been unheard and their efforts fruitless. How are they to be recompensed for all their heart-aches and tears?

"Oh it will all be made right in Heaven," say their fellow-believers; but it may be said that no Christian seems to have very much faith in the Heaven he clings to so desperately. His intuition tells him that there is some reason why he suffers here, and impels him to believe that there must be some state of being other than this, where all his perplexities will be made plain, and the soul come into its own. In common with the rest of the world he needs to know about Reincarnation and Karma. All mankind is seeking for the knowledge which an understanding of these laws would bring. For it is Law that governs the universe, not a denominational Father or an arbitrary, creating personality; but an omnipresent, omnipotent, immutable Law, through which impartial, unerring justice is done throughout all the kingdoms of nature, from below the jelly-fish to man, and beyond, upward through higher planes of life which we cannot now even realize, with our as yet imperfect and undeveloped senses.

Because of the law of Karma we enjoy or suffer in exact proportion to our merit. We do not find happiness through another or suffer through another unless we have brought it about ourselves. We are absolutely our own creators, the makers of our own destiny.

Every line of investigation of life is forced to acknowledge the existence of this law under some form. Religion calls it God; science, the law of the conservation of energy. Materialists call it chance; while the careless and unthinking, although professing to believe only in luck, or chance, yet speak of meriting or deserving this or that.

The law of the Conservation of Energy says that "No energy can be lost. When it disappears in one form, it reappears in another." The law of Karma completes this, and applies it to all states of being, while science limits itself to the investigation of physical phenomena only. Theosophy applies this law to every phase of the vast ocean of human consciousness.

One of the activities of life of which both science and religion have neglected to realize the full importance of, is the activity of thought. Theosophy declares that it is important that man should understand the power of thought and should realize what a potent influence for good or evil it may be according as it is unselfishly or selfishly directed.

The law of Karma works ceaselessly for justice and harmony. If we think toward the happiness and freedom and true progress of our fellows we become agents of the Law and will have greater and greater opportunities to add to the joys and lift the burdens of others. But if we maliciously or seriously disturb the happiness of others, or if we think harshly and angrily of them we shall find ourselves brought under that aspect of the Law through which we not only suffer ourselves but are the means by which others are made to suffer.

H. P. Blavatsky, in the *Key to Theosophy*, says:

No one can sin, or suffer the effects of sin, alone. In reality there is no such thing as separateness, and the nearest approach to that selfish state which the laws of life permit is in the intent or motive.

In the consideration of the law of Karma we need to be careful not to jump to conclusions. To quote again:

The question of our own personal merits and demerits looms too large before the eye. But though perfect justice is done to each unit of humanity it might be better if we were less anxious about our own particular case. The comradeship with our fellows which is so necessary and so precious to us involves us in a system of give and take, as to the exact adjustment of which it is not the part of a generous nature to inquire too closely. We throw in our lot with others for better or worse, and get our fair share of the good and bad luck plus the inestimable advantage of comradeship. (*Theosophical Manual*, III, 45.)

The pain brought upon us by our mistakes creates the opportunity by which we learn not to make them again. In the state of existence in which we now are our greatest lessons come through contrasts, we come to realize the meaning of true joy through sorrow, and the joy of the Light because of the darkness through which we have passed. Virtue has tenfold the meaning because of our struggle with vice, and happiness because we have passed through the valley of pain.

We partly realize that we cannot live for ourselves alone. We know that we share the joys and griefs of our families and our friends, but we are not so conscious of our unity with the nation and race into which we are born; but this wider relation, whether recognized or not, is a fact.

We cannot strive toward perfection without making the pathway a little clearer for all the world. We cannot do evil without making it harder for all humanity to do right.

All mankind must recognize this Universal Brotherhood of Humanity before any of the much sought for reforms of the day can be effectual. Karma continually gives us the opportunity to recognize this, through many lives and probably much suffering, until at last we become conscious that we are a part of a great whole, one unit in the body of the race.

The doctrine of Reincarnation seems to have made more of an impression on the public mind than that of Karma. Novelists and playwrights make use of it and people seem more ready to accept it, probably because of its strong appeal to the imagination.

Existence appears as a hopeless puzzle unless we accept these two doctrines; but the apparent injustice we see all about us becomes more reasonable when we realize that our life is but an episode in the great journey of the soul, only one step on the ladder. Without Reincarnation there would be no use in living at all. Why should we be thrust into life, without our knowledge or consent, only to spend our childhood and youth irresponsibly and recklessly, our middle life as a continual compromise between the higher and the lower impulses of our nature, and an old age in helpless and worn-out impotence? But a sense of our divinity urging us on, the regenerating truths of Reincarnation and Karma will transform our whole view of life. With aroused courage and determination we shall find inspiration for every effort, and shall come to feel that we are builders in the great Temple, not separately or disunited, but in fellowship with all that lives.

M. C. G.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In the Theosophical teaching of Karma, if a man is the result of and bound by his past, how is he free, and how is freewill possible?

Answer Karma is a matter of perpetual adjustment; and the thing to be adjusted is mainly a condition of the mind, or rather of what is beyond and beneath the outer mind, character. There are two things the matter with the thief, we may suppose: for one of them the human legal institution is most eager to punish him; the other the divine Law sets itself very patiently to cure. The first is that he has given way to an impulse, that he has done the thing, perhaps has acquired the habit of doing it; has made brain the plotter and hands the instrument for carrying out a physical action, theft. This our social polity takes alone into account, being the only thing over which it has any control; but we can see that the other matter is the more important. This is, that the man has such and such a tendency within him, that he is unguarded against the temptation to steal, has no feeling of his responsibility; and it is this that mostly concerns the Law. It constitutes of course a weakness or imperfection in him; he is that much less than he ought to be; it is a flaw, which is another thing that nature abhors. For she is the true artist, and will let nothing go from her in an imperfect state; in the long run she tolerates only perfection.

Each man is some little cog or wheel in the universal engine, and if he is bent or broken in any way, must not the whole machine be affected, and work so much the less readily? Will there not be just thus much more of halting and irregular beat? Yet it is not a machine in reality, but a great living being with a will towards health, which directs the motions of all its parts; and the unvarying tendency to get right, to get back to the right, the sane, natural, normal, is what we know as Karma.

Now this normal is that man is a god, and when the last word is said, depend upon it the Law will tolerate him in no pose but that of divinity. We confound the normal with the mediocre; that is all our abominable folly; it ought to mean genius, and the flower of compassion; we shall have had our surfeit of mediocrity some day. The Law pays no attention to our arguments for animality but brings us forward step by step; lacks all interest in our plea to remain half god and half beast. This was not the place designed for man in the divine economy and scheme of things. There it is written down: *Manas is within him, the Divine Mind; and Manas he shall be; using himself divinely; manifesting mind, and the divine; in no wise mistaking himself for desire, or any principle in nature characteristic of some kingdom below his own.*

So we are to be driven back to this divinity; by hook or by crook nature will have us back. She has no commission indeed to club us back willy-nilly, nor power to do so either; but she will in her own way vex and war upon and harry us until of our own freewill we rise up and resolutely go! When we are there, it is to be presumed that we shall be sensible

no longer of any seeming conflict between our freewill and the Law. That can only appear when what we desire is license, the opposite of liberty; and that being pernicious, and the beginning of all enslavement, we are not permitted to remain long in this or any department of being.

But since we have lived and lived, and in all our lives strewn the future with actions whose results spring up at our approach to confront us, can it be said that we have any liberty remaining, or are we not hemmed in always by the fruition of our past? Indeed in a certain sense we are; we have peopled the way we must travel, and are to meet this populace of our creation. So all the events that shall befall us are predetermined, we may say tentatively; but not the treatment we shall accord to those events. It is not the nature of the happening that constitutes it reward or punishment, good or evil; but what we ourselves make of it when it comes. Think, for instance, of two business men, to both of whom commercial ruin comes. This man is overwhelmed by the disaster; he makes no fight, he dare not meet his creditors; his anchorage is totally gone, life holds no more meaning or sweetness for him; perhaps he quits it through the door of suicide. That other man faces himself sternly, finds out in what department of himself, if in any, the fault lies, and mends that; does the best he can; goes to work again, it may be at the bottom of the ladder; fights very resolutely; pays off his creditors as he can, and is a stronger and better man for the rest of his days because of it. The Karma was there for the one man and the other; the first was bound by it, and the second free in spite of it; indeed, all the freer for its coming. So it is that the will of man, if he will take the pains to use it, is always stronger than Karma; it may use Karma, and move on triumphantly over adversity. And it is the will of Karma as we may say figuratively, that man shall come into that heritage of will; and its patient eternal action is all of it to that end.

And then there are the thousands of lives that you have lived to be taken into consideration, and how some of them have probably been more good than evil, and some the reverse. There are multitudes of good and evil things awaiting you, we may surmise; Karma alone can say which of the two may predominate. Which are you to have first of these two kinds? Which shall you expect and prepare for? The Teachers say, expect and prepare for neither, but only for whatever comes, that you may draw the fullest use out of it; for right resignation is plenary armor against mishap. And be assured that although we may say You will get whatever you deserve; we may also and better say You will have whatever you need; for it is man who invented this idea of revenge, and the Great Law knows nothing of it whatever. Its whole design is to teach, to lead, to cure; it may be called as well the infinitely merciful as the infinitely just Law, since it always takes the most economic measures towards its end.

Note this especially; that Karma in no sense interferes with our freewill, if we have any freewill in us; and if we have none, it is ever at work to bring freewill within us into being; since what it asks and demands and *will have* is that we shall be

men, full, complete and glorious in our humanity, perfectly exercising thought and will and compassion, filling this whole world with the excellence and aroma of our nobility.

R. F. D.

Answer II. Instead of the teaching of Theosophy affording any ground for doubt as to the possibility and existence of freewill, it is the only teaching that explains it and shows how it exists, dormant it may be or but feebly active, but nevertheless potentially in every human heart.

Under any other teaching freewill is either but a mere theory or impossible. Take for instance modern science, which is almost wholly materialistic in its premisses, method and aim: in it freewill cannot be anything but a mere theory, for science itself has no certainty outside of anything that can be investigated by physical instruments. Modern psychology, to which department of science the study of the will properly belongs, presents divided opinions and gives no sure footing, no knowledge; while in the theology which teaches the doctrines of original sin, predestination and the atonement, freewill as a logical conclusion is inadmissible and has absolutely no place.

In the teachings of Jesus, however, freewill is fully implied, and is a logical necessity. Take for instance his teachings: "Be ye therefore perfect, even as your Father in heaven is perfect." "Ye are gods." "The kingdom of heaven is within you." For these teachings are Theosophy, and they show, as is more fully exemplified in Theosophy, the only basis on which freewill is possible: *viz.*, the divinity of man.

It would have been well if the questioner had stated what he meant by freewill, for there is much misconception regarding it. Briefly stated, one of the fundamental teachings of Theosophy is that the whole Universe, and every part of it from the greatest to the least, and every being from the highest archangel to the smallest infusorium, is subject to law. Man's freedom of will therefore cannot go so far as to act outside or beyond the sphere of law, though he may put his puny strength to act contrary to it and may appear to succeed for his little day. In the kingdoms of nature below man, evolution takes place according to hierarchical law, but when the human kingdom is reached, man must progress by "self-induced and self-devised efforts, checked by his Karma." And it is taught that this is possible because of the presence in him of the divine spark, and of the awakening in him of this divine spark, by virtue of which he is man.

We are none of us wholly free in actuality but only potentially; and so too we are none of us wholly bound; but the extent to which we are free or bound *depends on ourselves*. And as the bonds by which we are bound have been woven by ourselves strand by strand, so strand by strand can we unwind them and free ourselves. The doctrine of Karma instead of being contrary to that of freewill, is, in conjunction with that of man's inner divinity, the only one by means of which it can be understood in the condition in which we find ourselves, "bound by the hundred cords of desire," slaves to habits and modes of thought, not rulers of our household, not now free, save to choose to enter upon and to follow the right path.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Public Must Reform the Newspapers

A COLLEGE president says that newspapers are the chief agents in forming public opinion, by which the American people are really governed; but that the reform of the newspapers must begin with the people. Our statute books are full of laws which have not been enforced because public opinion was not behind them; and public opinion is fashioned by the newspapers. But the newspapers are the people's servants, and will print whatever they find the public will buy. Consequently it rests with the readers to initiate a reform, which they could do well by avoiding objectionable newspapers, both for reading and advertising purposes.

This is a very old story. The people is fond enough of asserting its rights; but, when it comes to duties, it is another matter. The people claims to be the real governing power, and yet it is always making out that it is the victim. Why does it not make good its claim to be the governing power by governing itself the way it professes to want to be governed? Newspapers are made by a section of the people; and all on the same principle as that which governs our dealings in other matters — the principle of making profit by gratifying each other's desires. Who is to blame for the candy habit, the makers of candy or the consumers? People indolently and self-indulgently pick up a paper and skim the most attractive and exciting parts, skipping the rest. The publishers are ready to oblige them.

To sum up: the whole solution of this and questions like it lies in the emergence of a responsible self-conscious body of opinion from out the seething mass of the population; and when the public gets into such difficulties that it finds itself compelled to "evolve a national conscience" or "invoke the aid of a god" (from within), these things will be set right. It is open to everyone to set about considering whether he will continue to act as a piece of drift-wood or whether he will begin to take a more serious view of his responsibilities and his opportunities as a human being and a member of society.

Each one in his own small circle can begin at any moment to take this more serious view; and the opportunities for putting it into effect will not be slow to follow such a resolve sincerely made.

T.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Initiation

By one pervading spirit
Of tones and numbers all things are controlled,
As sages taught, where faith was found to merit
Initiation in that mystery old.

SO sings Wordsworth, the poet of Nature, in one of those moods of intuition to which Nature wafted him in answer to the adoration with which he ever worshiped her august presence. The bare words used by the sages may be found still in many a school text-book or Sunday magazine, together with samples of the kind of effect they have produced on minds which did not have the faith to merit an initiation. But as to the teachings of the sages — why that, you see, depends so much on the capacity of the pupil, does it not? You can take a horse to the water, but you can't make him drink; and probably Pythagoras and Plato might have lost their way trying to find an entry into the minds of some modern interpreters of the classics.

We see here a recognition of the fact that real knowledge depends upon merit, and that sages could teach only those who had it. This teaching that number, sound, and harmonious proportions underlie the cosmos and all its workings was a cardinal teaching of the SECRET DOCTRINE; and we still have a few hints as to what Pythagoras and Plato taught in their private Schools. The Sacred Books of the East, too, are found to be full of the same subject; but to those who have not the key (mentioned by Wordsworth) they seem very abstruse or even nonsensical.

To understand Nature, we must harmonize ourselves with her; whereas the fact is that we behave a good deal like a pest to her. And besides devastating Nature to provide the materials for our artificial life, we insult her with our theories. Our idea of fathoming the mystery of life is to dissect dead bodies; Nature was to some of the ancients a goddess; to us she is a clock. We have so hardened our faculties that we have lost the power of perceiving the real conscious life of Nature;

and such slight perceptions thereof as we do retain we relegate to the domain of poetry, "the art of producing an excitement of the imagination."

But one has only to point to civilization as it is to prove the failure of our science. This science is the natural companion of a religious spirit that is concerned with the question of personal salvation after death, and that is a complete stranger, when not a foe, to the reverence of Nature. The Eternal is within us and around us; its worship means the making of our lives pure and lofty. Knowledge and revelation are within the reach of all, if they have faith in the Divinity that is with them and all around them. By reverencing all that is pure and noble in character, we can refine our perceptions and prepare the way for initiation into a greater wisdom of life. But by scoffing in our narrow self-conceit at the wisdom of others, we but shut ourselves out from the light.

H.

A Novelist on Reincarnation

THE well-known author of *She*, Mr. H. Rider Haggard, has recently testified to his belief in Reincarnation in the pages of a popular magazine.

"I am of the opinion," says he, "that all the people in this world today — at least the large majority of them — have been on this globe before and will probably be here again after they have passed through the mysterious condition which we now term death."

There seem to be three stages in the acceptance of any new presentation of truth. First the idea is scouted as transparently absurd. Next it is tolerated as a fairly reasonable hypothesis which cannot however be demonstrated. And finally it is universally embraced as a self-evident fact. It really seems as though the idea of many earth-lives for the soul, which Madame Blavatsky was ridiculed for teaching, is now beginning to enter on the third and final stage of its career. STUDENT

THE Self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to *devachan* and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not, but takes up the cross again — and another soul has come back to earth. W. Q. J.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening at Isis Theater, Mr. Kenneth Morris lectured on the subject "Teachers, True and False."

In opening his subject Mr. Morris referred to the idea that certain would-be teachers taught that religions can be invented, and who itch for fame, not just ordinary fame, but the sonorous sempiternal kind, such as a dozen in all history attained, and who not only grasp at notoriety, but at great fortunes as well.

There have always been true Teachers in the world, and there have been quacks, and men have confounded the two, but time always separates out the one from the other.

The one kind are after money, and have an eye always for the effect; they are specious

Mammon," said the Teacher of old. Oh that those simple sayings of Jesus might be branded right into our consciousness, that we might realize their awful scientific validity. Why is it that we hear so many spread-eagle preachers screaming up and down their insistence that you shall save your souls; that you shall escape now, by some acceptance of dogma, by some ferment of the emotions, from the wrath to come; that you shall dwell upon and brood over, and morbidly coddle your own soul, your own fate, your own salvation—and so little said of those marvelous exact maxims which Jesus gave out to be a means whereby men might in truth work out their own and the world's salvation?

The true teachers in all ages taught the divinity of man, and out of the fact of human brotherhood they drew all their ethics. They

ner of means shall you escape the exact consequences. Such is the burden of the teaching of Katherine Tingley today, as it was of H. P. Blavatsky and William Q. Judge, her predecessors, and as it was in other days of every great teacher that ever regenerated the life of his people. This is the mark of the Truth—you will not call that a dogmatic statement—it is the mark of the Truth, because it gives firm ground for you to tread on, because it is as simple and natural as the solid earth beneath your feet.

(OBSERVER)

Antics in the Pulpit

AMONG the phenomena of the age are not a few which the churches provide for us. Not a few, and not uninteresting, if we go to them with a philosophic mind. It is said that a clergyman in the East has been adver-



Lomaland Photo. and Engraving Dept.

GENEVA, MONT BLANC IN THE DISTANCE

To the left of the bridge is seen the narrowed end of the lake; to the right, the beginning of the rapid, blue waters of the river Rhône

and theatrical; but can you not distinguish gold from tinsel? The others, the real teachers, are very simple and direct in their living; they have a grand necessity laid upon them by compassion, and they must go forth and obey.

All the old Teachers were possessed of the same Theosophy which they were at pains to give out to the world. Not one of them had the intention as such of forming a new religion; such an idea would have been utterly foreign to their whole thought and method. Nor did they have anything new to preach, since all their doctrines had been put forward ages before, time and time again, by a long line of their predecessors.

Think how very human, in the worst sense of the word, but how very undivine, how inconsistent with Theosophy, is the money-getting spirit in religion. Here, if anywhere, is the thing that marks out a lying superstition from true Religion. That which is of the spirit has no more to do with money-getting than a pig-sty with metaphysics. But is not this the thing which our modern faith-inventors have most copiously borrowed and improved upon? "Ye cannot serve God and

taught that the body existed for the soul, that the soul might gain its experience through it; and that the soul and mind do not exist for the sake of the body. Now, however, there are teachers of body-worship, the end of whose religion is to make the soul and all the hidden powers of man's nature minister to the body, who degrade faith into a means of evading well-earned aches and pains. Render unto Caesar the things that are Caesar's, and unto God the things that are God's. The inner powers of mind and soul cannot be degraded into selfish uses except under penalty of what we may call blasphemy. The ill goes back from the physical into the moral or the mental nature, and the last state of that man is a thousand times worse than the first.

The true teachers taught the infallible law that the Cause brings its Effects, and that all suffering is the wholesome and natural result of wrong-doing.

The true messengers can be recognized always by their message. They teach stern truth and no shams. They thunder out the inexorable Law—Do right and you shall prosper, prosper in reality, whatever the appearances may be. Do wrong, and by no man-

tising that he will perform, at his Sunday evening service (or services; we do not know whether the thing had any "run" as the saying is), the "famous handcuff act," with chain and padlock and all accessories.

The truth is, you cannot put new wine into old bottles; and the world ought to be at pains now to find the fitting vehicle for the strange new fermentations that are agitating it. The cry is all for life, more life; and our old methods of thinking are reversed and brought to nothing. When your mental and bodily horizons were the same, slowly vibrating ideas would satisfy you, and the old dogmas and methods were not easily exhausted. But now invention has changed all that, and news travels by hours and minutes, not by months and years. Antiquity has loomed up before us splendid, mutely arraiging our self-conceit. The pagans have shown us that they too are men; often better men than ourselves. This earth itself can no longer be deemed the central and only palace of life; thousands of stars have their life-bearing planets as well. Will the worn-out systems suffice us? Our minds are quickened; our horizons have receded by millions of miles. We must have

something vast to live by. We speak sometimes of the craze for sensation, lamenting its increase. But how could it be otherwise, since we are not permitted to be somnolent any longer; since the huge universe has broken down the barriers we set up against it, and is impinging upon us irresistibly from all sides? To it, Dame Partington! Be spry with your broom there; it is the Atlantic that demands entry. Half the world is playing Partington nowadays—at least, half the churches are.

Life, more life! cry the people. *We must have something that will jump with our own riot of feelings. Lead us not into mediocrity; deliver us from dullness. Life is quick work now, and the old-time droning will soothe us no longer.* So this great problem is set up for the churchmen to crack: how they shall bring the people to the churches. From all sides the lamentation arises that the congregations are getting smaller and smaller. The urge after "life" is taking men and women to the vaudeville, where they can see something which is at least, on its own questionable plane, living enough: that is, at least the working out of "ideals" (God save the mark!) of their own, of one kind or another. All that goes on in such places is in answer to some unrest and striving in the popular mind; which is by no means an excuse for it. The catchy music is demanded; so is the athletic dexterity and so on. But the churches—what have they to give? What human longing do they meet? It was bread that was asked of them; not stones, and not scorpions.

Evolution insists that man's nature shall be enlarged. The Higher Law is a great remover of boundaries, lest we should crystallize and mummify within time-honored limitations, and meet with no more growth. This world is unstable as the ocean; you are tossed hither and yonder, and must grow to be beyond the possibility of sea-sickness. How are you to call yourself man, if all new things are to fling you from your standing? On shipboard, we that are poor sailors yearn for the solid earth, and have no thought but this yearning. Can we go through life profitably, yearning for the time when cessation of discovery will end this abominable rocking and jolting of our minds, and give us firm ground for an undisturbed faith? The only firm ground is in character, is in our own divinity; man's soul is the Rock of Ages which neither storm nor earthquake can move. Earthquakes, mental and spiritual, have been multiplied upon us fearfully in the last few years, and the old landmarks have gone. Let them go. We shall find better ones within our own souls, being of the proud, divine race, humanity.

Now man is twofold, and whenever any cry arises for life, it comes from both parts of him. Then, when the *soul's* need is unmet, the *passions* will edge their way to the forefront, assured that at least their clamor and howling will not be in vain. As long as there are drink, vice, drugs, sensational printed stuff, vaudeville, and so on, the lower craving for life in us may go on gorging itself and demanding more, unless we ourselves assert our authority. These two natures are at warfare. Feed the soul, and the passions wane; deny the soul its proper food, and the result will be as we see it in the world today. Oh churches, if you had had the good food to give, the people would not have deserted you! The

bread was fossilized that you gave out, a veritable and profitless stone. You have exhausted the thing, there is no health in it. What you had is used up, and over-used, and re-used a million and a million times again. True things do not wear out. The true philosophy of life will serve as well in America now, as in Greece or Judaea of old. The human soul is always contemporary; no times nor lands are foreign to it. Thought-fashions and dress-fashions change, but all the issues of life are still pouring forth out of the heart of man. They cried to you for life—why did you present them with a ditch-water universe and a twice-cooked religion? Why did you take the pivot of our activities out of this present world, and store it away in the lumber room of the worlds to come? Life? Why, the soul itself is the fountain of life; follow the higher nature, and the universe becomes alive and magical for you; every event comes packed with meaning; no circumstance but is intense, dramatic, bursting with glory and sunlight. Each day comes to have its ordered place in your history; that history extending from the dawn of the world. Each day sees subtle legions and opposing pandemonia scattered before you. Monotony is gone, and the sky and the sea and the world, and all the lives of men are flaming and magnificent; they start up before you in all their richness; your moments go caparisoned like kings.

Was there no doctrine to teach here? Would not this truth of our inborn divinity have served your turn? It would not: it would have left no power in the hands of the priest.

It is Karma! The things wherewith you stifled and stultified men's souls of old, O churches, are the things that drive men away from you now. Men will have life, be it heavenly or hellish; *you* would give them only dry bones and sawdust. To turn to satisfying sensational tastes now will not help you one jot or tittle.

But sensationalism and so forth will not satisfy *your* cravings, you errant congregations. You will always want more and more. The goal of excitement-seeking is vice; vice never satisfied; *its* goal is ruin and decay. If you require life and satisfaction, the Higher Life is open to you. The divine center is in you: do your work for that center, and your days will be afire with all beauty and wisdom, and the whole joy of life. M.

Paradoxes in Astronomy: The Planet Venus

ALTHOUGH Venus, Earth's twin among the planets, approaches us more closely than any other primary planet, and gives us more light than any other heavenly body except the sun and moon, there is no certain knowledge of its physical condition, speed of rotation, or inclination of axis. Authorities differ bewilderingly; for instance, many hold that Venus' atmosphere is saturated with water and that vast cloud-masses obscure its permanent features; others, among them Professor Lowell of Flagstaff, deny this, claiming that dry dust-bearing winds blow almost continuously over enormous sandy areas, and that sharply defined outlines and shadings are easily seen. Venus, therefore, is either a dry, desolate, and barren planet, or a steamy, moist, and probably fertile one! There seems no

doubt though, that a mountainous region exists near the southern pole.

An alternation of day and night probably occurs on Venus, but even this is considered doubtful. One school declares positively that Venus makes but a single rotation during its whole journey round the sun, and therefore one hemisphere alone always faces the sun and enjoys perpetual daylight, the other being plunged into eternal night. Other competent observers insist that a rotation-period of twenty-four hours is conclusively proved. Among these are Jenssen, and, more recently, Stepniak and Hansky, who have made an exhaustive spectroscopic and telescopic study of this problem, favored by good atmospheric conditions on Mt. Blanc, Haute Savoie, France.

Another mystery is the true inclination of the axis of Venus. Some declare it stands in a nearly vertical position; others are convinced that it inclines fifty degrees!

Poor Venus! With an upright axis and a rotation period equalling its period of annual revolution, it can have neither alternations of light and darkness nor seasonal changes, and as its orbit is almost a perfect circle the amount of solar light and heat received must be practically uniform. Then as Venus has no moon there can be no lunar tides or months. If all this be true, existence on Venus would seem to be very tranquil, though decidedly uncomfortable from our point of view. If, on the contrary, Venus has a twenty-four-hour day and a highly inclined axis, great extremes of climate must exist and conditions would not be much better for us there.

Until something definite becomes known, speculation is pure guesswork, but there is one phenomenon which may lead to unexpected revelations. As Venus has no moon, intense darkness must prevail upon its night side, only relieved by the faint light of stars; yet, at irregular intervals, an inexplicable phosphorescence, or light, is seen dimly illuminating the shaded part. It is not confined to the poles and so does not appear to be auroral. H. P. Blavatsky speaks of Venus as being a highly advanced planet, "the most occult, powerful, and mysterious of all the planets, the one whose influence upon and relation to the Earth is most prominent," and "a little sun in which the Solar orb stores his light." In respect to planets in general, she quotes from an ancient Oriental classic:

The Spheres of Being or Centers of Life, which are isolated nuclei, breeding their men and animals, are numberless, and not one has any resemblance to its sister companion or to any other of its own special progeny. (*The Secret Doctrine*, II, 36.)

After all, then, perhaps we need not pity those living beings who are naturally adapted to the conditions on Venus or other planets; it may be they look upon us with compassion.

STUDENT

Clipped from the Press

King Alfonso Sees Play Founded on Separation of French Church and State

PARIS, Oct. 19.—King Alfonso and Queen Victoria left here last evening for Madrid, after having been away on a visit of several weeks. Their Majesties attended the theater Saturday night and saw Paul Bourget's new drama, which was founded on the separation of the church and state in France. At the end of the third act Alfonso summoned the author to the royal box and congratulated him.—*La Lucha*, Havana, Oct. 20, 1908.

Art Music Literature and the Drama

Our Student Traveler in Dresden

AGAINST the curving background of the richly wooded Saxon hills rise the domes, spires and massive buildings of beautiful Dresden. Surrounding the city are lovely villas, set in the midst of fragrant gardens; encircling these are woodland stretches and verdant rolling meadows that in summer glow with vivid color like an Eastern carpet. Through these lovely changes curves the deep-bosomed Elbe, on her stately course into the Saxon city, which she endows with a character and charm hardly surpassed by any city in the world. Terraced gardens rise along the banks, and many bridges span the stream. There is an air of tranquil dignity and culture about the city. Dresden is sometimes justly called "Florence-on-the-Elbe," for like the famed city of the South it is a rich treasury of art and objects of worth.

The *Grüne Gewölbe* (green vault) is like Aladdin's cave, room after room surpassing each other in splendor. The walls of some of them are lined with objects wrought from jasper, malachite, agate, and lapis lazuli. Magnificent vases and founts of heavily ornamented gold and silver stand about; there are flagons and beakers of carved ivory set in chased golden bases; and chalices of mountain crystal, pure and sparkling as the lordly Elbe when it springs from the heart of the Riesengebirge. The room containing the crown jewels fairly dazzles the eyes with its lavish profusion of precious gems. In this room is treasured the double-handed coronation sword of the German Emperors.

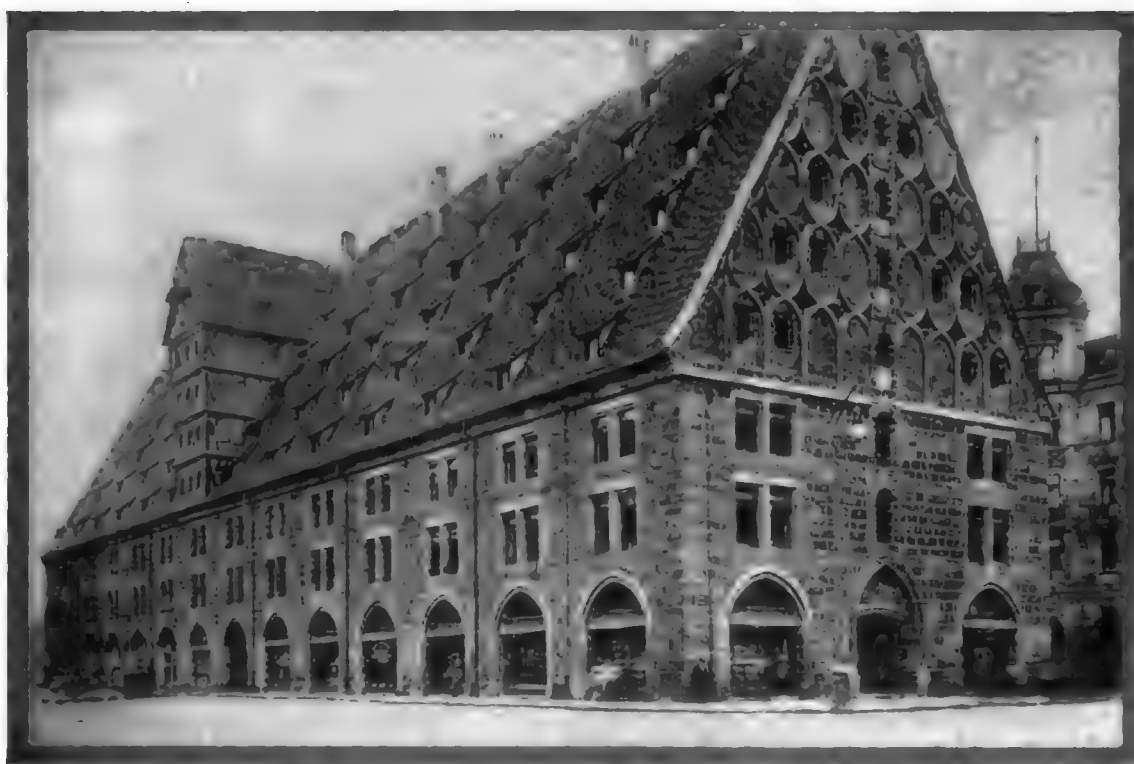
The Royal library is a building full of noble interest and containing hundreds of thousands of books, including the most complete collection of historical works in the world. There are many beautiful illuminated manuscripts from the Middle Ages among its treasures, and also some early Greek works; a valuable and historic *Korân*; writings of Melancthon and Luther; and a manuscript volume with pen and ink sketches by Albrecht Dürer; as well as some of the first books ever printed—one by two of the inventors of printing themselves, Faust and Schaeffer, printed at Mayence in 1457. Of special interest to Americans is the ancient Maya manuscript on paper from the leaf of the aloe.

The very choicest treasures of Dresden, however, are the superb paintings in the Art Gallery. They were collected by August the Strong, King of Saxony, whose equestrian statue is one of the first objects of interest to greet the incoming stranger. The Dresden Gallery is a veritable Walhalla, where a glorious company of immortal creations are assembled, paintings that are known and loved in all quarters of the globe where Western art makes an appeal. To see these creations of genius before one in all their splendor of color, play of light and shade, and subtlety of expression, after knowing and loving them for years in the sober black and white of books and prints, is like an apotheosis of beauty.

You feel for a moment as if suddenly transported to the seventh heaven, where you are surrounded by the glorified images of your most cherished friends. The burst of color makes you feel as light and joyous as if walking on air, so generously have the painters poured their joyousness into their work; it breathes from their canvases like the fragrance of flowers. You feel this especially in the paintings of Correggio, of which there are some of the very finest in the Dresden Gallery. Correggio's true name was Antonio Allegri of the town of Correggio, "Antonio the Happy," we might call him in English. That he was happy, one need only look at his chubby angels to know without a doubt. He loved little children with all the warmth of his ardent Italian heart, and he studied their un-

derived from the worship of Dionysos; and the name "tragedy," which means "goat-song," is connected with the goat-skins which decked the limbs of the Dionysiac dancers. But the objection is that Dionysos was the god of mirth and joy; whether we consider him in his degraded form as the god of wine and license, or in his earlier and undegenerate form as the god of inspiration and divine enthusiasm—still he was associated with joy. But Greek tragedy is noted for sombreness and mournfulness of strain. As the critic says:

The natural man cannot but think it odd that when the Athenian set out to be really jolly, he should seek exhilaration in the lyrical presentment of a long series of lugubrious chapters from the sagas of his ancestors.



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THE MAUTHALLE, NÜRNBERG, GERMANY

conscious grace as well as all their dear, funny, sincere little ways, and he hardly ever painted a picture without painting them into it. Like real babies, the sprightly *putti* are always doing things. STUDENT TRAVELER

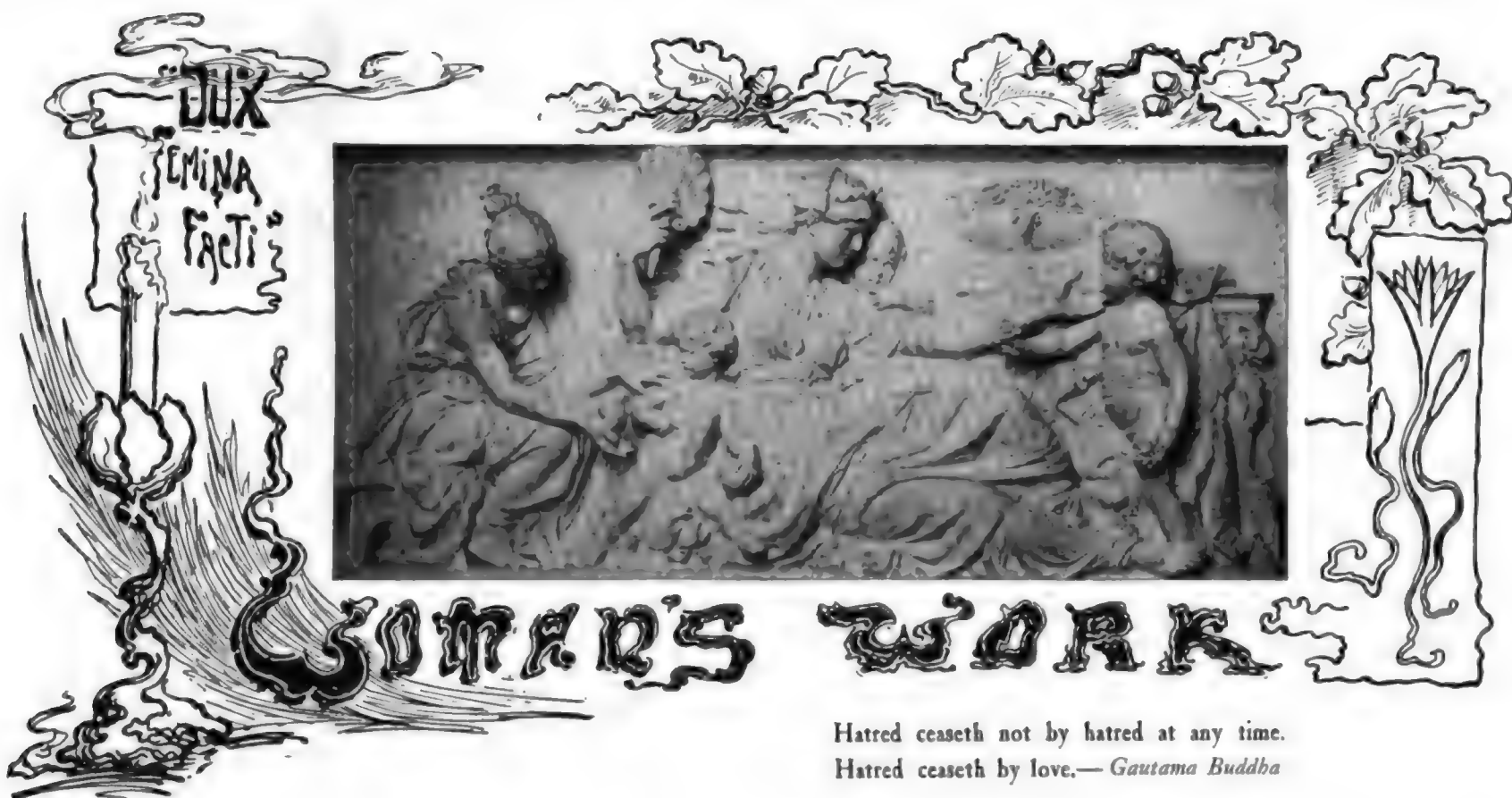
New Theory About Greek Tragedy

THE theories which we find in books about the origin of ancient classic cults are no doubt extremely positively laid down; but they are none the less liable to sudden and complete revision; consequently we should always take them with a grain of salt and keep an open mind ready for the revision.

As one gathers from an article by William Archer in the *Morning Leader*, London, a professor has enunciated a new theory of the origin of Greek tragedy, which certainly removes some well known objections to the old theory. It has been supposed to have been

And the professor says that tragedy arose before the worship of Dionysos was introduced, and that that worship was afterwards tacked on to it. The real origin of tragedy he seeks in funerary rites.

The real origin of tragedy is this: it is a high art-form, intended to convey to the understanding of the masses a glimpse of those truths which were imparted in fuller and more definite form to the candidates for initiation into the Mysteries. Thus Aeschylus conveys a profound and intense realization of the workings of retributive justice. The drama, in short, had its origin in the Lesser Mysteries, in which much of the instruction was given in dramatic form. From this original status of the drama we may then trace successive developments, as it became less sacred and more popular. At the present time we note a marked tendency to return to the original purpose of the drama as a teaching power. H. T.



A RECENT visitor to the land of the Northern Lights, one Captain Amundsen, since his return from his long voyage has expressed himself as having been amazed at the musical gifts of the women of the Esquimaux. He found them capable of singing part-songs by no means of the simplest character without the slightest deviation from correct intonation. Among the Gilzaks of Northern Siberia the lyrics of the tribe were all the composition of the maidens. But the latter do not append their names to their compositions as the men of the tribe do not consider it fitting that a young girl's name should be publicly known or mentioned. Captain Amundsen remarks that this trait of primitive peoples may explain why so few women's names have been handed down to posterity; but with all due respect to this opinion, the writer begs to note that it has been a very common trait with peoples not primitive, even our immediate ancestors.

All close students of musical history are familiar with the struggle of Fanny Mendelssohn to win fame as a composer, a struggle which she abandoned in the early stages rather than face the settled opposition of her father and her brother Felix. So she unselfishly poured the wine of her own rich musical life into her brother's. A number of his *Songs Without Words* are, however, known to be hers, and the great composer frequently used her themes in his own compositions. It is historic that upon one occasion Queen Victoria, wishing to compliment the composer, who was at that time her guest, played for him one of the *Songs Without Words*, adding that it was her favorite one. Felix Mendelssohn, although sufficiently bound by conventional ideas to oppose his sister in her desire to win fame for herself as a composer, was too honorable to accept praise that belonged to another, and as the little *Song* played by the Queen was not of his composing, but his sister's, he said so, to the Queen's

Woman's Work in Music

great surprise and yet her evident pleasure.

Not wholly dissimilar was the history of the three women of the Couperin family who lived in Italy some hundred years after Elizabeth Claude Jacquet of France had won the praise of Louis Quatorze for her organ compositions. Except for current prejudice much more musical composition might have come

TWO powers fight for the mastery of the human soul while it is fettered within its temporal body. One serves the idea of the Eternal, the incorruptible, referring the human spirit to its origin and final goal—both at bottom one and the same thing. It tries to make the free will follow trustingly the path leading thereto. The other serves what appears in the world of senses, the finite and transitory, consequently the corruptible, and tries to lead the free will to occupy itself above all with everything that belongs to that world.

Both are rulers of strong forces, within as well as outside of man; both have rich persuasive powers and attractions. Whichever of them man should follow he can know by the voice of the conscience; even the testimony of the world's history shows it to him, if rightly seen and taken as a whole; and true religion above everything lights him with its hope of eternity, its promises of release from the restraints of time, and its victory over mortality.

—King Oskar II of Sweden — (Translated by a Swedish Student in Lomaland)

from women's hands, all down the ages, in spite of the slender educational advantages almost universally accorded women for many hundred years until today. Our biographical dictionaries should furnish a much longer list than they do of names of women composers. So remarkable a woman as Miss Sarah Glover of England, inventor of the tonic sol-fa system of music-teaching—a system that whatever its merits is now being used in nearly every country on the globe—is not even men-

tioned in the English Dictionary of National Biography.

It is related that the fame of one Djemile, of Medina, who lived in the first century of the Hegira, was greater as a musical composer than that of any Mussulman of her day. Yet Djemile was a slave-girl who learned all that she did learn of others by listening to a neighboring musician improvise upon the lute. Soon she found that she, too, could compose melodies and that they often turned out to be prettier than those of her neighbor. By teaching what she could of this gift to her master's daughters Djemile finally earned her freedom and, after a visit to Mecca, she became one of the musical glories of the East.

A recent writer says, anent later conditions:

A blank of centuries occurs without a mention of woman in musical history. The Middle Ages and the Renaissance pass on, the art of music is built up, instruments are invented, counterpoint and harmony created, and woman has not set in the tiniest corner, supplied one stone to the great edifice—that is, so far as documentary evidence goes. How far woman's influence inspired and shaped the work claimed by man is another question altogether. But there was a reason for her silence, apart from a want of ability. It was not that she had no desire to work that her heart and brain did not call her to the great creation of the day. She was simply shut out. Music was for the churches, for the divine office, and there woman was not allowed to enter. She filled the churches then as she does now, she gave her means for their support, her life in their service; but liturgical rules kept her strictly outside any active part in religious ceremonies. The cathedrals resounded with music, but a woman's voice was never heard amidst the swelling numbers. Many people trace the absence of musical initiative and force in women to these centuries of restraint, but that seems going to unnecessary lengths for an excuse.

Times have changed, however. Today the woman composer is everywhere to be found and some of our most serious and masterly works are from woman's hand—as *Les Amazones* for chorus and orchestra, and a Suite for orchestra by Mlle. Chaminade; the

Fantasia in G for piano and orchestra by Dora Bright which was not long since performed by the London Philharmonic, the first instance of an orchestral work by a woman ever being admitted to the programs of that society; the Gaelic Symphony and Mass in E flat (the latter written for soli, chorus, orchestra and organ) by Mrs. H. H. A. Beach; the Suite No. 20 of Agathe Backer-Grøndahl of Norway; the operas of Carlotta Ferrari of Italy; the Symphonies and Overtures for full orchestra of Jeanne Louise Farrenc, whose work was so remarkable that Robert Schumann, in reviewing it, considered it impossible that she had done it unassisted, which was however the case; Clara Schumann's Trio in G minor for piano, violin, and cello, op. 17; the operas of Paradis, blind almost from her birth, and whose work was so admired by Mozart; the Symphonies of Emilie Mayer of Germany, and doubtless many others, could time be taken to secure data, not to mention numbers who have composed in the lighter forms.

In a recent paper we read of the public performance of a serious composition by one of the German royal princesses, and tomorrow we are likely to read almost anything. Times change, and the old order passeth, giving place to the new. STUDENT

Women in Landscape Gardening

NOTABLE among the growing number of women who are taking up landscape gardening as a profession is Miss Harriet Cullen Bryant, a descendant of the poet of that name. She has been called "an artist to the finger tips" and has achieved almost marvelous results in the way of transforming gardens. She has turned many a miniature and unpromising spot into a fairyland of beauty and one of her delights is to undertake the transformation of abandoned farms. Miss Bryant studied her art for two years in the Royal Botanical Gardens at Kew, England, afterwards serving as a practical gardener for three years in the Isle of Wight.

Several California women are gaining fame for notable work in this line, among them one, who in addition to practical work, is well known as a writer on gardening subjects. Regarding her most recent work, the landscaping of the grounds about one of California's new palatial hotels, she said recently:

One cannot come into California, though one is well trained technically elsewhere, and be a successful gardener. I presume I have "prescribed" for more gardens in California than any man or other woman, and wherever I go over the State I meet my own designs or developed suggestions and plans. When I was a mere slip of a girl I designed three country parks, and these have since brought into value four hundred acres of land.

My life as a professional gardener has developed slowly, and, although I have never made any attempt for recognition, I have in the last two years executed several important commissions. Lately, with

the aid of my husband, I have been able to take up architectural details that formerly appalled me. The varying conditions of the climate and soil in California necessitate study.

The — is a stately and dignified structure of the most approved modern type, and in its lines a certain formality exists, which must impress even the most superficial observer. In this garden I shall endeavor to express this same simplicity of design, but shall with carefully chosen color schemes lend life in beautifully blossoming flowers to the already splendid scene.

Of course the proximity to the ocean has to be considered in the choice of every tree and plant. In planting these grounds, we shall draw from the flora of the West Indies, the Canary Islands, Brazil, Mexico, Australia, Japan, and China. H. E.



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A NATIVE BELLE OF PANAMA

Theosophy and the Home

IT has been often said that "home is where the heart is." The heart is the seat of life, the center from which radiate forces that go to make up the sum total of life, the fountain-head from which flow the streams and rivulets that water and keep green the garden of our existence. Yet if this great center radiates only evil forces or the fountain sends out only bitter and poisonous streams, what must be its influence?

Around the name of home cluster the sweetest memories of life, of tender association, of love and shelter. When buffeted by the storms and sorrows of life, we instinctively turn to this one spot or center, *Home*. Just a little word, but oh, the magic of it! There are homes and homes, but sad it is that not to all is given the comfort of looking back to a home fraught with these memories.

If Theosophy were understood and lived, then would there be unselfishness and love and always kindly thought for others. Not the sentimental idea that *my* home, my children, my position in life are the best; but parents would recognize the force of this mighty power, its influence either for good or evil, that is working through them upon their children and children's children, upon all with whom they come in contact. They would realize that Brotherhood is a fact in nature; that all are bound indissolubly together; and that as we live our lives each day in our homes or elsewhere, so will it be well with us—or ill—in future incarnations. They would realize the necessity of making the fountain-head pure, and sweet, and wholesome, so that only love and harmony may flow from it; that the great home dynamo should generate only the force that gives life and joy to all, running so smoothly that there is never danger of waste power or explosions; that the father and mother of the home should be as capable engineers, recognizing the great source of strength by which they are enabled to guide and guard this holiest of holies—the home; that it is in and through and by this divine power, which is their Higher Self, and in the overcoming of their lower natures, that they alone can gain strength to influence and guide aright the little lives entrusted to their care.

Parents must realize that Theosophy is practical; that it may be lived here and now; that it teaches the sacredness of marriage, the purity of the home, and that it is never too late to begin to adjust and set right; that every effort, either in a right or wrong direction, increases the joy or sorrow of the world. They should teach their children that real happiness is not in the accumulation of wealth—which so soon takes wings and flies away—but that love and kindly thought for others' welfare are the only treasures we can keep, and that the home, as a center, should be the

real nursery, the real fountain-head—the soul, the divine consciousness. STUDENT

Jottings and Doings

(From a Student's Note-Book)

FOR twenty-seven years the light-house of Santa Cruz (Calif.) has been tended by a woman, during which time the light has never gone out nor has a wreck ever occurred upon the Santa Cruz coast. The only recreations this happy and faithful woman says she cares for are an occasional day's outing and the gathering of shells and sea specimens, in knowledge of which she has become an expert.

A LARGE number of women in New York state have recently united in a determined effort to do away with unclean literature. Said one of their number recently:

Public opinion is indeed a mighty regulator of conduct and to arouse a better public sentiment in this matter not only lies in our power but is our duty.

OUR YOUNG FOLK

John Milton

THREE hundred years ago in Bread St., London, there lived a family who loved music, art, and poetry. They were very religious too, and had high ideals. The father was a notary, but was also one of the best musical composers of the time, and the mother was well known throughout the neighborhood for her acts of charity. In this happy home, on December 9, 1608, one of the greatest English poets was born—John Milton.

With harmony in his home, and a father who gave him every educational advantage that was to be had, it is not surprising that the boy grew up with noble aims. His youth was pure and blameless. He kept always in mind a great work which he intended to accomplish and he bent all his energies to preparing himself for it. At first his father wished him to be a clergyman, but he loved music and poetry dearly himself and could not refuse his son permission when the latter pleaded that poetry was his chosen field of work.

Milton kept on with his studies for many years, writing beautiful poems from time to time. Two of these were companion poems, *L'Allegro*, a sketch of true lightness of heart and innocent joy, and *Il Penseroso*, one of the grave, earnest, thoughtful nature. Milton had a friend, Henry Lawes, who was one of the chief court musicians often employed to present masques on festive occasions. It was through him that Milton came to write the words of *Comus* and *Arcades*, both of which were produced with music by Lawes.

A period of travel followed the student years in England. Milton went to France, Italy, and Switzerland. Everywhere he met famous scholars and literary men and won their admiration and respect. In Paris he met Grotius, the great Dutch jurist; in Italy he visited the great Galileo, then old and blind; in the literary academies he made many friends. He wrote Latin poems that delighted them; and as he spoke Italian like a native, enjoyed to the full the companionship of the cultured Italians. It is said that most of all he enjoyed the music he heard; for Milton had been a student of music from boyhood. He was in the midst of collecting books and music, and was planning a visit to Greece, when the news reached him of the troubled state of affairs in England. Then he turned his face homeward, as he "thought it base to be traveling for amusement abroad while his fellow citizens were fighting for liberty at home."

When he returned he found that his old friend, Charles Diodati, was dead. In his grief he wrote a beautiful poem in Latin, *Epitaphium Damonis*, in honor of his friend. This is not so well known as *Lycidas*, a poem he had written on the death of another friend, Edward King, but it is a cry from the poet's heart, and in it we learn that Milton was planning to write a great poem about King Arthur. This he never did, however.

For twenty years, after this, Milton wrote



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IN UTRECHT, HOLLAND

STANZAS FROM MILTON'S HYMN ON THE MORNING OF CHRIST'S NATIVITY

RING out, ye crystal spheres,
Once bless our human ears
(If ye have power to touch our senses so),
And let your silver chime
Move in melodious time,
And let the base of Heaven's deep organ blow,
And with your ninefold harmony
Make up full concord to the angelic symphony.

For if such holy song
Enwrap our fancy long,
Time will run back and fetch the age of gold,
And speckled Vanity
Will sicken soon and die,
And leprous Sin will melt from earthly mould,
And Hell itself will pass away,
And leave her dolorous mansions to the peering day.

Yea, Truth and Justice then
Will down return to men,
Orbed in a rainbow; and like glories wearing
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down steering,
And Heaven, as at some festival,
Will open wide the gates of her high palace hall.

no more poetry. He gave all his time to writing pamphlets, tracts, and letters on questions of the day. He considered it his duty to help to form public opinion, and he spared no effort in trying to do this, sometimes using great severity in his earnestness. Milton was the champion of freedom for the press, and liberty of conscience. Roger Williams, who fought for the latter so bravely in America, was a friend of Milton's. Under the Commonwealth Milton was Latin Secretary, and even after he had become blind in 1653, continued to compose state papers.

His last years were spent in retirement, and then, ripe in years and learning, he wrote his great poems *Paradise Lost* and *Paradise Regained*. Blind and poor though he was, he

never lost courage. He said: "In the night with which I am surrounded the light of the divine presence shines with a more brilliant luster. God looks down on me with tenderness and compassion because I can see none but himself." Scholars from distant lands sought him out because of his great learning, and friends came to share the long hours. Among those who frequently visited him was the poet Dryden.

Milton was always a lover and student of music. And it is with stately organ music that we associate his verse. We honor him because, with the words of the language we speak and love, he made this mighty music that delights and trains the ear. STUDENT

In Holland

IN Holland December 6th is a festive day for the young folks. On the evening of December 5th Santa Claus makes a special visit to Holland. The Dutch young folks do not call him Santa Claus however; among them he is known as St. Nicholas, and St. Nicholas Eve holds for them all that Christmas Eve brings to boys and girls in other countries. St. Nicholas then appears in the homes, dressed in a long, richly trimmed robe, wearing a high cap, and holding a staff. He knocks at the door and enters on a merry scene, for the whole family is gathered together and the children are singing and dancing. He greets every one by name and seems to know the record every boy and girl has made since his last visit. Next morning it is found that he came with a full pack, for there are gifts for every one. L. G.

THE blessed work of helping the world forward happily does not wait to be done by perfect men.—George Eliot

EVERY noble life leaves the fibre of it interwoven forever in the work of the world; by so much, evermore, the strength of the human race has gained.—Ruskin

THE CHILDREN'S HOUR

A Remembered Tale

ONCE upon a time, in a land over the seas, there lived a poor woman who had an only daughter whom she loved very dearly. From sunrise to sunset this good mother worked in order to earn the money to take care of the little child. To do this she was obliged to go to the nearby town every day, leaving the little Irmgarde in charge of the neighbors. This was not good for her as the mother knew.

One Sunday when they were out in their tiny garden together, the lady of the castle passed and stopped to speak to them. Something in the poor mother's face as she chided her little daughter for pulling a flower to pieces, caught the lady's attention. Soon by her gentle winning way, she won from the mother the sad story of her life, and her fears for Irmgarde.

"Let her come to the castle," the kind lady said, "and she shall be taught all things necessary to make her a happy, useful woman. When she is old enough to take care of herself and of you, she shall come back again." Irmgarde was delighted with the idea of going to the castle, and clapped her hands for joy. Her mother, thinking that it was for her good, consented. It would have been a happy day indeed for Irmgarde, if it had not been for a tiny seed of evil deep down in her heart.

In the castle a new life began for Irmgarde. Her kind mistress gave her many opportunities. She was taught to read and write, to cook, to clean up, to sew, in fact all that was necessary to make her a useful, happy woman. But as Irmgarde grew up her mistress noticed with pain that the young girl was selfish and vain; for she thought very little of her hard-working mother in the humble cottage, but always of herself. Irmgarde had learned to sew and embroider very well, and nothing pleased her better than to spend her spare time in making pretty frocks and dainty caps and aprons for herself. At Christmas time, instead of taking the money which she received as a present to her mother to put away for her old age, she bought with it a pair of high-heeled red shoes, which she hid away in her box.

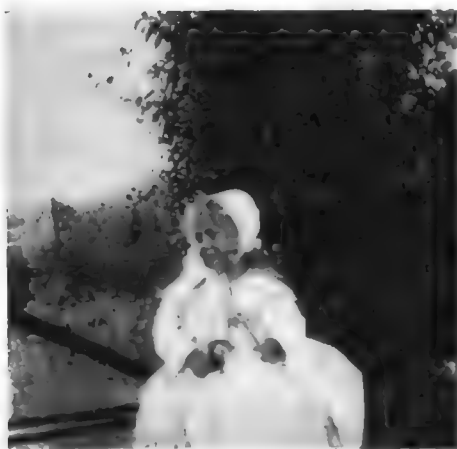
One day Irmgarde's mistress called her and said: "My dear, it has been long since you have visited your good mother. Go to see her this afternoon and take her, with my compliments, one of the fine big loaves of bread that you helped to bake yesterday. You may stay several days." Irmgarde was delighted. "I shall wear my red shoes," she thought, and dropped a hurried courtesy and left the room.

Irmgarde set forth very blithely in her new pink muslin frock and bright red shoes with the high red heels, with the loaf of bread tucked under her arm. "If I only had not to carry this old bread, how happy I should be," thought Irmgarde. It was a very large, round, thick loaf of bread, dark brown, hard, and shiny on the outside, but sweet and wholesome within. Irmgarde never thought of that, however, nor how welcome it would be to her

mother. She thought only of herself, of her pretty dress, and of the bright red shoes. Especially of the bright red shoes.

So she went tripping along daintily, her head held high, when all at once she came to a muddy place in the road. "How can I get over this horrid puddle without spoiling my pretty red shoes?" thought Irmgarde. "Oh I know!" and as quick as a wink she threw the big loaf of bread into the mud and sprang lightly upon it. But oh, horror! the moment her feet touched the bread, Irmgarde felt herself begin to sink. She tried to jump off, but the high red heels stuck fast to the bread, and down, down, down she sank slowly through the thick black mud, till all at once she settled down with a heavy "plunk!"

"Why, who in the world is this?" asked a rough, harsh voice, and a coarse, ugly face peered into Irmgarde's. She wanted to answer, to toss her head in reply, but she was so covered with mud from head to foot that she could only blink her eyes in indignation. In-



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DOLLY AND I ARE GOING FOR A WALK

THE WIND

Christina G. Rossetti

WHO has seen the wind?
Neither you nor I:
But when the trees bow down their heads,
The wind is passing by.

deed, as the days passed, Irmgarde found that she would never be able to move again. Her feet were stuck fast to the bread, and as the mud hardened about her, she found that her whole body became as hard as stone; even her pretty hair, of which she had taken such care, was stiff and coarse with mud. But worse than all, Irmgarde's heart hardened too, and it was like a rock in her stony breast. Only her eyes moved restlessly to and fro, and she could hear all that was said around her and in the upper world as well. So she knew of her poor mother's grief and sorrow, and the pain of her gentle mistress over her disappearance.

Irmgarde had fallen into the kitchen of an ugly old witch, who didn't feel sorry for her, but, instead, called in her evil companions to

laugh and jeer at her sorry plight. Besides this, the witch's kitchen was filled with ugly flies and gnats that buzzed about her ears all the time, and stung her face and hands. Being stiff with mud, she could not lift a finger to drive them away.

You would think that during the dreary days and nights in the witch's kitchen, that Irmgarde would have looked into her own heart and found there the cause of her fall, but no, she always blamed her mistress for sending her on that fatal visit to her mother, and the heavy round loaf of bread for dragging her down. Just as the sun's rays never brightened the dull gloom of the witch's kitchen, so no thought of gratitude to those who loved her penetrated her heart.

In the upper world, where the sun shone, Irmgarde and her sad fate were not forgotten. Often fathers and mothers would tell her story as a warning to their children. One day a mother with her little daughter walked out into the spring sunshine to gather flowers. After a while they sat down to rest on a grassy knoll. "Tell me a story, mother dear," the little girl said. So the mother told her the story of the girl, who, to save her pretty red shoes, had trodden upon bread.

"Poor Irmgarde," said the little girl, "how I wish I could help her." And two tears of compassion fell from her eyes.

The crystal drops sank through the earth, and down, down they fell on the stony heart of Irmgarde standing alone in the witch's kitchen. She suddenly felt her heart soften and grow warm. Tears started to her eyes. "Oh, how wrong I have been!" she exclaimed, "Mother! Mistress! can you forgive me?" and poor Irmgarde clasped her hands over her heart.

The little girl looked into her mother's face and smiled. Just then she saw a bird spring from the ground, flutter its wings timidly, and fly away toward the sky, losing itself in the golden light. O. W.

A Polite Fox Terrier

MAX was his name and he was known to be very courteous to any dogs who came to visit the household. He would even stand by and see his playthings chewed into fragments by a visitor, especially if it was one he was well acquainted with.

One day Max was given a new ball. He was proud of it and enjoyed playing with it. A few days after a young bull terrier came for a visit. Max's mistress knew that this would be the end of the new ball and she called to him to put it away in a safe place. Max looked everywhere for it, but, when he found it, there it was in the paws of the visitor. Max then licked her nose and, as he did this, picked up the ball, and then ran off with it. Then he very quickly put his old ball in its place, for her to play with and tear up if she liked. He is a courteous dog, you see, but he is careful too. Before changing the balls he glanced at his mistress as if to see what she thought he had better do. G.

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Total number of hours sunshine recorded during OCTOBER 263.
Possible sunshine, 352. Percentage, .75. Average num-
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servations taken at 8 a. m., Pacific Time.

NOV.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
23	29.778	62	56	58	56	0.05	SW	6
24	29.719	61	55	55	48	0.12	NW	35
25	29.760	59	47	50	47	0.00	SE	8
26	29.586	59	47	49	47	0.85	SE	6
27	29.670	61	47	48	44	0.00	E	3
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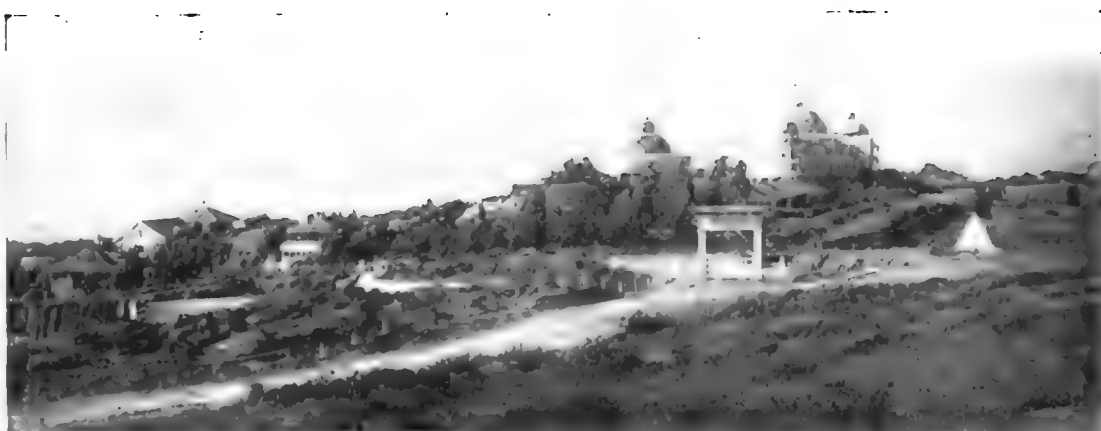
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Truth Light and Liberation for Discouraged Humanity

No. 6

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An Astro-Myth Theory

IT has frequently been urged in this Review that the teachings of Theosophy, and especially the writings of H. P. Blavatsky, contain information which affords a key to the many unsolved problems of human history; for these teachings are based on traditional knowledge that has been preserved unbroken from time immemorial by the Guardians of ancient Wisdom. Nor is it necessary to rest such a claim upon assertion alone, since the validity of the key is determined by its power to do what is claimed for it—that is, unlock the aforesaid mysteries. And H. P. Blavatsky has sufficiently proved, to the sincere and candid seeker for knowledge, that the few hints which alone she judged fit to give, can effect this result. For she takes the various facts admitted by archaeologists and historians, the various accessible records and traditions, and the conjectures of various students of ancient lore, and, by the aid of these hints, weaves them all into a symmetrical pattern; thus revealing to the unprejudiced mind the fact that what appears to the various detached phases of modern thought as a mere jumble is in reality a self-consistent whole—completely so.

In this age of easy publication one finds a number of curious and conflicting theories put forward by students whose studies have covered only a restricted range of facts, and whose conclusions are therefore premature from their not having taken into account many other facts which though well known to other theorists, have not come under their own observation. Were these various theories all brought forward in a debating club, the friction of opinions would eliminate the contradictions, and the summing up of the chairman would render a more mature and comprehensive view. But, as it is, each one rushes into print on his own account, and each one is able to endow his own case with that air of plausibility which always attends the presentation of one side of an argument—until the other sides have been heard. If there could be more collaboration among the different researchers and theorists, then the pooling of their results might produce riper judgments, and the weighing of evidence might precede instead of following publication.

Patchwork, Mutually Destructive Theories

In a book entitled "The Judgment of Paris and some other legends astronomically Considered," reviewed in the *English Mechanic* (which also alludes to an earlier work by the same author, called "Ancient Calendars and Constella-

tions"), we find such a theory set forth. It is stated that—

On linguistic grounds Max Müller was led to the belief that many of the myths of the Aryan races were solar myths, based on the observation of the for ever recurring struggle between Light and Darkness. . . . But if the teachings of archaeology have been rightly understood, and if we may now credit the races of mankind at a date as early as, and probably at a much earlier date than, 4000 B. C., not merely with admiring observations of the greatness and glory of the sun in his daily course across the heavens, but also with a scientific observation of his yearly course through the stars—stars already mapped out into signs and constellations—we may go further than Max Müller, and expect to find, not merely solar, but also astronomical and sidereal myths imbedded in the religions of all early races. . . .

We answer: "It is the very last thing we should have expected, under the circumstances, to find." That the nations of antiquity, observing the annual journey of the sun through the ecliptic constellations, should thereupon agree with one consent to chronicle the details of that phenomenon in the most marvelous, elaborate allegories, which we find in their mythology, is impossible to believe. Even if we admitted that one nation might do it—and that would be a very generous admission—and even if we went further and allowed that one or two other nations might copy the system from the first nation; still even then we should never "expect to find" these myths "imbedded in the religions of all early races." To continue the quotation:

We shall then picture to ourselves Athena and Hera, the deities who especially espoused the Grecian cause, as deities presiding, more or less definitely, over calendrical and cosmic years originally counted as beginning at the winter solstice.

Aphrodite, the friend and protectress of Troy and its allies, we shall think of as a goddess presiding over the midsummer season of the year. . . .

Advancing one step further, let us now assume that not only the deities favorable to Greece and Troy symbolized astronomic and calendrical facts, but also the Grecian princes and heroes symbolized phenomena connected more or less closely with the winter season and that the Trojan princes and heroes were similarly connected with the summer season.

Similarly, we are told, the history of Achilles, Ulysses, the two Ajaxes, Agamemnon, and the stories of the Laocoon and the Wooden Horse are dealt with.

And we are seriously asked to believe that the whole mythology of ancient Greece had this origin and this sole purpose! But this is not all; for we cannot refuse the same theory for the still more voluminous symbology of ancient India, nor for the ancient Scandinav-

The Assurance of Self-Sufficient Ignorance

ian legends, nor for those among the tribes of America, nor for those of any ancient race whatever. The theory is so very far-fetched that almost any hypothesis seems preferable. The marvel is that so many people claiming the status of scholars should be found to consider such theories seriously; it will certainly

**Credulity
in Place of
Thought**

be for future generations the stock instance of the credulity of the present age. That the matchless art of the Greeks should have been inspired by no other idea than that of symbolizing astronomical facts; that the sublime tragedies of Aeschylus should have had no other inspiration and purpose; that generation after generation of men, from the far north to the equatorial plains should hand down long and elaborate epics, the fathers teaching them to the sons and the mothers chanting them over the cradles, and all for no other purpose than to preserve astronomical facts — exhausts the possibilities of language to comment adequately upon it.

Will the Theosophist be thought a crank if he seeks other sources for the universal inspiration of these myths and epics and works of art? There is only one thing that could be worthy of being enshrined in such a beautiful and elaborate structure, only one thing that could have inspired so much devotion, achievement, and universal interest. That one thing

**The Pilgrimage
of Man the
Great Epic**

is the great SECRET DOCTRINE of the ages — the Science of Being, which was always taught in this allegorical form, that it might be a revelation to those who had "ears to hear," a blind to those who had not, and an indestructible shrine for the truth. If Herakles represents the human Soul, and his twelve labors the various victories which the Soul has to win in its pilgrimage to freedom and light, then the myth has a meaning worthy of itself; but if Herakles only stands for the sun going through the constellations, how great is the disproportion between symbol and meaning! There is a connexion of course between the solar zodiac and the story of Herakles, but that naturally arises from the fact that both are symbols of the same thing, for the cosmic phenomena are themselves intimately connected with the drama of human life. And the zodiac? It is spoken of as though there actually were twelve pictures painted on the heavens, whereas a

**Man a Related
Part of a
Harmonious
Universe**

mere glance ought to assure the most credulous that nothing of the sort is to be seen in the sky. Whatever the origin of the twelve zodiacal figures, it is clear they were not derived from the shapes of the constellations. We must therefore seek some other reason why a certain arc of the ecliptic should have been denominated the Bull and another the Lion. When the sun reached particular stages of his course, particular influences were shed by him upon the earth, which the ancient mystics recognized and made use of. Also in the inner nature of man are various powers of the Soul, corresponding to the various cosmic influences. These matters were studied by the ancient Science; and that Science had a symbolic language just as much as ours has with its H_2SO_4 and $\frac{1}{2}mv^2$. It is among the fragments of this ancient and universal symbolic language

that modern scholars are fumbling and trying to fit together the odd pieces they find, but it needs wiser heads to make out of them a harmonious whole.

STUDENT

Are the Churches Doomed?

"ARE Evangelical Churches Menaced?" writes a contemporary, at the head of an article on that subject; but, as the question in that form might seem to imply that other kinds of churches are not menaced, it would be better to leave out the descriptive adjective; for the remarks made certainly apply with equal force to churches of every class.

The writer says that religions are based on the yearning of mankind for completeness of life and for the adjustment of their spiritual aspirations with their material circumstances; and that people value religion only in so far as it is able to do that for them. Hence the churches are doomed to extinction because they can no longer fulfil the requirement. He says it is of no use to know that another went about and did good, unless we can find the principles which enabled him to do it and apply those principles to our own case; and that we cannot rest satisfied with the reflection that another was the "Word made flesh," unless we can find something corresponding in ourselves.

All this is very true, and has often been said in these pages; it is said with ever greater frequency in the columns of the daily press, where the ministers must read it to their chagrin. Where is the "Spirit," that holy and inspiring influence whose shedding the churches are supposed to render possible? Instead of inspiring and leading men, they are humbly following in the wake, doubting with men, and with men seizing upon every passing straw of hope. That these institutions in their present form are superannuated there can be no doubt; as men must have a faith, there will be a reorganization; and, as always, that reorganization will have its origin from without. It was the dawn of a wider knowledge, of history and culture, that forced the renovations of ecclesiasticism in past centuries. It is the new Renaissance which will force the present renovation. The enlarged knowledge of ancient history is rendering many of the old claims of the churches absurd. The pressure of modern conditions is rendering imperative a religion which can give men the strength to cope with them. Ordinary prophets may see in the future but little hope amid all the decaying faiths and headlong propensities of civilization. But when the THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD was founded, a seed was planted that was destined to be the center of a new life in the time of need when all men will be asking everywhere for something real and permanent.

STUDENT

Afraid to Tackle Abuses

RECENTLY certain statesmen argued against the introduction of legislation prohibitive of juvenile smoking, on the ground that the forbidding of the tobacco would only make it more desirable to the boys, and that thus the law would defeat its own object. It seems scarcely credible that people of prominence and repute should commit themselves to such a sophistry. Are govern-

ments to bow in fear before the children, in hopes of cajoling natures which they fear to offend by commanding?

The statesmen in question may have other good grounds for opposing this legislation, but that does not affect the weakness of the above argument. We meet the same argument in the much lauded policy, affected by some, of letting people talk and plot as much as they please, so long as they do not *do* anything; this is called a "safety-valve." We meet it again in the wild theories about letting children have their own way.

Such arguments derive their only show of plausibility from the fact that they are reactions from the opposite extreme of unwise coercion and petulant interference; but the circumstance that something else is also an evil does not make them good. This refraining from action for fear of arousing the enemy is a weak attitude, arguing a lack of conviction of the merits of our cause. The adversary owes much of his ascendancy to sheer "bluff," which succeeds as long as it is not challenged, but disappears under firm handling. The defiance of the children is a challenge to us to do our duty firmly, and such action on our part would be welcomed by those whom it benefited. For do we not owe the children, above all things, protection? And is it protecting them to place temptations in their path and at the same time deny them help against these temptations? Shall we shirk our duty?

STUDENT

The Crumbs and the Loaf

THE three Times lodged with the World-Man a complaint against the time-man.

The Past: He wakes me up. I would fain sleep and even be in some of my members dead. He drags me into the hard daylight and I am rudely jostled by the youthful energies of the present.

The Future: Before I am born he evokes me and twists me out of shape. When in my due season I come naturally I am already aged and deformed.

The Present: From me came the Past and from me will come the Future. I am the parent of both, yet he gives me no honor. His attention is forever upon these my two children.

The Past and the Future, together, to the Present: Our parent indeed! You do not even exist. You are but the line between us two.

The World-Man: I made you all three to be the mere temporary nurses and teachers of my child, the time-man. I made you from the shadow of the ever radiant Now. Let the time-man come back to me and I will dissolve you.

The time-man: To be crystallized in an eternal monotony? Woe is me!

The World-Man: Poor little time-man! Why should it pleasure thee to see the great light of the Now through the shadows of Was, Is, and Will-be? Whatever they show thee dim and partialized, that is in the Now radiant and whole. Dost thou prefer the dim and partial? Clouds across the solar splendor of the Now, such is the time and the Times thou lovest. Knowest thou not that what thou really lovest is the gleams between? Come! Look.

STUDENT

Some Views on XXth Century Problems

Civilized Longevity

AN eminent statistician, Mr. William Graham, writing in a contemporary, makes the following remarks:

There seems to be a general willingness to believe that modern hygiene, sanitation, medicine and surgery have effected increase in human longevity throughout that portion of the civilized world that enjoys such improvements. Unfortunately there are not reliable data of previous censuses to confirm the theory or give support to this deduction, plausible as it appears. Much of the heralded advances undoubtedly serves only to prolong the life of the young weakling, who must eventually succumb with a gift of a few added years or days. If adult longevity has increased appreciably under the strain of latter-day nervous activity, particularly in America, it remains to be statistically established.

It might provoke a little useful thinking if that were printed on New Year's morning in every newspaper. For the public has been gradually taught the contrary. It is the few years or days added to the life of the young weakling, and especially the better understanding of the dietetic hygiene of infants, that has lately advanced the death-rate the two or three years of which we talk so much.

Averages result from individuals; the public is made up of individuals. If the average is to be altered noticeably or quickly, the individual's attention must be brought in upon himself, not thrown out on generalities, upon the progress of medicine and surgery, and upon the inaugural addresses at Hygienic Congresses and Congresses to consider Tuberculosis. He must ask himself whether his own personal ways in his private life are such as promise to conserve his vitality for the longest service, and whether they are better in this respect than those of his father and grandfather. If they are not better, then so far as he is concerned nothing has been done to increase the public longevity. He may not give beer or starch to his infant and thus may negatively add 34 years to the common fund. Yet the infant, when older, may commit a few more physiological sins than he, as he than his father.

Roughly speaking, there are two elements involved: ways in which vitality is wasted, and those in which it is injured. Avoidance of the latter may do nothing for the former. Thus it is *injured* by *bad* food; it is *wasted* by *excess* of food, gluttony. It is *injured* by overcrowding in the foulness of great cities; it is *wasted* by the nervous strain of the frantic rush for money. It is *injured* when the youth is invaded by tubercle bacilli; but he may have previously *wasted* it in debauchery.

We are doing something to prevent the injuries. We are moving toward the betterment of cities, the purity of food, the general application of the laws of external hygiene. But if the individual's waste of his life remains what it was, there must soon come an end to the results of the outer betterments. And if his waste is more prodigal than was his father's and his grandfather's, no efforts can stay the *shortening* of the average life, now concealed by a deceptive lengthening.

None of this is said to divert any man's, or any Body's efforts to better external conditions and promote hygienic knowledge; it is merely to point out that nothing much can be expected of them until the individual has been taught to look critically at his own life, at the twenty-four hours of his day. STUDENT

The General Paralysis

THAT ethical maxims are matters of ordinary commonsense, even selfish commonsense, is a truth not often suspected and never yet fully seen. It has to wait upon a better psychology.

We are agreed that it is ethically improper to hate anybody. But we have not commonly seen that it is selfishly unwise and even suicidal, that it is an attitude that makes for one's own loss of health and even life. Still less that it blunts and blinds every mental power.

How much inspiration could come upon a musician or poet who was in an active mood of hate? What chance would a scientist have of one of those flashes of intuition that have suddenly made order in a chaos of facts or opened a new path to research?

But an outburst of hate or anger is only a culmination of much more innocent-looking states of feeling. At other places in the same scale come envy, little spurts of irritation at the habits or tricks of others, irritated criticism of others, suspicion, and generally that instinctive half-conscious attitude of slight hostility to all those who are not positively one's friends. We are always on guard; the bristles are always ready to stand out.

In respect to our attitude to other nations, the matter is obvious. The war-feeling is ready to flare up at any moment; one incautious word of a foreign ambassador or potentate may start it.

Psychology, in spite of the little it does know of "telepathy," has never yet broached the conception of a general mental atmosphere as truly breathed by the minds of all as the physical atmosphere is breathed by our lungs. But it exists; we are born into it; our minds are conditioned in their workings, and limited by it; considering what it contains, it might be said that we are poisoned by it. For its general color is the mean of that scale of feeling which has hate at one end and instinctive on-guardness at the other. It is permanently active, however slightly, on all minds somewhat in the same paralyzing way as a state of hate or anger is acutely active on the mind of the poet, the musician or the scientist. It is this which holds humanity back from knowledge that might transform our whole lives and ways, even the very earth itself. By the automatic working of things we are thus held off from great physical secrets which if discovered now would but enable us to destroy each other—would be at once so employed.

Hate, or any of its lesser representatives, is the working in human consciousness of a nature-force, the force with which nature destroys what is no longer useful. It should be left where it belongs. As an element in his *feeling*, man should never admit it. For as

it goes through him it works on him, in some degree, as he consciously or unconsciously wants it to work on his antagonist or on any one whom he despises. It stains and poisons the reservoir of feeling through which he lets it pass and with which he energizes it. Its presence there is as abnormal as a dose of morphine in the blood. Man's feeling must work with nature in her life-sustaining, combining and progressing works. Not until he has divorced it from her other works can he gain his proper place and powers. The ethical precepts are all of them hard commonsense.

STUDENT

Which Am I?

A VOLUME of lectures delivered by himself to the Bible Teachers' Training School, just issued by the Rev. G. Campbell Morgan, exhibits in an extraordinary degree the lack of definition in word and thought which hampers the current Christian systems.

The writer uses the Pauline classification of the elements which make up man—body, soul, spirit. He puts them in that order as corresponding with their ascent in importance. The last, the *highest*, needs culture and salvation.

The first business of human life is the culture of the spirit; and because of sin the very first necessity thereto is the salvation of the spirit. A far more important thing than that I should have a place to lay my head . . . is that this spirit of mine should be right with God.

From which we learn that the spirit is sinful and in need of culture and salvation; and that it is the property of the man—"this spirit of mine"; and that the man who owns and can culture and guide it is its superior who must himself put it "right with God." Who or what is then the man? As the lecture then goes on to speak of the duty of care of the body, the inference is that man is a soul. Now the soul must be either sinful or not sinful. If sinful, have we two sinners in us? How in that case can one help the other? If not sinful, how came it to have permitted the spirit to get so?

But we learn in a few lines that man is *not* the soul but the spirit over which he has to watch. Man "is a spirit, the offspring of God who is Spirit." And then it turns out that the spirit, now called "spiritual nature," is not the one in need of guidance but the guide. For:

No man will have learned what it is to live as he ought to live with his fellow-man until he has discovered his own spiritual nature in the discovery of the spiritual relationship between man and God.

The way out of the confusion is very simple; it is in the last sentence. Man is a "spiritual nature" which in the rush of mind and impulse has lost consciousness of itself as such. But not altogether. For when in some silent moment he gets back into himself he finds that in the fulness of selfhood he never has forgotten. And in that new (self) consciousness is the "salvation" of which they talk; through and after it comes knowledge of God. C.

Archaeology Palaeontology Ethnology

Totemism

And they painted on the grave posts
Each his own ancestral totem,
Each the system of his household,
Figures of the bear and reindeer,
Of the turtle, crane, and beaver,
Each inverted as a token
That the owner was departed.

—Hiawatha

ALASKAN tourists have their attention drawn to curious uncanny-looking poles, grotesquely carved, and usually erected near inhabited or abandoned Indian villages along the West Coast of British Columbia, Alaska, and adjacent islands. These are called Totem Poles and referred to in guide books as "weird monuments of family pride."

Totemism is common to probably all native races, though it has been more associated with those of this continent from the fact that its relics are seen by more people through being on a path of travel. From this it is a fair inference that it has within it the germ of truth barnacled over through long centuries of accretions, which has led earnest students of ethnology to put forward many ingenious explanations.

Totemism is defined as "A system of tribal subdivision denoted by Totems," and the *Encyclopaedia Britannica* says:

"A totem is a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and altogether special relation. . . . The connexion between the man and his totem is mutually beneficent; the totem protects the man and the man shows his respect for the totem in various ways, by not killing it if it be an animal and not cutting or gathering it if it be a plant. As distinguished from a fetish, a totem is never an isolated individual, but always a class of objects, generally a species of animals or plants, more rarely a class of inanimate objects, very rarely a class of artificial ones."

Practically it is this: all over the world native races hold certain animals, birds, fish, trees, or plants, in veneration. It is their belief that these are either their individual or clan totems, or what we should call guardian spirits. These attachments to animals, plants, etc., divide the races into clans; for some belong by birth to one group, some to another, united by ties of consanguinity. Certain tribes of the great Iroquois race venerate the turtle, while the Omahas have appropriated red wheat, and the Choctaws the cray-fish. The Elk Clan of the Omahas reveres the male elk, certain Australian tribes the scorpion, the Rakalas of West Africa the calf crocodile or the monkey; and so on.

From this has evolved a social system deeply imbedded in a very large number of primitive races—the extension of the personal totemic idea over all those belonging to the clan. The individual acquires a personal totem, the male or female a sex totem, a mother hers, a child his; yet they may all three have a common group totem.

There is a conflict of opinion on the question of Totemism between American and European ethnologists. The former claim that it is a religious institution, the outcome of savage man's attitude towards nature, its social aspects being secondary. The latter say that Totemism is essentially a social institution, originating in the matriarchal state of society and constituting the basis of clan organization. The American has probably more basis of fact, for the reason that the study of the North American races during the past half century has been enormous and carried on under most favorable conditions. Our Indians, if on the savage level at present, must



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A CORNER OF THE OLD WALLS OF BYZANTIUM (CONSTANTINOPLE)

have had at some time a finer environment, if any solution is to be found of the wonderful folk-lore among a great number of them, particularly the Zuni and Pueblos of Arizona. May they not, after all, be the descendants of some great race?—for races rise and fall, as history so well testifies.

Ethnology passes too lightly over the evidence afforded by Indian races, and known to the few whites who have studied them at close range, of a vast fund of so-called myths—really, however, great truths clothed in legendary garment even as the parables of old. The Zuni Indians of Arizona have a most wonderful and jealously guarded oral lore, bearing on the creation of the world and other subjects, much of which has been collected by Cushing, who not only lived among them for years but was initiated into their priesthood and taught part of their philosophical system. This is now on record in the Bureau of Ethnology of the Smithsonian Institution at Washington. It is not possible to read these myths of peoples regarded as savages without being reminded of the well-known saying that God is no respecter of persons, and asking whether this so-called savage, with his "longings, yearnings, and strivings," may not after all be considered as much within the great evolutionary plan as the more civilized nations.

What prevents ethnology from obtaining a broader and more correct conception of Totemism is the persistence with which it insists on looking at the savage man's affairs from the generally accepted point of view; which leads Hill-Tout to say:

"In the study of primitive man the greatest difficulty the sophisticated student has to contend with, I have found, is the essential difference of his own from his subject's plane of thought—in other words, the difficulty to see things from the native point of view. He can make no satisfactory advance till he has emptied his mind of all its preconceptions regarding primitive man, which more often than not are founded on early misconceptions and limited knowledge of his life and thought. We have been studying the savage more or less systematically for a quarter of a century now, yet I am convinced we are but just beginning to know and understand him as he really is."—*Language and Culture of Salish* (1905)

Even students who have lived among the native races for years find it very difficult to understand their belief in animated nature. The idea that there should be real living entities in the world of trees and flowers, in the roaring waters of great rivers, on the bosom of peaceful lakes, or hidden in the everlasting hills, is to them wild heathenism, childish belief of primitive man in matters now only to be found in the nursery.

As yet the belief in the existence of active entities, called nature-spirits, pigmies, brownies, etc., on flower and leaf, crystal and rock, is to be found in all the legends and myths of primitive peoples the world over; and when a common belief finds acceptance among peoples scattered from pole to pole, there are good grounds for believing that it has some reason to be, that it has in it a germ of truth. There are people living today who have a much longer unbroken past than we Anglo-Saxons; the Welsh, the Irish, the West Coast Scots, the Bretons, the Basques, and others, were in existence, as such, long before Britain was established, and are still doing business at the old stand. We are apt to be carried away because we build sky-scrapers and ocean greyhounds and gridiron the country with railroads. Civilization is a good thing, but it clouds

a mass of knowledge of incalculable value to the race but now held at arm's length through sheer conceit.

There is undoubtedly a relation between Totemism and Heraldry which opens out an interesting study. This will of course be denied by students because they have given out that Heraldry had its origin in the early days of British history. This statement is in line with that made about the Druids and Freemasonry: the one said to be of early English growth, the other due to bands of craftsmen who wandered around Europe in the Middle Ages. These illustrations serve to show the narrowness in dealing with the origin of cults; for Totemism, like Heraldry, Druidism, and Freemasonry, has its origin far back in the night of time. Its value for us today lies in the fact that its study is calculated to bring us into close relation with the remnants of "native" races, races who have had their day and may soon cease to be. But for many a year to come, the Totem Poles along the Alaskan route will continue to interest travelers, and perhaps draw forth a kindly feeling to a race whose present status is due neither to *pollatch*, fetish, or totemism, but to the greed and lust which a so-called civilization has made possible among these children of the forest, lake, and plain. F. W. P. (contributed)

Mammoth from Siberia

LAST January the skeleton of a mammoth was found by some Yakuts in the sandy bed of the River Sangar-Yurach in Siberia, and it was in such an excellent state of preservation that the Russian authorities undertook to convey it at great expense to the museum of St. Petersburg, where it has now arrived. The journey lasted six months and cost \$8500. The skeleton is not of remarkable size, but some parts of the carcass which have not been previously found were preserved. The carcass weighed 3600 pounds and it took the experts six days to prepare it, as they had to work in a tent at a temperature far below the freezing point. It is especially noteworthy that this mammoth has the first uninjured specimen of the proboscis that has been found, and this appendage has been put into spirits. The skeleton will be mounted in the museum at St. Petersburg, and it is expected that this will take at least a year. T.

✻ The Trend of Twentieth Century Science ✻

Our New Gland

IT would have hardly seemed possible that at this late day a new gland should be found in the human body. But a gland has been found, and of considerable size. It has hitherto contrived to be regarded as a cushion of fat and in that way has preserved its secret. If an officer's epaulet were pulled in till it rested against the side of the neck, it would be covering the gland. Processes or fingers of it spread out in various directions, one of them crawling up under the muscle nearly as far as the ear. It corresponds to the hibernating gland in some of the lower animals and is in the same situation as the neck lymph-heart of the pig. It develops in the embryo from a pouch in the wall of the jugular vein, the communication closing up. As to its function little is known, though it belongs to the ductless class of glands. What evidence there is suggests that it may have the duty of finally destroying the worn out red blood cells. There is one on each side and from their situation they have been named the "interscapular glands." M. D.

Too Much Light

THE War Department is determined to settle the question of the best clothing for our troops in tropical climates, and the necessary investigations have been placed in the hands of Colonel Havard.

It is agreed that the special danger is not heat. Sunstroke and heatstroke are *light-strokes*, and the light is at the upper or chemical end of the spectrum.

To settle the underclothing question, Colonel Havard placed squares of silk upon bromide plates. The squares were nine in number, the seven prismatic colors and black and white. An examination of the colored plates after their exposure to sunlight showed that the black square had excluded all the chemical rays and the white square almost none of them. Between black and white the colors ran in degree of exclusive effectiveness: red, orange, green, blue, indigo, violet, yellow. The department has consequently issued orders for 5000 suits of underclothing, dyed orange-red. If, over this, white or light khaki is worn for the exclusion of the heat rays at the other end of the spectrum, the protection should be complete.

What is the action of the chemical rays, of violet and ultra-violet light? Up till quite recently the question could not have been answered. But we know now that they shake atoms to pieces. If a kaleidoscope is tapped, the fragments of colored glass fall together into a new pattern. Violet rays might be regarded as doing something like that to the atoms of matter upon which they fall. The thousands (sometimes more than two hundred thousand) of "corpuscles" or electrons contained within the atom fall together into a new pattern.

But something else happens. A few of the corpuscles are so violently stimulated by the vibrations of the light that they break loose from the atom altogether and rush into space,

dissipating some of their energy in the form of electric waves in the ether. The atom therefore has begun to break up and if the process went on long enough it might be wholly resolved into corpuscles. It has received energy, but the energy was more than it could bear.

On the same line is the Theosophical teaching that the tiredness of evening and the desire for sleep are due to excess of life. The cells have been absorbing it all day and are in a state of interior commotion which if maintained would kill them. They must have time to quiet down.

Upon the effect of X-rays and violet light on the atom, some scientists are beginning to hope for the force of the future. The immense energy locked up in the *molecules* of a ton of gunpowder can be set free by the tap of a hammer. If our tap could only set free the energy of the few grains upon which it actually fell, we should have a symbol of what we can now do with the *atom*. By various methods we can make partial use of the energy of *one* of its thousands of corpuscles. A battleship could be taken across the Atlantic with the total released energy of all the atoms of a fragment of matter the size of a dime. But man will not be *permitted* to get that secret till he is civilized enough not to think of using it to kill his fellows. Some of the gates of knowledge are locked and the keys in very capable and beneficent hands. The tendency of atoms *as wholes*, to come together, is all we may now use for our production of heat and electricity. We may not unlock them and use the energy of their inherent elements. STUDENT

The Colors in Horticulture

WE are yet in the alphabet of knowledge respecting the effect of colored light upon the growth of plants. It seems reasonable to suppose that each of the colors which together make up the white ray has its special influence upon growth. The plant life consists of many activities and the plant body of many tissues. It is possible that each activity or each tissue has its special stimulant ray or etheric food from the combined light. The complexities of the problem may explain the diversities of results. For example, many years ago General Pleasanton found that the growth of vegetation was stimulated when one pane in seven of the covering glass was blue. The plants therefore got about a seventh less of the usual proportion of red and yellow, though of course no added blue. Yet other and later experiments have shown that red is a stimulant to growth in size. A writer in *La Nature*, reporting on Flammarion's work in this line, strongly confirms this. A photograph of four begonias grown under red, white, blue, and green, shows the first of them at least twice the height of the others. "Under the influence of the red light," he says, "vegetables grow with great rapidity; whereas under blue alone they scarcely grow at all." This is by no means necessarily inharmonious with Pleasanton's result, for his proportion of blue glass was

but one-seventh. If the other six-sevenths had been red, he might have found a still greater result, whilst the problem would have manifestly become very complex.

But the blue appears to do more than merely restrain or not encourage growth. Flammarion and his colleague sowed beans in pots which stood in the open air till germination occurred. The total nitrogen in some of them was then analysed and found to be 4.5 per cent. of the weight; *albuminoid* nitrogen being 0.276 per cent. They were then distributed under colored glass — white, red, green, blue. A month after, analysis of the nitrogen gave: for those under white, 5.11 per cent; red, 6.06 per cent; green, 6.32 per cent; blue, 6.82 per cent. Albuminoid nitrogen had risen from its 0.276 per cent to: white, 4.53 per cent; red, 4.76 per cent; green, 4.83 per cent; blue, 5.41 per cent.

These results suggest that whereas the fixation of carbon, upon which gross size mainly depends, is stimulated by red; the much more complex fixation of nitrogen and its organization is least affected by red, of the colors, but more than by all the colors together in white, and less than by green, and still less than by blue. Evidently the field is still open for the workers. STUDENT

Wings versus Balloons

AN argument from electricity is advanced in *Prometheus* in favor of winged versus ballooned flying machines — in favor of machines of the heavier than air type.

The electrical sign of the earth is mainly a sphere whose general surface carries a negative charge. This charge, however, rapidly falls off, and at a short distance from the earth the air is usually positive. At considerable heights on a cloudless day the amount of atmospheric positive electricity may be very great. For the first part of its ascent a balloon is like an ambassador's house in a foreign country. As the latter is a bit of the ambassador's country transplanted, so the balloon is a bit of the earth on a voyage and with the earth's electrical sign. But it must presently assimilate itself with its surroundings. The equilibrium may be reached gradually, or by means of a brush discharge or exchange, or through sparking. In case gas is leaking, either of the two latter methods may ignite it. On the return the same danger presents itself. The balloon has the sign of the air and at a little distance from the earth a spark may pass between. Generally, however, it would be close enough to the ground to make the situation dangerous rather to the balloon than to the occupants. The disaster to Count Zeppelin's airship may have had this cause.

For this and other reasons it is not likely that the balloon type will be the choice of the future. We must study wings and planes. Gravitation still keeps its secret, but when understood we may do our flying even without them. To understand it might bring the power to suspend it with respect to our flying machine, perhaps reverse its sign. STUDENT

Nature

Studies

Forest Fires

ONE of the earliest recorded, says a Forest Service *Bulletin*, was the great Miramichi fire of 1825. It began its greatest destruction about one o'clock in the afternoon of October 7th, at a place 60 miles above the town of Newcastle, on the Miramichi River, in New Brunswick. Before ten o'clock at night it was 20 miles below Newcastle. In nine hours it had destroyed a belt 80 miles long and 26 wide. Over more than two and a half million acres almost every living thing was killed, and even the fish were afterwards found dead in heaps on the river banks. 590 buildings were burned, and a number of towns, including Newcastle, Chatham, and Douglastown, were destroyed. 160 persons perished and nearly 1000 head of stock.

The Peshtigo fire of October 1871 was still severer. It covered an area of more than 2000 square miles in Wisconsin. Between 1200 and 1500 persons perished, including nearly half the population of Peshtigo. In Michigan a strip about 40 miles wide and 180 long, from Lake Michigan to Lake Huron, was devastated. The estimated loss in timber was 4,000,000,000 board feet; and several hundred persons perished. In the early part of September, 1881, great fires covered 1800 square miles in various parts of Michigan; over 5000 persons were made destitute and from 150 to 500 lives were lost.

The most destructive fire of recent years was that which started near Hinckley, Minnesota, September 8th, 1894. Hinckley and six other towns were destroyed, about 500 lives lost, and more than 2000 persons left destitute. For many day before the high wind came, the fire had been burning slowly close to Hinckley and could have been put out. T.

Can Plants See?

IN an article in the *Scientific American* it is pointed out that if seeing means making appropriate movements in response to light, then plants can certainly see; for plants do make appropriate movements in response to light. But even if we extend our definition of seeing so as to make it mean



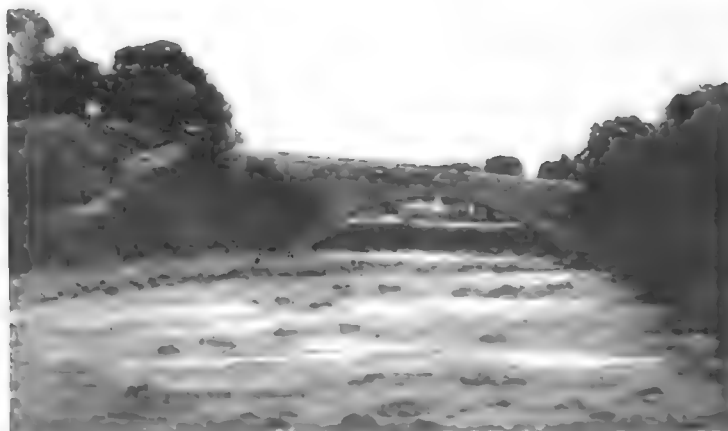
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"THE OLD MAN OF HOY," ORKNEY

HARMONY, SOUND, NUMBER

Wordsworth

BY one pervading spirit
Of tones and numbers all things are controlled,
As sages taught, where faith was found to merit
Initiation in that mystery old.
The heavens, whose aspect makes our minds as still
As they themselves appear to be,
Innumerable voices fill
With everlasting harmony;
The towering headlands, crowned with mist
Their feet among the billows, know
That Ocean is a mighty harmonist;
Thy pinions, universal Air,
Ever waving to and fro,
Are delegates of harmony, and bear
Strains that support the Seasons in their rounds.



Lomaland Photo. and Engraving Dept.

PONTAMMAN, AMMANFORD, WALES, FROM THE RIVER

the formation and the apprehension of images of external objects, still it is quite possible that plants may see, even in this sense.

The upper and lower surfaces of leaves are covered by a thin transparent skin, which, under the microscope, is seen to consist of innumerable compartments or cells, containing a clear watery sap. The shape of these cells is such that they act like convex lenses and bring light to a focus within the leaf. Some scientists are mentioned as having taken photographs of different objects through these cells, with a photomicroscope and by other processes. The pictures thus obtained, some of which are reproduced in the *Scientific American*, resemble the images formed by an insect's compound eye — that is, the object is repeated a great many times. (One must demur, however, to the statement that a beetle would "see" things in this way; seeing consists mainly in an apprehension by the sense-organ of the *mind*; we ourselves do not see double, though there are two images formed of every object we look at.)

Whether these lenses help the plant in receiving impressions from light and in responding to them, either by movement or by chemical action, is matter of discussion; but it is certain that the lenses do converge the light into foci within the leaf. The question whether plants see depends largely on what definition we give to the word "seeing." If responding appropriately to light constitutes seeing, then the plant sees — sees the light, if not definite images. We need facts as to whether any plant shows a discrimination between light from different sources or as reflected from differently shaped objects. If we had proof of this, then we could say that plants saw not only light but also shapes and colors. The fact of their responding could be regarded as defining the difference between seeing and not seeing, though in that case the word "seeing" is used in a restricted sense. The question whether plants have mind is involved and everything goes to show that they have a kind of mind. STUDENT

Students'



Path

WINTER

J. H. K.

NIGHT—So softly enters the Goddess
Who invites her children to rest,
Her footfall as light as a snowflake
And we hasten at her behest.

A little while for the teaching
Of others along the way,
Then to put our house in order
And prepare for another day.

Ah, those who have done for others,
For all have lightened the load,
For these the night is untroubled
At the end of the weary road.

So, looking ahead to the morning
And falling asleep with a smile
To awaken refreshed on the morrow,
For a new and better trial.

On "Doing Good"

MOST people would like to "do good," especially if it does not cost them too much, for it brings with it a comfortable feeling of wellbeing. No doubt every effort towards helpfulness or making others happy counts, in degree, since Theosophy teaches that "no effort, not the smallest, whether in the right or wrong direction, can vanish from the world of causes"; but when one becomes a student of Theosophy the question takes on a deeper aspect, and shows a greater responsibility.

We find that we have no thoughts or feelings of "our own" in the sense that they affect no one else, that there is, so to say, a common atmosphere of thought and feeling in which we all share, and that the sense of personal isolation is purely illusionary. There is no bar to thought or feeling except the state of consciousness we habitually live in, it is one of vibration, not distance; and *like* attracts like indeed. As the bees are attracted towards sweet flowers, and the flies to carrion, so do we attract the nobler or baser thoughts that surround us in the mental sphere, to make or mar our lives, by *our own mental attitude*; and the same applies to feeling. We strengthen or weaken the action of the powers of good and evil in the world with every breath we draw, albeit quite unconscious that we are so doing.

It is the mission of Theosophy to extend our consciousness and open our eyes to the place that we occupy in the Universal scheme of evolution. For this object H. P. Blavatsky wrote her wonderful books. Have you read them? They are mines of wealth to the searcher for Truth, and explain the constitution of man and his relation to nature and natural forces. Through them we learn of our great power of "doing good," by performing faithfully the duties that lie close at hand, the little homely duties, and the old as the world axioms of right action, inherent

in our divine natures, and transmitted to our ordinary consciousness by the voice of conscience. So the real "doing good" will consist in the right use of all our powers to fulfil the behests of the inward voice.

From this aspect do we not owe our lives in service to our fellows, since we are parts of the One Great Life, each focal center a possible vehicle of the expression of the Supreme? Does it not also give a firm basis for our love and gratitude to those who *have* so become, and whose lives are spent in the service of humanity? More and more shall we come to understand the great teachers of the world, and more and more will our hearts go out in gratitude to them as we become impressed with the meaning of "doing good" from the Theosophical standpoint.

It is only by keeping the lower nature in subjection that we gain the powers of true insight, kindness, and all round genius of the man, or woman, who can adapt themselves, and work on unmoved for the good of all under any conditions. Those who stand undismayed and face and conquer the forces of evil that invade their own nature are "doing good" such as will uplift the burden of millions. It is the tiny green shoot of irresistible growth, that splinters in fragments the solid rock.

W.

Stray Thoughts of a Literary Philosopher

THERE is no one who has had even a small experience writing down his thoughts, who will not have been led to wonder at some time or other, what part he himself has played in the creation of his mental pictures and ideas. When laid aside for awhile and afterwards reviewed, they may appear in quite a different light. Sometimes an error of judgment is perceived which casts an obscuring tendency throughout the whole. At others we are surprised to find how true has been the conception and we begin to wonder how we ever wrote it.

The more we ponder upon the reason for all this, the less are we inclined to believe that we stand as sole creators of our verbal fashionings. We begin to suspect that the part we have played in each of these confessions is more of instrument than of actor. Had the instrument been more perfect the result would have been better. Our limitations have been that of our age and race, and of our present character and tendencies. We begin to see that there is a universe of mind and feeling to which we have not yet attained, and if by adopting the right attitude, a little of this has become apparent to us, the force which lies behind it is the impelling cause. If we knew how to open the door in the right way, all of it might be ours. And so it will be in course of time, if we pursue the path pointed out by the sages, who have already passed that way.

One of the most effective ways of opening this door, seems to be the complete recognition of the potential quality of every man to assimilate and to give utterance to every shade of mental idea and to experience every phase of consciousness.

The capacity of each one of us to help others is at the apex of countless efforts of ourselves, and others. And the more we look at this idea, the less are we inclined to

pit our insignificant selves against all these others, of our age and race, or to draw an imaginary boundary line between our supposed merits and abilities and theirs.

This being so, are we not sometimes too apt to fancy that some illumination we have found ourselves, is just as luminous to our neighbour? To us, it looms large on the horizon of our thought and consciousness, because it is new—a step onwards perhaps. But to another, it may be trite and commonplace, either because he knew it before, and takes it as a matter of course; or because his standpoint—although perhaps *more advanced in other directions*—is not sufficiently advanced for him to recognize the ideas in question. He sees nothing in it. No two of us are exactly at the same point of evolution. Our capacities differ and well it is for us that this is so. A great Teacher has said "We learn almost entirely from one another." No doubt this is caused by the fact that a thought, whether uttered or unexpressed, becomes a power, affecting in degree the whole mass of human minds according to the intensity and strength that we have given to it. Minds of similar mold are naturally most affected by it, but its transformation in the mind of every other man reaches out to the furthest limit of the human mind at large.

Many years ago a well known writer in a high class philosophical magazine, was once heard to say: "Oh, I have no time to read any articles except my own." This is a tendency everyone has felt. We are apt to hug to ourselves the products of our own creation, and turn them over in our minds as something special. Another sees them in a different light. There seems to be no escape from the fact, however unpleasant it may be, that we are compelled to take ourselves at the general valuation!

But it would seem to be wiser to give them no valuation at all. W. Q. Judge wrote in the preface to one of his books:

No originality is claimed for this book. The writer invented none of it, discovered none of it, but has simply written that which he has been taught, and which has been proved to him. It is only a handing on of what has been known before.

Once we can take up this attitude, we are approaching the path of wisdom. Whether we know it or not, everything we write or think, has its influence upon the world. Once out of grasp, it cannot be recalled, and it is useless to lay claim to it. Why not let it go and lay it consciously on the altar of humanity, relinquishing at once and for ever any personal interest?

STUDENT

WHEN your modern philosophers will have succeeded in showing to us a good reason why so many apparently innocent and good men are born only to suffer during a whole lifetime; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to light in palaces; while a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; while there are beggars whose *inner* selves are peers to the highest and noblest of men; when this and much more is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of Reincarnation.—H. P. Blavatsky

WATER-WHISPER

From the Swedish of Viktor Rydberg
(By F. J. D.)

BELOW the Palace
The lapping water
Melodious plashes
In pearly glitter.

A sunburnt urchin
In time-worn liv'ry
The late hour passes
On the Doge's stairway.

A wavelet-whisper
His heart is filling
With something secret
Yet needing telling:

See son so noble!
Of Gods the equal!
Shall he inherit
His empire regal?

Lo still we wander
In earthly vision
By windy sea-shore
And flood-swept region.

We presage princes
In childhood ever—
But kingly stature
We ne'er discover.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is the Theosophical conception of heaven? Is there no place of reward and peace to be attained after the long strain and trials of this present life on earth, according to your philosophy?

Answer We must sleep after a day's work; we are not strong enough to go on either from day to day or from life to life, without rest. Systole and diastole is the method of the whole universe; and after the soul has fought and figured through a life and its activities in this world it must needs return to the light and beauty of its own world for awhile, or it could not digest the things it has learned and seen in this noisy tuition-place we call the world. This life or place of its own is what may be called heaven.

As to its nature we may learn much, since at times we have glimpses of it; at times the soul asserts itself in our minds and feelings and we catch some gleam and reflection of white glory foreign to material thought and incomprehensible to reason. Some times compassion will leap up unexpectedly and flood our being; sometimes the freedom and magnificence of a great deed of self-sacrifice is made known to us, and the consciousness runs out, so to say, to the ends of the earth, embracing all things. We are not really limited as we deem. Our potential knowledge and power are not confined to what, as we think, may be packed into one brain or acquired in one lifetime. In reality the human race is divine and of august origin, and the seed of our splendor is within; however far we have wandered, starting-place and goal are at hand; divinity is most intimate in every human being, "nearer to thee than thy jugular vein"; because in truth thyself.

A ray from that regal and gleaming potency, the human soul, shines down into an animal body (our bodies are animal, be it remembered), and there becomes involved and

entangled with animal forces, desire and passion and fear; and has before it the task of conquering this whole new world; of maintaining its self-realization as divine, and impregnating body and brain with the essence of its divine nature. So here we are, the sum and essence of this conflict and striving after victory; what we call conscience always protestant against evil, and the animal nature incessantly prone to rebellion against good.

We can reach out to our soul if we will; we can bring down a measure of its beauty and splendor into life; battling, according to the measure of our ability, against the domination of chaos and brutality. With the will set towards this end, we are perforce constantly bringing the soul into activity; one might almost say, though we do not know it, we are invoking it to shine through us. Think, on the whole, what an expanse of unknownness you yourself are; a little light in the midst of darkness unilluminated and unexplored; you do not know what gods nor what fiends may be concealed within that untraveled cavern of yourself. What is before you, at some time or other, is to discover all those regions; to have the sun shining through them; to cultivate them, and grow the produce of paradise for free export; to mine them, and send out untold gold and spiritual diamonds for the world. To discover, and then also conquer them; for fiends as well as gods do dwell in them; fiends and gods asleep now, but to be awakened by you as you grow fearless and go forth.

What can light up this region is the rising of the soul, as we know when any of the grand accessions of consciousness come upon us. A man can consciously give himself up to the soul, with a pledge to do his utmost for it, giving his days resolutely to its service. Such effort is an invocation, and causes the light to shine; though it should wane again almost instantly, renewed effort would always bring renewal of the splendor. At last the whole of your being would be lighted, and you would know your oneness with the source of the illumination; that is, you would know your oneness with the soul.

Of all our experiences and thoughts, how much is there that is permanent, or that we could reasonably wish should be so? Take away the "thoughts for the morrow, what ye shall eat and what ye shall drink, and wherewithal shall ye be clothed," and all kinds of animal desires, for these things pertain to the body; they have something of the nature of quicksand about them, we cannot build on them, we cannot rest upon them, they are insatiable and have no goal; take away the thought given to your own advance in business or society; take away, too, take utterly away, all thought you may have given to the salvation of your own soul, to the attainment of heaven for yourself, that is, take away most of so-called religious thought, for this is the worst selfishness of all, being the most interior selfishness; indeed, take away every kind of thought that has been directed in any way toward yourself: all these are material and do not in any way pertain to the soul. Then note whatever aspiration you may have had to serve humanity, for humanity's sake; whatever self-eliminating exaltation may have come to you in music, art, or poetry, or from the sun and the mountains and the sea; what-

ever of compassion you have felt, whatever perception of the divinity in man, or will-effort you have made towards self-sacrifice; all these things were they never so fleeting, are in reality more enduring than the granite, and shall not be worn away.

The soul needs these, and will not let them go; will weave them into its own being; will digest them and make them part of itself; they shall go to form new strength, new experience, new wisdom for it, to be used in future lives, in its ancient warfare upon chaos and disorder and ugliness and evil. Cherish these things, for they are in truth all of you that is real, all that will survive; the rest you shall come to hate some day, to wage war upon; you shall find them, though you nurse and treasure them now, to be bitter, persistent and treacherous opponents.

The heaven-world, called in Theosophical literature *Devachan*, the Land of the Gods, is a rest-period between life and life; wherein the soul takes into itself all these permanent and ennobling factors from the life which has ended; living them over, as H. P. Blavatsky taught, and drawing out from them every atom of their significance. It is not a place but a state of being; deeper than the deepest thought, all ecstasy and brightness; for our highest experiences alone enter there, all the dark things are forgotten and non-existent. Yet this earth alone in a sense is heaven, for this is the place where rewards are given us for our good deeds, as well as punishment for evil. For all rewards and punishment, as we call them, are, in the grand scheme of things, the method and instigation of our growth; we learn by degrees that selfish activity leads always to unpeace, bethwartment and the shrinkage of the boundaries of our consciousness; and that by means of every unselfish action we are annexing fertile kingdoms. And life on this earth is the sphere allotted to us for our experience and growth. K. M.

UNBROTHERLINESS menaces to no small degree the progress of our civilization.—*Katherine Tingley*

THIS war (between spirit and matter) will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the animal will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was created by the Elements and was not born.—*The Secret Doctrine*, II, 268 (H. P. Blavatsky)

THE mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature's laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through and not until all of truth that can be known has been acquired. The vast disparity among men in respect to capacity compels us, if we wish to ascribe justice to Nature or to God, to admit Reincarnation and to trace the origin of the disparity back to the past lives of the Ego.—*William Q. Judge*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The World's Unrest

"THE World's Unrest" is the title of some notes in the *Referee* (London), in which a comprehensive view is taken of the numerous and practically universal symptoms of this disorder, and some reflections made thereon. Commenting on the general "insomnia," the writer attributes it to—

New brain energy and the awakening of soul hunger. . . . Mental repose is now denied to all nations East and West, even to the sleepest. . . . After long repose, the religious life of the far East is disturbed by decay of faith and by the outbreak of new and emotional fervor. . . . Islam, Buddhism, Shintoism, and Christianity alike seethe with unrest through 360 degrees of longitude.

In the West, this universal spirit of unrest, due to awakening activity in dormant reservoirs of force, has developed a vast mob of cranks and faddists, each one intent on his own particular panacea. Their efforts are mutually destructive in all results save that of noise and confusion; and they have succeeded in rendering the functions of governments almost impossible of discharge. Newspapers now not only interfere in diplomacy but positively work it themselves.

The writer says that the evolution of man is above all through the exercise of his individual will, and that will-power is forcible and effective only when regulated, intelligent and subtle, and that the secret of successful will-power is sympathy and self-control. The Bismarck of the Twentieth century will win assent, create friends, seek co-operation, and harmonize adverse conditions, and will seek to avoid friction, pain and upheaval. Then he adds:

Thirst for the water of life is unslaked. Our insomnia is a disease of the soul.

It has been maintained by the Founder and Leaders of the THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD, from the time it was founded in 1875 in New York City, that the world was arriving at a most important cyclic juncture, which would be marked by great and universal changes, particularly in the direction of a broadening of thought and a great acceleration of energy. That this prophecy is being fulfilled is obvious; and the records of Theosophy are at hand to prove that it is not a prophecy after the event. Who, 33 years ago, would have ventured to forecast, as H. P. Blavatsky did, the course of events

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

as they have since turned out? She was laughed at, as all true Seers are; but now events vindicate her. The most unlikely things have happened, and more happen every day; so that no one can dare to set limits to what is possible. And the writer quoted above assigns as the cause of the upheaval the very reason that H. P. Blavatsky then assigned—the welling up of a new tide of the evolutionary spiritual energy from within. This is making itself felt in the breast of every man born of woman, breaking out at a thousand points all at once and manifesting itself in as many different ways.

But there is one criticism which must be made on this article, in common with other articles of the same stamp. It asks questions, points out the symptoms, and then—leaves us with the usual anticlimax. "The cultivation of the will on co-operative principles and mutual forbearance," is the farthest this writer takes us. Hence it must be repeated, as so often, that Theosophy has the only answer to these questions, the only remedy for the symptoms described. It has the thing which people are everywhere looking for; it has the key by which the will can be cultivated on co-operative principles and mutual forbearance. The current religions fail to supply this key; they say so themselves. Science fails to supply it; everywhere is failure. But not so with Theosophy. Theosophy has the teachings, the philosophy, the science of being; whereas the religions and sciences of the day have nothing in this line that will tell the people what they want to know.

The efficacy, the fruitfulness of the Theosophical teachings has been demonstrated by the actual carrying of them into practice by Theosophists, and they have been found to solve those vexed human problems spoken of; especially in the bringing up and education of the young has this been demonstrated. With its teachings, with these demonstrated facts to show, and with its united army of earnest workers, Theosophy has only to await the time

when the growing needs of the world will urge men to turn to the only beacon in sight; when the pressure of necessity will sweep aside the prejudices that men cherish in times of complacency, who then will be too glad of the help to waste any time in carping about details.

"Tell us what to do?" they will cry; "Your teachings seem

to succeed where all else fails."

Theosophy has the same answer for the restless West and the awakening East. It points to the eternal WISDOM-RELIGION as the converging point of all faiths, as it has been their radiating point. This eternal Religion, founded on the recognition of man's common spiritual nature, appeals to a Higher Court which all can recognize. The teachings of this ancient Wisdom, as to man's nature, afford the only intellectual sanction for the gospel of Solidarity, which else is but a shapeless and ineffectual yearning, at variance with so-called "reason." Will the nations of the earth unite in a new recognition of the existence of the Secret Doctrine of the ages, that which lives throughout all the cycles, man's eternal inspiration and savior? STUDENT

An Interesting Experiment

AN experiment originally designed to illustrate the possible laws of corpuscular aggregation within the atom, may be dressed up to symbolize another law among human beings. Suppose we cut out in cork a number of little human figures with weighted shoes so that they will float upright, and pass stout, strongly magnetized needles down through them with the positive ends all uppermost. On setting them afloat in a basin of water the figures will of course be found to repel each other, just as human personalities do when unregulated by higher laws. Under the table have a powerful electro-magnet with its positive end also uppermost. Gradually turn on the current. The little figures will now be drawn together under the new influence overruling their unregenerate mutual antipathy, and will adopt beautiful geometric arrangements varying according to the number of figures afloat. If we imagine the forces engaged conscious, we shall readily perceive how each figure, touched by the unifying consciousness, would become aware of the beauty and harmony produced by its relation to the unifying center of being. STUDENT



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THE DEFILE OF THE NARENTA RIVER, HERZEGOVINA

The singularly wild scenery and the winding military roads, form a striking picture

Isis Theater Meeting

AN exceptionally able paper was read at Isis last Sunday evening by Mrs. M. Tyberg on "Women as Helpers," which only lack of space precludes reporting at length.

OBSERVER

Future Life in the Stars

A PRESS paragraph describes the curious belief regarding a future life, alleged to be held by a certain man—a prominent politician—whom it names.

His faith in a future life is strong and ever-present, he says; but "we have no knowledge, and it is intended that we shall have no knowledge." Despite this pessimistic opinion, however, he proceeds to give us what (as it cannot be knowledge) must therefore be ignorance. We do not live as disembodied spirits, but go to the stars, where we inhabit new physical bodies having the same senses and perhaps new and more joyous ones. But we do not scatter to different planets—"this would be a terrible situation."

Suppose we are sent to Mars, and our dearest friends have gone to Sirius. The thought is very distressing.

Inevitably one adds that it would be equally distressing to have one's dearest enemies rolling on an orb several trillion miles off. Yet again, there are quite a number of classes of people who "never would be missed," and they might be sent to Sirius or even farther. We do not return to earth, continues our informant, nor has the soul had a previous existence.

This man must be congratulated for his imagination. Seriously, it is quite refreshing to find someone escaping from the dreary threadbare doctrines usually held, and giving rein to his fancy in what is really a fascinating theory. But how many more such theories

might be devised, all differing from each other! The only way of producing harmony of results is by resorting to the idea that each mortal will find himself in a paradise of his own creating—the pious Christian in his heaven, the spiritist in his summerland, the Indian in his happy hunting-grounds, Sir Oliver Lodge pickaxing at his tunnel to the earth, and so on. There is the Theosophical teaching that a part of man's make-up *does* go through some such phase of happy delusion just as we do in dreams. But the actual state of affairs as regards humanity generally cannot be determined by the fancies and loves

of one man—or of one boy dreaming of a paradise of pies and puddings. And it is evident that the general knowledge includes so very little information about the nature of man himself and about the universe and things in general, that these rough-and-ready theories are not worth much.

One thing is sure: the fate that awaits us after death is ordered by a wiser and more bountiful Intelligence than our own—the Intelligence that maintains the universe in its countless marvels. And possibly the Soul has in view objects and destinies even brighter and more glorious than that of meeting a select party of friends on a private planet. The idea that the Soul has a future existence but no past, is of course ridiculous from any point of view; for how can a thing be finite at one end and infinite at the other?

The teaching of the reincarnation of the *inner* man is the real clue to the problem.

STUDENT

Ex-President Tomás Estrado Palma of Cuba

EX-PRESIDENT Tomás Estrado Palma, Cuba's first president, died on November the fourth at Santiago de Cuba.

At the outbreak of the revolution in the year 1868, Tomás Estrado Palma was among the first to join the band under the leadership of Carlos Manuel de Céspedes. He threw his fortune and all the money he could raise into the empty treasury of the cause he loved. The following year his aged mother was killed by the Spanish soldiers, a deed that he never forgot. To his dying day he carried the



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THE RAJA YOGA MILITARY COMPANY IN LINE BEFORE THE CITY HALL OF SANTIAGO

blood-stained handkerchief that was found on her body. At the same time all his property was confiscated by the Spanish authorities. This, far from deterring him in his efforts for Cuban Independence, acted as a stimulant to his determination.

In 1877 he was elected President of the Revolutionary Republic. In the same year he was captured by the Spanish forces and incarcerated in Spain. At the suspension of hostilities in 1878, Estrado Palma was released but not allowed to return to Cuba. He took up his residence in Central Valley, N. Y., supporting himself and his impoverished family by teaching in a private school. It was here that he did great work for the cause of his country's Independence. When hostilities began again in 1895, he was appointed chairman of the Cuban Revolutionary Board in New York City. Expedition after expedition, carrying men, ammunition, medicines, etc., were outfitted by him and sent on their way successfully. Entertainments were given. Cuban emigrants and exiles living in New York and Atlantic points were enthused and encouraged to raise money for the cause he had at heart, a newspaper was started, subscription lists opened and a never-ending series of efforts was made to keep money flowing in to aid in the cause. All these enterprises were due to the initiative of Estrado Palma. He it was who conceived the idea of the Cuban dollars which were sold all over the United States in the year 1896, netting the Revolutionary Board a profit of fifty cents on every one sold.

A prominent Mason, he used his influence among members of that great Order, and large was the help it rendered. Little is known about this part of Cuban history, but the time will come when the part the Masonic Order played will be better known, and then due credit will be given to Estrado Palma.

Later on, when Cuba, with the aid of the United States, had gained her independence and the Cubans were looking for someone to elect as their first president, someone who would be agreeable to all political factions, which even in that early day threatened to destroy the new-found liberty, Tomás Estrado Palma was decided on by all concerned as being the only man acceptable to all parties. He did not want to accept the high position offered him; being of a retiring nature, he preferred a private life to one of great publicity. It was only when he saw that his country demanded it, that he alone could bring order out of the threatened chaos, that he was called to preserve that independence he had fought so well to gain, that he accepted and was unanimously elected president by the convention called for the purpose of electing an executive.

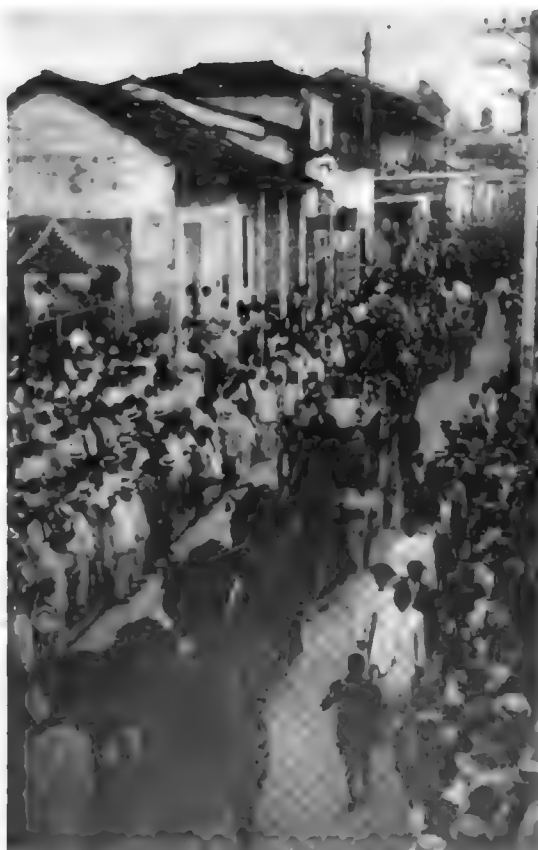
The onerous duties of his position, made doubly difficult by the many new problems the country was facing: a country without previous experience, just risen to the greatest liberty without the necessary training so needful for such a change; and by the lack of co-operation on the part of those who should



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THE RĀJA YOGA COMPANY AND CHILDREN OF THE RĀJA YOGA ACADEMY, LEADING THE FUNERAL CORTÈGE

have done all in their power to aid him, soon made a noticeable effect on his naturally weak constitution. Of a simple, open, and gentle nature, he could not see how others might lack the intense patriotic love he felt for his coun-



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ON THE WAY TO THE CEMETERY

try, he could not see how his actions, which he knew were all in favor of the country, could be misconstrued by his countrymen. Refusing to believe that the time could come when Cubans would rise against Cubans, steadfast in his determination, he pursued his way in serenity. Every month saw a few more millions of dollars in the treasury, the natural richness of the country a little more developed, new business enterprises started, and greater than all he saw Cuba, his beloved Cuba, beginning to take its true position among the family of nations. He was deaf to the threats made against him, he was blind to those close to him; it is often so, those of the innocent, simple, and honest character of Estrado Palma never see the opposite characteristics in others.

Then came the crash, a civil war. Rather than be the one responsible for the impending bloodshed, and to do what he thought might avert rending the country in two, Estrado Palma resigned, retired to private life on a little farm in the depths of the Cuban Wilderness—retired a broken-hearted man, his ideal shattered, and his spirit crushed. After all he had suffered it is not strange that this last blow should have been too much. His death has followed as a natural result. The doctors say he died of a pulmonary affection. Those who know say that he died of a broken heart.

The funeral that was held in Santiago de Cuba on November 6th, was the most imposing ever held in the island. All

classes of people and members of all political factions honored him who had done so much for his country. The children of the Rāja Yoga Academy and the military company of the Rāja Yoga School were invited to attend the funeral.

They were all glad of the opportunity offered them to render a loving tribute to the memory of a true hero. The girls carried beautiful wreaths which were placed on the grave. The boys of the company, in full uniform, followed by the girls, were given the place of honor at the head of the procession proper, immediately behind the opening detachments of police and soldiers. There were six carriages filled with wreaths, each one bearing an inscription. The most striking of the latter was the simple English phrase "To an honest man."

H. S. T.

(Santiago, Nov. 1908)

WHEN Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God; and the trinitarian controversy had taken place; from that moment the Egyptian doctrine of the emanation of the creative God out of Emept began to be tortured in a thousand ways, until the Councils had agreed upon the adoption of it as it now stands—the disfigured Ternary of the Kabalistic Solomon and Philo! But as its origin was yet too evident, the *Word* was no longer called the "Heavenly man," the *primal* Adam Kadmon, but became the Logos—Christ, and was made as old as the "Ancient of the Ancient," his father. The concealed WISDOM became identical with its emanation, the DIVINE THOUGHT, and made to be regarded co-equal and co-eternal with its first manifestation. —H. P. Blavatsky, in *Isis Unveiled*, Vol. II, p. 41

Art Music Literature and the Drama

The Royal Palace of Berlin

THE Royal Palace of Berlin is not an old castle as German castles go. It is barely two hundred years old, yet it possesses unique interest in that so much of recent history clusters around it. Frederick the Great was born within its walls, the man who made Prussia the ruling German state, and thus laid the foundation upon which the present German Empire is built. His work was begun for him by his father and grandfather, both of whom lived in the Royal Palace of Berlin. When the mantle of kingship fell upon Frederick I, it was almost an empty prerogative, but he felt the urgent need of sowing seed for the future. Through his protection of the persecuted philosopher Thomasius, a bold and aggressive reformer, who in order to arouse Germany from her century-long lethargy demanded that German scholars speak and write in pure German, he performed a great service for the future. He received Thomasius and his friend Franke into the University of Halle, which he had recently founded, and granted them his protection and patronage. These two began a new system of education for the youth of Germany. To the Latin and theology of the old order they added the despised and neglected German language, other modern languages, mathematics, philosophy, and history. Religious toleration and freedom of opinion on all subjects were fostered in the University of Halle, whence they gradually spread over Germany.

The son of Frederick I, Frederick William, was very different from his father. He was no patron of learning, nor encourager of liberal ideas; indeed he drew much censure upon himself by the way in which he treated *savants* during his reign. Yet he saw with clear eyes the immediate needs of the German people. He saw that the foreign influence with its extravagance and profligacy was sapping the very life of the state, and he set himself the task of breaking it, and disciplining his people into morality and thrift. He began his reform in his own Royal Palace of Berlin. He had inherited empty coffers, so he at once banished all the luxury that had been a feature of his father's court. Gold embroidered dresses, monstrous wigs, horses, and silver plate, vanished like magic, and absolute simplicity reigned instead. The king arose at dawn to pore over his account books!

Naturally such an unkingly king was the laughing stock of luxury-loving royalty all over Europe. Frederick William was unmoved. Dressed in a military uniform, with a close-fitting blonde wig, a corporal's stick in his hand, he set about reforming Berlin as he had done his own palace. He first turned his attention to the rich. He forced them to build new houses in the city, thus depriving them of the means of indulging in extravagance, and at the same time adding to the power and dignity of Berlin, which he destined for a great metropolis. Many humorous stor-

ies are related of this irascible despot who was so little understood in his own day and among his own people as to be regarded as a tyrant. A strenuous worker himself, he hated all idleness, and when walking through the streets of Berlin did not scorn to lay his own royal hands upon the persons of idle loungers on the street corners, caning them soundly, and sending them off to work. He entered the homes of the citizens of Berlin, inquired the cost of their living, praised the thrifty economical housewives, and scolded the careless ones. He had one gentleman executed who treated his serfs cruelly, although he had been defied with the words: "It is not the fashion to hang a nobleman!" An ardent German at heart, Frederick William mercilessly held up to ridicule the foreign affectations and vices

love for Germany, he disciplined his own son, too, most harshly; but despite the mistakes, the result on the whole was wholesome, and dying Frederick William had the satisfaction of knowing that the instrument he had forged would pass into hands that could wield it.

Frederick II, called by posterity the Great, raised Prussia to the overlordship of German states, thus completing the work begun by his father. He did more than this. Under his liberalizing influence, the work of enlightenment begun in his grandfather's reign grew and gained strength. He looked after the internal development of his country, also, reclaiming waste lands, building canals and roads, and establishing industries. He built the first opera house in Berlin, and encouraged grand opera. He was a musician himself,



THE ROYAL PALACE, BERLIN

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of his subjects. He dressed the meanest of his public officers, the jailers and the provosts, in the latest foreign monstrosities of fashion, and had plays performed that still further held up to ridicule and scorn the despised foreign influence.

Frederick William was a fearless, gallant soldier, and by his tireless efforts raised, maintained, and disciplined, an army, now made possible by the improved condition of his treasury. He always wore his military uniform, and the Berliners still have the martial bearing that was the fashion of his day. In a word, Frederick William was the stern old schoolmaster of Germany, rod in hand, who personally disciplined his lawless subjects into good soldiers, and moral, hardworking citizens—an inestimable service, the benefits of which not only Prussia, but all of Germany is today reaping. Naturally, out of the fulness of his

and German music developed wonderfully during his reign. Finally his reign witnessed the final triumph of the mother-tongue in the golden literature of Lessing, through whose works the influence of Greece and of England was drawn into German literature for its enrichment.

Frederick the Great left no heir to the throne, and although a sad time for Germany followed immediately upon his reign, the day came when through the stately Brandenburg portal, symbolic of the House of Brandenburg, a King of Prussia, a true German at heart, re-entered Berlin, already crowned Emperor of Germany, and surrounded by children and grandchildren, took his place upon the throne, under the golden canopy in the beautiful Throne Room of the Royal Palace of Berlin. And so an enlightened and united Germany was assured for the future. GERMANIA



He judges well who accepts unpopularity in a great cause.—*Pericles*

The Two Threads

IN order to classify a number of somewhat rare specimens of Pacific Coast shells recently it became advisable to consult a few standard books on the *Mollusca* and a "Zoology" or two. Better illustrations than were these books of the two threads, the two and opposite tendencies, in human life, could not be desired. In one book the author insists that only shells taken when the animal is living are of any value, and various ways by which the little inhabitant might be killed are described, the whole emphasis being laid upon what would be convenient for the collector or of advantage in preserving the beauty of the shell. In another book, and for the purpose one more available and scientific (*West Coast Shells*, by Josiah Keep, A. M.) the delight in reading grows with every page. Here is its keynote—following upon a most charming and even tender account of the fascinating possibilities of a sunrise walk on the beach at low tide:

The dripping of mossy rocks, the rustle of little crustaceans . . . the bright little fish of the rock-pools, star-fishes, brilliant patches of living sponge, colonies of lace-like protozoans, pretty sea-snails, sea-anemones . . . our liveliest hosts, the little crabs etc.

The author says:

One thing I beg of you: never be cruel to my friends. . . . I will vouch for it that not one of them carries a bag of poison, or will harm you in the least; and if you only approach them in a friendly spirit, they will stand ready to give you the best of their possessions, and make your life sweeter and happier for having known them.

There is the keynote of compassion, and this not in a child's story book or a good-natured but slovenly and inaccurate "nature tale," but in a thoroughly up-to-date scientific work, with a minutely worked out scientific classification in Latin names, some of them larger than the shells they describe!

The differences in ideal between writers of

Zoologies is as plainly marked if one knows what to look for. A number examined recently were all, as it happened, school and college text-books, the influence of which upon the minds of the young must be almost incalculable. Only one particularly emphasized the life of the creatures studied, dwelling upon their ways of work, their habits of life, their building of homes, care of little ones, etc.; that is, only one emphasized this to the overshadowing of directions as to how to kill and

STUDENT. Tell me some ways by which intuition is to be developed.

SAGE. First of all by giving it exercise, and second, by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake.

—William Q. Judge in *Conversations on Occultism*.

mount "specimens" for collections. Another, written by a University President of international fame, in collaboration with one of his Professors, devotes pages of directions as to how to kill insects, birds, and small animals, so as least to injure the appearance of coat or plumage and least to waste valuable apparatus or poisons. On one page we read, following directions for the preparation of a "cyanide bottle" for killing butterflies etc.:

In case the insect or butterfly should revive after being mounted it is advisable, on putting it back into the cyanide bottle, to remove from its body the pin, as the fumes of the cyanide will rust it.

Nothing was said about the suffering of the insect.

Some books on birds fell in the writer's way

at about the same time. Two singled themselves out pre-eminently as standing sponsors for "the two threads," although the authors of these were probably unconscious of it. In one, long and minute directions were given as to how to shoot or trap birds so as not to injure the plumage; how to remove the skin, dissect where desired, stuff and mount them for collections. One part of the book was devoted to birds' eggs, with special instructions as to the best way of collecting them—not a hint about the wickedness of stealing these little treasures of some father and mother bird, treasures as precious in a way as human babies are to their parents. Not a word was said about nature's great laws being broken by such wanton and utterly useless sacrifice. The illustrations, in which the book abounded, were almost all from photographs of dead birds; that is, birds just as taken from the hunter's pouch, unmounted and laid out flat, pitiful, mute witnesses of man's inhumanity to his "little brothers of the air." There may have been other harrowing details in the book, and probably were. But as a matter of fact no one who had been touched by Theosophy could read it with any thoroughness or equanimity and in this case a cursory glance sufficed to sadden the morning.

Another (written by a woman, Mrs. Irene Grosvenor Wheelock, and dedicated to her husband) was so tender and beautiful in tone that to read it was almost like a bath in some elixir of life. It was just as scientific as the other, more so if science means something besides tow and arsenic, pins, scalpels, and meandering Latin names; but no hint was there in it of taking life. The author for years had made field notes, her weapons not a gun and pouch but trusty binoculars or field glasses, love, and almost (to the reader it would seem) unlimited patience, and the loving care bestowed on her descriptions of the brooding of eggs and the care of their babies

by little bird parents showed that she actually touched the secret of nature's great compassionate heart.

These are but a few scattered examples which chanced to fall in the writer's way, apparently without purpose. Yet they are enough to show to the unprejudiced mind the two threads that are weaving and interweaving themselves throughout all of life's great web. Those who select books for children—i.e., our parents, our guardians, and our teachers—would do well to note these and learn to discriminate. One thread weaves to the fashioning of a golden life for all that lives; the other, to the undoing of love and all of love's aims. One thread is of compassion, the other of cruelty and lust for power. Do not ask the authors of the books to tell you which is which. In nearly all cases they follow, unconscious of what they are doing, merely some inner impulse of their own natures, which, too, they do not understand. And the children—alas! they must accept what is offered to them, as a babe accepts, not knowing milk from poison, and suffer or be rightly helped. Children and young students cannot choose—excepting such as have heard the keynote of Theosophy, and of these even the babe knows the thread of compassion from that of cruelty and fear—and the responsibility of parents and teachers in such a matter cannot be too much accentuated. One longs to cry these truths from the housetops.

STUDENT

The Outlook

LOST to all sense of the dignity and possibilities of womanhood must be that woman whose heart does not thrill at the daily record of events that concern the welfare and the awakening of her sex. It is not confined to any one country or hemisphere. During the Russo-Japanese war we became familiar with the splendid patriotism and thoroughly systematic and efficient means used by the Japanese women to lessen the horrors of war. This was of special interest to us because so many of them had studied side by side with American women in American educational institutions and because they showed in their work a delicacy and tenderness and unity that proved the great possibilities of the Oriental woman. We were even less prepared for the action of the most powerful woman in the most conservative

monarchy on earth, which has helped to open China to the influence of the West, and which has already had its effect in so many innovations and in reforms of customs and institutions, time-honored, but also time-worn.

After these indications of the upheaval of old conditions in China, it is less surprising to hear of the conditions in Persia; where women, still living in the strictest seclusion, wearing the veil which is the badge of their

from her countrymen, who accepted the inevitable, being assured by her bearing and capabilities that in her case this action was no menace to society.

Events in Turkey justify a hope for Turkish women that few of us in the West have ever felt before. The enthusiastic patriotism expressed in letters from Turkish women, written after the Constitution was declared, speak of undercurrents of influence that have been at work preparing the women even in Turkey to rise and realize a nobler aspect of womanhood.

We are all familiar with the conditions in our country and in Europe. We read of efforts on the part of women who for the first time seem to be able to act in large bodies, efforts which are the outlet of a force pent up for ages, but now finding expression in protests, in demands, in work which is intended to be intelligently constructive, but, alas! some of which is undeniably destructive and can only react upon women with a force that will crush many of the weaker. The daily papers are full of items recording new vocations of women, full of the reports of their efficiency, their industry, their versatility. Truly, a something has been let loose in human life, which, if properly directed, should be strong enough to lift up every woman in the world out of any state of degradation into which she may have fallen.

And why should this not be? Everything indicates that a time is at hand the like of which history does not record. Everything indicates that it is a time when whole bodies of people, whole nations and races, are being affected, are being moved onward, or else are showing such signs of retrogression that their position is clearly marked. Why should not all the women in this Woman's Age we are entering upon, be so touched, so inspired, so ensouled with

noble purpose, that with one mighty effort the whole mass might once for all rise to higher possibilities? I do not mean that an untrained, unthinking woman could possibly all at once find herself what some other soul has labored long to attain, but that every woman, whatever her standing or condition, should find some doors closed behind her forever, and some open before her that until now seemed to be barred. Every hour is laden with golden possibilities; the present holds a promise of mightier import than we know. STUDENT



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J. J. JAQUET'S *L'AGE D'OR* (THE GOLDEN AGE)
LUXEMBOURG MUSEUM, PARIS

retired life, are reported to be well informed about the affairs of the day and the development in their own country—to be, in fact, the congenial friends of their husbands, thoroughly in sympathy with the improvements on foot in Persia, and so responsive to the needs of their country that they recently offered their jewels to finance a government institution that seemed to them desirable. The one woman in Persia who took the bold step of casting aside the veil, being educated and refined, met with no disrespectful treatment

OUR YOUNG FOLK

A DREAM

William Blake

ONCE a dream did wave a shade
O'er my angel-guarded bed,
That an emmet lost its way
When on grass methought I lay.

Troubled, 'wildered, and forlorn,
Dark, benighted, travel-worn,
Over many a tangled spray,
All heart-broke, I heard her say:

"Oh, my children! do they cry?
Do they hear their father sigh?
Now they look abroad to see,
Now return and weep for me."

Pitying, I dropped a tear;
But I saw a glow-worm near,
Who replied, "What wailing wight
Calls the watchman of the night?"

"I am sent to light the ground
While the beetle goes his round.
Follow now the beetle's hum—
Little wanderer, hie thee home!"

A Chinese Ceremony

THE following account is from the pen of a young American woman to whom was granted, a few years since, the privilege of entrance to the royal Chinese household. The annual ceremony of plowing well expresses the attitude of the Chinese toward industry.

One of these beautiful spring mornings as we were softly gliding across the lake, propelled by the graceful Palace boatmen, I lay back on my cushions reveling in the scene of quiet loveliness before me and drinking in the ineffable perfume of the spring, when my glance, roaming lazily around in perfect content, caught sight of a group of gentlemen on the bank of the lake beyond. The rays of the morning sun, glinting upon the gold of their embroidered costumes and touching, with iridescent rays, the peacock's feathers upon their hats, revealed their rank and official standing.

As it was a most unusual thing to see gentlemen in the Palace inclosure, I was at once all attention, knowing there must be some important event on hand, especially as, on looking closer, I saw one small figure in their midst more plainly dressed than the others, whom I at once recognized as His Majesty the Emperor. As we slowly approached I saw the Emperor go over to a plow to which was hitched an ox, and which stood at a little distance off in the field. Fortune favored me! I was to see the Emperor plow the first furrow of the year! For it was only on the morrow that the official public ceremony was to take place at the Temple of Agriculture, near the great triple altar of Heaven. I was to see the private plowing, done in the palace grounds and viewed only by the Princes of the Imperial family and the highest Manchu nobles.

When all was ready the Emperor took the handles of the plow and guided it down a furrow marked off the ground, and when the furrow was upturned, the seed was dropped in. The ox for this ceremony, which I had heard was white, was (at the Palace function) of a soft doe color. He seemed to have been trained for the purpose and performed his part with a dignity in harmony with the attitude of all the assistants and in keeping with the solemnity of the occasion.

I was rejoiced to have an opportunity of seeing this interesting ceremony and to learn that even this great rite, which I had thought, like the sacrifice to the Invisible Deity on the triple altar, was only performed in the grounds of the Temple to



Lomaland Photo. and Engraving Dept.

RAJA YOGA BOYS—AN AFTERNOON OUTING

Heaven, as well as every other custom dear to the people, or incorporated in the national life, is observed in the palace by the Emperor and Empress—that His Majesty really plants the first furrow of the year and gathers the first sheaves of ripened wheat, and that the Ladies of the Palace really spin the first silk and pull the first fruits.

The slow movement of the Palace boats was never so appreciated by me as on this morning, for I was thus enabled to see well this curious national ceremony, which I would never have seen but for the accident of the hour of my crossing the lake and the time it took to do so; for, as at all ceremonies where men are present, there were, of course, no members of Her Majesty's entourage, and none of the Ladies or Princesses had ever seen this ceremony.

STUDENT

A Thought of a Cloud

THIS is a thought that a Poet has given us of a cloud—a bright cloud lingering over a sunset sea.

There was a hushing spell over sea and land as the Day was softly withdrawing into the Sun. The spirits of men sank into rest and peace, for Night was nearing, and the mystery of meeting and parting was upon them, and all creatures felt it. Those things that had been born during the day, unseen until this hour, now appeared, and men saw what they had wrought. Even so it is at that other meeting and parting of Life and Death.

The Poet called "Bright Ariel-Cloud" and summoned it to be his messenger, for in his heart was that which he had wrought—anger against a brother who, he felt, had wronged him.

The spell was working in the hearts of men the magic alchemy of the hour, and its subtle power came from the struggles of the day, from man's labor during the long, hot hours. Slowly it worked, the anger melting, purify-

ing, fusing with other elements in his heart, until on the wings of the cloud the Poet sent it forth as grace and pardon.

STUDENT

A Youthful Linguist

A TEN year old girl who landed with her mother at Ellis Island, New York, last year was found to be able to speak fluently in six languages. Born in Russia, she learned Russian first, then Italian and Spanish from her governesses before she was six. When the family moved successively to Germany, France, and Poland, she learned the language of each of these countries; and her remarkable progress in English since she came has excited the interest of her teachers and companions.

Besides being able to speak, this little girl can read books in these various languages. She always tried, wherever she happened to be, to speak to the children in *their* language. On the steamer coming to America she began to pick up English words to use with the playmates she expected to find in New York.

A magic time is childhood for the learning of languages, and happy indeed are the Râja Yoga children who learn so early to know the speech of other nations than their own. G.

"AFFECTION for children is an Indian characteristic," says Dr. Charles S. Moody of Idaho. "I have never seen an Indian mother or father punish a child, nor have I ever seen an Indian child cry. An Indian child never sobs when hurt. Just an extra snap of the bright black eyes and a slight frown is all to indicate to the observer that the little fellow is suffering. I have never heard even an Indian baby cry."—*Selected*

THE CHILDREN'S HOUR

How the Coyote Became a Coward

ONCE upon a time when the world was very new, a man came to live upon it. Now in those days, all the animals could talk and many of them were very wise. The Coyote was particularly wise because he had traveled a great deal; so he became friends with the man and taught him many things. This man's name was Ka-that-a-kana-ve, which means that he had the Coyote for a teacher.

The Coyote and the man lived together for a long time very happily, until one day Kathatakanave said to Coyote: "Coyote, I am lonesome." The Coyote said, "Why, haven't you me to talk to?" and the man said, "Yes, but I want a human being like myself for a companion."

It made the Coyote feel sad to think that Kathatakanave was not contented with him, but he was a good coyote and loved his friend, so he said: "Why don't you consult Those Above?"

So Kathatakanave took the Coyote's advice, and the Coyote went a little way off so that Kathatakanave could talk to Those Above without being heard, and Those Above said it would be an easy matter for him to have human companions if he would follow their directions. Then they directed him to build a stone house, and after that was built to cut many sticks of different sizes, long and short, thick and thin, and put them in the stone house, in perfect order, the thick ones together, the thin ones together in another pile, and so on; and in the night Those Above would work the magic; but they cautioned him that if the work were not done in absolute silence, their magic would not work.

Kathatakanave worked all day, and by night everything was ready in the stone house; but he was so tired that he decided he would go to sleep and let Coyote watch during the night. So he called Coyote and said, "Now, Coyote, I want you to watch the house tonight because I must sleep, but you must not speak a word or utter a sound, or the charm will be broken."

The Coyote promised he would not speak, yelp, or growl, or make a sound, not for anything in the world. Then Kathatakanave lay down on the ground and went to sleep, and it became very dark, and Coyote heard the owls hooting in the distance.

All of a sudden there was a rustle in the house; Coyote pricked up his ears to hear, for it was too dark to see into the house, but presently men, women and children began to come out of the house, hundreds of them, and the Coyote was so excited that he shivered to the tip of his tail; but he did not make a sound, only watched. As it grew lighter he saw they were splendid men and women. As they kept pouring out of the house, looking about them and beginning to talk of the new earth to which they had come, Coyote was so delighted and so full of happiness that he could contain himself no longer, so he began to talk, yelp, bark, jump, skip, and howl

for joy. He forgot all about his promise.

Then everything was still! No more people came out of the house and the poor Coyote knew that it was because he had broken the silence and the power of Those Above would work no more; and he was very frightened.

When Kathatakanave awoke the next morn-

ing was stopped; and he was very angry with Coyote.

So he called Coyote and gave him a scolding, and then becoming still more angry, he pushed him away roughly, and Coyote, knowing he *had* broken his promise, ran away with his tail between his legs; and that is the reason why the coyote is such a coward. E.

Coral

THERE is a tiny little animal who lives in the sea, who is quite as busy and useful a worker as the bee and ant of the land. This is the little coral polyp. It is a tiny, round, soft little animal, something like a sea-anemone. It has a round little mouth that opens upward. This is supplied with hook-like little feelers, or tentacles. Like the sea-anemone, the coral polyp is almost a plant. It increases its numbers in different ways. Sometimes they split themselves in two, and become two animals instead of one. Sometimes they send out a bud or bunch from their sides just as plants do, and so they grow into a tree or bush of polyps. Sometimes they hatch their eggs in their mouths, and throw out the live baby polyps into the water. These are supplied with tiny hairs by which they anchor themselves to the rocks or sand.

The polyps drink in sea water. Sea water, besides having salt dissolved in it, has other substances. One of these is carbonate of lime. From this carbonate of lime, grain by grain, the tiny polyp builds his pretty wheel shaped coral house. Each one of the tiny rings with the delicate spokes radiating from the center, that you see on a branch of white coral, has once been the home of a coral polyp.

The polyps plant their coral trees in great circles, and sometimes in straight lines. There are so many millions and millions of them that they build up great thick walls in time. These walls are so strong that the waves of the ocean hurl themselves against them in vain. Each soft little polyp has built his tiny coral house so carefully and well, that all the force of the mighty ocean cannot break their coral walls.

Sometimes these coral walls project from the water, or lie just under the surface. These are known as coral reefs. They are very dangerous to ships. The great round walls are gradually filled in with sand and soil by the waves. In time islands appear built upon the coral foundations. Cocoanuts drift to the shores, and cocoa palms begin to fringe the islands. This is perhaps the first vegetation that appears. There are many coral islands in southern seas; the coral polyp prefers a warm climate.

UNCLE OSWALD

THE greatest homage we can pay to truth is to use it.—Emerson

GRATITUDE has been defined as the memory of the heart.—Robert Walsh

WHAT we call little things are merely the causes of great things.—Amiel

IMPATIENCE in little things introduces confusion into great schemes.—Confucius



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TWO LOVING LITTLE COMRADES

THE HILLS OF SLEEP

Pall Mall Gazette

IN the drear-hearted winter at dusk when shadows fall,

Among the drowsy heather-hills the birds begin to call,

"Farewell!" amid the fir boughs the tawny goldcrests sigh!

The redbreasts sing "God bless thee,"

And the linnets laugh "Good-by."

Up the white winding roadway that climbs the heather stairs,

I laid aside my burdens all; the short day's wants and cares

Fled by me like the birds' wings, a-stirring soft and shy,

When the redbreasts sang "God keep thee!"

And the linnets laughed "Good-by!"

Through this drear-hearted winter, no shadow falls of mine

Among the drifted chestnut leaves, the mosses of the pine,

Yet hear I still the goldcrests a-whisp'ring out of sight,

The redbreast sings "God bless thee!"

And the linnets laugh "Good-night!"

ing he was delighted with the people he found on the earth; but when he looked into the stone house and discovered hundreds of the sticks still unchanged, he knew that Coyote had made a noise and broken the charm, and that the power to turn the sticks into people

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Possible sunshine, 315. Percentage, 41. Average num-
ber of hours per day, 4.31 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

NOV. DEC.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
30	29.730	60	45	47	40	0.00	SE	6
1	29.630	56	47	51	43	0.00	E	6
2	29.615	60	51	58	52	0.02	SE	6
3	29.768	62	55	60	56	0.15	SE	6
4	29.841	64	52	53	52	0.01	SE	4
5	29.767	59	52	53	53	0.02	SE	2
6	29.806	59	51	53	51	0.03	E	3

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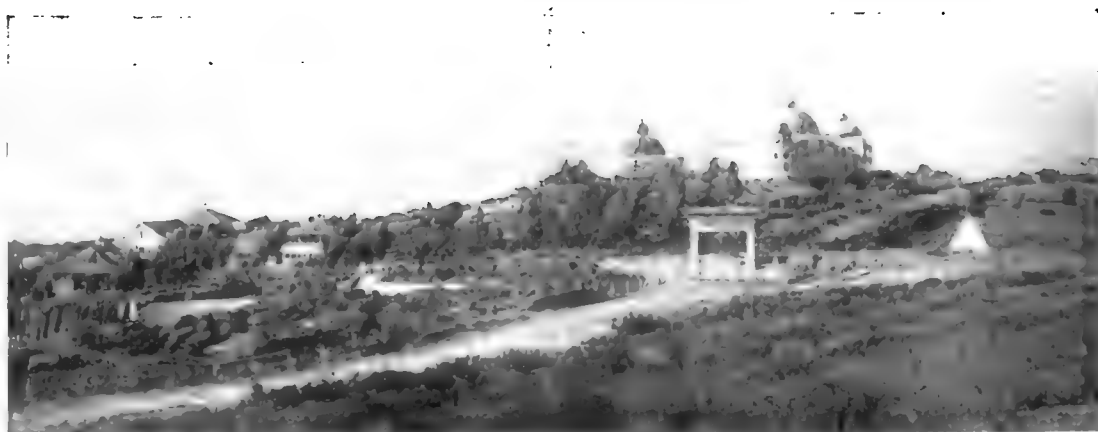
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ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XII

DECEMBER 20, 1908

No. 7

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 7

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Missionary Change of Front

A GREAT laymen's (Protestant) missionary campaign has been held in Boston, with plans to evangelize the world in this generation. Appeals were made for unity of the churches in order to bring the proposed missionary problem to a successful end. There are 13,000 missionaries abroad, it was stated, able to carry the gospel to 325,000,000 people; this would leave 675,000,000 unprovided for; hence the call for support.

"Do you think that the world can be evangelized in our generation?" one speaker was asked, and replied: "If the whole of the country responds to the call, as those already have, and live up to their pledges, we shall certainly see it, and in our generation too."

Commenting on this demonstration, a paper says that it is not an old-fashioned revival, with the personal element most conspicuous, but a concerted action of churches for the advancement of the cause of Jesus at home and abroad through the promulgation of the doctrine of good will to all men. As one of the speakers said:

New Beliefs to Order

We cannot express the Christian power in the old terms of divine sovereignty, we cannot proclaim the Christian salvation in the old terms of Christian atonement. We cannot awaken men's horror and pity with the old term of eternal punishment. And if our conception of religion has changed, how much more has our view of the world? We don't see its needs as the elders saw it, we do not believe that the race fell at its birth and is getting worse near its close, but that from the beginning it has been an aspiring and ascending race.

What a remarkable change of front!—in obedience, be it noted, to the dictates of the Time-Spirit, for the churches are not *leaders* but *followers*, and have been so since the beginning of the Christian era. With regard to the old doctrines they have said: "These are our beliefs, necessary to salvation; whoso believeth them shall be saved, but whoso believeth them not shall be damned; yet, if you do not like them they can be changed." There seems but little inconvenience experienced over this remarkable change of attitude, but little nausea over this total eating up of their own words. For the new attitude, as quoted above, is tantamount to acknowledging that all previous missionary teachings and tactics have been wrong! Poor "heathen"! How are they to know that our views of everything in the universe and outside of it have suddenly changed? They are left to find it out for themselves and to keep up with our changes of front as best they may. But if I were the

heathen, I should certainly "hedge," in view of another possible cataclysm in the missionary faith. What reason is there for thinking that "our views," having just undergone this transformation, will now stay as they are and undergo no further metamorphoses?

Japan and China are among the mission fields mentioned. As has often been remarked, with Orientals religion is a much more serious thing than with us; they observe it *every day*, not once a week only, and concentrate their whole being on it. What will happen to Christianity if they adopt that religion? Will they not make it their own, and, revivifying it with their own ardor and wealth of imagination, use it as a means of reconverting their teachers? But they never will adopt it. Three hundred years of missionary work, backed by endless millions (and fleets of modern gunboats)—have made no impress.

These Protestant churches, with their missions, are undoubtedly forging an important link in the chain of destiny, but without knowing what they are doing. Stirred up, as everybody is nowadays, by the kindling beams of a cyclic sunrise, they are instinctively taking a share in the great work of change and liberation now going on all over the world. From habit and profession they use the old terms and forms, but they are a little more conscious than their predecessors of the real nature of the work they are doing. STUDENT

Is Heat Substance?

A PRESS clipping states that a man of science believes he has discovered the true origin of heat. The current theory, that heat is a mode of motion, he declares to be fallacious. Heat is imponderable ether, accumulated in excess; this ether *per se* is neutral; but when it accumulates in excess, its equilibrium being thus disturbed, it produces the effect we call heat. The motion accompanying the manifestation of heat is an effect or agent—not the cause.

There is nothing new about this, however. In *The Secret Doctrine*, Vol. I, page 524, is the following quotation from an article by Dr. B. W. Richardson, F. R. S., in the *Popular Science Review*, Vol. V.:

At this moment, when the theory of mere motion as the origin of all varieties of force is again becoming the prevailing thought, it were almost heresy to re-open a debate which, for a period, appears, by general consent, to be virtually closed; but I accept the risk, and shall state, therefore, what were the precise views of the immortal heretic, whose name I have whispered to the readers (Samuel Metcalfe), respecting Sun Force. . . . Metcalfe maintains that the imponderable and active agency which he calls "*caloric*" is *not a mere form of motion*, not a vibration amongst the particles of ponderable matter, but *itself a material substance*

flowing from the Sun through Space, filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. The nature of caloric, or Sun-Force, is contended for by him on the following grounds:

(i) That it may be added to, and abstracted from other bodies and measured with mathematical precision.

(ii) That it augments the volume of bodies, which are again reduced in size by its abstraction. . . .

For its own particles, he holds, it has repulsion; for the particles of all ponderable matter it has affinity.

Metcalf further held that everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless; to which H. P. Blavatsky adds:

And how can it be otherwise? Gross ponderable matter is the body, the Shell of matter or Substance, the female passive principle; and this *Fohatic* force is the second principle, *prâna*—the male and the active. On our globe this Substance is the second principle of the septenary *Element*—Earth; in the atmosphere, it is that of *air*, which is the cosmic gross body; in the Sun it becomes the *Solar body* and that of the Seven rays; in sidereal space it corresponds with another principle, and so on. (Vol. I, page 525)

Metcalf continues that solid bodies have attracted caloric in excess over fluid bodies, hence their cohesion. Hardness and softness, solidity and liquidity, are not essential conditions of bodies, but depend on the relative proportions of ethereal and ponderable matter of which they are composed.

Thus other thinkers have found difficulties in the way of current theories, and have been bold enough to declare them. It need scarcely be pointed out that to define heat as a mere mode of motion is to abandon all attempt to state its cause, and amounts to considering it as a mere mathematical quantity. So there cannot be said to be a real issue between the two theories, since the latter is no theory at all so far as the origin or real nature of heat is concerned; it considers the effects of heat quantitatively, but offers no explanation of their origin. The other theory postulates a cause for these effects; in its case, heat is the cause of the molecular motion; in the other case the molecular motion itself is called heat. So we have two definitions for each of the various qualities of Nature, thus:—

Sound is a vibration which produces auditory impressions; or sound is that cause which produces these vibrations. Light is a vibration in the ether; or light is the cause which produces this vibration. And so on. The unorthodox theorists simply go a step further than the orthodox; they are not content to ignore causes or to confuse them with their effects. And they see that even if heat, light, etc., are merely effects produced by the motion of material particles, we must still postulate a cause for that motion, so that we are left in the same difficulty as before.

Allusion is made, in the above quotation from H. P. Blavatsky, to the conception of the manifested universe as being the result or progeny of a dual parentage. And indeed all through the ancient teachings which she outlines, the eternal duality is considered. The One manifests itself in dual form, this duality being described as active and passive, male and female, mind and matter, etc. Gross matter is the passive principle of our earth; the active principle is this ethereal force which has been speculated on so much. It is in this

latter that reside the active forces that become manifest through matter, their vehicle or agent. Science errs in trying to make matter itself the origin of the forces that play through it. The same mistake has been made in other departments; as, for instance, in the attempt to define the organism of man and animals as at once the cause and the instrument of mind, or to define life as originating in the organic matter which is its vehicle.

With regard to heat, then, science has achieved a very clever and useful interpretation of the manifested effects of an unknown force; but offers us no explanation of the essential nature or origin thereof—no explanation, that is, which is not tautological. Two fundamental postulates, matter and motion, are assumed once for all and then left without further inquiry. Oblivious of the vast extent of the assumption, scientists sometimes assume an attitude altogether too dictatorial. They do not always realize that it is possible to endorse all the ordinary results of modern physics and still have a vast field left open for speculation; for have we not still matter and motion, the two postulates, unexplained?

What, then, is heat? To modern science it is, as said, a generic name for a certain class of physical phenomena. Nevertheless heat in itself, the cause of these phenomena, must be something more; and it is heat in this sense that science does not understand. The heat which the earth receives from the sun does not come across planetary space as heat; it comes in the form of what we call an invisible radiation. But our conceptions do not allow us to suppose that what streams from the sun can be matter; so, as we cannot do without matter altogether, we adopt the very curious subterfuge of filling space with a hypothetical matter which we call ether. Now this ethereal matter is set in vibration by some cause in the sun; this cause, again, is either chemical action or gravitational stress, or perhaps something else; but in any case we get an endless chain of causes and effects. Heat cannot be defined either as a form of motion or a form of matter; both motion and matter, as conceived by modern physics, being abstractions. In its *essence* it must be, like all forces, a form of the universal Life; its effects, considered alone, are abstractions. The physical manifestation is the outermost; beyond this is the ethereal manifestation; and so on.

STUDENT

The 'Aryan' Aboriginal Chinese

EUROPEAN research may fancy itself very daring, but it is really very timid.

It is so anxious to construct neat and easily comprehensible schemes of history that it often does violence to facts in its efforts to make them adapt themselves to requirements.

We are always discovering things which do not fit into the scheme; hence to the theory-bound they are a puzzle. But they do fit into the scheme outlined by the Theosophical Teachers; for this scheme is really based on knowledge and therefore fears no facts, since facts can but bear out the truth.

The *LOLOS* are a mysterious race in China. Quoting from the *Pathfinder*, we read:

China is ever the land of mystery. Behind its great wall, beyond its deserts, out in its provinces, back in its almost impenetrable mountains are strange

peoples, customs, traditions that open the eyes of the Occidental world in amazement every time some explorer makes his way in there and returns; for he never returns without being able to relate adventures and discoveries that almost rival the fabrications of Sindbad the Sailor. . . . Tibet does not possess all the mystery. Down between that country and the northern part of India is a bit of territory occupied by the *Lolos*, an independent people who through all the centuries have resisted and driven back the armed attacks of the Chinese and have maintained their racial individuality in spite of all peaceable attempts at assimilation on the part of the Mongolians. . . . The remarkable part about the *Lolos* is that they do not belong to the same race that the other inhabitants of China do. They are not Mongolians; they are distinctly Aryan in their racial characteristics. How is it, then, that these, our kinsmen, a branch of our family tree, are beyond the mysterious *Himâlayas*, lost from all contact with other Aryans, buried amidst the great mass of the yellow race? Go ask the sphinx, for it is a question unanswerable. Possibly in some prehistoric time they wandered from India. . . .

Through the past ages, like some of the oracles from the Pythian temple, vague inklings came to the outer world of the existence of the *Lolos*. All the explorers who have passed through the neighboring regions have spoken of this mysterious country, but not until a year or two ago did any of them actually penetrate into the land. This was a journey that was destined to be made by Capt. d'Ollsone, a Frenchman, and his party. They made their way in among the *Lolos*, found them a proud and independent people, paying tribute to no Chinese prince or Tibetan lama, preserving their own manners and customs, and wearing a costume peculiarly their own. . . .

They don't look like Mongolians; they show their Aryan origin. Their features are regular; they dress in long mantles with many folds in them. The men are proud and tall, having an imposing carriage.

This race would seem to be a remnant of the original Chinese; for a Theosophical Teacher says that the true Chinaman—not the hybrid mixture between the Fourth and Fifth Races now occupying the throne, but the aborigines who belong in their unallied nationality wholly to the last and highest branch of the Fourth Race—reached their highest civilization had hardly appeared in Asia. And H. P. Blavatsky commenting on this, says that this handful of the inland Chinese are all of very high stature; and that if we could get at and translate correctly the most ancient MSS. in the *Lolo* language ("that of the aborigines of China"), many a priceless piece of evidence would be brought to light.

Our term "Aryan" stands for a certain cast of features and is not to be confused with the same term as used by H. P. Blavatsky, who by it implies the Fifth Root-Race (which has been on earth as a distinct race about 1,000,000 years). The use of this term for the *Lolos* in the above quotation is an acknowledgment of their refined type.

Let it never be forgotten that archaeology affords no evidence whatever in support of the view that civilization is only a recent growth and that it has been preceded by nothing but successive grades of barbarism. On the contrary, wherever we look for the supposed barbarous ancestors, we always run up against these evidences of superior culture, which knock our theories to pieces. This is most important, because it is by these theories that pessimistic, materialistic, animalistic, and dogmatic views of human life are buttressed; and by demolishing them we are undermining the last refuge of bigotry and intolerance and preparing the way for true progress. STUDENT

✻ Some Views on XXth Century Problems ✻

The Real Medicine

THE first writer in an English popular weekly, read by thousands of the middle and working classes, deals with "The World's Unrest," East and West. So far as the West is concerned he certainly puts his finger on the right point.

Westerns think about religion in one mental compartment, and they keep their everyday common-sense for use in business in another compartment, with the result that many of us are once more secretly seeking for a peace denied to our world.

Seeking in what direction? What sapiently devised prescription are we proposing to take to give our souls peace?

The best minds seek the unknown through closer research into the meaning of the will. True will power is not brute force, bluster, or bluff. We are all magnets, and the strongest man is he who exercises the greatest magnetic force over the widest field. . . . Better understanding of will-power is the explanation of the growing resort to Christian Science and the cultivation of the Law of Mental Medicine. But when all is said, there is nothing good about it that is not to be found elsewhere. . . . In spite of irrational enthusiasts, it may be accepted as a fact that the cultivation of the sub-conscious mind and will-power is of the greatest importance in tranquilizing humanity. I take it that the evolution of religion in allaying unrest is shaping everywhere towards a process of will-culture: . . .

Will-culture and the subconscious mind. Science has broken through her accustomed field at a certain point in the hedge. It turns out that there is another field beyond, that of the subconscious mind. Misinterpreted knowledge of the existence of this field has crept out among the people at large, who, finding the field mysterious, have concluded it to be spiritual. Other persons, leaders of sects in "New Thought," including Christian Science, have made a gap in another hedge, the hedge around normal mentality. The public has got knowledge of this gap also, and, deceived by the statements of those who, themselves deceived, have gone through, feels comforted thereby, again confusing merely abnormal mental states with spiritual and noëtic ones. As it awakes to the meaning of its unrest it is likely to try these gaps, creeping through into the field beyond.

But there is nothing there that it wants, nothing that will satisfy spiritual aspiration. Meddling with the "subconscious," which in its negative function is a vast and minute recording-plate, and in its positive the producer of all the desires and the cause of all the frailties of human nature, will never yield knowledge of the "supra-conscious," the spiritual, the field of true will and true self-consciousness. The assertions and the denials of "New Thought" of whatever school have nothing to do with the cultivation of will. They are but the more or less complete hypnotic reduction of the mind to a state of ecstatic inertia, a lotus-eating paradise of self-complacency, the inertia enduring long after the ecstasy has burned itself out. True growth comes from the selection of the highest among the elements normally present in consciousness, the holding on to these in the

silence of the moments of inspiration, and in daily action, till their growth excludes all others.

The blame and confusion lies at the door of the churches. They never taught of the indwelling divine soul of man, the real source of will; and substituted an externalized savior. They forced it upon man's mind that of himself he could do nothing. They never taught that the spiritual life, the only life that ensures evolution of every fine and noble and creative quality of mind and heart, brings wisdom and power and understanding *as well as* goodness. Yet their Founder promised all the knowledge that he himself possessed and access to more than the power that he had used.

What wonder then that men turned from a religion that promised them nothing either of power or knowledge here on earth in comprehensible shape, deferring all to some vague hereafter; that made them indeed as worms, incapable even of self-purification? The inspiration of the artist and musician, the intuition of the scientific searcher, the self-forgetfulness of the hero — these and much more are locked up in the divine soul within each man. The churches never taught of the hidden reservoir and so the man of our day has never found it. The droplets from it which we call sparks of genius were called gifts of God, coming at his will and almost caprice, to most men never to come at all. We were to be humble, content with what we had and were; and the soul, instead of being our Genius, was itself said to require salvation.

So men turned from it all and found themselves in the really productive field of science. And now that that has proved too small, too inadequate for their fuller longings, they are in danger of forcing their way from it through openings that lead only to mazes and confusion. For men can only obtain true and well related knowledge of the subconscious by pressing upward day by day to the supra-conscious, the soul, which is already the knower of all the fields of being. Day by day, as he nears the goal, will each aspirant find that his eyes see further into the depths of his own being.

STUDENT

Sane Mental Healing

A CORRESPONDENT of *The Nation* (New York) calls attention to a book published seventy years ago in Germany, whose title he translates as "The Hygiene of the Soul." It has never appeared in an English dress but is being continually reprinted to this day in Germany. Judging from the quotations, the book appears to be the sane original, counterpart, or nucleus, of those morbid systems of "mental healing" which are sterilizing and distorting so many minds today. The author, says *The Nation's* correspondent,

goes further than Kant, who, in his well-known treatise on the emotions, speaks of the ability to conquer morbid feelings by sheer will power. He would not only master such feelings, but, wherever possible, prevent sickness itself, and in so doing he insists that the mind or soul must aid the body.

But this aid is to be given by looking *away* from the body, in trusting the body to do its own mending when the mind is kept healthy, luminous, and tense. Says the author of the book:

Man's happiness and his misery are forever determined by the impressions and images predominating in his soul. Why, then, should it be impossible to control their awakening as well as their disappearance? Why can we not train our eyes to brightness as we so often, alas! painfully train them to dwell in darkness? The raging of the storm upon the heath which penetrates the companions of Lear to the skin, leaves untouched the unhappy king in whom the storm of indignation that tears his breast drowns the fury of the elements without. Incredible as it seems, the most convincing proof of the power of the mind lies in its very weakness. Who does not know that those unfortunate beings whose souls are roaming in the night of insanity remain, in their gloomy prison, free from many of the bodily ailments which attack the normal persons around them? The soul held captive by delusion renders the body insensible to external influences by turning the attention away from the body. Ought not then the trained will, directed toward the serious aims of the intellect, to be as potent as raging indignation or the horrible power of insanity?

Has not every practising physician found in his own case that at certain critical moments only the most self-sacrificing devotion to his duty could dispel the clouds that threatened his own moral and physical stamina? Such devotion to duty is in itself a preventative of the dangers otherwise inseparable from the activity of a physician, as, indeed, we often find that whatever harm we may sustain in the discharge of our duty carries its own healing balm with it.

The man whose thoughts are occupied either with disease by way of denial or with health by way of affirmation is tying his mind into a close relationship with his body which he will sometime bitterly regret; is, as it were, dissolving it in his body. He is, first, effecting a mental sterilization of himself, which, since he is half self-hypnotized he cannot even suspect. In addition, he finally makes detachment impossible; and when at last by force of time the body begins to fail and its consciousness to cloud, he has no possible hope of escaping or warding off an exactly equivalent mental clouding. *Soul* is the bearer of mind's immortality, its bridge across death: but the link is cut; the mind is wholly in and of the body; carefully induced emotionalism, the subjective side of an artificially induced condition of the nerves of organic life, has been mistaken for spirituality. As the nerves at length perforce wear out, the mistake comes into view. The mind is senile and calcified to its inmost fiber.

The other process is to hold the mind constantly up in the light, to cultivate content, peace and joy, to keep the heart constantly radiant with compassion and geniality, and to make the soul the companion of morning and evening. Such few maladies as will not yield to this, to observance of the laws of hygiene, and to legitimate medical treatment, had better be lived through; if necessary, died through; for they belong to the individual's Karmic bill and contain some needed lesson. Since the bill must be paid sometime, pay it now and get *done with it*. Would that the pulpits taught of that Karmic ledger. STUDENT

Archaeology Palaeontology Ethnology

The Pre-Incans

IN the *National Geographical Magazine* for October there is an article on Cuzco by a traveler, with some photographs of the ancient pre-Incan architecture, massive beyond anything known, except perhaps in Egypt.

Cuzco is the Mecca of the Andean mountaineers in Peru. The old town lies in a valley bordered by treeless mountains, the central vale in a group of fertile basins 11,000 feet above the sea. The buildings are Moorish in style, with slanting roofs of reddish-brown tiles, paved courts, and carved wooden balconies overhanging the streets. It looks old, with its burros and llamas, fruit market, Spanish churches, and inhabitants, Spanish, Indian, and mixed.

But the most interesting thing is the remains of the pre-Incan architecture. In one narrow street rise on each side mighty walls twenty feet high, composed of massive stones, a dark slate in color, irregular in size, accurately cut and fitting perfectly without mortar. In length they are from one to eight feet, in thickness from six inches to two feet. The Spanish edifices which crown them look crude, fragile, and insignificant by these Titanic structures which have defied the centuries past as they will those to come. The quarries whence they came are many miles from Cuzco. If, out of deference to our established theories of history, we deny their architects iron and steel and machinery, we must all the more for that stultify ourselves by conceding that they did it all without these aids.

In the fortress of Sacsahuaman, which stands on one of the surrounding peaks, there are walls 18 feet high, and one of the rocks in them is 16 feet high and weighs many tons.

In no part of the world is there an ancient building or fortification to equal Sacsahuaman in solidity and beauty of execution.

On the plain facing the fortress is a mass of rock called the Rodadero and on the summit a series of seats rise one above the other. These are cut out of the hard rock and the place is called "The Seat of the Inca." According to tradition, the Inca and his nobles came here to watch the building of the fort, but legends and opinions of archaeologists do not agree. It is a question whether Sacsahuaman was built by Inca rulers following Manco Capac or by a pre-Incasic people between the Tiahuanaco and Inca periods.

The Inca relics found in the tombs and preserved in the museum speak of the culture of the Incas. Of the designs in weaving and pottery the writer says: "No modern work can excel many specimens left by the Peruvians."

The ancient worship that is gone, but lovingly looked back to, was that of the "Sun." Now a cross surmounts the heights; and the concluding remark is:

What blessing has European civilization brought to them which they did not already enjoy? What have they not suffered in the name of the cross which surmounts the hill??

The sad aborigines sigh in vain after the glorious past they dimly remember. They are largely stupefied by coca, which they take

to remove fatigue and hunger on the long marches they undertake as carriers. Yet often, on looking at portraits of the natives of Western America's sunlit, but now dessicated, plateaus, one is struck by a light in the eyes and a nobility of contour that speak of a great lineage; and the heart yearns back to times when life was joy and sunlight bathed the hearts of men. These reminiscences of the Soul carry us back beyond all religious and historical tradition, beyond the regions of modern complacency and calculated piety. We begin to realize that there may have been a



Lomeland Photo. and Engraving Dept.

CONSTANTINOPLE

Looking down over the Castle at Hissar. The river is the Bosphorus; and beyond, the shore is studded with palaces and villas.

people on earth who were as energetic and mighty in their spirit as their architecture suggests; and that they were our own ancestors. It is bracing to get away from the ordinary ruts of thought and to imagine for once that perhaps the traditions in which we have been brought up do not represent the last word of knowledge. No one in his senses can doubt that the people who built these walls and developed these arts were no ordinary people but a mighty race. And we should ponder more on what such a fact implies; for it inverts all the conventional theories of humanity upon which our ideas of life have been founded. What tremendous gaps are represented by those ages of American history when civilizations were rising and falling all

unknown to us on the Eastern side! Can all that history be irrevocably lost? It is not lost, and as time goes on more and more of it will come to light.

STUDENT

The Sabre-Toothed Tiger in California

PROFESSOR JOHN C. MERRIAM of the University of California writes a deeply interesting article in the *Sunset* magazine as to the find of large numbers of bones of extinct monsters in the vicinity of Los Angeles. Caught in the treacherous surface of an asphalt lake there are remains of the sabre-tooth tiger, the camel, an extinct giant wolf, the ground-sloth, and mammoth, besides other more recent fauna. The bones are well preserved, in some cases enabling complete skeletons to be built up. The deposit has long been known as refuse asphalt on account of the large numbers of bones, but only of late has it been realized that they are of such immense antiquity. The editorial note introducing the article modestly claims that the record reaches back some tens of thousands of years. This is an improvement on the theological six thousand years of the world, but might be extended without any great harm.

It was stated long ago in Theosophical writings that the civilization of this New World is older than that of Europe, and the pyramid builders of Cholula were probably contemporaneous with the pyramid builders of Egypt. They were doubtless akin. And it is interesting to note that H. P. Blavatsky, in *The Secret Doctrine*, first published twenty years ago, spoke of "a large strip of California" as belonging to the immense antiquity of Lemuria, that giant extinct continent that with its high civilizations preceded Atlantis and perished by vast cataclysms 700,000 years before the early Eocene.

So the story is being verified, link by link. Statements twenty years ago regarded as preposterous, are coming slowly within the range of scientific possibility and the probability, whatever they may be, and piecemeal are being accepted in the face of facts which come one by one to verify them.

When the antiquity of America is better understood; when we realize that there is no necessity to go to Europe to find scenery unexcelled the world over; when the ruins of the great South-West, of Mexico, of Yucatan, of Peru—of the whole continent—are allowed to take their place as of venerable age and interest; when Americans understand that America is not a mere estate to be exploited by the present generation regardless of posterity, but begin to understand the meaning of patriotism in the light of the vast perspectives of the Past and the Future, then one of the lessons bequeathed to us by our ancestors of past aeons will have been learned, and we may say that out of the valley of dry bones have come living men. Archaeology truly has a mighty mission to fulfil, else it had not taken so high a place in the inestimable teachings of those who have the welfare of humanity as the sole object of their heart. A.

The Trend of Twentieth Century Science

The Other Dimensions

THE "Fourth Dimension" will not lie quiet. It is continually starting discussions concerning itself. A gentleman has just offered, through the *Scientific American* a prize of \$500 for the best popular exposition of it.

No one will ever perceive more objective dimensions than the three, for our present objective. But there may be other planes, depending upon other functioning of perceptiveness.

The bodies of men are objective to us; they are a yard, a mile, ten thousand miles apart. Suppose we ceased to see the *bodies* and saw only *minds* as functioning subjectivities. The whole picture would alter. Like-minded men, and men whose minds were similarly occupied, would be seen close together, but not with a closeness to be measured by a yard-measure. We should be seeing in another kind of space. If we ceased to see minds and saw moral characters, there would be still another space to measure.

Let us come back to the physical world but look at it differently. Let us look at it not along yard-measure lines but along influence lines. So far as we know, one piece of wood has almost (but not quite) no influence on another. The "space" between them would be very great but — because of the "not quite" — not impassable. Standing on one we could just see the other very far off. But two magnets a hundred yards apart — by yard-measure — would be much nearer — by influence-measure — than two pieces of wood a foot apart.

Venus, by yard-measure, is much further away than the moon. From the point of view of some at present unknown but possible influence upon the earth, she may be extremely near, touching, and the moon almost at the other end of infinity.

Suppose we saw a magician transfer a wooden ball to the inside of a closed box without opening it, and that there was no doubt of the feat. Should we even then have to assume that he passed it along one direction of space that was not upward nor downward nor sideways? Should we have to assume that just as a flat square is a closed square box to a two-dimensional being but visibly open above to a three-dimensional one, so our three-dimensional closed box is open on the line of the fourth dimension? Not at all. Matter, in the ordinary conception of it by science, is infinitely more pervious than solid; has infinitely more space *between* the particles than is occupied by the particles. This is the present conception: Let an atom, say of hydrogen, be magnified to the size of a church; the contained particles or corpuscles will then be about the size of printed full-stops, a thousand of them whirling in the space. But the atom has no material wall; it is merely the sphere of space outside which those flying points do not go. It is obvious therefore, that there is no *material* reason why two atoms should not rush through each other and neither know anything about it. The chances of the inter-

ference of the flying points of one by those of the other would be almost infinitely small. The corpuscles of the wooden ball could therefore, from this point of view, pass undisturbed and undisturbing through the walls of the closed box. Why then is the supposed magical feat not at once performable by anybody? Why does the wall of the box obstruct the ball?

Because the spheres of space called atoms repel each other as the two similar poles of two magnets repel each other. If we could dissolve away all the iron or matter of the magnet and yet leave the force of the magnet in occupancy of that much space, we should have two portions of "empty" space repelling each other. Reversely, if we suppose the magician to have made some momentary alteration in the atoms of his ball so that for the moment they do not repel other atoms, we have explained the hypothetical feat. He knew how to demagnetize atoms. STUDENT

Living Foods

TO prove a negative is proverbially difficult. But then there is no need to undertake the difficulty; simply *assert* the negative. Most people will accept a confident assertion much more easily than a proof. Manuals of materialistic philosophizing nearly always contain examples of blank assertions doing duty as bricks and cement for the edifice. A sort of grammar of science issued the other day contained two of them among a set of seven "axioms." We learned that "the universe has no purpose or goal," as one; that "human life has no purpose, ultimate meaning, or goal," for the other.

A well-known physician writes in a health paper upon diet. He gives various good reasons why uncooked food, fruit, green stuff, and so on, should form a regular part of our meals. For example:

There is reason also for believing that uncooked or living vegetable tissues are much more resistant to the attack of parasitic bacteria which abound in the intestine and which feed upon the undigested and unabsorbed residues of foodstuffs. The living cells of plants, as well as those of animal tissues, have the power to resist the attacks of invading organisms. This is why a cooked potato will sour in a few hours, while a raw potato will remain intact for a long time.

Presently he leaves fact for assertion:

The claim made by many raw food advocates, that raw food is better than cooked food because it contains a vital principle which the body needs and is able to appropriate, is wholly without foundation.

It has, on the contrary, a good deal of foundation. Living stuff is for one thing radio-active, a quality it loses as it dies. As experiments on sensitive plates show, it is constantly raising oxygen to ozone. In the case of such vegetable stuff as leaves, stems, and pieces of root, it is often capable, when properly circumstanced, of initiating the whole process of growth and elaborating itself into a complete flowering plant. If in this it *uses* the energy of the sun, it has itself the subtler energy of the *user* — that is, vital energy.

Even the writer himself remarks that the body may get a something from raw juices which cooking — that is, killing — destroys. Every physician knows or ought to know the difference value for rickety and scurvyed infants of raw and boiled milk. *Raw* vegetable and fruit juices have lately been found of the extreme value in the treatment of tuberculosis. And lastly we may recall some recent experiments — though only in the alphabet as it were — on the electric qualities of fruits and even some starches. The divisions of oranges and such fruits, separated by the fibrous septa, have been found alternately electro-positive and negative, the same being even true of the lamellae of some starch granules. Anyone whose work is occasionally very long and exhausting and who will try the respective restorative effects of half a tumblerful of raw as against boiled orange or grape-fruit juice, will presently come to his own opinion on the matter. STUDENT

Resolving the Crowds

THERE is doubtless a protyle, a primordial homogeneity of substance. But can we be near it while our ultimate consists of *individuals* the more unlike the better we know them? We have gotten back to the ultra-atom, the corpuscle, and are inclined to assume that one of them is exactly like every other. But may that not be because we cannot look close enough? To an outsider a flock of sheep seems to consist of individuals exactly alike and doing the very same things. But the shepherd, who knows them, knows that they have very marked individualities. So have the members of a cote of pigeons.

Are not men identical? We all go to bed, all eat, all have noses, all pursue money and pleasure. . . .? Given certain circumstances, say a motor coming down the road, and we all run away. At a flick from a whip we all cry out.

In the same way the atoms of hydrogen are identical. Given some atoms of oxygen and a *spark*, and they seize them. Given cold enough and pressure enough and they get together as liquid. So are the corpuscles identical. Given a pole of a magnet and they are bent in their career. (But it has lately been shown that they do not bend to the same degree.)

The closer we study "identical" units, from men down to fish and even trees, the less we find the identity, the more we come to individuals who, however identical on certain lines, as for example in all having noses, diverge in more and more marked peculiarities. In other words the "identity" of corpuscles and atoms of hydrogen merely arises from our necessary study of them in mass. If we could get closer we might presently find the individuality of behavior as marked as in men. So far we can only perceive that they in their way have noses and get out of the way of motors or are bent by magnets.

It may be the same at the other end of the scale. The stars may have as marked individualities as corpuscles or men. STUDENT

Nature

Studies

An Antarctic Deluge

IN an old book of clippings we find an account of the alarming theory that the world is threatened by a disruption of the great Antarctic Ice-Cap.

At the southern pole, we are told, the cold is excessive and the snowfall almost continuous; Captain Ross says it snowed 28 out of 30 days that he was cruising about the great ice-wall. The total snowfall has been estimated at 57 miles in 10,000 years. As there are no thaws, all this snow is converted into ice at great pressure, and the mass is increased by additions from the sea-water which is below freezing point, while the loss from detachment of icebergs is trifling in comparison. This huge mountain of ice is now as large as North America, says the account, and, including its loose ice, fills the whole space between Australia, Montevideo and the Cape of Good Hope. At Robertson Bay, Balleny Island, Borchgrevink in 1900 found the ice-wall 12,000 feet high. From a thickness of two or three miles at its edges, the continent ascends gradually to the pole, where it is estimated by Croll and others to be from 12 to 20 miles thick.

Since the last great flood, say 25,000 years, this ice-cap has therefore been collecting and storing up the waters of the globe, which is said to account for the fact that the southern hemisphere contains most of the water. Hence there is between us and destruction the cohesion of this ice-continent, which may at any moment fall short of the strain of its continually increasing bulk. Then the whole mass of water and ice will rush northwards, tearing up the floor of ocean, rounding off the corners of continents, and spreading inundation and destruction from pole to pole; and geologists are not wanting who claim to trace the furrows driven by past floods in the ocean floor, and who assign sundry deposits of drift found on the continents to successive occurrences of this cataclysm.

Without endorsing the above, it may be pointed out that the Law of Cycles is a salient feature of Theosophical teaching, and it merely extends to a larger scale what everyone knows to be true on the smaller scale. The great bulk of denudation is effected by periodic downpours and floods, the amount that takes place between whites being comparatively small. In the same way, in geological history, we find the evidences both of continuous and gradual change and of periodic



Lomeland Photo. and Engraving Dept.

THE FALLS OF THE PLIVA, BOSNIA

A MOUNTAINOUS country in southern Europe on the eastern shore of the Adriatic, containing great wealth in forests and minerals, now being developed in some parts, but mostly wild and romantic, as in this scene, where the mountain torrent rushes in a thousand fantastic cascades over its rocky ledges and through its winding gorges.

and cataclysmic change. Many geologic changes have been effected by the age-long cumulative effect of imperceptible changes, but others have been accomplished by rare and sudden catastrophes.

But this principle, thus recognized in its physical aspect by Geology, is by Theosophical students studied also in its bearing upon human history. For the great physical cataclysms coincide with important epochs of change in the life of races. This sufficiently accounts for the inseparable connexion everywhere found between the various aspects of the Deluge stories; the cosmic, historic, allegoric, and other meanings being closely interwoven.

It must be borne in mind, however, that these cataclysms are not left to the mercy of "blind dynamic laws," but are regulated by causes that escape from the scientific ken. Science can refer the weather to the combined influences of solar heat and terrestrial movements; yet there are many other influences involved in it, some of which are being investigated, such as magnetic influences affected by sun-spots. Cosmic electricity plays the mechanic's role in cosmic phenomena, but it is itself a mere scene-shifter at the beck and call of agencies that ply in the realm of Cosmic Mind. It is the effect and not the cause.

The prouder man becomes of his smallness, the more insignificant becomes his pride; by knocking God off his throne he has left himself most terribly alone in God's big universe. For, physically considered, man is indeed small and helpless; what avails his wonderful science and philosophy—themselves mere swirls in the atomic ocean!—in face of the awful forces of the universe?

The physical body of man, with its little life, is not a very good place to which to fly for refuge. If that were all, it were surely hardly worth while philosophizing or troubling about ice-caps. Philosophy and speculation were made for men with Souls and Futures, not for ants of an hour; and in formulating materialistic theories, man at once affirms and denies his own immortality. Verily man is just so small as he makes himself; and if we can imagine a lunatic who by some insane delusion imagined that he was his own clothes, we might get an idea of the delusion of people who identify themselves with their own bodies. But, once master the idea that the real liver of the life is the Soul whose existence extends throughout the cycles, and to whom the incarnations are as days, and the disparity between cosmic and human affairs disappears. Man rises to a plane on which he is more truly a lord of creation.

E.

Students'



Path

Equalities and Inequalities in Human Life

(Notes from Addresses Given at the Young Men's Club, Theosophical Headquarters, Point Loma.)

I

TO our ears the words equality and inequality have a peculiar sound, and particularly *equality*; to one class it may carry something of terror, and call up pictures of horror such as those which became awful realities during the great Revolution of 1789; to another class the word may call up pictures of freedom, of hope, and happiness.

Of inequalities there are indeed many; in fact, it might be safe to say that inequality is one of nature's laws. We have but to look around to see that there are no two things which can be said to be equal; the stars in the heavens show evidence of inequality in magnitude and in other respects; at the other end of the scale no two blades of grass are equal, and throughout the vast range between these two extremes the same holds good — inequality everywhere.

From the present standpoint and for the purpose of comparison it may be agreed that there are a few fundamental divisions in nature which can be called equalities. For example, we may say that roughly speaking everything in the mineral kingdom is equal in so far that it belongs to that kingdom, between which and the next a practically impassable barrier is fixed for this period of evolution. The same may be said of the vegetable kingdom, the animal kingdom, and the human kingdom. Bearing on this, in relation to the human kingdom, there is a Theosophical axiom which runs: "Once a man always a man." In that sense, therefore, being separated by an impassable gulf from the other kingdoms, all men may be regarded as equal by reason of their common humanity.

This equality of humanity carries with it certain inalienable rights, privileges, and responsibilities. These cannot justly, and without injury to humanity as a whole, be taken away from any man; for the reason that humanity is a unity, an entity, of which no part can be unjustly treated without its resulting in general suffering. No man ought to be deprived of personal liberty, the right of independent thinking, equal justice.

There is little need to enumerate inequalities; these are in evidence on every hand; physical, mental, moral, and even spiritual inequalities are easily perceived, and the chief point for consideration is not so much their description as the explanation of them. One of the first questions of the newly awakened mind is, "Why do inequalities exist and to what are they due?" Unless a satisfactory answer can be given a feeling of resentment at the injustice of the greater number of these inequalities

is aroused; for it is plain that many, yea, the great majority, are handicapped from the start so far as this life is concerned. To the question — Why? there is no satisfactory answer outside the Theosophical teachings of Karma and Reincarnation. The next best alternative is belief in a capricious and unmerciful creator, and this to a thinking mind is untenable, and must be set aside as absolutely out of the question in an otherwise well ordered creation. With a belief in Karma and Reincarnation, for they must go together, any apparent injustice disappears. It is seen that when incarnating again the soul brings back with it Karmic heirlooms, as it were, in the shape of various abilities and disabilities which either help or hinder its progress through life. Karma is the great adjuster of effects to causes and Reincarnation is the means by which it operates.

This explains the inequalities in individuals; none have progressed equally, all are at different stages of development because each has for long been responsible for his own progress, and some have pushed onward with greater zeal than others. This must necessarily be so if we take into consideration the fact that each is ultimately responsible for his own advancement. Theosophy says *ultimately* because it recognizes that humanity is *one* and that the advance of individuals can be accelerated or hindered by others.

Theosophy does not teach that equality may be looked for; as far as can be seen there is no such thing in nature. The great hope for humanity that is behind the work of the Theosophical Movement is not to make men equal but to help so to raise the mass of mankind that at the end of this evolutionary period the least advanced shall have reached a point sufficiently high that all may pass on to the next stage on the journey of spiritual unfoldment.

G. E. G.

II

THE inequalities confront us at every turn in life. In the mineral, vegetable, animal, and human kingdoms they are strongly in evidence, and present themselves in so many varied forms that one might be inclined to exclaim, with a superficial glance, "equalities do not exist." The first equality, however, which suggests itself is, that they all share in life — that common ocean of life in which all live, move, and have their being. Again, all have a place in the universal plan, each adding its quota to the whole. They are unequal, in that all differ in intelligence, physical appearance, functions, and distribution.

Limiting our study to the human kingdom, here we find the inequalities displayed in the physical, mental, and moral qualities of man. Unequal physically; at one end of the gamut of being we have the man of unusual strength; at the opposite end, the weakly, with many gradations between these extremes. Unequal mentally; we find many grades of intellectuality from the well equipped to the dullard. Unequal morally; one being altruistic, another selfish. Equal, in that all experience life and death.

Why so much attention paid to the inequalities of life, thus having the cry "equality" raised for selfish purposes by those who profess to be able to remedy the inequalities, thereby, to an extent, dominating the minds of great numbers of men with a false ideal? The

inequalities receive this one-sided attention from a distorted view of life. We are continually looking at life from the circumference rather than from the center of the circle. This fact is not recognized by us, otherwise the panelled pictures presented to our mental vision would not be treated as if the whole panorama of life had passed in review.

Let us then try to look at life from a central standpoint, and so get a more balanced view of the inequalities. This central standpoint is the Divine, the standpoint of the Real Man. From this point of view the axiom "nothing is small and nothing is great in the divine economy" is forceful. Since we feel the force of this truth on the inner planes of being, must it not be equally true on the outer planes? But before it can be made manifest on the outer planes, man must act from his divine, his central nature. From this standpoint all would realize their equality in potentiality, their inequality in attainment, and thus obtain a realization of their true position in life. Man acting from this standpoint would surely perform his duty as a unit of the race, and for the race. *Equally important then would be the duty of all men, no matter how much, by comparison, the seeming differences of the duties might appear.*

It is surely a faint glimmering of this truth in the minds of men that the cry of equality has been so much given ear to. But what a danger presents itself from this faint glimmering of truth being thrown into selfish channels. We know what abuses and bloodshed in the past have been covered up by this forcing of equality. It may be equally true that it was levelled in the first place against a false autocracy, and to an extent succeeded in its mission. But a psychological atmosphere of a pernicious kind surrounds the idea now, and we have born from this atmosphere a false democracy in which tyranny is as rampant as ever, and which menaces the progress of our civilization.

In this democracy the inequalities are strongly in evidence, men attempting to fill positions of responsibility in their nation for which they have neither experience or intelligence; humanity thus suffers. Viewing the inequalities thus strutting in the garb of equalities, with all that has arisen in the fields they are operating in, Shakespeare's words are very applicable:

They laugh and riot till the feast is o'er;
Then comes the reckoning and they laugh no more.

Yes! the reckoning of this false equality will have to be faced in the near future.

Let us for a moment think how this false equality would work out in a large business concern. Sweep all the experience and responsibility of the master aside, and make "Jack as good as his master." I think you can imagine to yourselves how Jack would pose in the counting-house instead of sweeping the floor, the position under ordinary circumstances he would be capable of filling.

No! No! It won't do. Jack is only equal in importance to his master in the business when he carefully attends to the duties which lie within his particular sphere. There is danger in another's duty. We cannot drive this too firmly home, and in a successful business house great attention is given to this point. And what is found necessary there, is equally necessary in the affairs of a nation. W. F.

TIME'S CIRCLING PATH

K. V. M.

ALL loveliness out-blooming from the earth
Is but the echo of ancestral mirth
Which rings from God's arcane and shadowless home
To where, half-slumbering, we, his clansmen, roam;
Forgetful of our high and peerless line,
And what o'erclouded stars within us shine;
Which yet so potent are, all overcast,
We may not by these fleeting things hold fast,
Nor any peace nor satisfaction know
Save our own Godhood's immemorial glow.
Our eyes, which knew all Beauty, ere we trod
Time's circling path, and when we dwelt with God,
Can not be stayed by any earthly dream
For all grows weariness this side the gleam
Of that which thrilled these magnitudes before
We Gods awoke, and strewed the empyrean floor
With jewel dust of stars and nebulae,
And set awhirl the glimmering galaxy,
And flung ourselves, each on his fire-maned star
To launch him forth and swing through space afar,
And set the imprint of high beauty on
Chaotic continents where never shone
Beauty, nor any light nor dream of light
Through the unmeasured, deep antiquity of night.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

¶

Question What from the standpoint of Theosophy is the opinion of the Theosophical Forum in regard to the following, from Goethe's "God and the World":

And so, once more, 'tis as the planets would;
Conditions, limits, laws, our fates decide;
We will the right, because we see we should;
And thus by our own hands our wills are tied.
The heart drives out its hopes, a much-loved brood;
At the stern *must* wishes and whims subside,
So, after many years in seeming free,
More closely fettered than at first are we.

Is it true that as one ascends higher and attains more knowledge, he is more bound by the inflexible laws of the Universe; in other words, that he has less freedom of will?

Answer The question is a most interesting one. The verse on some minds would doubtless have a psychological effect from the way in which the statement is made; but a little reflection will show that it is written from an entirely pessimistic standpoint, from the standpoint of the lower, personal man, and not at all from that of the higher nature—the divinity that is in each of us and that each of us is in his inmost being.

The personal man is ever fighting against the higher nature, for it knows that once the higher, divine nature takes control, its dominion is over. If we watch ourselves we may notice the specious arguments that the lower nature makes, and the subtle reasons it brings forward against giving the full control to the divine part of us. Our desires seem to be our very self; to give them up, so the lower mind argues, would be to give up all that is of any worth in life, to give up life itself.

We are part God, part animal; part divine, part demon. And for long the animal, the demon in our natures has ruled. The great mass of the people in the western world today live only for self, for the gratification of desire—not necessarily gross sensual desires, for there is a subtler form of desire which has its seat in the mind—the desire for culture as an end, the ambition for power in one form

or another, the love of fame; all these are manifestations of the lower self; all of them, if we would speak plainly, evidences of the rule of the demon.

For the personality, ungoverned by the higher nature, it is no doubt true that "conditions, limits, laws," do its fate decide. In fact it is ultimately the creature of circumstances, and though the desires, or the personal mind may be so strong as apparently to override circumstances for a time, even the strongest personality must succumb at last, for it has no elements of permanency. One day it must break, for the very powers by which it seeks to restrain and control itself are from itself and unstable, evanescent. In this case we have the picture of the lower self trying to control itself by means of its own self-loving powers.

Truly in such case the right is willed only because there is no other alternative, and solely for selfish gain; true also is it that thus by our own hands our wills are tied, for by persisting in the gratification of self the will becomes more and more bound by the fetters of self, and true free will becomes impossible. True also is it that only "at the stern *must*," not of any desire for the right, but the imperative demand of the wills of others, or for fear of detection, or to conform to the conventions of society and thus escape ostracism by one's fellows—only for such and similar reasons do those who live in and for the lower self put aside their "wishes and whims."

"Let us be open as the day," he cries, "that he may deeper hide himself," as is said in the old song. And the end of the effort of the personal self to live out its desires, no matter how refined they may be, is that "after many years of seeming free" it is more closely fettered than at first.

Such is the picture from the standpoint of the lower self, the personal nature, the "I" that demands recognition from others. But happily for poor humanity there is another picture; and man has another nature which is divine. To say that we tie our hands by willing the right, not perforce through stress of circumstances, but for love of the right, is a most pernicious and false statement. Were it true, the world were indeed a chaos. Let anyone study his own nature, and watch the conflict that goes on between the higher and the lower in himself; let him persistently strive to follow the right, that which is highest and best, that which is for the good of others, and then from his own experience say whether he is more bound or more free.

It is true that with increase in knowledge we come to realize more the inflexibility of law, and that the Universe is governed by law; but if the knowledge has been gained from higher motives and not for personal ones, then also comes the realization that the law of the Universe is the expression of that same divinity that each of us ultimately is; and therefore that by working with the law as will then be our might and delight, we are fulfilling our own nature and thus attaining an ever higher and more perfect freedom. For how can freedom be defined except it be to act in accordance with our true natures, and to fulfil the behests of our true selves which ever tend towards the welfare of all? We cannot escape the Law, shall we act with it or against it?

STUDENT

Answer II. We have such idiotic ideas of freedom; that is the trouble. When we are children, we may run off and make mud pies if we like, and are not to suffer greatly in consequence. The thing will not hang like a shadow over our after-lives; we shall not be clapped into asylums for it. But being grown up, society expects different things from us. Go on in the old way, and it will be liable to shake its head when we pass. By and by we shall suffer.

Yet we do not make serious complaint that we are not permitted to make mud pies. We get on very well without. We do not sense any very severe restriction on our liberty in the matter.

The professional burglar no doubt finds the laws against house-breaking irksome and unnecessary. They are founded, he thinks, on stupid and vulgar prejudice; and their object is merely to hem in his activities within quite unsupportable limits. But we others, whose failings take different directions, sleep rather the better of nights for these same laws; they do not gall us in any way. You cannot pretend to say that the house-breaker, *qua* house-breaker, is freer than the man who earns his living in some more generally recognized way. *A* wants to steal, and does steal. *B* has no such wish, having never developed that side of his lower nature, or perhaps having conquered it long ago. Which is the freer man?

You conquer some temptation that has been a thorn in your flesh and do not do the thing any more, nor want to do it. Other men do it without pangs of conscience perhaps; but are they therefore freer than you? Not a bit; it is you who have acquired that much more freedom. When some people say freedom, we ought to understand chains.

We may as well forego all ideas of *personal* quietness and complacency. "There is no complacency for the personality," says the Upanishad. If you are a human being, the condition of your present existence is warfare; you are, willy-nilly, two opponent camps, and one of you is destined to carry every day; and one of you is finally to triumph. Are you going over to dwell there in the tents of matter and passion? Beware, for hosts and hosts, and the Law's self, are against you. Your miserable allies are to be hunted up and down the earth; if it were to be permitted you to have peace among those companions, the stability of the universe would be undone. You will not find freedom there, but perpetual unrest and disconsolation. Man is divine, and the most forbidden of all things is, that he should station himself in a lower place than befits his dignity. Let no one say that it is easier to take this lower side; let no one enter upon such an alliance for the sake of laziness or the avoidance of pains. Milton's words apply to our human selves,

Let such bethink
That in our proper motion we ascend;
Up to our native sphere: descent and fall
To us is adverse. K.

BUT the wise man also seeketh for that which is homogeneous with his own nature. . . . It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well.—*Bhagavad Gītā*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Christian Truth

THE publication of a work by the scholarly author of *Studies of the Soul* is always a noteworthy event in the religious annals of England. The most recent emanation from this pen is entitled *Sidelights on Religion*, and its appearance is opportune, as it deals with questions which are agitating all serious minds in the present transitional stage of theological thought. Mr. Brierley, B. A., frankly says that the existing religious system is "up for trial." He goes further, and levels a serious charge against many of our popular preachers. He says they are keeping their congregations in ignorance of the results of Biblical criticism, and allowing them to believe to be true what can very easily be proved to be untrue. His words in this connexion are worth quoting:

We have today popular preachers—one must say it—trading on this ignorance and covering with the awful sanctions of religion propositions which it only needs the simplest inquiry to demonstrate as false.

The allegation is a grave one, and it is one which such a thinker would not lightly make. If true—and who shall say that it is not?—it only shows what a pretty pass things theological have come to for want of a system of religion founded on the impregnable rock of ascertained fact respecting man and the universe. Despairing of finding such vantage ground, many "popular preachers" are devoting their attention to economics. At a Connexional Conference recently held at the City Temple, London, one of the principal speakers, a prominent man in the Nonconformist world, remarked:

I do not trouble about the authorship of the *Pentateuch*, but I am concerned about the laws under which we live today.

Important as this matter is, one surely expects something more from Spiritual pastors.

The Church Congress at Manchester afforded a proof of the plight in which the old religious system finds itself after the onslaughts of the critics. A daring Cambridge Professor said they could no longer hold the views they formerly held about the origin of man and the introduction of sin into the world; the story of Adam and Eve in the Garden of Eden belonged to Asiatic folk-lore. There were some cries of dissent which perhaps came from those who have not kept themselves abreast of the times, but is it not true, what the Professor said?

The Dean of Canterbury, at the same gathering, feared that some of the critical conclusions came into conflict with "the settled principles of Christian truth." With due deference to the Dean, is not this begging the question? The Church has no settled principles of Christian truth, yet; the speech of the professor is a proof of that statement. The Dean mentioned one of the "indispensable foundations of the Christian faith," and it was—the super-

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

natural birth! It requires only the simplest inquiry, to use Mr. Brierley's words, to demonstrate that this is not a feature unique and special to the Christian religious system, but is to be found in religions of the world ages before Christianity came to be.

Many ideas of "truth" will have to go, but TRUTH will remain. That does not change, and no religious system will endure that is not founded upon ascertained fact regarding man, his nature, his origin, and his destiny. H. P. Blavatsky pointed out to Western people in what direction they must look for that knowledge, and until they do, Truth can wait. "Asiatic folk-lore" assumes a different aspect when viewed in the light which H. P. Blavatsky affords.

F. D. UDALL, M. J. I.

Tibetan Lamas of Diverse Kinds

THE triumph of the Doctrine of Wisdom, as originally represented by the "Yellow-Caps," over the older school of "Red-Cap" Lamas in Tibet, is narrated, in the vivid oriental style of imagery, by M. Huc in his *Travels*, as follows. It is of interest because some writers and travelers ignore the important distinction between the Yellow and the Red.

At length Tsong-Kaba resolutely put himself forward as a reformer, and began to make war upon the ancient worship. His partizans increased from day to day, and became known as the Yellow Cap Lamas, in contradistinction to the Red Cap Lamas, who supported the old system. The king of the country of Oui, and the Chakdja, the Living Buddha, and chief of the local Lamanesque hierarchy, became alarmed at this new sect that was introducing confusion into religious ceremonies. The Chakdja sent for Tsong-Kaba, in order to ascertain whether his knowledge was so profound, so marvelous, as his partizans pretended; but the former refused to accept the invitation. Representing a religious system which was to supersede the old system, it was not his business, he considered, to perform an act of submission.

Meantime the Yellow Caps became, by degrees, the predominant sect, and the homage of the multitude was turned towards Tsong-Kaba. The Buddha Chakdja, finding his authority repudiated, made up his mind to go and visit the little Lama of the province of Amdo, as he contemptuously designated the reformer. At this interview, he proposed to have a discussion with his adversary, which he flattered himself would result in the triumph of the old doctrine. He repaired to the meeting with great pomp, surrounded

with all the attributes of his religious supremacy. As he entered the modest cell of Tsong-Kaba, his high red cap struck against the beam of the door and fell to the ground, an accident which everybody regarded as a presage of triumph for the Yellow Cap. The reformer was seated on a cushion, his legs crossed, and apparently took no heed to the entrance of the Chakdja. He did not rise to receive him, but continued gravely to tell his beads. The Chakdja, without permitting himself to be disconcerted either by the fall of his cap, or by the cold reception that was given him, entered abruptly upon the discussion, by a pompous eulogium of the old rites, and an enumeration of the privileges which he claimed under them. Tsong-Kaba, without raising his eyes, interrupted him in these terms: "Let go, cruel man that thou art, let go the louse thou art crushing between thy fingers. I hear its cries from where I sit, and my heart is torn with commiserating grief." . . . Unprovided with a reply to the severe words of Tsong-Kaba, the Chakdja prostrated himself at his feet, and acknowledged his supremacy.

Even among the Yellow-Cap sect of Tsong-Kaba (Tsong-ka-pa), however, there are many inferior and uninitiated lamas; for, as H. P. Blavatsky says in *A Theosophical Glossary*:

LAMA. . . The title, if correctly applied, belongs only to the priests of superior grades, those who can hold office as gurus in the monasteries. Unfortunately every common member of the *gedun* (clergy) calls himself or allows himself to be called "Lama." A real Lama is an ordained and *thrice* ordained Gelong. Since the reform produced by Tsong-ka-pa, many abuses have again crept into the *theocracy* of the land. There are "Lama-astrologers," the *Chakhan*, or common *Tsikhan* (from *tsigan*, "gypsy"), and Lama-soothsayers, even such as are allowed to marry and do not belong to the clergy at all. They are very scarce, however, in Eastern Tibet, belonging principally to Western Tibet and to sects which have nought to do with the *Gelukpas* (yellow caps). Unfortunately, Orientalists knowing next to nothing of the true state of affairs in Tibet, confuse the Choichong, of the Gormakhyâ Lamasery (Lhassa)—the Initiated Esotericists, with the Charlatans and *Dugpas* (sorcerers).

But, if readers will consult H. P. Blavatsky's work, *The Voice of the Silence*, translated from the precepts of the real Central Asian School of Occultism, they will readily understand the difference between true Occultism and the various ascetic sects which often pass under that name. The former teaches the disciple the archaic Wisdom, and to become a helper of humanity; the latter inculcates seclusion or mortification for the purpose of attaining holiness or spiritual salvation for self alone. With this distinction in mind, we are enabled to judge of the teacher by his teachings and not by any name or claim he may assume. STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE meeting at Isis Theater last Sunday evening was of great interest due to the fact that it was conducted entirely by the boys of the Râja Yoga Academy, Point Loma.

The paper, "Recent Events in Cuba," by Antonio Castillo, one of the Cuban pupils at the Râja Yoga Academy, showed how deep-seated and ardent is the patriotism of the Cubans, and the high ideals that are held for the future by many of the Cuban people. Speaking of the late war, he said: "San Juan Hill was the battle-ground on which Freedom

Cuban is grateful, he is grateful with all his heart, and today not only a few, but all Cubans are grateful. They have recognized in Katherine Tingley an earnest love for all mankind. They see in her the most unselfish of all the benefactors of Cuba.

The other speaker, Montague Machell, opened his subject with a definition of civilization, saying that under the term "civilization" must be understood national culture and refinement, as well as material progress. In fact, in true civilization must be included all that makes for the real welfare of the individual and the nation.

"It must be clear to all," he said, "that civilization is born and developed in the

day better than the preceding one, and this should apply to our civilization. We must raise our ideals and open our eyes to the ever widening prospect before us." OBSERVER

Hypnotizing a Husband to Be Good

WOULD you rather have your children hypnotized to be good, or have them good of their own accord? If you prefer the hypnotized variety, it will save you a lot of trouble (at the start), because, instead of teaching them to be good, which is a tiresome task, all you need do is to wait until they are asleep, then crawl to their bedside and "suggest" them. Fancy a world full of these suggested children!



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STATUE OF FERDINAND DE LESSEPS: SUEZ CANAL

unfurled her flag. It was not physical superiority which won that victory. It was the spirit of Freedom and brotherly love. Not only the combatants, but the whole American nation won it, because its heart beat in accord with the Higher Law."

Referring to the recent unveiling of the Memorial Archway erected by Katherine Tingley on behalf of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY as a tribute to the Cuban and American soldiers who fell in the war of 1898, and to the laying of the Corner Stone of the Râja Yoga Academy and the Cuban Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY on San Juan Hill, the young speaker said: "The recent Theosophical triumph on San Juan Hill has been a victory for Truth and Brotherhood. It is a field won against ignorance, hate, and unbrotherliness. It is not alone of great significance to Cuba, but to the whole world, as the future will show." He said that when a

character of the individual. It must grow from within outwards. The tendency in this age of materialism is, however, to see if we cannot do without the spiritual life. Men in the great cities of the world find little time for spiritual thought or consideration of the deeper matters of life. Throughout the world are Empire Builders in a material sense, who have more than they can attend to in building up the material prosperity of their nation, making it richer, more powerful, and all too often, more unscrupulous; who have neither time or inclination for matters that relate to the soul-life. Yet these matters are vital and of importance in true civilization. All the facts of history go to show that a truly great civilization depends on something more than commercial wealth, strength of armies and navies, foreign and home politics.

"The path of human evolution is upwards, and humanity is progressing. Theosophy teaches that we should strive to make each

Yet this is the method that is being suggested in some quarters; and an account is given by a woman of how she "suggested" her sleeping husband not to go to the club and drink. He might remain good for quite a time, but he would be a machine-made husband at best.

The writer once saw a European naturalist and traveler who had once been a member of some sect of "Red-Cap" lamas in Tibet; and he said these lamas had got the whole community hypnotized so that there was perfect order. Should we like our community to become like that? For, if everybody is to hypnotize everybody, it means a hypnotic hierarchy at the top, with intermediate stages below, down to the weakest at the bottom; a system of oppression infinitely worse than any founded on brute force.

Hypnotism is thus radically opposed to freedom, for what can be more tyrannous than to assume control over another by taking

advantage of him while he is off his guard? It may suit some people to think they can hypnotize others; but they do not look far enough, for by the same rule others can hypnotize them.

STUDENT

A Veteran

THE question of the age to which a man may attain is one of perennial interest, since it involves so many issues vital to human welfare. A case comes before the public now and then of unusual length of life and we have thoughtless newspaper headlines announcing "The Oldest Man in the World," and similar assumptions, as though they were incontrovertible. The latest of such is in Russia. A few weeks ago there arrived at Riga on his way to Warsaw for the jubilee banquet of the King of Württemberg's 1st Dragoons, an old soldier named Andrei Nikolaievitch Schmidt and on the day of his arrival he celebrated his 136th birthday. He was able to produce to the police his army papers authenticating his age. He was born at Schaulen in the Kovno province on the 5th of September 1772; enlisted in the Reval Battalion in 1796; and was pensioned for weakness as sergeant-major in 1857. He has twelve medals and orders for distinguished conduct in the field and has been a widower 62 years. He resides at Tiflis in the Trans-Caucasus.

Russia is a noted country for such old men but it is not always possible to be so positive as to their exact age. But this old man is at 136 able to make a journey from the Caucasus to Warsaw to be present at a regimental banquet and is credited with a wonderful memory, so he cannot be out of the race, even at his age; and the advocates of chloroforming everyone at 60 as past their usefulness, might put the limit up to 120 at least without feeling that they were exceeding the bounds of possibility.

But there is more behind such instances than the refutation of crank theories and complacent authorities. Now that the patriarchs of the Old Testament are shown to be race-symbols and myths, even though in some cases founded on realities, these instances in our midst are of actual scientific value, as showing that there must exist some circumstances in nature under which the term of a man's usefulness here and now may be normally extended to a point far beyond any that we are accustomed to regard as the limit.

Questions arise: "Why cannot science show us how to attain such lengthened periods of usefulness to the race?" "Why cannot the faculties of the mind and soul be preserved in full vigor until the body finally succumbs in the eternal struggle with the overpowering life-force of the universe?" "Are we fully awake in our daily lives, or by analogy, are we at all times subject to an unnecessary lack of vigor of the higher faculties?" "Is the absurdly short period of man's life really normal?"

Religion and science and European philosophy have their complacent or evasive answers to these questions. But meanwhile there is one of those popular intuitions which will persist long after science has shown them to be "impossible," that fills the earth with traditions, records, and stories of men who have found out the secret of longevity plus the

retention of all faculties in full vigor, even the physical. Many declare that they have met such people—and have been laughed at for their pains. On the other hand it is obvious that if such exist they have proved their possession of full commonsense by keeping very much to themselves, just as an old man will remain silent before the assurance of inexperienced youth which is ever ready to know better. And being conscious of their purpose in attaining age and experience, there seems to be no reason why they should not far exceed the ages of those who have lived long in spite of the unfavorable conditions of ordinary life and the ignorance of the laws of life. If an Old Parr can live heartily until

TO HOPE

KEVIN

WHEN by my solitary hearth I sit,
And hateful thoughts enwrap my soul in gloom;

When no fair dreams before my "mind's eye" flit,
And the bare heath of life presents no bloom;
Sweet Hope! ethereal balm upon me shed,
And wave thy silver pinions o'er my head.

Whene'er I wander, at the fall of night,
Where woven boughs shut out the moon's bright ray,

Should sad Despondency my musings fright,
And frown, to drive fair Cheerfulness away,
Peep with the moonbeams through the leafy roof,
And keep that fiend Despondence far aloof.

Should Disappointment, parent of Despair,
Strive for her don to seize my careless heart
When, like a cloud, he sits upon the air,
Preparing on his spell-bound prey to dart.
Chase him away, sweet Hope, with visage bright
And fright him, as the morning frightens night!

Whene'er the fate of those I hold most dear
Tells to my fearful breast a tale of sorrow,
O bright-eyed Hope, my morbid fancy cheer;
Let me awhile thy sweetest comforts borrow;
Thy heaven-born radiance around me shed,
And wave thy silver pinions o'er my head!

And as, in sparkling majesty, a star
Gilds the bright summit of some gloomy cloud;
Brightening the half-veiled face of heaven afar:
So, when dark thoughts my boding spirit shroud,
Sweet Hope! celestial influence round me shed,
Waving thy silver pinions o'er my head.

the age of 152, and this man to 136, under ordinary conditions, it is not at all improbable that those who know the laws of life have lived and do live to more than two and three hundred years, if they so wish, systematically and consciously regulating the human machine where others neglect it.

This Russian soldier was alive before the American Independence. A man of his present age at the time of his birth might have joined hands with Old Parr, who could have remembered the time when America was undiscovered, and have told something of the times of Columbus and Isabella and the rise of the Spanish Inquisition. We know how history has been edited—almost as much as the long-suffering Bible of the Christian churches. And yet, if all the records in the world had disappeared, or been destroyed, or tampered with, we have here the possibility of ordinary men living who with but one transmitter might tell us of the times of Columbus by tradition. What a glorious work for the extraordinary men spoken of above,

if among their other duties they have made it their business to preserve the ancient landmarks until such as are worthy and well qualified may be ready to bring them to light and restore history to its own proper sphere and purity! Perhaps by that time the editors of history will have so compromised themselves that their whole fabric will fall by its own weight.

P. A. M.

The Production of Lithium from Copper

THE grounds on which Mme. Curie and another woman chemist dispute some of Sir William Ramsay's conclusions with regard to the production of lithium by transmutation from copper are that the lithium was present as an impurity and that the experiment does not succeed when performed under conditions that will exclude that impurity. It may be thought strange that so experienced and careful a chemist as Ramsay should have incurred such a liability; but when we consider the extreme delicacy of the tests used for determining the presence of the lithium, we shall better understand the difficulty of excluding the minute quantities to which that test responds. It seems that all water from glass vessels contains it; and Mme. Curie found that even water freshly distilled in a platinum retort gave the spectroscopic test for lithium after standing for twenty-four hours in a glass flask. In fact nearly all reagents contain it as well as the distilled water ordinarily used. Repeating Ramsay's experiments with platinum vessels and all due precautions, the investigators were unable to confirm his conclusions.

T.

God and Financial Success

THE value of Christian Science as an aid in the promotion of legitimate business interests was a theme upon which many dwelt at the mid-week service of the Second Church of Christ, Scientist. . . . The reader read from the first epistle of St. James:

"If any man of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed."

Many men declared that they had proved God's willingness to give them wisdom for the asking. One told of having been cured through Christian Science of a throat trouble pronounced incurable, and continued:

"That was not the best part of the matter, however. I found that Christian Science is a law which works for harmony in all departments of life, and my business, which had never prospered, began to succeed far beyond all my expectations. I talked with business men all over the country, both here and in Europe, and I found that many of those who were doing best financially, were studying Divine Science."

A large majority of those who testified were men, and each had realized not only physical healing, but successful results in business transactions.—Clipped from the Press

This is surely profanation! "Wisdom"; what did the Biblical writer mean by the word? Surely there must be many Bible readers who venerate that word as standing for something infinitely more precious than business 'cuteness; and these must be pained by such travesties. The whole thing shows that we have among us a class of minds that seem inherently oblivious of some of the wiser qualities of the normal human being, and whose only idea in life seems to be to use every faculty in the service of personality.

H. E.

Art Music Literature and the Drama

The Music of the American Indian

A CONSIDERABLE amount of study of the music surviving among the Indians of our country has now been done, mainly from phonographic records. Miss Fletcher, under whose supervision the work has been accomplished, recently furnished a general report of results in *Musical America*.

Most people will find these results "curious," "interesting," and then pass on. A few may do some thinking. For this music is not elemental or elementary, not "made up of meaningless chants, devoid of sweetness, power, and expression." It is, on the contrary, highly elaborate and ultra-modern, involving the use of

the major chords of the over third and under third . . . one of the most notable characteristics of our modern romantic composers. . . . It seems a bold statement to make, but it is one amply justified, that all melodic and harmonic resources to be found in our music, especially the most modern and advanced, are also to be found in this primitive music among a people who have no musical notation, no musical theories, no systematized scientific knowledge of it. Nor is it in harmony alone that this Indian music reminds us of the present-day ultra-romanticists as well as older masters. The Indian rhythms are frequently as complicated and difficult as any to be found in the works of Chopin and Schumann. . . . What may be called the opening of the Wa-wan or Pipe of Peace choral reminds one strongly of numerous passages in Wagner. Yet it is perhaps more daring than any of that master's compositions, for it is a twelve-measure song, beginning in B-flat and ending in C.

The Indian does not claim that his music, like our own, is an evolution of recent centuries culminating today. On the contrary, it is his pride to have received and kept it unchanged from his remotest ancestry. Surely here is an archaeological remain pointing to an otherwise vanished civilization, at least as valid as any in stone! But a remain which happens to be alive will no more be touched by your archaeologist than a common cold would be treated by your pure surgeon.

Our modern harmonies are the result of centuries of experiment, and the era of strictly modern harmony did not begin till orchestras began to provide the almost necessary basis of the experiment. But the Indian had the same harmonic complexities with no instruments whatever. Either then he had or has a finer musical imagination than we, or he got his harmonies from ancestors who were

at least our equals in musical attainment and therefore in feeling. We might ask ourselves "what is civilization?" Is it automobiles or is it complexity of feeling and imagination?

Indian music seems to throw the most modern theory of the evolution of the scale utterly out of court. When a note sounds as fundamental from a stretched string, a series of overtones are faintly heard. By translating the first three octaves of these down to the

ed agreeably or otherwise with it. From those which sounded agreeably he gradually evolved the regular scale.

But this makes the invention of the scale depend upon enclosed dwellings with walls capable of affording echoes. He gives figures regarding the relative absorption of sound by various wall materials, adding:

We have explained for us by these figures why the musical scale has but slowly developed in the greater part of Asia and of Africa. Almost no traveler has reported a musical scale, even of the most primitive sort, among any of the previously unvisited tribes of Africa. . . . Turning to Europe, we find the musical scale most rapidly developing among the stone-dwelling people along the shores of the Mediterranean. The development of the scale and its increased use kept pace with the increased size of the dwellings and temples. It showed above all in their religious worship as their temples and churches reached cathedral size. The reverberation which accompanied the lofty and magnificent architecture increased until even the spoken service became intoned in the Gregorian chant.

Well, what we have reached by means of "lofty and magnificent architecture," the Indian has gained in the open woods and in leaf-thatched huts! Or else his music is the far echo of what *was* developed in temples which have utterly disappeared — perhaps with Atlantis under the ocean floors. The archaeologists and musicians would better hold a conference about it, and on the President's desk there might usefully be a copy of H. P. Blavatsky's work, *The Secret Doctrine*.

STUDENT

Spanish Music

THE history of music in Spain may be said to begin with Isidore of Seville. His chapters on the art, nine in number, are to be found in the third book of his *Etymologies*, where he treats not only of the theory and scientific attributes of music, but mentions certain instruments

by name, as being those in use at the time he wrote: *organum*, organ; *tuba*, straight trumpet; *tibia*, flute or pipe; *fistula*, shepherd's pipe; *sambuca*, a triangular stringed instrument of a high pitch; *pandura*, a three-stringed instrument, supposed to have been invented by Pan; *cithara*, a stringed instrument played with a plectrum; *psalterius*, a psaltery or lute; *lyra*, a lyre; *tympanum*, or drum; *cymbala*, or cymbal; *sistrum*, a metallic rattle; *tintinnabulum*, bell; *symphonia*, a species of hurdy-gurdy or *organistrum*, such perhaps as is figured on the carved portico of the Cathedral of Santiago.

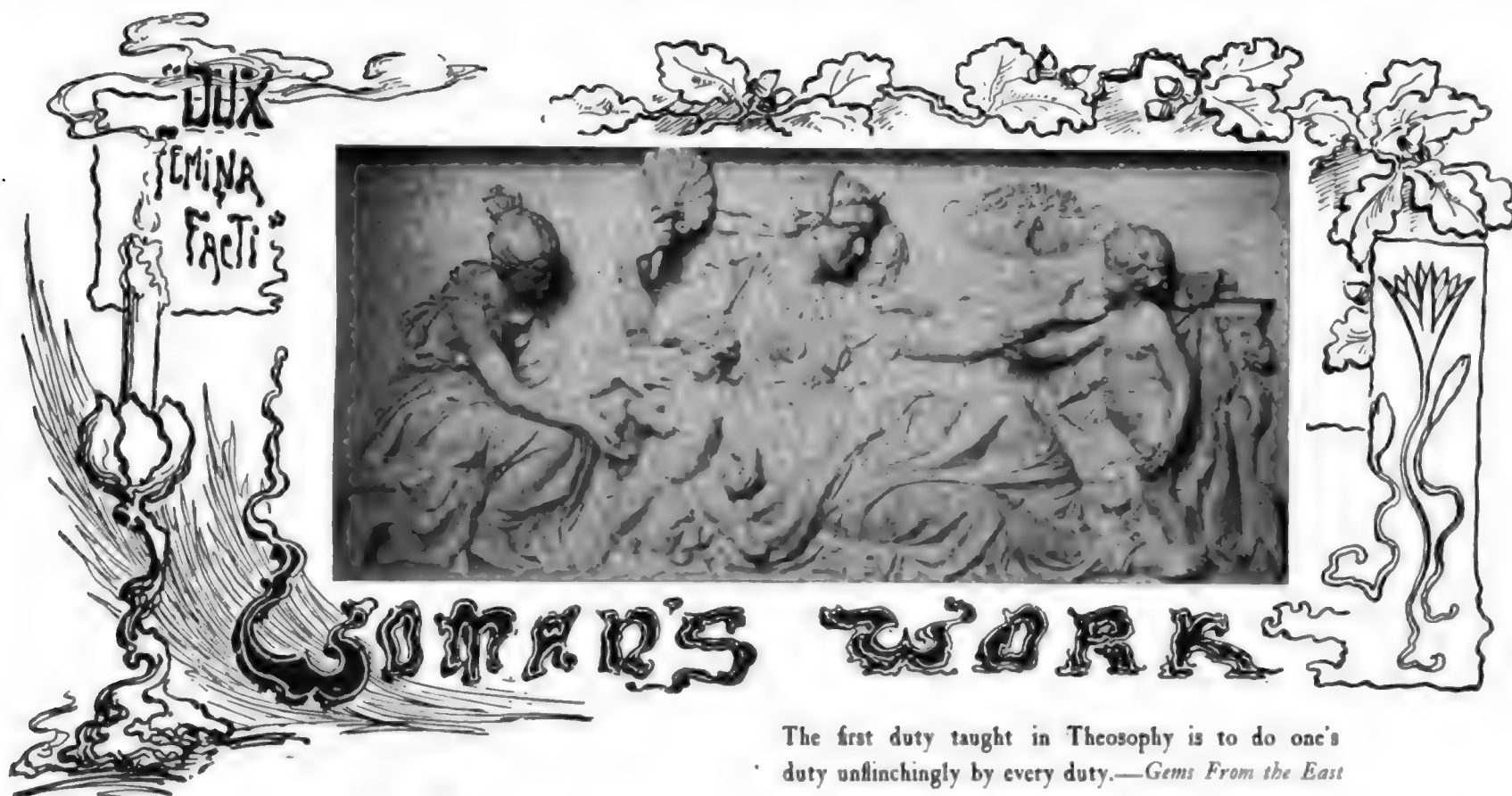
St. Isidore is usually considered to be the author of the ancient tunes adapted to the Ritual or Service Book in Spanish churches, which were afterwards modified by St. Eugenius who succeeded Isidore . . . as Metropolitan Bishop of Toledo (646-657).—Burke



"SO THOU ART SIEGFRIED AND BRYNHILD"

(R. W. MACHELL)

octave commenced by the fundamental, the scale results. Helmholtz thought that the primitive musician, faintly hearing these overtones during the continuance of the primary, gradually learned to produce them lower down, and in force equal to the primary, thus arriving at the scale and melody. Professor Sabine's new theory is that harmony preceded melody. A note sung in a closed space is prolonged more or less according to the material of the walls. The primitive experimenter found that successive notes sung quickly after the first, and while the first was still echoing from the walls of his cave, sound-



The first duty taught in Theosophy is to do one's duty unflinchingly by every duty.—*Gems From the East*

Rewards and Punishments

THE theological network of thought which has spread itself over the continents of Europe and America, has for centuries held the mind of collective humanity as in a vise. No greater evidence of this, and no greater evidence of the power of thought itself, can be found than in the confusion which has existed in regard to rewards and punishments. As the power of the church is now being weakened by the moving of a greater power, and as men's minds are gradually shaking off the hypnotic influence which has for so many centuries held them in bondage, this wonderful lesson is open for anyone to read and learn. It cannot, of course, be seen by those who are still hypnotized, nor by those just shaking off the hypnotic spell. But there are enough awakening to continue the good work of demolishing this network, and helping men to see the truth.

The story of eternal burning in a hell, or enjoying an inactive and eternal bliss in heaven as the finale of one short life on earth, we will pass over as too childish to consider, simply commenting on it as an example of the hypnotic power just alluded to. Nothing else could explain the acceptance of such a belief. But aside from this, the aroma which has been left in the atmosphere is such as to produce a curious confusion as to rewards. People look with wonder as riches sometimes heap themselves upon the heads of the wicked and as misfortune, sickness, and poverty sometimes lie in the path of the good. Seeing this, some declare that there is no justice; others, feeling that justice must be, somewhere, conclude it is to be in the next world, since not in this. Some congratulate themselves on seeing they are born to fortune, that they possess some inherent merit not shared by others apparently less favored, and complacently enjoy their gifts. While some of the non-favored class regard with envy and criticism the present arrangement, and

would like to legislate a redistribution of worldly goods.

Mixed in with skepticism regarding an overruling power, there is the opposite belief that all power is overruling; that is, that man himself has no part to play in the shaping of his own destiny; that he does not create his own life and is therefore not responsible for the situation in which he finds himself.

All this has been explained in the New Testament. "As a man sows so shall he reap" is very plain. And "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," is also very plain. But the power which has been hypnotizing the race for so long has thrown an obscuring film over these thoughts, and has chosen that they should not have a vital influence. The Theosophical Movement, however, in this day of the destruction of the old network, has vitalized these thoughts, and made them a living power in the lives of thousands. And it has brought to light old literature which amplifies and unfolds these ideas, and clears up the whole subject of rewards and punishments so that no one need longer ask in vain for an explanation of life's inequalities. Listen to an ancient book of devotion:

In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine. Those who wish for success to their works in this life, sacrifice to the gods; and in this world success from their actions soon cometh to pass.

And again:

Those who through diversity of desires are deprived of spiritual wisdom, adopt particular rites subordinated to their own natures, and worship other gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that god, obtaining the object of his wishes as is ordained by me alone. But the reward of such short-sighted men is temporary.

If one is rich he has fulfilled the conditions either in this life or in some other, which would bring about this result. And there is no need of confusing with this his goodness or his badness. If one is learned, it is because he has studied and worked long enough in this direction to attain this result. Whatsoever one may determine upon, if he persists in his determination sufficiently long and fulfils the conditions, he will reach the object of his desires. But as is quoted, the reward of such short-sighted men is temporary. There is no personal Deity who arbitrarily and regardless of this law sits on high and dispenses, according to his pleasure, worldly goods for spiritual merit. Yet such a theory is implied in the mental confusion existent regarding rewards.

It is all a logical result of wrong conceptions as to man's position in the universe, and as to his nature. In short it is the effect of the hypnotic power alluded to, which has by degrees caused to fade out of men's minds the knowledge of the true philosophy of life.

And the wrong conceptions as to the nature of reward are the logical result of estimating life from the standpoint of the body and not from the standpoint of the soul. Is it necessarily such good fortune to be rich and prosperous in a worldly sense? The answer to this can be found in another question—Has wealth always, or even as a rule, brought happiness? And those who possessing worldly fortune are happy to the end of life, do they owe it to this fact?

In a deep sense what is good fortune? We know intuitively that there must be a purpose in life, which can be discovered by searching, and that this purpose must be the purpose of the soul. Whatever then furthers this purpose is good fortune. In one case this might be forwarded by worldly riches. For another they might bring incalculable harm. One might be aided by artistic gifts; another might be simply poisoned. The truth is, only

one great enough to read the history of the soul is able to say what is, to that soul, good fortune. One thing alone is certain: each is reaping what he has sown, be it in the form of reward or punishment, and in this harvest lies the lesson most needed for him to learn. By accepting, in this spirit, each event as it presents itself, it becomes most assuredly good fortune; for it becomes the stepping-stone to something higher. There is indicated in the New Testament one point in evolution when the possession of every good and every advantage does not imply that the owner has striven after these things. For it is stated: "Seek ye first the kingdom of God . . . and all these things shall be added unto you." When one has really and in truth given up all for the service of the race, when all personal desires are transformed into the one great desire, then all nature places her gifts at his command. G. V. P.

The Women of Hopi Land

HOPi land comes very close to being a woman-governed country, for the status of woman in this little republic has as much freedom and dignity as it possessed ages ago, writes Frederick Monsen in the *Craftsman*, in an article on the tribal customs of the Hopis, those neglected and little known Indians of our great Arizona "painted desert."

Hopi society is based upon the *gens*; that is, upon the tie of blood-relationship. It is a society of equals where help is extended and received in the true spirit. How long this will last now that the touch of civilization threatens to fall upon them can be easily guessed.

Among the Hopi the women are excellent specimens of primitive humanity. The young women are well-formed and strong and of irreproachable character. They own the houses as well as build them, and all family property belongs to the woman, who is acknowledged as the head of the household. Inheritance, therefore, is always through the mother, and descent is reckoned through the female line. In spite of the liberty and importance enjoyed by the Hopi women, their reserve and modesty is surprising. They are as quiet and shy as if their lives had been passed in the utmost seclusion. . . . Their whole lives are devoted to the care of their children, and the matrimonial customs of the Hopi are of a grade which if generally understood, might make civilized law-makers and writers of civilized customs stop and think. It is marriage from the view-point of the woman, not of the man. It is a striking example of the principal effect of woman rule and it must be admitted that it is dominated by the highest order of purity as well as of common sense.

The building of the Hopi house is most interesting, [writes Mr. Monsen, further] and is carried out according to certain prescribed rules, from the selection of the site to the feast that opens the house as a dwelling. After the site of the house has been determined and its dimensions roughly marked on the ground by placing stones where the corners are to be, the next step is the gathering of the building material. In this the idea of the Hopi with regard to work is strongly in evidence, as the prospective builder calls to his assistance all the friends who belong to his own clan. These helpers receive no compensation except their food, and . . . the work is carried to its completion with a good will and spirit that has no parallel in civilization.

After the gathering of the building material has been accomplished the builder goes to the chief of the pueblo, who gives him four small eagle feathers

to which are tied short cotton strings. These feathers are sprinkled with sacred meal, and are placed one at each of the four corners of the house where they are covered with the corner stones. The Hopi call these feathers *Nakwa Kwoci*, meaning "breath prayer," and the ceremony is addressed to *Masawwu*, the sun.

The next step is the location of the door which is marked by the placing of food on either side of where it is to be. Also, particles of food mixed with salt, are sprinkled along the lines upon which the walls are to stand. Then the building itself is begun.

Among the pueblo people the man is generally the mason and the woman the plasterer, but from my own observation I have found that the women often do the entire work of house construction, the material only being brought by the men, who some-

as the hand strokes show all over the walls and the corners have no sharp angles, only soft, irregular curves where the plaster has been stroked down and patted with the fingers. . . .

The mothers are devoted to their children and the older children in turn assume their share of responsibility in caring for the smaller ones. As among all the higher orders of primitive people, the women have a position of freedom and dignity that is in some respects superior to that which women occupy in the most advanced stage of civilization. As stated, the woman owns and rules the home.

There is food for reflection here—a womanhood so superior on certain finer lines, existing side by side with, yet practically unknown to, American women. STUDENT



Lomaland Photo. and Engraving Dept.

A PATRICIAN TYPE

times assist in the heavy work of lifting the long beams for the roof. While the men are preparing the stones the women bring water from the springs at the foot of the mesa, also clay and earth, and mix a mud plaster which is used very sparingly between the layers of stones. After the walls are raised to their full height, the rafters are carefully laid over them, about two feet apart, and above these are placed smaller poles running at right angles and about a foot apart. Across these again are laid willows or reeds as closely as they can be placed, and then comes a layer of reeds or grass, over which mud plaster is spread. . . . All of this work is done by the women, also the plastering of the inside walls and the making of the plaster floors. When the house is completed thus far, the owner prepares four more eagle feathers and ties them to a little stick of willow, the end of which is inserted in one of the central roof beams. No Hopi home is complete without this, as it is the soul of the house and the sign of its dedication. These feathers are renewed every year at the feast of *Soyalyina*, celebrated in December, when the sun begins to return northward. These ceremonies completed, the interior of the house is plastered by the women who spread on the plaster smoothly with their hands. The surface thus given is exceedingly interesting,

Contemporary English Women Poets

ONE of our women writers calls attention to recent works of contemporary English women poets. The article is timely, for latter-day women poets have been well-nigh obscured by the fame of Elizabeth Barrett Browning, with whom, of course, none can yet claim rank, although what the future may bring forth there is no prophesying. Miss Clarke, in her article, particularly notes the poems of Ethel Clifford, poems which have a certain impersonal response to the awakenings of life, and which are noticeable in that they are so little marked by pessimism, and contain so little yearning over the life that once was, or the joy that used to be. There is an even startling note sounded in *Cain's Song*:

Outcast am I, but the earth fertile and kindly
Stretches beneath me. The sun sets in the west
Golden and red, and I see it while Abel sleeps blindly
Deaf to the rain, and I hear it! Lord, which is best?
Branded am I, but the deer, russet and sable
Still are for quarry. And I hunt not in vain.
Mine is the triumph of storm and the gladness of rain, but Abel,
Nothing he knows though his face is upturned to the rain.

Lady Alfred Douglas is another poet whose touch is refreshing, as:

O Sunshine Spirit, I have seen
Your gold wings spread aslant the green;
Have watched their splendors trail along
The woodland ways where wild flowers throng,
And seen your slim feet slip between.
In gardens where tired feet can wade
Through flowers set thick in slumb'rous shade
Your fleeting fairy form has crept
Between the shadows unafraid.

The daughter of the painter, and also her father's namesake, Miss Laurence Alma-Tadema, has written some beautiful verse, but too retrospective, and in parts too melancholy, to be wholly in place at the present day.

Perhaps the most interesting of all the poets quoted by Miss Clarke are the mother and sister of Rudyard Kipling, who some years ago published a little book called *Hand in Hand*, by a Mother and Daughter. No names were given: but it was an open secret that Mother and Daughter were the mother and sister of the great English poet. STUDENT

OUR YOUNG FOLK

Yule-Tide in the North

YULE-TIDE in the North! a time of expectancy, deep peace, and joy. Just at the very moment when the warm flood of nature's life seems to have ebbed away with the declining sun; when the earth once so warm and throbbing with life and verdure, flowers and fruit, lies still and cold under a glistening pall of snow and ice; when not even the tiniest, most venturesome green thing dares to lift a valiant head, comes the mystic moment of the turning of the tide. Light conquers Darkness. Again the golden life of the sun will come slowly flooding back to our radiant earth, marching on resistlessly like a victorious king. And who may know what new gift, gushing from the Fountain of the One Great Life, it will bear upon its glowing tide?

A glorious time in truth, and one celebrated in all ages, over the earth. In far off days, among the peoples gathered around the North Sea, when they were still children of the forest, living close to Nature, a joyous midnight festival was held to celebrate the return of the sun after the winter solstice. Just at the magic moment when darkness yields to day, those assembled took a solemn vow to perform some deed of worth during the coming year. Valiant hearts beat high with hope and courage as their thoughts turned anew to Odin, the Father of the Gods, to whose service they thus pledged themselves. For was it not Odin who, in the beginning of time, led the Gods to victory against the Giants who would have destroyed them? Would that such valor might flow into their hearts that they should be able to fulfil the glorious promise he made to them in days of old. For their fathers still told how Odin was wont to come upon earth and walk with men and teach and counsel them, in days of yore.

"Once as they all clustered around him," so the elders said, "hanging in breathless silence on his golden words, as he related how he had won the great victory over the Giants, Odin arose, and calling upon the youths, led them down to the village smithy. There all night long he forged for them weapons and armor, and instructed them in its use.

"The Giants are not yet all slain. Even now I am on my way to Jötunheim, their abode. Seated upon our throne in Asgard, I looked forth over the world, and in the kingdom of the Giants I saw the tail of a new monster, and even as I looked it grew longer and longer. If he be not overcome, he will bring dire evil to gods and men. Thither fare

I now. To you I say, Be brave and true. Fight valiantly always, and ye shall become on earth even as Gods."

"So saying, All-Father went on his way. Over rough mountains, through pathless forests, and across lonely wastes he pressed till at last he came to the mystic meeting-place of sea and sky. There he found the Fountain of Wit and Wisdom that waters one of the three great roots of the World Ash, Yggdrasil, that upholds the universe. It was the one that grows down under Jötunheim, the home of the giants. So Odin knew he had reached his journey's end. But before going to meet the monster he knew he must have a draught of the Waters of Wisdom. Mimer, the guardian of the Fountain brooded over it like a cold gray mist. All-Father approached him boldly.

"Give me a drink, Mimer, I thirst."

"What wilt thou pay me?" was the answering query.

"I will give my right hand gladly for a draught," declared Odin.

"It is not thy right hand, but thy right eye that I demand," replied Mimer relentlessly.

"Even that is not too much!" and with these words All-Father plucked out his right eye and cast it into the Fountain.

"Then Mimer gave him the longed-for

draught, and as he passed back the empty drinking-horn, Odin knew that he had not paid too dearly, for a Fountain of Light welled up in his heart. Henceforth he possessed the wisdom and inner sight needed to help both Gods and men.

"Then Odin passed into Jötunheim. There he threw open the door that hid the growing monster. Grasping it firmly by the tail he cast it forth into the sea. It soon grew so long that it encompassed the earth, but having nothing else to devour, it swallowed its own tail."

Such heroic myths as this, and many many more, the people told at each recurring Yule, as the midwinter festival was called, to honor Odin, one of whose names was Yule. Fragrant memories from far-off days linger with us, preserved in the amber of time-honored festivities. Whenever we rear in our homes the beauteous Christmas Tree, or drag in the Yule Log, we are again performing the ancient nature rites. And as we gather around the gift-giving Tree, the dim and faded memory of Yggdrasil the World-Ash, let us recall the ancient hero-spirit and dedicate our lives anew to the great Teachers who have come among us, and to the service of all that lives. Thus can we bring ever nearer the day of the fulfilment of the ancient promise, that men shall be as Gods.

ASTRID



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LOTUS BUDS AND THEIR MOTHER AT FALUN, SWEDEN

THE CHILDREN'S HOUR

The Cave Man's Christmas

Cave Man, Cave Man! time is long,
Old is your song—old your song.
Heavily, heavily rolls the tide
Day after day as the signs we bide,
Year by year in cavern and mound
Guarding the treasures under the ground.
Cave Man, Cave Man! time is long,
Sing us a song—a new song!

LONGINGLY, moaningly, the tones reached the Cave Man's ear. He sat silent and his harp was silent. Then he rose, took his harp on his arm and went out from the cave. "My song is old," he murmured, "yes, my song is old."

He went along the shore where he knew the sound of every wave; he had stayed there so long; he knew what shores they had touched, and if the people living there were happy or unhappy, if they served Good or Evil.

As century after century passed, he learned to love the lands to which his waves went; they were a solace in his long vigil at the Loma caves. He played joytones on his harp when a nation was noble and true—the waves moaned back his lament when evil and selfishness brought a land's ruin. The Cave Man was a servant of the Good.

"My song is old," he sighed again, but then his face lightened. "Yuletide is coming soon," he said, "the sunrise of the year is near. I may then be free to see and know. I will go to find a new song."

He left the shore; his feet followed the path which the children had trodden, and he mused over the great mystery of those children. "The sunrise of the year is at hand," he said, "and I shall learn."

Up Loma hillside he went, the old Cave Man; he went to find a new song.

No one but the Wise Ones who put him there know how long it is since he began his faithful guard. What happened then is not written even in the oldest book. The only thing which remains for the world today is some of the things which the parents have told their children generation after generation; people now call it legend, because they do not know when it began and they do not know that it is true. The Cave Man could have told, but he was not permitted to speak to humans—not yet. Tears rolled down his silver beard when, unseen by men, he heard the legend of Point Loma told. This is what it said:

"Here the Wise Ones of Lemuria—now ocean-covered—reared a stately building, a temple dedicated to the Gods of Light, wherein they taught her worthy youth the simple laws of life eternal.

"Here the gods touched hands with men and gave to them rich stores of knowledge

and wisdom; men were living for the soul of things, and made earth a heaven.

"From the temple-dome-crowned point shone to all the world a quenchless, pure, white flame, to light the way for sailors on ocean paths and on the sea of thought, that all might see and live.

"Once, when darkness and sorrow filled the earth in other parts, the great Teacher from the temple, filled with pity and compassion, went forth to help those people. The temple and its sacred light she left in care of trusted ones, charging them on their lives to keep and hold its precincts inviolate till her return. Their teacher and inspiration gone, they grew careless and faithless to their sacred trust—the light went out and they in darkness perished. The temple—refuge for the good and wise—was sacked and leveled to the earth from sight of men.

"But cavered underneath stand guarding genii, giants grim, fairies, gnomes, and sprites, to hold the portals closed by pitfalls, ocean tides, dire calamities and death, against the rashly venturesome and the faithless guardians lingering near the whispering, moaning caverns by the sea—until their Queen returns.

"In some coming age, when men, grown weary, heartsick, hopeless, wandering in the trackless waste, shall again search for ancient Wisdom and the Truth, then the great Teacher will again appear in human guise among her own, to rear upon the ruins of the old a new and grander Temple, dedicated to all that lives."

Such is the legend of Point Loma—but oh, how much the Cave Man would have told, could he have spoken! Now he wandered in the path the children had trodden, up Loma hillside—to find a new song.

Many times as the centuries had grown to thousands, had he gone up there at Christmas time, and from the topmost point watched for someone coming, and sadly turned back. He knew the hill well; bare and desolate had it lain, dark and still.

Now, how changed! A light was gleaming from the highest point. He saw beautiful buildings, gardens with fragrant flowers, and men, women, and children with serene, happy faces. Then he saw in the glow from the sunrise of the year, that from the heart of each one went out a flame of light, sprung from good thoughts and right actions.

"This is the Christmas fire to warm the winter world," whispered a little fairy at his side.

Then he saw that in their midst they had a Teacher, whose words they all heeded because they loved her and because what she said was

the wisest.

In the sunrise of the year he saw that she gathered the flames from all the hearts and carried them around the earth. There were many places where, in ancient times, sacred temples and great schools had been, where things true and noble had been taught—now they lay buried under the ground, barren and lonely as Point Loma had been.

She went to one after another. She spread light over them with her flames and warmed the cold ground, till they also began to glow; the old beautiful life came back and spread light and warmth all around.

"She is lighting Christmas fires on the hearths of the nations," said the fairy.

The old Cave Man's heart was overfilled with a great joy. "I have found the new song," he said, "I shall sing it to all the world in the new day at hand." SKULD



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		MAX	MIN	DRY	WET		DIR	VEL
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8	29.795	61	49	54	44	0.00	E	4
9	29.766	62	47	48	45	0.00	SE	5
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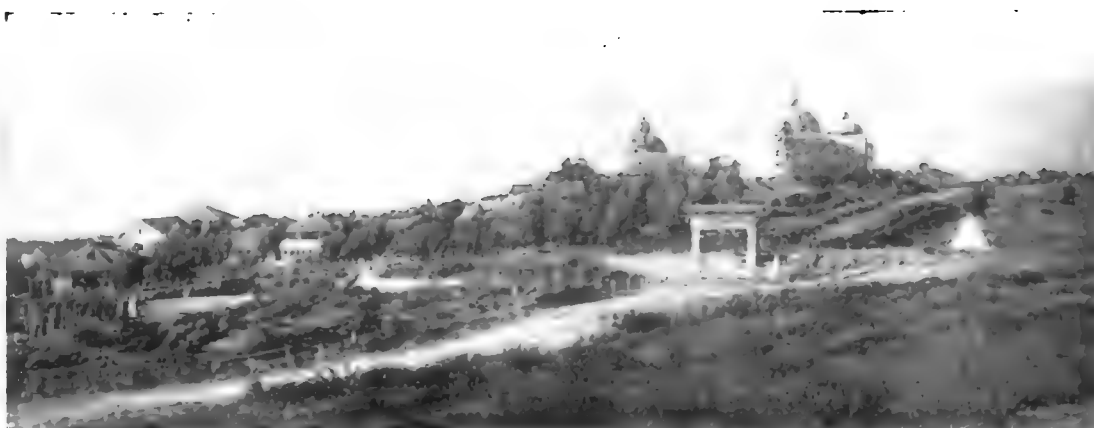
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Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 8

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The Scientific Change of Front Universe All Alive

AS an illustration of the remarkable change of front which science is assuming, we find a book written by a man, who, writing as a scientific man, reverses the former attitude of science completely. Instead of trying to resolve all life into inanimate matter, he regards all matter as a series of living universes or orders of life, each composed of living particles, and each particle endowed with life, spontaneity and will. Matter he defines as "the aggregate of living things belonging to universes inferior to our own"; and the laws of Nature are the social and moral laws of these inferior worlds. In every little group of cells composing our physical bodies there is one point of true life; and all these points are connected together into a framework which may be called a spiritual body. From this the writer proceeds to theories about immortality and other related subjects.

The Universe A Spiritual Body

The writer is led up to his theories by the consideration that mere size is of little consequence in the universe, being merely relative; and that the investigation of matter, so far as we can carry it, reveals in it a structure perfectly analogous to that of the planetary universe, and indeed to all other systems, large and small, of which we have any knowledge. He sees the universe as an infinite number of grades of life, each on a different scale of size. As the atoms of what we call matter are revolving worlds, so what we call revolving worlds are the atoms of a higher species of matter. Thus life is infinite, the large and the small are but limitations of our minds, and the universe is infinite multiplicity comprised in an unfathomable Unity.

That such a view should be maintained by a well-known scientist and accepted as a respectable opinion is certainly most noteworthy as a symptom. But into the wide and shoreless chaos of speculation that such venture-some flights open up there must be introduced some element of sureness and certainty, or the result will be not knowledge but more bewilderment. What to modern science is a new found field in which it is wandering like a child who has just found his legs, is to the ANCIENT WISDOM a familiar region; and now that we have so enlarged our views that we can find common ground on which the ideas of the ancients and our own may meet, we may be more willing to avail ourselves of their experience. In short, will not these new ideas of life pave the way to a recognition that

knowledge is not the exclusive possession of our civilization and that many of the things which we have heretofore derided as fables and superstitions are in reality worth serious study? The admission by men of science of the truth of this cardinal teaching of the ancient WISDOM-RELIGION — that the whole universe is sentient — must lead to a recognition of other tenets of that Philosophy; and in that case we shall not be left to the mercy of our own unguided speculations, but shall be willing to hear what Theosophy may have to say on the subject.

Immanent Consciousness the Key

It is not surprising that the unthinkable rudiments into which Nineteenth century science analysed the universe should have failed to satisfy the mind for long; and that the abstractions "matter" and "motion" should be giving place to something we can understand — namely, living Beings, endowed with volition and purpose of which natural phenomena are the visible effects.

In this connexion may be quoted words from a professor of physics (Prof. Gruner of Berne, as abridged in the *Scientific American Supplement*). He is speaking on the history of electrical theories, and shows that recent changes of view as to the nature of electricity have marked a retrograde movement; in short, that we have gone around a circle back to earlier theories. As to the electron theory, he says, uncertainty attaches to the question of its mass.

Materialism Always a Vicious Circle

Its effective mass is found to depend on its velocity — an apparent paradox, for invariability seems a necessary property of mass.

We infer that its kinetic energy has been found to be not proportional to the square of its velocity (or supposed velocity), and that therefore it is necessary to infer a variability in the other factor of the quantity $\frac{1}{2}mv^2$, that is, *m*. However:—

The electronic theory . . . leads inevitably to the conclusion that the mass of the electron consists entirely of energy. Hence the mass is fictitious, and the electron is an immaterial point attached by indestructible bonds to the electro-magnetic field. But the electro-magnetic field is an electrical phenomenon, hence we are explaining electricity by means of electricity. Again, if all the atoms of all matter are composed of electrons, and these are only centers of force, the entire universe is immaterial. Nothing is left except electricity, and to the question, "What is electricity?" we can give no answer.

This is simply a statement by a physicist of facts which have frequently been pointed out in these pages, as also at times by men of science themselves, and especially by some thinkers who have criticised science from a logical point of view. Let us consider the question

again, from a mathematical point of view.

When a body is moving with a certain velocity, it is said to be endowed with kinetic energy, which can be measured and which gives it the power to do a certain definite quantity of work. This kinetic energy is defined as being proportional to the mass of the body and also to the square of its velocity (as expressed in the familiar equation $E = \frac{1}{2}mv^2$). We can measure the mass of a body by weighing it, and we can also measure its velocity; and thus we can ascertain its kinetic energy. Or, knowing any two of the three values, we can deduce the third. This works very well in practice, where we are not called upon to formulate theories but may take things for granted. But when we are not simply measuring and calculating for practical purposes, but are trying to arrive at a definition of the terms *mass*, *velocity*, *energy*, we get into difficulties for this reason—that neither mass nor velocity have any definable meaning when abstracted from the energy of which they are said to be the factors.

What Are
Noumena?

What is mass? It is some mysterious property which all physical bodies possess. It makes them difficult to move, and difficult to stop when they are moving; it renders them heavy. When mass is multiplied by velocity we see it as momentum or as energy; joined to gravitation it produces weight; but what it is in itself and taken alone we cannot say. Now what has physics always done when it wanted to explain any of the qualities of matter? It has resolved them into functions of motion or force. Hence the same procedure has been attempted in regard to mass, and the attempt has been made to define it as a function of motion or force. But this of course is reasoning in a circle. Force itself is defined as a function of the mass; how then shall we define mass as a function of force? If $f = ma$ and $m =$ some unknown function of f , it is clear that we cannot determine either m or f . The universe consists of "nothing at all"—in very rapid motion. This dilemma the writer sees.

A "New World"
Opening
Within

And, added to this, comes the statement that in the case of electronic energy, the equation $E = \frac{1}{2}mv^2$ does not work, except we assume a variable value for m . And to account for this variability, the writer resorts to the above-mentioned kinetic theory of mass, which, as shown, leads to a vicious circle.

Finally he caps all by repeating what we have so often said, that if the universe is composed of matter, and matter is composed of something immaterial (as of course it must be), then of course the universe is composed of something "immaterial." (He says the universe is immaterial—an illogical conclusion which is perhaps the fault of the translator.) But there is nothing alarming in this, for it simply amounts to the statement that matter is not made of "matter"; and if anybody prefers to say that it is, he is welcome to his opinion.

Let us consider a little further this idea that the mass of a body may be a variable quantity. What speculations does it not lead to? Perhaps, applying it to the case of large bodies, we might infer that it would be possible to change their mass, and hence their

weight; which, although not necessarily altering the force of gravitation (whatever that may be), would amount to the same thing.

"Matter"
Becoming
Metaphysical

We come to the idea that even the inertia of bodies may be merely a temporary condition—a "mode of motion," as science would call it—and that this condition might be susceptible of alteration. Thus a heavy body could be made lighter, and *vice versa*. But, since motion is, when analysed, seen to be nothing but a manifestation of Mind, then the inertia of bodies becomes reduced to—a mood, a fit of the sulks, obstinacy or firmness, according as we choose to view it. And indeed language (cracked up to be such a reliable authority by archaeologists) supports this view; for we speak of "mental inertia," of a "leaden mood," an "airy disposition," etc.

Physical science aims to define the physical in terms of the ultra-physical; therefore it cannot expect to be able to define the ultra-physical in terms of the physical—unless indeed it is willing to rest content with a mere definition of the relations of the two without any knowledge of the real nature of either. If it will but study the effects and calculate them for practical purposes, admitting that the causes must necessarily pertain to the only universal science, Theosophy, all will be well. And indeed it is forced to do this; for, as we see, whenever it reaches its own confines it sees either its own reflection or the beginnings of a new territory.

STUDENT

A Novelist's Philosophy

GREAT systems of elaborate Occidental philosophy do not seem to be as popular as they were at one time. Perhaps there is a reaction from the gigantic efforts of Hegel, Kant, and the others. At any rate, the modern thinker who gets some glimpse into the springs of the world just tells us what he sees with few or no strained elaborations. "So it appears to me," he says; or, "On the whole I am inclined to believe that . . ." And the reader perhaps says, "Yes, that is certainly a promising idea," and adds it to his store. For men are not and never were *reasoned into* systems of philosophy and views of the universe. Our *feeling* is materialistic or spiritual, in some extreme or modification or mixture, and we accept as satisfactory a philosophy which corresponds with it. We may then give the brain its freedom to disport itself in the mazes of a lot of reasoning with whose conclusions and essence we came prepared before.

An example is the novelist H. G. Wells' recent book, *First and Last Things*, which he calls "a confession of faith." A man may confess to a philosophy but he cannot confess to a *system* of philosophy. Mr. Wells does not *argue* for God in the universe or even reason about it; he will not even say that he believes that, or that the universe moves ensouled to a purpose. Still, he says:

If I am confessing, I do not see why I should not confess up to the hilt. . . . At times in the silence of the night and in rare lonely moments, I come upon a sort of communion of myself, and something great that is not myself. It is perhaps poverty of mind and language obliges me to say that this universal scheme takes on the effect of a sympathetic person—and my communion a quality of fearless worship. These moments happen, and they are the supreme fact of my religious life to

me, they are the crown of my religious experiences.

At the same time he will not have God a personality. He will not have even himself as a *permanent* personality.

I cannot respect, I cannot believe in a God who is always going about with me. . . . I believe in the great and growing Being of the Species from which I rise, to which I return, and which, it may be, will ultimately transcend the limitation of the Species and grow into the Conscious Being, the eternally conscious Being of all things. Believing that, I cannot also believe that my peculiar little thread will not undergo synthesis and vanish as a separate thing.

But the thread might clean its fibers from every trace of soiling matter; then thrill with pure light, and reflect pure light, and become part of the pattern, yet still not cease to be itself, a thread. Men like this writer, who have reached some consciousness of the poverty and stains of human personality, and also of an ideal far beyond, are often so impressed by the contrast as to fail to see the golden nucleus of spiritual individuality buried in the mud and rubbish. They forget that the golden center is the cause of their seeing the mud as mud, is the standing ground from which they obtain the sense of contrast. Man can only see himself as sinner, or soiled, or imperfect, in so far as he has reached a condition in which he is relatively not sinner, not soiled, not imperfect. He can only imagine his dissolution by standing where he is indissoluble.

Mr. Wells' God is not very clear. He has first an evolving God, the slowly harmonized pattern from the weaving and woven threads of human life.

I see myself in life as part of a great physical being that strains, and I believe grows towards Beauty, and of a great mental being that strains and I believe grows towards knowledge and power. In this persuasion that I am a gatherer of experience, a mere tentacle that arranged thought beside thought for this Being of the Species, this Being that grows beautiful and powerful, in this persuasion I find the ruling idea of which I stand in need . . .

But besides this evolving Being of humanity, whose life-principle is Solidarity, which, he would say, began to be as soon as ever two men reached unselfish sympathy for each other and will be complete and ready for real life as soon as all men have reached that, he speaks of a scheme, a Project, pre-existent. The consciousness in which that arose, utterly beyond human mental conception or definition, yet intimately present to each of us as the inspirer of our highest aspirations, is surely the real God. How could men aspire if that to which they aspired only came to being by the aspiration and the union of aspirations?

What is chiefly lacking in the thought is the idea of Reincarnation.

I do not believe I have any personal immortality. I am part of an immortality, perhaps; but that is different. I am not the continuing thing. I personally am experimental, incidental. I feel I have to do something, a number of things no one else could do, and then I am finished and finished altogether. Then my substance returns to the common lot.

But why may it not return from "common lot" again and again, to do each time a little better what it did so imperfectly before? Why should not the gathered experience continue to inhere in the same self that gathered it, to be added to and ever better learned from?

Reincarnation is indeed the missing keystone in the arch of modern thought. STUDENT

Some Views on XXth Century Problems

A Hypnotized Generation

THE culture of character was once thought to be a matter for moral effort, for the use of will. It was thought that the moral nature, like the physical and mental, could only grow by exercise. That is out of date. Hypnotism has provided a much shorter path, as it were through the air. If you find that you cannot concentrate your mind, that you have any moral failing not easy to surmount for the mere pious wish, that some habit stands in the way of your realization of your ambitions, hypnotism will immediately remove your difficulty. You need not go to a doctor for it; his ways may perhaps be a little hard and unsympathetic. A bland friend in a church parlor will now do all you wish, talk to you, be-father you, lull you, and finally hypnotize you. After the proper number of sittings you will be or have all you want.

But why should we wait till we are grown up? Why not have all the common human failings extirpated in childhood so as to make the later church parlor unnecessary?

The idea is already in working order. "Hypnotism, or mental suggestion," says *The Tribune*, Minneapolis, "as a cure for bad boys is the latest wrinkle to be tried by a juvenile court." The special truant officer of Minneapolis is said to be

a strong advocate for its use, believing it may produce reformation where other methods fail. The Des Moines juvenile court has taken it up, but Des Moines is not ahead of Minneapolis. Mr. — says he has used mental suggestion on truant boys in a number of cases.

He, it appears, "has diplomas from the Chicago and St. Louis schools which teach the science of mental suggestion."

How does it strike you, this idea of reducing a child to semi-consciousness, and then virtually putting your fingers into its moral nature and molding it to the pattern you want? Does it *feel* like a proper maneuver? Has not each man, each child, a higher nature which, properly evoked by education, can do with exquisite subtlety and perfection, from within, what hypnotism imitates from without? While you hypnotize, while you take a chisel and hammer for the delicate machinery for which it is divinely responsible, it has to stand back and can never again resume the same relation. A child can be hypnotized, that is, battered, into the semblance of the virtues, into the semblance of the absence of faults; but every step of the work is at the expense of the will, of the spontaneity, upon which its real growth depends. What will the child say when in after life, perhaps learning something real about hypnotism, it learns therewith that its will was emasculated before it was old enough to protest?

As for older people who invite another man's will to come into their citadel beside their own and help them, we would say that a fault is better lived with and died with, so long as it is struggled against, than that. For beneath the manifest fault the struggle is developing moral strength. And whether

they believe in Reincarnation, in the return to birth with all the gathered strength of the struggle, or in some other future, surely it is better to pass through death fighting than in an artificial peace produced by another man's will!

STUDENT

Natural Compensation

ONE or two recent writings of Miss Helen Keller's have aroused some discussion upon the deprivation of sight and its compensations. From the inside, blindness does not seem to be so crushing a calamity. Once that the shock is over, the compensations seem to set in. The other senses refine themselves with a corresponding addition to the pleasure of their use. The mind, thrown somewhat in upon itself, becomes subtler, more sensitive, more alert, more imaginative in its workings. "It seems," says one writer, "as if nature sympathized with the calamity and did what she could to compensate."

He has perhaps said a deeper thing than he knows. The statement is not only true for blindness but for every other calamity. As soon as the shock is over, if the victim will turn his attention inward, he will begin to find the meaning, the compensation, and the compassion. That so many miss that finding is because they think the calamity fortuitous, operated by blind causes; because they do not look for its lining; or because they submit to it as the inscrutable "will of God." Resignation in the sense of content is very well; but it should have its positive side, the confident expectation of compensation, of the development of something lacking in mind or character, the removal of something superfluous.

This is part of the doctrine of Karma, that there is transcendental compassion that may be felt and a purpose that may be known, underneath all calamity and deprivation.

STUDENT

The Place of the Axioms

IN a recent article arguing that Christianity can never suffer by any amount of free inquiry and examination, the (London) *Spectator* remarks:

On the other hand, it is only an optimistic form of obscurantism to deny that many men who inquire devoutly and with their whole minds, and follow the light of conscience in every particular of life, do not always obtain the religious assurance for which they long. Neither is it a certainty that the most sincere student of spiritual matters, starting from the materialist position, may not return to it.

How can a man study spiritual matters and finally decide that there are no such matters as he has been studying? Could he be a sincere student of geometry and finally decide that there was no such field? If the *Spectator* will say that he could not, it must see a radical difference between spiritual and geometrical matters. A considerable cloud of words might be obscuratively thrown up in explaining this difference. In the midst of the words, when they had done their worst, would be

this nuclear contention: Geometry rests on axioms and processes immediately and unescapably known to consciousness as valid; religion does not. The contention would be put carefully, but it would amount to this.

Suppose a man, having heard of geometry and being desirous to study it, should begin to consider the possibility of its existence. After reasoning a great deal and looking carefully at maps of Europe and test-tubes and dynamos and mortality statistics, he decides that there is no evidence at all for the very existence of geometry. A friend would point out to him that he was looking in the wrong direction; that the things he had been looking at were the concerns of other sciences; that geometry was primarily an affair of immediate consciousness and of the working of the mind upon data so gotten; that in fine he must look within and not without. He would add that when geometry was once found, it would be henceforth a matter of immovable certainty.

So with spiritual matters. First must be found the axiom or axioms as immediately known certainties. The thing must be looked for where it is, not where it is not. The spiritual axiom is in the heart and it becomes known in the silence of mind, in aspiration and in purified self-consciousness. The enunciation to the man of his own central divineness goes on to perfect clearness. The second axiom is immortality as against bodily mortality. And perhaps the third, that beyond any state he has attained and so rendered conceivable, there is always a higher to infinity. To that in which the ascending scales of all men lose themselves in unity he may or may not give a name.

He has found the certainty of a spiritual science because he has looked to the place where that science is.

STUDENT

Seeing One's Personality

A FRENCH writer, contributing an article to *Cosmos* on electrocution, unconsciously wanders into a profound philosophical field. Referring to Leduc's experiments on the production of anaesthesia by means of intermittent electric currents, he says:

The patient, however, without feeling actual pain, has reported a somewhat disagreeable sensation. All his functions of relation (motility, language, special senses) were inhibited before consciousness disappeared, so that he observed, as it were, the progressive diminution of his own personality.

One might underline the words *he* and *his own personality*. Who is *he* as apart from the *personality* he watches? During normal life we are, most of us, absorbed in the personality that acts, thinks, feels, desires, senses, as an actor might be absorbed in his part. As the curtain begins to fall he begins to come to himself, to perceive that he has been playing something unreal. By the time it is down he is wholly in his real life.

May not death be something like that? As the curtain of life begins to fall, *he* begins to come to himself, now as spectator and rememberer of all that in which he was just now so utterly engrossed as actor.

STUDENT

Archaeology Palaeontology Ethnology

The Illustration

THIS represents a scene in Herzegovina, one of the small provinces on the eastern shore of the Adriatic which have recently been a center of interest in the East European situation, owing to their political situation between the Empires of Austria and Turkey. This country has been called the Turkish Switzerland, from its surface being divided into a number of plateaux by the parallel ranges of the Dinaric Alps. Thus the land consists largely of inhabited and cultivated mountain plains and of the barren mountains surrounding them.

Herzegovina belongs ethnologically to the Serbo-Croatian nationality and the population is chiefly Slavonic, but includes also wandering bands of that mysterious and interesting survival of nomads amid house-dwellers—the Gypsies, of whom a picturesque group is represented in the illustration. T.

Indian and Grecian Art

SOME highly interesting remains of great archaeological value, says the *Scientific American Supplement*, "the results of which afford conclusive evidence of a connecting link between the Greek school and the art of the Far East," have been made on the northwest frontier of British India. The site is Sahribahlol. While the discoverer was engaged in preliminary explorations, a native offered to guide him to some antiquities. Here in a mound he found some forty fragments of ancient Buddhist sculpture, and laid bare the foundation of a religious building still retaining traces of stucco decoration of "Buddha-figures" seated between Corinthian pilasters. Further digging disclosed a wall of Gandhara masonry about 69 feet in length, 4 wide, and 3 high; it was a basement, and traces of the superstructure were found about. Later a small stupa was discovered decorated with friezes of elephants and Atlases alternating. During one night this decoration was chipped off by somebody on three sides; but on the remaining side, which had been left covered, was a far more interesting frieze, consisting also of Buddhas and Corinthian pilasters, but of a far higher order of workmanship.

Many interesting finds were made, including a seated Bodhisattva figure nearly 4 feet high, the feature of which is the delicacy of its treatment and its preservation; a large standing Bodhisattva figure; and a sculpture representing Kubera and Hariti seated side by side. The discoverer is of opinion that the

individuality and masculine strength of Kubera, and the feminine grace and beauty of Hariti, are without equal in the Gandhara school; and that their execution places them in the best period of Gandhara art, approximately the First and Second centuries of the Christian era. The school, he says, not only represents the highest artistic achievement of the Indians, but constitutes a connecting link between the Greek school and eastern art.

It is well known that many archaeologists in the past have been so hypnotized by the traditions of Western classical culture that

limits, favorable to the setting up of our Hebraic religious traditions on a pinnacle of pre-eminence over all past religion and culture.

But whatever may be said of these particular examples of Asiatic art, there still remain very many ancient buildings and art works that need explanation; such as the Nagkon Wat of Cambodia, the gigantic statues of Bamian, and many others; while we have still ancient Egypt, and finally Central and South America which can scarcely be supposed to have borrowed from Greece or have been influenced by Christianity. In spite of

such devices as discrediting Asiatic chronicles while at the same time swallowing much less reliable Western ones, changing years into lunar months or even into days, the truth is becoming apparent that culture is much older than many have cared to think or admit. STUDENT

Legendary City of Vineta Discovered

THE problem of the legendary city of Vineta has been solved in a new and remarkable way by Professor Deeke in Greifswald who gives an account of it in the records of the Geographical Society of Greifswald.

About a mile north from the shore of the Island of Usedom lies a shallow and a reef, which on the map bears the name Vineta Reef after the ancient legendary city Vineta, which is said to have sunk in the depths as a punishment for its sins.

In the middle of the 16th century the historian Thomas Kautzow visited Vineta, and at a depth of six feet he found a large number of large and small stone blocks, running east and west. He was even able to draw a plan of the situation of the stones, which plan is now reproduced by Professor Deeke. Another plan, made independently of the former by Johannes Lubbechius, agrees fully with it.

According to Deeke the large stones are blocks covering gigantic graves, and the smaller ones the stone-rings always found around such barrows on the mainland. Thus we seem to have here a dwelling-place of prehistoric times, which must have sunk suddenly and symmetrically beneath the water, as otherwise the order of the stones would evidently have been disturbed. This sinking was part of the last greater change of the German coast along the Baltic, the littoral sinking which gave the German coast its present shape. Thus . . . we shall have means of identifying prehistoric culture with the youngest geological age.—Translated from a Swedish paper.



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HERZEGOVINIAN GYPSIES

they have imagined that Greece was the originator of all art, and have done the utmost violence to dates and history in order to try to vindicate this theory. A writer in one of the early numbers of *The Theosophist* (see *Five Years of Theosophy* pp. 263, et seq.) who is referred to by H. P. Blavatsky as an Initiate, expresses much indignation over this, and not unnaturally champions his own country and those still more ancient and illustrious civilizations which preceded its own. He points out that Central Asia, now under desert, was the home of a very great civilization which radiated out its knowledge and culture to many lands that survived its passing, among them Hindustan as now geographically defined. The Greeks themselves inherited their culture and art from Asia, as is now freely admitted by archaeologists, who are every day unearthing fresh proofs of this fact. Consequently it must be borne in mind that any similarity discovered between the art of Asia and that of Greece does not necessarily imply that Greece gave to Asia, but more likely the reverse. Just what our present authority implies in the matter is not defined, but these remarks will at all events fit other cases; for the desire to discredit the prowess of ancient races is part of a general scheme to contract human history into certain desired narrow

✻ The Trend of Twentieth Century Science ✻

Real and Unreal Heredity

AN editorial in *American Medicine* draws a useful and valid line around the word heredity, excluding phenomena that have strictly nothing to do with it.

The effect of a poison is the greater, the nearer the beginning of life. If an infant is poisoned by a long course of mercury, or, because badly fed, by a long course of lactic acid, we do not ascribe the resulting condition to heredity. But if toxic influences happen to play upon it before its birth, *that* resulting condition we do call heredity.

This way of stating the matter brings the wrong use of the word into clear light. Putting the anatomy pictorially, the body may be said to consist of a hidden root and a visible plant. The hidden root is the germ-plasm; from this grows the visible body as a whole. Prenatal poisoning, which results in disease or deformity visible at or after birth (called congenital disease and ascribed to heredity) is damage done to the young body cells just sprung from the root. Truly hereditary disease would be disease primarily arising in the germ plasm; and the writer maintains that we know of no such thing.

Heredity never originates abnormalities. Degenerate families have normal ancestors, to whom something has happened before or after conception to injure the offspring. It is the opposite of heredity. This is illustrated by some investigations of the gynecologist Pinard of twenty-three families in each of which there was one degenerate, infirm, or idiot child, though sound and vigorous children had been born before and after in each case. In twenty-two of the instances, the cause was found in some disease of one or both parents at or a short time before conception: typhoid, influenza, icterus, gout, or rheumatism. That is . . . heredity was interfered with.

If one thinks out its properties, it becomes evident that the real germ-plasm is no more on this plane, no more material, than is the pattern according to which the molecules of water will arrange themselves in freezing to make the ice-crystal. It is truly the *hidden* root and can no more be diseased than can the ice-ideal be diseased by puncturing and breaking the centers of the nascent crystals with a needle. There will be deformed crystals, but if they are melted and re-frozen they will be re-formed in perfection.

Whether the contention is *absolutely* true or not, it is true enough to make us sure that if humanity lived rightly for even one generation, the next would seem to us like a new race; and the next again would *be* a new race. We do not give the germ plasm a chance.

STUDENT

Planetary Growth

IT has been shown by Strutt that if the amount of radium, of its parent ionium, and of its grandparent uranium, existed in the depths of the earth to the same proportion as it exists in the crust, the general temperature—since all these elements generate heat continuously—would be much greater than it actually is. To account for the earth's temperature it is necessary to assume their presence in the crust only.

Then why are they only in the crust? Why

not in the depths? They are the heaviest elements and should naturally be nearest the center, sinking to the "bottom" of the primordial fluid planet.

Professor Joly thinks that they may have risen to the surface from various depths during the times of plasticity or fluidity. If so they must have been in masses scattered here and there; which requires, but does not get, explanation. For if they were uniformly diffused and rose to the surface they would have formed a continuous film; and there is no such film. Granted the scattered masses and remembering that these would be continually rising in temperature and therefore expanding, we can see that they would be presently floating to the surface of the viscid earth. Hence the collections of uranium ore, rich in radium, here and there through the crust and on the top.

Professor Joly thinks:—

The other view, that the addition of uranium to the earth was mainly an event subsequent to its formation in bulk, so that radio-active substances were added from without and, possibly, from a solar and cosmic source, has not the same *a priori* probability in its favor.

Yet if there be anything in Chamberlin's planetesimal hypothesis—that the planets were built up on nuclei by the constant addition of small masses from without—the second view may be true.

The origin of planetary and solar bodies may never become very clear to us until we assume that the nuclei upon which they are built have a positively attractive integrating force *sui generis* in addition to the general gravitation; and that this has in it the same selective purposiveness as has a living cell which selects just what it wants from the blood stream and builds up its special tissue from what it has selected. The earth's crust may be as it were but the rust or secretion of the living nucleus, the nucleus itself growing from within, from absorption from elements in the all-penetrating ether. Every element in the crust is radio-active—that is, disintegrating into ultimate "dust" to be washed away in space. May not the loss be continuously supplied from beneath? Thus there would be a constant circulation, from space to the center, from the center to the surface, and then out to space again.

STUDENT

Comparative Palmistry

CHIROMANCY now comes comfortably to our aid, assuring us that we did not have a monkey-like ancestor. Comparing the lines on the hand of the orang with those of our own hand, if we can get some neighboring orang to submit to the inspection, we find a considerable difference in the lines. Three main ones take origin from around the base of the index finger. One of them curves upward to the root of the thumb. Another, also curving upward, but less so, lands somewhere on the pad of the little finger's edge of the hand. These lines are caused by the flexure of the fingers upon the palm, and they curve—that is, are not direct-

ly transverse—because we not only close our fingers directly into the palm in line with the arm, but also laterally towards the thumb in order to get its aid in grasping small things.

Says a writer in *Cosmos*:—

On the palmar face of the orang's hand we find a corresponding series of lines. . . . But it is noteworthy that their direction is transverse rather than oblique. . . . To what does this difference point? Professor Goodsir of Edinburgh has marked it by showing that a man's hand can grasp a sphere, while a monkey's hand can only grasp a cylinder.

The anatomist Turner says:—

These lines exist on the infant's hands at the moment of birth, and I have seen them in an embryo not more than 90 millimeters (three and one-half inches) long. They appear on the palm months before the child can make any use of its hands. . . . They must be regarded as hereditary characteristics transmitted from generation to generation, to all human beings.

The *Cosmos* writer says therefore:—

Adam [whatever he may mean by Adam] was a man like us, not the hypothetical man-monkey ancestor . . . who, since he did not transmit us the lines of his palm, never existed.

The omitted step of the argument is, that acquired variations are not transmitted. A hypothetical monkey who had developed for himself a hand that could grasp a sphere as we do would not transmit to his descendants the muscles he had trained nor the lines which their action had produced.

"Adam" may however neither have been "a man like us" nor an evolution from a monkey-like ancestor. He may have been the point in the human line *from which the ape line diverged*. But that was a humanity of which no fossil traces remain. The evolutionary history which is as yet accessible to science opens far later, when the simian stream had been running for ages and humanity had become very nearly what it is now. According to Theosophy, the ape is the product of an abnormal union of very early humanity with certain animal types not now extant, and whose fossil remains, if they still exist at all, are deep hidden beyond likelihood of recovery.

Two positions are maintainable: The human hand might be an evolved ape hand; or the ape hand, a retrogressed human hand. But the *Cosmos* writer, whilst insisting on the small difference, leaves the great resemblance unexplained. For him there are two unconnected streams.

STUDENT

The Advance of Plants

ALL acquired characteristics tend to be inherited: None of them do. The pendulum of opinion appears inclined to settle somewhere between, but nearer the latter. A recent monograph of Professor Henslow's, dealing with this point, attempts to make the gradual inheritance of acquired characteristics a cause of the evolution of plants. They experiment, find out the best way of adjusting themselves to the conditions about them, and then transmit to their descendants the practical lore they have acquired. These can then take another step, and so on, the ability to experiment also increasing. C.

Nature

Studies

Durum Wheat

THE Department of Agriculture brought durum wheat to this country from Russia and Africa during 1899 to 1902, and the seed then sown formed practically the entire foundation of the present crop. At a cost of \$10,000 in the beginning, a crop worth \$30,000,000 now grows in regions of low rainfall, where the steer formerly roamed over 20 acres to find his living. It has spread through a wide range of country, from northern North Dakota, to southeastern New Mexico and northwestern Texas. It is a common crop in Montana, Idaho, and parts of Washington, Oregon and Utah.

Thus the cities of the east, both at home and abroad, are fed by the desert, for this wheat is mixed with other wheat in making flour for bread, in the manufacture of macaroni and kindred paste products, and in breakfast food. It has also become prominent as an export crop, chiefly to Mediterranean countries and even to its old homes Russia and northern Africa.

E.

Meerschaum in New Mexico

DEPOSITS of meerschaum have been discovered in New Mexico and are welcomed because the previous supply is said to be getting low. Two deposits have been located in the upper Gila River valley, northeast and northwest of Silver City. The latter lies in the bottom and walls of the cañon of Bear Creek, occurring in veins, lenses, seams, and balls, in limestone. The nodular meerschaum so far found contains iron stains and particles of grit, but the more massive material may perhaps be purer.

The word meerschaum, meaning in German "sea-foam," has been translated by the French into *écume de mer*; and English-speaking people, so famous for spelling and spelling reform, have, in accordance with usual custom, adopted the German spelling but not the German (correct) pronunciation. Mineralogically it is sepiolite or hydrated silicate of magnesium. It is white, smooth, easily carved with a knife, and takes a fine polish. The wax used in polishing the tobacco pipes made out of it becomes stained with tobacco oil (known to smokers, but not to chemists, as "nicotine"), and the mixture is absorbed by the clay and "colors" the

pipe; and this is one of its most valuable properties. The chief source is Anatolia, where the mines are said to have been worked for more than a thousand years; and the industry of pipe making is carried on extensively in parts of Germany and Russia. In Morocco it is used, when soft and fresh, as a substitute for soap. In Spain a coarser variety is used as building stone.

H.



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IN THE LEURA VALLEY, KATOOMBA
BLUE MOUNTAINS, N. S. W. AUSTRALIA

Sponge Fishing by
Submarine

IT is always pleasing to find scientific and mechanical progress directed into economical even if not into constructive channels.

The sponge fishery has always been regarded as one of the dangerous occupations and the fishers have unusually short lives. A Frenchman of Carthage has applied the submarine idea to the gathering of sponges and for some months the boats constructed have been in practical operation. Upon the smaller model which originally proved itself efficient a larger boat was made at

Toulon. It is not so large as the naval submarine and its equipment is quite simple. The boat is described as being cylindrical with rounded ends. There is one opening only, a manhole at the top. The boat is sunk by filling three tanks with seawater, but a safety weight of 1500 lbs. is attached, so that in case of emergency it can quickly be cut loose from the inside and allow the boat to rise to the surface without delay. The oars and arms for cutting and gathering the sponges are all worked from the interior. Electric light reflectors and bull's-eye windows provide the necessary means of seeing when below the surface. Two men only are required to man the boat.

This is an immense improvement upon the old method of the naked diver going down with stones tied to his feet, a method which still obtains in some parts of the world.

The next thing will be to devise flying machines with some other purpose than that of the owner being in possession of a weapon calculated to destroy as many of the human species as possible with the minimum probability of effective retaliation. Even if used merely as scouts this "ideal" still remains true in essence. Will our mankind ever cease devoting its glorious constructive faculties to destructive ends? Is it so very impossible that the great storehouse of nature has unthought-of discoveries in waiting for us until we have proved our trustworthiness? Is it impossible that our greed and over-anxiety blunts our faculties so that we miss the greater bounties of Nature? And may not Nature's great cataclysms on the other hand be but reminders that when any destruction is needed, she is capable of attending to the matter? M.

Students'



Path

From TENEBRAE

By Algernon Charles Swinburne

"THERE is the fire that was man,
The light that was love, and the breath
That was hope ere deliverance began,
And the wind that was life for a span,
And the birth of new things, which is death.

"There, whosoever had light,
And, having, for men's sake gave;
All that warred against night;
All that were found in the fight
Swift to be slain and to save;

"Undisbranched of the storms that disroot us,
Of the lures that enthrall unenticed;
The names that exalt and transmute us;
The blood-bright splendor of Brutus,
The snow-white splendor of Christ.

"There all chains are undone;
Day there seems but as night;
Spirit and sense are as one
In the light not of star nor of sun;
Liberty there is the light."—Selected

The Larger Hope for Humanity

FOR many centuries the festival of Christmas has served as a yearly reminder of some of the cardinal truths of human development and progress. It has suggested, by means of the appeal it makes to the human heart, such essential and urgent truths as the joy of giving, the happiness and welfare of little children who are the hope of the race. And, most important, many will hold, it has by its association with the coming of a Teacher of the age-old Truths, kept before the human family a faint gleam of the blessed knowledge concerning those perfected beings who stand ready to hold out a compassionate hand to all aspiring souls who press forward along the path of true human progress toward the divine. In so far as Christmas has symbolized these truths has it been a star shining with the larger hope for Humanity.

It must be confessed that these great truths symbolized by the Christmas festival, have been miserably befogged by the interpretations that the brain-minds of churchmen have attached to them. The common conception, for instance, of the coming of Jesus has come to be the advent of one particular Helper of Humanity. The universal aspect of the teaching, its saving power, has been almost entirely lost, and the people have to learn anew from Theosophy of the Christos—the Christ-principle—which is the divine in each, and also of the larger hope that is contained in the Theosophical teaching of the coming of successive Helpers of Humanity in whom the Christ-principle has become the one dominant note, and who can quicken in all hearts the fires of the spiritual life. Lost too for the many, in the mazes of a material civilization, has been the pure joy of giving, the simple act of offer-

ing that has sanctified the religious life of many peoples who made use of different forms of offering. And a pitiful comment on the plentiful adoration of the Christ child that has gone on for ages, is the fact that many little ones still die for want of care; and in spite of many unselfish efforts to share, there are still many children who know naught of Christmas joy, and naught of the Christos within.

There is that about the festival of Christmas however that *can not die*. It is founded in Nature and in the Soul and the universe. It has been a sweet glimpse, sent to the race by Those who know, the great workers of humanity who for the most of people are behind the scenes. And the festival has gone on doing its work just as buildings of wondrous beauty bear in their architecture a message of truth and light—a silent message, while loud voices within their walls proclaim that which is entirely dissonant with the truths of life.

Think then of the significance to humanity when the principles underlying the joy that Christmas brings are fully comprehended; when the Wisdom teaching that illuminates these fragments of truth has endowed human beings with the possibility of making of this as of other festivals, a time when the whole nature is attuned with the life of Nature, the life of the Spiritual Soul, and the Great Law. Think of a time when the joy of giving means not only Christmas cheer, but the joyful surrender of all that bars the way on the upward path, and leaves open the heart for the forces of the universe to enter and radiate help and cheer with every beat! Picture a time when humanity no longer wanders from cult to cult ignorant of the laws of life, no longer follows false leaders, but, because the blessed truth is known that Sages walk among us who can lead us to the Light, the heart is satisfied, doubt dispelled, confidence restored, divinity recognized—the strength and will to help and cheer growing as lengthens the sunlight of each day that follows the winter solstice.

Christmas has been a great wizard—whose power has lasted over the multitude for a day. The happiness of making others happy is able to disarm many people of the coat of mail that separates them from their fellows during much of the rest of the year. There is a temporary cessation of hostilities, the hostilities that are carried on by weapons, so subtle in their mental garb that they pierce everywhere. The cruelest and most effective injury that we can do to ourselves and our fellows is to regard ourselves and our interests as entirely separate from them and theirs. In doing this we are violating the foundation principles of human life; and it is one of the sweetest influences of the true Christmas that the heart reigns for a day, and the desires, "the slayer of the real," are set aside because we are at one in wishing everyone to be happy. There is of course a pitiful side to this in life at present—it is not the heart enlightened by wisdom that rules; but there is no doubt that the kindling of an emotion that radiates a feeling of good-will to all for even one day, is a gleam in the darkness, and humanity needs but wise teaching to keep that fire kindled and learn the joy of united life. It needs wise teaching and—the Teacher.

The face of the Teacher whose name has so long been associated with Christmas has looked wistfully down upon centuries of un-

brotherliness, much of which has been committed in his name. Sad were it if he had been the last of the Helpers to live among men to teach them the way to true living. Sad were it if none of his compassionate co-workers should follow to teach Humanity to find the Christos within—for this few have learned, though the leaven of Jesus the Christ's teaching did enter life as far as it might in a dark age, among peoples unquickened as yet to highest possibilities. Though Humanity was long seemingly an orphan, unguided, it was moving towards a moment in its history and development, when should come Those who *could* quicken in the hearts of mankind a deeper realization of the Christos within. The Great Law, the dawning of a New Age, the existence of the Lodge of Helpers always ready to give all the help the Law permits, have made at the present time the glorious possibility for a more general recognition and a more intelligent and whole-hearted following of the Teachers sent from the Home of Compassion.

As if to prove conclusively the truth of this teaching concerning perfected human beings, as if to win all men back to the childlike recognition of its great Leaders, recent times have seen *three* of their envoys at work openly in the world. The work that they have done—the promulgation of Theosophy, the formation of a nucleus of a universal brotherhood, the founding of the Râja Yoga Schools, proves to all who look, what work can be done with such leaders. These stand as an object lesson to the world, and, as the world reads, it finds itself once more alive with the hope that fires those who know their divinity, know the common divinity of humanity, and the opportunity to lift suffering brothers out of the slough into which they have fallen through ignorance and self-will.

This larger hope—that all may be lifted through what those enlightened by the knowledge of their divinity find in their hearts the strength to give, is the Star in the East to human hearts. The joy of renunciation of the base is the higher aspect symbolized in Christmas giving. The Christ-child of the future is the little one in every land who has grown in the light of the Wisdom-Religion and knows the Christos within. Christmas cheer will one day mean that so near to the hearts of humanity are the pain and sorrows of each, that compassion must have healed them all ere any can rejoice! M. M. T.

THINK of it, if you who now read this could as little children have had impressed upon your minds the simple knowledge that you were souls, that there was in your hearts a divine inexhaustible power, that you were something more than bodies, something more than thinking machines, and had the power of divinity and all that is beautiful and true within yourselves; think of it, that if you had had pointed out to you the two paths, the one of the God-child, the other of the little animal-child, and if your parents and teachers had known the meaning and the beauty and the power of life—think of it and then say if the men and women of today had had these things taught them, would we not have had happiness and joy where now we have sorrow and pain, would not the world have been brighter and better?—Katherine Tingley

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question What a pity it is that Theosophists should claim to *know* the details of universal truth. It is notorious that men's convictions about many things are often diametrically opposite, and yet are held with equal honesty and equal force. Why then, should Theosophists pretend that *their* convictions are proof of their theories?

Answer But you do not find that Theosophists, or let us say, honest students of Theosophy, claim to *know* the details of universal truth. Be answered at once on this point with these aphorisms from H. P. Blavatsky's translation of an ancient eastern work, *The Voice of the Silence*:

The Doctrine of the Eye is for the crowd; the Doctrine of the Heart is for the Elect. The first repeat in pride, Behold I know: the second, they who in humbleness have garnered, low confess, "Thus have I heard."

Be humble, if thou wouldst attain to wisdom. Be humbler still, when wisdom thou hast mastered.

The advance of Theosophy is because of its sweet reasonableness, because of its power to explain intelligibly the mysteries, and to solve the problems of life; because, too, of the thousand evidences of its universality. And it makes no claim as a special religion or revelation; it never said, *Before me there was no truth in the world*. Your difficulty would be to show that there was ever a time when Theosophy was not in the world. All down through history men of shining lives have arisen from time to time, and put forward such teachings as the times may have needed. Examine all these earnestly for yourself, and see whether or not they dovetail together and make one grand explanatory system.

We should do well to consider a little all the different opinions you speak of, which are supported with so much certainty and force. When a man sets out to find for himself the truth about the universe, we casual onlookers will not be able to foretell where he will arrive; but if we thoroughly knew the man, in and out; all the forces that impinge upon his consciousness, and how great or how little may be the power of resistance to circumstance within his own soul; we should be able to make predictions accurate enough. What great results a little tendency to fear will bring about; what hamperment will be found in narrowness or conventionality of mind! A man of no experience will be dogmatic, a man of insufficient experience or insufficient earnestness will be vague. The first will vociferate that he alone, and those that think with him, know; that beyond them there is no knowledge. The second will protest that he neither knows or cares, and is positive only that there is no knowing.

You may safely divide men into two classes for this purpose; there are the men who want to know for their own sakes, and the men whose quest is in the name of compassion. Let us reject the testimony of the first class, for they cannot make their voyage of discovery beyond the limits of their own personal selfhood; and we must admit that truth is universal, its fountain not to be confined within one brain. The selfish man will understand nothing couched in terms outside of himself; he is personal and his god will be personal too; he is subject to passion, jealousy, anger,

changes of mind (which things he devoutly believes to be himself, he not being aware of any wider self), and the god he creates will be in his own image. According to the ideal he has set himself for the rule of his own family or business, will he conceive the universe to be ruled. He tyrannizes, or he walks in awe of some tyrant here on earth. It would be unimaginable to him that there were not some tyrant in the heavens also, who would punish, reward, and be avenged, as he would, and who was to be propitiated by such means as would propitiate himself.

Of course his convictions are honest and forceful; of course his knowledge is perfectly real. He dug it all out of himself, saw it at first hand, and is satisfied; we may say has a right to be satisfied. It is only proof of that Theosophical teaching that it is within that one must look for truth; an instinct which humanity does not readily lose. The mischief is, that he has not looked nearly deep enough, has not started out with any adequate self-knowledge. You do not need Theosophy to tell you the following; get a handful of your friends together, and read it off for yourself from what you know of them. There is a realm within ourselves which is impersonal and unselfish, and some men have made their way into this hardly at all, some a little, and some stand in it altogether. You have met with an honest man in public life, at some time or other? You have all the evidence of history at your disposal at any rate, that there have been patriots whose self was their country; who had no thought nor interest at any time save for their country. Set such a one as Joan of Arc or Garibaldi beside any narrow mediocrity of your acquaintance, whose convictions of the truth of his narrow little creed are, as you say, perfectly honest and forceful; and say whether they do not compare, in the girth of their inward being, as this globe we inhabit, with a walnut?

And say, where is the deepest and widest and truest truth to be found; in that planet, in that immense beaming sun, or in the little self as large as a schoolboy's marble?

Now then, you are going to say that the student of Theosophy thinks himself as large as the sun, and calls other people walnuts and marbles—but this is not so. The thing of all things that Theosophy insists on is that every man is a flaming sun, say rather, is divine in his essence, and capable of having knowledge and character befitting divinity. We believe in that divine center within man; which is as much as to say that man is not cut off from the universe, is not a kind of foreign body, unakin with the forces that govern universal life; but that he can come at the very heart of things by traveling into the innermost of his own being. Nothing would be cut off from him, were it not for his own selfishness; he has confused himself with the body and mind which he inhabits, and which were given him for his use and experience, and remains forgetful of his larger self. Good heavens, is there no man wiser than the run of us? Was there never a Jesus, or a Buddha upon earth? And what should *their* living have been for, unless to remind us what a grand thing it is to be a human being, and what limitless possibilities of majesty and compassion this very fact implies.

I know of the truth and the universe just

what I can find within myself; my outlook is hedged about and limited by my failings. That is what every man may say. Wherever selfishness breaks down in a man's nature, there is a loophole through which he may look out (or in) to the Divine. The sentimentalist who hankers after heaven will have a gushy and mawkish religion such as—well, such as any one of that description among your acquaintance has. Students of Theosophy have cause to be profoundly thankful to Madame Blavatsky and her successors, William Q. Judge and Katherine Tingley, that they have not allowed them to believe that there is any method of coming at truth, except through the extension of consciousness which is to be brought about *only* by unselfish working for the good of humanity. M.

INQUIRER. But Theosophy, you say, is not a religion.

THEOSOPHIST. Most assuredly it is not, since it is the essence of all religion and of absolute truth, a drop of which only underlies every creed. To resort once more to metaphor, Theosophy on earth is like the white ray of the spectrum, and every religion only one of the seven prismatic colors. Ignoring all the others, and cursing them as false, every special colored ray claims not only priority, but to be *that white ray* itself, and anathematizes even its own tints from light to dark as heresies. Yet as the sun of truth rises higher and higher on the horizon of man's perception, and each colored ray gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure, colorless sunlight of eternal truth. And this will be *Theosophia*.

INQ. Your claim is, then, that all the great religions are derived from Theosophy, and that it is by assimilating it that the world will be finally saved from the curse of its great illusions and errors?

THEO. Precisely so. And we add that our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal. For it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result. For no sooner do we arrive—either by study or by being taught by someone who knows—at their inner meaning than we find, almost in every case, that it expresses some great truth in Nature.

INQ. We have heard of a Golden Age that was, and what you describe would be one to be realized at some future day. When shall it be?

THEO. Not before humanity as a whole feels the need of it. A maxim in the Persian *Javidan Khirad* says: "Truth is of two kinds—one manifest and self-evident, the other demanding incessantly new demonstrations and proofs." It is only when this latter kind of truth becomes as universally obvious as it is now dim and therefore liable to be distorted by sophistry and casuistry—it is only when the two kinds will have become once more one, that all people will be brought to see alike.—H. P. Blavatsky

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

"Inaction in a Deed of Mercy is a Deadly Sin"

SINS of omission are as numerous and culpable as sins of commission; and because of the passivity of the "good," the evil triumph. From time to time the Theosophist still reads attacks and calumnies upon the name of H. P. Blavatsky, the great Founder of the THEOSOPHICAL SOCIETY; but he seldom or never finds a word said in recognition or defense of her, though there must be many people who, while not Theosophists, know very well that she was not a charlatan but honest and true. The slanderous voices of the enemy are hard to bear; perhaps it is still harder to bear the silence of friends. Friends! Should we reckon among their number those who prefer their own convenience to our honor?

Where are all those who know that H. P. Blavatsky was a true Teacher, who know that she was devoted, who have profited by the study of her teachings? Are they voiceless? Not such, luckily for them, luckily for us all, was the great Teacher. Not such was even the beloved Jesus or the revered Lincoln. Perhaps they belong to that complacent class of individuals who believe that the truth must win and who sit down and wait for it to do so. But small enough will be their share when the rewards of victory are distributed and the Law will tell them, "Depart from me; I know you not!"

Theosophy Pervading Modern Thought

THE mirrors of current thought daily reflect the immense changes that are coming over current opinion and bringing it in many respects closer into line with Theosophical teachings. This result has been brought about chiefly by the enormous dynamic power of Theosophical thought emanating from the minds and hearts of Theosophical workers years after year; for such thought is much more dynamic than ordinary thought, by reason of the conviction that is behind it and because of its inherent truth. And partly the result has been brought about by more visible means, namely, the Theosophical literature, which has been read until it has soaked into people's minds and made a dominant factor of the thought of the times. In not a few cases, too, one familiar with that literature can discern the traces of an even closer connexion between the words of H. P. Blavatsky

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

or some other Theosophical writer, and those of the enunciator of some new presentation; and in these cases, the earnest Theosophist has to contend with the bitter thoughts that arise within him when he thinks how H. P. Blavatsky, whose teachings, sometimes almost in her very words, he sometimes finds quoted without acknowledgment, was condemned and derided, and is even now condemned and derided by the very class of minds which are thus indebted to her. It must be left to future generations to do the tardy justice that contemporary generations usually deny.

Following are a few quotations from an article in a contemporary; the quotations are partly from that article and partly from the writers which it quotes. Readers of the CENTURY PATH will recognize many of the familiar Theosophical teachings, given, however, without the qualifications and cautions that are so necessary.

The past century has been one of scientific discovery regarding material forces; but what if there is another and *spiritual* world transcending the material and environing us in a much more intimate sense? This ancient thought is at the root of much of the religious thinking of today. Thus, one man is quoted as saying:

If you stand on Holborn Viaduct and take a snapshot of the things that are occurring, you have an exact superficial record; but you know nothing of Holborn Viaduct in any spiritual or truthful sense. If, on the other hand, another man, instead of saying, "There are men and women walking up and down the street," says, "I see a ladder stretched from earth to heaven, with angels ascending and descending," you would not only find that man much more interesting than the other, but I suggest that there would be genuine truth at the bottom of what he said, that there was something to be got out of it, that possibly he was a man able to make a revelation to you.

What a change of front is this? Verily the Twentieth century is not the Nineteenth. A few years ago this would have been called insanity, but now it is tolerated or even admired.

Another says:

All the realest things in the universe are spiritual, "occult," unseen. There is never an act of the body that is not first an act of the mind, of a hidden, occult power. . . . The outward action bears the same relation to the real motor that the moving street-car does to the dynamo; it expresses or externalizes its power.

What does Nineteenth century science think of this? The realest things are the things it does not and cannot investigate.

But this last writer, rushing to rapid generalization, seeks the source of the hidden power in a single fount—"divine energy"—

A beneficent, all-wise, tender energy, that not only gives us our life and saturates and surrounds us, but also, responding to our needs and expressed wishes, gives the necessary gift, brings about the wished-for results, or, in other words, gives to each the necessary power from which he can send out the accomplishing current.

But we have no prepared and adjusted instrument to manifest this divine energy, and so it is meaningless for us; and therefore the vital problem of the hour (as we are told) is "to learn how to connect with the divine energy."

The feeling is widespread that laws as exact as those of science govern the individual's relation to the Deity, and that we are on the verge of discoveries in this domain that will revolutionize all previous thought on the subject.

Here we rush into danger; as also in the cases where "Christian Science" and other fads are brought into the question. For here there is not the least attempt at discrimination. The reaction from materialism is as extreme and unbalanced as was the reaction into materialism last century. Then all was matter; now it seems all is—something else, called "spirit," "divine energy," etc. And the moral aspect of the question is ignored, or confused, as usual. The all-wise beneficent energy is jumbled up with the energy that brings answer to personal desires, physical vitality is confused with spiritual grace. We quote "*omne ignotum pro magnifico*," and yet sneer at ancient and primitive people for attributing divinity to every natural power which they did not understand. Yet here are we attributing divinity to our nerve currents, to the magnetic ties between people, to everything, in short, which does not come with in very limited domain of Nineteenth century science.

(CONTINUED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening the Isis Theater was crowded. A fine music program was rendered by the Point Loma Orchestra, which consists of over thirty instruments. The following selections were played:

Selection from <i>Lohengrin</i>	Wagner
"Sanctus" from <i>St. Cecilia</i>	Gounod
"Prelude and Siciliana" from <i>Cavalleria Rusticana</i>	Mascagni
<i>Imperial March</i>	Sir E. Elgar

Professor H. T. Edge gave an address on "Spiritual Gifts." He began with a quotation from *Galatians*, v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance: against such there is no law." He used the word spiritual in the same sense as the word Spirit is used in this text, in which it is perfectly clear that the writer meant the Holy Spirit, the divine breath. Quoting further from the same chapter, "The flesh lusteth against the Spirit, and the Spirit against the flesh," additional emphasis is given to the meaning of the word Spirit. The words "spirit" and "spiritual" are much abused today. There is the same confusion as there seems to have been in the days when Paul wrote his letter, and if he were here now he would find it advisable to emphasize the same point. What some people mean by the phrase "Spiritual Gifts" it is easy to see by reading what they write on the subject under the heads of "psychism," "concentration," "soul culture," "magnetism," "new thought," and so on. They are not all as bad as some, but the worst are pretty bad. Sometimes these alleged powers are invoked for the purpose of gaining an increase in one's business, more wealth, more bodily comfort, advantage over one's neighbors, or some other such personal desire. Everywhere we see advertisements and prospectuses offering to teach people how to satisfy their personal aims by invoking some mysterious power out of their nature. Can this be what Paul meant by the gifts of the Spirit? It seems rather to fit what he says about the works of the flesh. And there are some even who actually pretend to invoke the Divine Presence itself in furtherance of their petty wishes, and think, like some naked savage praying to his wooden fetish, that Almighty God will gratify their desires.

The gifts of the Spirit are nothing showy, but consist of everything that is humble, unpretentious, and serviceable. The first thing which the seeker of true spiritual knowledge sets before himself is to kill out the giant serpent of self. The path of spiritual knowledge is the path of joy and peace, for it liberates man from the slavery of his passions, which are the source of woe. OBSERVER

Theosophy Pervading Modern Thought (CONCLUDED FROM PAGE 10)

In the Theosophical manuals one will find mention made of a principle in the human make-up known as *kâma*, "desire." It is among other things, the energy which drives the selfish animal instincts. It is usually confused with "will," so that a person with much *Kâma* is called a strong-willed person; or with "magnetism," so that a person abounding in *Kâma* is called a magnetic personality. This is the God which many are ignorantly worshipping. It is not a beneficent nor an all-

wise God. It is selfish and headlong, destructive like a fire. The cultivation of this power would not make for the harmony of society or the wisdom and welfare of the community; it would terribly enhance the power of greed, selfishness and passion. Each person would have a God of his own, repugnant to the Gods of the others.

We cannot take the Theosophical teachings and select from them little bits to suit ourselves. They are entire, and must be taken together. It is essential to know that there are seven principles in man and that the physical vitality and the *Kâma* are two of the lowest. It is a long while before we reach to the spiritual or divine principle in man. Besides his physical body, his vital principle, and his desires, there is the lower mind, and beyond this the higher mind, and then the Spiritual Soul. How ever will these dabblers steer their unguided way to the truth amid the countless bypaths? The idea is put forth

those of science govern the relations of the individual to deity. But it seems a truism, for how otherwise could these relations be governed? Clearly only by caprice—the caprice of a personal deity endowed with human attributes—the medieval, false, theological idea. But it is to err to make a contrast between Will and Law, for, as applied to divinity, they are one. Hence, as we say that Law rules in the spiritual world, so we may say that divine Will rules in the physical world. For modern science does not pretend to say what does rule in the physical world; it merely states the facts and correlates them; and it uses the word "law" to denote a statement of the facts. But a statement of the facts cannot rule anything, and so of the Law in its other sense they know nothing. The only conceivable causative energy is Will; all forces are the expressions of Will; and that which has a Will is a Being, albeit not necessarily qualified by the limitation which we call



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by one of the writers that mankind has, since its start, been slowly puzzling its way towards the truth which it is now supposed to be on the verge of discovering. The fact is that humanity in the past has known far more about these matters than we know now or are likely to find out by present methods of research. And unless we avail ourselves of the experience and wisdom of pre-Christian ages, we shall spend long centuries wandering in the deserts of error.

Theosophy was introduced with the very purpose of dealing with the state of opinion reflected by these utterances. It was foreseen that people would be in need of guidance; and if the indiscriminate worship of the lower potencies in human nature becomes common, they will be still more in need of guidance and rescue from the terrible obstacles these will set up. All inquirers are earnestly advised to see for themselves what Theosophy has to say on these questions, before trusting themselves to the guidance of all and sundry who write in the papers on the strength of reputations gained in other fields of work—or in some cases perhaps, without any previous reputation at all.

One of the writers above quoted says that the opinion is growing that laws as exact as

"personality." We have to study the laws of Spiritual nature, both within and without us, and obey them.

Needless to say, the first requisite for him who aspires to such knowledge is, as ever, *Divine Discipline*. For all the lower forces of Nature, which we propose to transcend, come to a head in our personality, our lower self, and the self is conquered by the SELF. That is, we can only transcend the lower nature by evoking the Higher, its master. Otherwise we shall only evoke demons which we cannot lay, and intensify those rebellious forces with which our better nature is constantly struggling. Therefore the Higher Science is a science of self-discipline and self-mastery, and he who would profit by the wisdom of those able to teach must first undertake to set before himself ambitions nobler and wider than those of personal power and pleasure. For individual wills count for little in the ordering of the universe, and all-wise beneficent powers are not concerned with catering for personal wants. Whoever is bold enough to expect coming revelations must be humble enough to merit them; for the universe does not lie helpless at the mercy of experimenters, but is replete with Laws that impose obligations, on pain of salutary suffering. STUDENT

Unemployment

THE question of unemployment, daily becoming more acute, is one of the problems of the times. The practical problem resolves itself into the two questions of how to relieve immediate necessities and how to deal with the chronic complaint. As regards the former, all authorities recognize the imperative necessity of special steps to relieve actual want; but their efforts are always very much hampered by the presence among the genuine sufferers of a large admixture of "unemployables" such as constitute the camp-followers of every agitation.

But in reality there is enough work to go round, and enough food for all. To balance the number of people unemployed, there are everywhere vast fields of labor unmanned. The trouble is that industry is not regulated by a wise impartial overseeing intelligence, but by what is called a "law" of supply and demand. But this so-called law is nothing more than a summation of the effects of a multitude of narrow personal interests, tempered, perhaps, by a certain admixture of less sordid motives, but nevertheless having a resultant which is the reverse of beneficial. How this works out can easily be seen by considering cases. When an industrial enterprise is to be undertaken, the first and last question considered is, Will it bring in quick returns to me or to the company which I have formed? If it will, it is undertaken, even if wisdom shows that it will not be to the good of the people in the long run. If it will not bring profits, it is not undertaken, even though it may promise great advantage to future generations. Thus capital expends its resources on beer and spirits, cheap books and newspapers, amusements, skimming the cream off new lands, and other things which bring immediate profit to the promoters; while the innumerable things that need to be done are left untouched, because it is not the immediate interest of promoters to undertake them.

Think of the things that need to be done in America! We have forests crying out for development and protection, and needing armies of workers; we have agricultural opportunities innumerable. But workers cannot work at these things unless they are paid to do so, and who is to pay them?

Another cause of unemployment is the inefficiency of so many workers, who can only do one thing and cannot adapt themselves. This has its root in the same defect—namely the desire to reap immediate profit, for people are educated to succeed in the conditions which exist, educated according to a "law of demand."

There is no need to enter into the intricacies of the question of unemployment, since it all works out to the same conclusion. What objects have people in life? Often it is merely a more or less aimless and blind drifting in the stream; often it is self-interest. To illustrate this point, take the following extract from a letter (to the *London Spectator*):

In many recent books and letters the question of the idleness of the women of the richer classes has been discussed and deplored. Many true and telling things have been said on this subject. The only thing which has never been really said or thought out is precisely what they are to do. . . . It is the enormously large class of women just below the very rich of whom I should like to speak. They are not rich enough to have large responsibilities,

and yet they have enough money for ease and comfort. They have efficient servants who do all that is necessary in their house, and capable nurses and governesses for their children. A woman of this class can, if she gets up fairly early in the morning, be an excellent housekeeper and see a good deal of her children, and still leave many hours of her day unemployed. Her husband is probably away all day at his work, and she is faced with the problem every morning of "What shall I do today?" If she tries to do any work that brings in money, she is told, and quite truly, that she is taking the bread out of the mouths of those who are trying to earn their living. Should she wish to work for a charity, she is probably given the hack work and drudgery for which the society, whatever it may be, is too poor to pay a clerk—work which no man would voluntarily think of doing. Further, philanthropic and social work of real interest demands very special talents to which every woman cannot lay claim. A genius for philanthropy is almost as rare as a genius for art and literature. If she attempts to cultivate her mind, she finds, without the incentives or facilities of a man at school or college, a certain uselessness in reading and learning which is to have no other result than to pass a few hours of the day. . . . If some of the writers who are so busy pointing out the idleness of women to the world's disapprobation would employ their time and talents instead in telling women of work involving interest and responsibility, I feel sure that they would find their suggestions responded to with enthusiasm.

Here is an instance of aimlessness in life. And to think of the urgent need there is everywhere for work of the kind that women could do and would rejoice to do! Everywhere are people burning to do unselfish work and unable to see how to find it. Thus our resources are being wasted. Another writer says:

After all, the rural and agricultural problem is as much a problem of the man as it is a problem of the land. . . . Until the problem of the man is solved, Acts of Parliament and philanthropic efforts are like trying to fill up the social Chat Moss.

The lack of ideals in life is at the root of the whole question. And no wonder the effects are what they are. Does not all history and experience tell us that *high ideals* are the vital force of humanity, and that without them civilization perishes? And look around at our ideals. The churches are in the most hopeless confusion, and science and philosophy are chaos. How can such a state of affairs within fail to be reflected without? T.

The Knudsen Wireless Typewriter

THIS apparatus will transmit typewriting by any form of etheric communication and can be adapted to any form of typewriter. The transmitting typewriter has, at the ends of its key-levers, pins which make electric contacts when the keys are depressed. The currents thus allowed to pass go through an induction coil and to the transmitting antennae, as usual in wireless telegraphy; and thence they are wafted through the ether to the receiving instrument, where they actuate magnets attached to the types of the receiving typewriter. The essence of the invention consists in the device by which each particular key is made to print its own corresponding letter only. It is as follows. The transmitter and receiver are fitted with traveling carriages which move continuously and regularly, each across its own table. These carriages are synchronized with each other; and by means of an automatic electric communication, the receiving one stops whenever the transmitting one stops. Whenever the operator strikes a particular key, the pin on that key makes contact with the traveling carriage and also stops it at a particular point. The carriage at the other end is instantly stopped at the same point

—that is, at the moment when it is passing over the contact piece connected with the magnet that prints that letter. Thus, suppose the operator strikes the key H. The other end of his key-lever will shoot up its metal pin through a hole, and the pin will stay there until the traveling carriage comes around and touches it. The carriage is checked, and the carriage at the other end is also simultaneously checked at the corresponding point of its cycle—that is, just as it is passing over the H mechanism. This carriage carries a metal brush which contacts metal plates in a board; and each plate is connected with the electromagnet belonging to its letter.

What looks at first sight a drawback is that the letters composing a word cannot be transmitted the order in which they occur; for, though printed in that same order chronologically, they would appear on the record in their alphabetical order, which is the order in which they are arranged on the machine. Therefore the operator has to transmit the letters in a transposed order, according to a certain system, which is, however, easily grasped in practice. T.

The American to Be

PROFESSOR RIPLEY of Harvard, recently lecturing before the Royal Anthropological Institute of Great Britain and Ireland, pointed out that the American proper has not yet come. He has so thoroughly not yet come that we cannot conceive what he will be like. To his blood, nearly every country in the world will have made contribution.

Whereas until about twenty years ago the immigrants to the United States were drawn from the Anglo-Saxon or Teutonic populations of North-Western Europe, since that time they have swarmed in rapidly growing proportions from Mediterranean, Slavic and Oriental sources. America . . . is now drawing large numbers of Greeks, Armenians and Syrians.

The foreign-born and their immediate children now constitute one-third of the American population; excluding negroes, nearly one-half or 46%. Seventy per cent. of the immigrants are male.

It is evident that the real American will only become visible after a thorough fusion of all these elements.

An increasing population crowds the cities; especially do the new-comers there congregate. Cities, as we have them, are slowly productive of physical degeneracy. Since it looks possible that in no very great length of time half the population may be city-dwelling, it looks as though the future American, in sober truth the hope of time, will arrive physically degenerate, short-lived, and with a marked tendency to suicide and insanity.

With a paternal eye to the future American, should we not look into this matter, and keep looking, and keep doing things, until we have made city life statistically as healthy as the best country life? It only means building cities in the right way, spaciouly, and without sky-scrapers. For sky-scrapers mean dens and lanes of foul air.

Turning that eye, filled with the image of the American we intend that time shall produce, upon our own lives, let us see to it that they are lived for twenty-four hours a day in such a manner as to furnish him with the unstained plasm he will need for his long waited incarnation in a purer environment. STUDENT

Art Music Literature and the Drama

An American Architect's Opinion of Japanese Art

MR. RALPH ADAMS CRAM in his *Impressions of Japanese Architecture and Allied Arts* gives us some valuable expressions of the Japanese conception of art, along with some excellent appreciations of his own on the subject. He speaks of the wide gulf that separates the East and the West in the expression of art and also of the dual nature of art itself; and for an explanation he says:

The philosophy of the East gives a hint: absolute beauty is dual in its nature, mystical manifestation, through unconscious but inevitable selection from myriad lives (forgotten yet operative), of the failures that were partial only. . . . The best, not of one life, but of millions. . . . Also is it, in another aspect, mystical foreknowledge of the final Absolute, to which we all are tending through incarnation and reincarnation; not only the subliminal composite of the good of all the past, but a leaping on by force of achievement to heights yet unachieved; Karma and the Beatific Vision in one.

He quotes from an 18th century Japanese essay on painting:

It is necessary to exercise the understanding in painting, or as it were, to carry the mind at the point of the brush. To introduce too much is commonplace, and the artist must exercise his judgment in omitting everything superfluous or detrimental to the attainment of his object. It is the fault of foreign pictures that they preserve too many details that were better suppressed. Such works are but as groups of words. The Japanese picture should aspire to be a poem of form and color.

And further from Shuzan, 1777, he quotes:

Amongst pictures is a kind called naturalistic, in which it is considered proper that flowers, grasses, fishes, insects, etc., should bear exact resemblance to nature. This is a special style and must not be depreciated, but as its object is merely to show forms, neglecting the rules of art, it is commonplace and without taste. In ancient pictures the study of the art of outline and of the laws of taste were respected without attention to close imitation of form.

Then there follows, as a moral, the story of the Chinese painter, Wu-tao-tsze:

"Lord," said Wu-tao-tsze, prostrating himself, "my labor is at an end."

The king regarded him with scant favor. "Behold," he said, "how the curtain that has hung before the wall of my palace, hiding all sign of your work, still insults my vision. Will you deign to remove it?"

"Even so, Lord," and at a touch the curtain sank to the ground.

The king started, then stood silent gazing on the

wonder before him. It seemed that the wall of the palace had melted away, and in its place was a wide window giving on a land such as no man in earthly life had ever seen before. A wall of pale jade, intricately wrought, lay in front, pierced by a gleaming doorway of coral lacquer and closed by gates of chiseled gold. And above, reaching off into limitless distance, lay a radiant country of trees and

before, but only as you have seen the single dew-drops, which, gathered together, become the immeasurable sea. This is but the veil of what shall be, a poor symbol of the smile of the Ineffable One Beyond—." He knelt prostrating himself now before the gates. Then in a breath they swung open. Wall, gates, portal dissolved and faded away and for one instant of time lay revealed a land of such wonder and majesty that the vision Wu-tao-tsze had wrought seemed but a mean and sordid desolation. The king fell to the ground covering his face with his sleeve, but before his eyeballs were seared by the glory of the Utterly Forbidden, he saw Wu-tao-tsze rise and pass into the Vision of the Absolute, saw him melt into the unspeakable radiance of the Blessed One.

When, after long abasement, he ventured to raise his eyes, the gates were closed, nor when he touched them were they other than painted silk. And Wu-tao-tsze no man saw ever again on earth.

R. MACHELL

Bach—le Musicien-Poète

M. SCHWEITZER, in his recent book entitled *J. S. Bach, le Musicien-Poète*, sums up one aspect of Bach's mind in these words:

What holds the chief place in his work is pictorial poetry. Before everything, he seeks the image; in this he is different from Wagner, who is rather a lyric dramatist. Bach is more akin to Berlioz, and nearer still to Michael Angelo. . . . But his painter's soul remained unrevealed to his contemporaries. His pupils and his sons took no notice of his pictorial instincts, no more than they suspected that his true greatness was that he was a poet in music. So with Forkel, Mossevius, von Winterfeld, Bitter, and Spitta. The latter [the last], whose profound acquaintance with Bach's work gave him a chance of seeing the real facts, feels a kind of fear in pushing his researches too far in this direction. When he cannot do otherwise, he admits that this or that page contains descriptive music, but always adds that it is a pure accident to which no importance need be attached. These examples are, for him, merely curiosities. He always affirms that the music of Bach is above "puerilities" of this kind, that it is pure music, the only classical music. This apprehension leads him astray. . . . Look at Bach at work. However bad the text may be, provided it contains an image he is satisfied. If he happens to detect a pictorial idea, it takes in his mind the place of the whole

text; he fastens on to it at the risk of running counter to the dominant idea of the piece.

Exclusively preoccupied as he is with the pictorial element, he does not perceive the weakness and the defects of the libretto. . . . The poetry of nature in his work is not lyric, as in Wagner; it is seen rather than felt—eddies of wind, clouds coming up on the horizon, leaves falling, waves in movement. His symbolism is as visual as that of a painter.

The study of Bach forms an important part of the music tuition at Point Loma, and his music is loved by all.

STUDENT



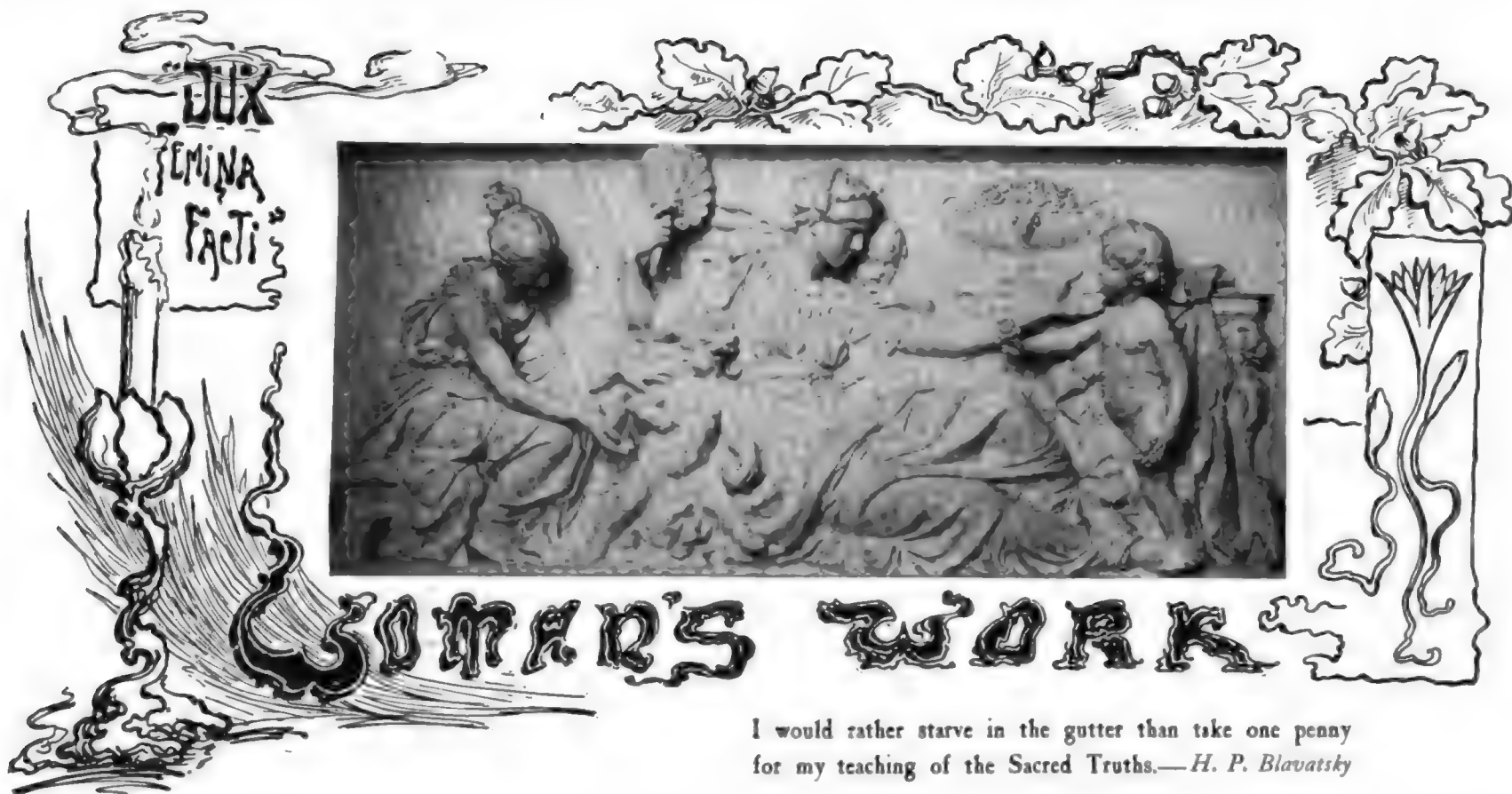
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RELIEF WORK ON THE DUCAL PALACE: VENICE

flowers, with cascades of silver water, mountains of marvelous shapes, and clouds like visible dreams. Temples of ivory, amethyst, and gold, flamed in the amber air, and for a moment the king believed he could hear faint chanting and mystical music, scent the perfumes of unknown incense mingling with the odor of rose gardens and jasmine. Finally he spoke.

"You have done well, Wu-tao-tsze, for you have painted, not this earth, but the very heaven of heavens. That is the emanation of the Lord Buddha."

"Not so, Lord," and the painter prostrated himself once more. "This that you see, you have seen



Attracting Public Attention

TIME was and not so long ago when fashion dictated a general type of costume with but few deviations. Today the accepted styles are so many that one can read between the lines of even the fashion magazines the more varied opportunities offered for individual expression. It is easy to dress suitably and stylishly without suggesting an animated fashion-plate.

Though the matter of dress already receives over-much attention, there is still need of more careful and dignified study of the subject. The impractical and over-trimmed street garments of a decade or more ago have largely disappeared as the advent of the business woman has made the tailored gown *apropos* and necessary. Not that laces and frills are discarded, but the prevailing specialization of things relegates them to the proper department of dress occasions. It is now, fortunately, bad form to display finery on the street where the best types of dressing are unobtrusive.

Not less out of place on the street than displays of jewelry and laces is a fussy conscious manner, or garments which too closely outline the figure, or designs striking in cut or color which catch and hold the passing eye. Quiet good taste selects a type of costume which escapes notice by a happy medium between rigid conventionality and carelessness. Like other evidences of good breeding, this one rests upon a psychological basis. There are sound reasons for wishing to escape miscellaneous public attention. The indorsement or disapproval of one's costume by a friend often makes a lasting impression upon the wearer quite beyond the few words which are spoken. There is a recurring gratification or disturbance felt whenever the opinion is recalled.

The increased sensitiveness of developing human nature makes the average modern individual more susceptible than formerly to the mental states of others. Examples are plentiful which show clearly that it is the

thought which vitalizes the expressed opinions. Furthermore, not only may one at times read the private opinion in the eyes of a fellow passenger in a car or elsewhere, but there may be a distinct sense of discomfort from some unknown source of influence.

The thoughtless vanity which prompts girls or women to attract attention by their cos-

From A CHANT OF DARKNESS

Helen Keller in *Century*

ONCE in regions void of light I wandered;
In blank darkness I stumbled,

And fear led me by the hand;
My feet pressed earthward,
Afraid of pitfalls.
By many shapeless terrors of the night affrighted,
To the wakeful day
I held out beseeching arms.

Then came Love, bearing in her hand
The torch that is the light unto my feet,
And softly spoke Love: "Hast thou
Entered into the treasures of darkness?
Hast thou entered into the treasures of the night?
Search out thy blindness. It holdeth
Riches past computing."

The words of Love set my spirit aflame.
My eager fingers searched out the mysteries,
The splendors, the inmost sacredness, of things,
And in the vacancies discerned
With spiritual sense the fullness of life,
And the gates of Day stood wide.

tures, makes them blind to the real course of their conduct. It is often said that a person gets from a scene or a book only what he brings to it. So, too, the striking costume does not attract admiration only. The individuals in the average public place are emanating a quality of thought and feeling which is not always either helpful or wholesome. The power of thought may no longer be questioned; yet the shallow extremists and the showily dressed faddists often draw upon themselves the lawless mental comment of

persons whom they would blush to recognize.

The beholder often overlooks the special novelty of cut or the unique color or the richness of fabric which prompted its selection. His eyes are caught and held by the costume while his mind analyses the wearer according to the quality of his own mental make-up. Now to make oneself a target for the public mind with its present selfish materialism is to attract a thought-atmosphere as disturbing and depressing as bad weather. The exhaustion which many susceptible natures suffer from the contact of crowded places illustrates the unwholesome quality of magnetism which the average crowd emanates, and from which one may well pray to be delivered. A deep philosophy indeed is this underlying question of what to wear and how to wear it.

LYDIA ROSS, M. D.

Unrecognized Memory

TO a monthly contemporary Miss Helen Keller contributes a remarkable article on dreams, her own dreams. The dreams are not so remarkable in themselves as in their implications and in the way she comments on dreams in general.

Whoever has read anything of her former writings will be prepared for one more evidence of her triumph over the tremendous obstacles of congenital blindness and deafness. From the article itself as a literary production it would be almost impossible to suspect that the two chief avenues to the mind were totally impervious. For it shows that she possesses an *inner* hearing and an *inner* sight that have never functioned outwardly in this her present life, functions *that are memories*. These we all bring with us at birth, place at once in touch with the outer senses and thus get from the latter an understanding of what they bring, which would otherwise require not months but ages. We come prepared for what we shall meet.

And so did the writer of the article, but her unfunctioning eyes and ears have never

let her meet what she was prepared for. Awake, she relies on touch; yet even then she has inner hearing; and in sleep she has sight.

She does not know that she has hearing; yet the evidence is in what she writes. Some of it has the vocal and consonantal melody that could not possibly be otherwise there. Speaking of the loss we should experience if the dream world were shut for us, she says—so rhythmically that one may mark the pulse:

The splendor of art and the soaring might of imagination are lessened because no phantom of fadeless sunsets and flowers urges onward to the goal. Gone is the mute permission or connivance which emboldens the soul to mock the limits of time and space, forecast and gather in harvest of achievement for ages yet unborn. Blot out dreams and the blind lose one of their chief comforts; for in their sleep they behold their belief in the seeing mind and their expectation of light beyond the blank narrow night justified.

Mark the alliteration of the three *f*-sounds in the first sentence; the long vowels in the second; and the insistence of *ee* in the third—dreams, chief, sleep, belief, seeing—as well as the general melody of the whole; and then consider whether anyone who did not hear could have written it.

As to sight, take this:

I am (in dream) moved to pleasure by visions of ineffable beauty which I have never beheld in the physical world. Once in a dream I held in my hand a pearl. I have no memory-vision of a real pearl. The one I saw in my dream must therefore have been a creation of my imagination. . . . My pearl was dew and fire, the velvety green of moss, the soft whiteness of lilies and the distilled hues and sweetness of a thousand roses.

She knows all the colors! Truly it seems as if she might have incarnated to give us the proof of Reincarnation, to show us what the soul can do against apparently impassable obstacles, and to be a light of encouragement to all those whom fate seems to have irrevocably cursed.

STUDENT

One of Nature's Lessons

THE long summer months with the gorgeous succession of leafage and bloom—now past until the cycle is again complete—suggest a great store of energy of which these are the product. They suggest long months of quiet work, performed unseen, by many agents all making the best of the conditions afforded them, all linked in the one purpose that is now unfolded in beauty and plenitude. What takes place in the silent ground and in the trunks of the trees in the preceding months is absolutely necessary for the putting forth of branch and blossom later—though in the meantime there is no outward show, no demanding of results before the appointed time, nothing but steady, tranquil work. What Nature is content to do, with such beneficent results, can not human beings learn to accomplish consciously, and in accord with the great universal rhythm?

The cycles of human development are many, they are not the simple fourfold divisions of the year, though these also have their bearing on the possibilities of building character; but thinking people can readily discern that there are times when the opportunity for quiet work—such as nature does so much of—is theirs. These are periods when they may sound the deeper channels in their natures, finding new strength, gaining poise and steadiness by the performance of a variety of tasks which attract no special notice but

which by being performed at the right time and with an increasing sense of responsibility and precision bring the doer into accord with the action of the Law. They furnish a simple primary rhythm upon which, when it is once firmly established, the great achievements of human life, like a noble musical theme, may be based. The harmony, the tenderness and sympathy, the refined and distinctive touch felt in such work are like a soothing strain heard in a world where "living for others" is a phrase very often on the lips rather than held as an ideal or practised daily as a code.

We can all call to mind the lives of those who are making use of these periods of quiet work to store the heart-energy that may in another life be expended in some deed, some protest, some career that will be recognized as a light by the world. We see it in the unselfish lives of many women—maiden aunts, elder sisters, unmarried daughters who have

duty evidently performed with most gracious renunciation.

Theosophy reinforces the lessons afforded by Nature with the teaching that only work for others actually builds character and nourishes the heart. Sorrow, remorse, mistakes, instruction may open the eyes, but it is compassionate work alone that builds the structure of the purified and perfected human nature which is a fit temple for the Divinity within. There is no other way. Those who have stout hearts now have fortified them by loving service in other lives; those who have sympathy and power to help their fellows in ways that reach many and win a response of awakened effort, have called on themselves during lives of patient work and won the response first from their own hearts. "Knowing the light but keeping the shade" they have grown so firm and strong of will that the assaults offered to those in active and



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A FAMILY OF PLOUGASTEL SELLING STRAWBERRIES

never striven for any career that is an expression of special talents they may possess but who quietly and lovingly take up the duties left for them by those whose lesson in life is a different one for the present. The care of the old, of the sick, and of the very young often falls upon these unselfish workers. Where this service is performed without any yielding to the desire for petty domination, and without regarding those duties as ends in themselves, which would of course fetter the heart, there is frequently a tenderness, a compassion, an understanding of the needs of the young and the aged and the weak that busier, more ambitious people never acquire. Very truly are these tender workers participants in the real mysteries of life, though, for want of a Teacher, they may be unaware of it until another life offers different opportunities.

A tribute to one such worker recently appeared in a will that was offered for probate. A father in providing for his devoted daughter inserted this clause in his will:

My greatest sense of duty is toward our grateful daughter, Elizabeth, who has so devotedly cared for us and spent a life of self-denial for our comfort, and because of her single life the entire estate that I have is too little for her.

This was an unwonted recognition of a

prominent service in the world are diverted by their moral power of resisting evil. Others who have never sought or accepted opportunities for quiet work and growth find themselves affrighted at every turn, not knowing that by living for self they have failed to open up a channel to the source of heart-energy, and that merely superficial attainments do not stand them in good stead in time of need. Lao-Tse well described a worker who, on the contrary, has heeded Nature's lesson, in these words: "Being the whole world's valley, eternal virtue will fill him."

STUDENT

QUEEN Elizabeth, it is said, would select no young woman as maid of honor who could not sing and also play upon some one of the (to us) simple musical instruments of the day. All are familiar with the words put by Shakespeare into the mouth of her father's first beautiful queen—for "burly King Hal" had six in all—

Take thy lute, wench; my soul grows sad with troubles.

Sing, and disperse them, if thou canst.

Elizabeth herself was an excellent performer upon the virginal and more proud of this accomplishment, so historians say, than of many of her more statesmanlike qualities.

OUR YOUNG FOLK

A NEW YEAR'S GREETING

By a Lotus Blossom

THE sun from heaven's azure height,
On earth so kindly sheds his light.
Be like the sun! Spread joyance bright!

The sapling rears its crest apace,
It strives for greater heights of space.
Grow like the tree in sunlit grace.

Merrily runs the brook along,
From place to place with happy song.
Be like the brook so swift and strong!

The birdlings sing so cheerily,
Enjoy the sun, the brook, the tree.
Ah, be like these, so glad and free!

A New Year's Motto

IN ancient times people knew much better than the majority of people know today that the purpose of life is to learn to recognize the Soul as master and guide and to make daily acts express the nature of the Soul. In the stories that have come down to us from the early days there still lingers a little of the old Wisdom teaching; in some of them there is recorded much of it. This is the reason why we love to read and hear them; they tell in various ways of the mystic journey on which all earnest young folk set out sooner or later—the quest of the Soul, with all the labors to be performed and all the difficulties to be overcome, which, in all ages, in some form or other, beset those who seek for wisdom and vow themselves to noble service. Many an inspiring word and picture we can find in these old stories, to make us stronger-hearted.

Never did bolder youth, or one better prepared, start on this quest, than Kilhwch, about whom we read in the old Celtic tale. When he rode up to King Arthur's palace, where, in those days, all noble youths went seeking the opportunity of being tested and trained, his bearing was such that the guard at the gate hastened in to tell the king that there stood waiting without a young man of greater dignity than he had ever beheld in another, though he had traveled far and wide. King Arthur sent the guard back to the gate on a run to usher in the noble guest. As Kilhwch, clad in a purple mantle with an apple of gold at each corner of it, rode into the hall, he greeted the king first and then all others present, in such a way that each one felt himself challenged to some greater effort than he had ever before made. Kilhwch had the bearing of the true warrior, which always arouses the heart forces in others.

All his boldness, however, and all the wonderful gifts of the companions who set forth with him on his quest could never have carried him safely through the terrible dangers he encountered, had he not had the superb simplicity and trust to accept and obey the first command of the Soul given to him, without a shadow of wavering or brain-mind questioning. He did not know, any more than



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A WINTER OUTING IN THE NORTH: THE GEFLE LOTUS GROUP ON A SLEDGING TRIP

other young folk know, that a supreme test was being given to him and that his whole future depended upon his loyalty and trust and obedience during those moments, when Yspaddaden Penkawr was endeavoring to set him some task that he would acknowledge himself unwilling to undertake. For the first command given to him was that he must not quail before any request put upon him by Yspaddaden Penkawr; he must be willing to dare all, to brave all, in order to force Yspaddaden Penkawr to relax his evil hold upon the compassionate power of the Soul.

And Kilhwch did not quail. In other stories you can read about youths who forgot the first command laid upon them by the Soul, or did not faithfully follow it; but Kilhwch did not forget, and to every one of the thirty-eight demands made to him that he perform what to any mere brainmind must have seemed utterly impossible feats, he gave the same dauntless answer: "It will be easy for me to compass this, though thou mayest not think that it will be easy."

In the eyes of the fearless, loyal youth, the monster read his doom. And this great test over, Kilhwch rode forth joyously to perform the labors that should free the Soul. He had trusted in his own Higher Self; he had been ready to dare all, to brave all, to renounce every weakness, in order to win his quest; and then he could make all the magical gifts of his companions serve his great purpose; he had the support of the great king himself, the Helper of the race, in his efforts. Boys and girls, can we do better than take as our motto for the New Year the words of Kilhwch's dauntless reply? "It will be easy for me to

compass this, though thou mayest not think that it will be easy." MONA

Quotations from the Writings of H. P. Blavatsky

THE Mind is the great Slayer of the Real.
LET the disciple slay the Slayer.

THE Wise Ones tarry not in pleasure grounds of senses.

STRIVE with thy thoughts unclean before they overpower thee.

FEAR, O Disciple kills the will and stays all action.

THE Path that leadeth on is lighted by one fire—the light of daring burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale, and that alone can guide.

Quotations from the Writings of William Q. Judge

WE are making causes every moment.

STRENGTH comes only through trial and exercise.

EVERY noble thought, idea, or aspiration is immortal.

GOD-LIKE perfection is the great goal for a human soul to strive after.

WE have all lived and taken part in civilization after civilization on earth.

NOTHING is left to chance or favor, but all is under the governance of law.

PERSEVERE, and little by little new ideals will drive out of you the old ones.

LET us all be as silent as we may be and work, work. Let that be our watchword!

THE CHILDREN'S HOUR

A Happy New Year to All Children!

IN Lomaland there is strange little town built on a hill; it overlooks the sunrise from the mountains and the sunset on the sea. Above this little town is shining a beautiful New Year's star—a harbinger of the Golden Age. Its rays are Hope.

The little houses there are not like other houses. Some of them are square and some are round, and you wonder when entering, if you are not in a fairy-story place. There are tiny little chairs, tiny little tables, and tiny beds in the bedrooms. Everything is small, even the violins hanging in a row, the cupboard filled with playthings, the tiny brooms, the rakes and hoes in the garden outside.

Some houses are bigger, with bigger things in them. Instead of the cupboard with playthings, there are bookcases filled with books; there are pianos, violins, flutes—all kinds of musical instruments. There are tools, workbenches, and things used in sports.

We pass along the walks: they are swept clean as a floor and bordered with beautiful flowers. Some houses are almost covered by climbing roses; others have beautiful flowering vines growing around the verandas, and there little birds like to build their nests.

We wonder about the birds—building their nests with the people, when there is free country all around.

"We feel safer here than in brushwood or field," twitter the birds, "none of our enemies dare to follow."

"Who are the inhabitants of this strange miniature town?" we wonder, and the answer to our question floats into our minds with the sunshine.

They are the boys who are to be the champions of Brotherhood and Truth.

Wonderful little town! Only boys are living there. What are they all doing?

They are taking care of their houses; the big are helping the small: the strong, the weaker ones. They are learning many, many things, but their greatest achievement is to make, each for himself, a golden armor.

This is to protect them when they go out to fight the giant Selfishness and his tribe of sly, ugly dwarfs, black Hate, cross-eyed Envy, dull, fat Laziness, and all their brothers and cousins.

The golden armor is inside so that it cannot be seen, but one can always feel it. It is



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RAJA YOGA BOYS AT THE LOTUS HOME POINT LOMA, CALIFORNIA

made link by link in this way. Whenever a temptation to do wrong enters the mind, the soldier should stand erect with head high, then say in a voice of command, "Turn to the Light!" then instantly turn about and think of something great and noble. This makes a golden link in the armor, and it is made up from thousands of such. Every time he defeats one of the dwarfs, a link is made.

Do Selfishness and the dwarfs ever come to the boy's town?

They do, and are always on the watch to get ahead, spying everything with their cold, cruel eyes. They know that their lives will be short when those warriors have won their shining weapons and go to battle; therefore they do all they can to hinder them. But the boys' teachers are always on guard; they are



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A GUARD OF HONOR

wise enough to know the enemies under any disguise; and the boys, even the smallest, have learned to know them, and soon will be strong and wise and vigilant, able to guard their town all themselves.

These boys have many teachers. Because they are making the golden armor, Mother Nature bids everything in her kingdoms teach them lessons. Listen! The great ocean is chanting a song in his deep bass voice:

Purest thoughts make clearest eye:
Mine can mirror sea and sky
And the evening star at night—
Make your eye a mirror bright.
Greatest depths are always still,
There grow Wisdom, Strength, and Will;
When the storm-wings shake the air,
Let your heart be calm and fair.

Free am I, by nothing bound,
Flow the shining earth around;
All the lands are fair and good,
Bind them all in Brotherhood.

We turn from the ocean to the silent hills; they have only a few flowers now at New Year's time, but deep down they are humming:

Stedfast and true when sky is blue,
As stedfast the day when sky is gray,
We guard the roots for the flowers of spring;
A trustful duty to guard the beauty
And life of every living thing.

The boys hear and understand. It means to them that they should guard in pure minds all the beautiful flowers of the Soul, so that they can grow up and bloom for the happiness of all living things. They see the golden sun rise from behind the mountains and set in the sea, and feel that their golden armor must be made from his beams. They love the sun, and with bowed heads and hand on heart the little soldiers of Brotherhood listen to his song:

Sun-heart, gold-heart, wake to my rays!
Give light! give light! all through the days.
Sun-heart, gold-heart, lend me your eye;
God-life, joy-life for earth through the sky.

YLVA

THE knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.—*Katherine Tingley*

THERE is a happy land—not far, far away—but right here around us. There is a Heaven, not beyond the skies, but right here within us. The Sacred Way is the way of the heart, from all hearts to the great Universal Heart—that constant throb of love which unites every atom of life.—*Mysteries of the Heart Doctrine*

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December 20th, 1908

Total number of hours sunshine recorded during NOVEMBER 129.2
Possible sunshine, 315. Percentage, 41. Average num-
ber of hours per day, 4.31 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

DEC.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
14	29.598	62	48	49	47	0.00	E	6
15	29.568	59	49	53	50	0.00	SE	2
16	29.646	57	49	55	50	0.00	SW	12
17	29.914	59	51	52	44	0.11	NW	15
18	29.941	55	42	47	41	0.00	SW	2
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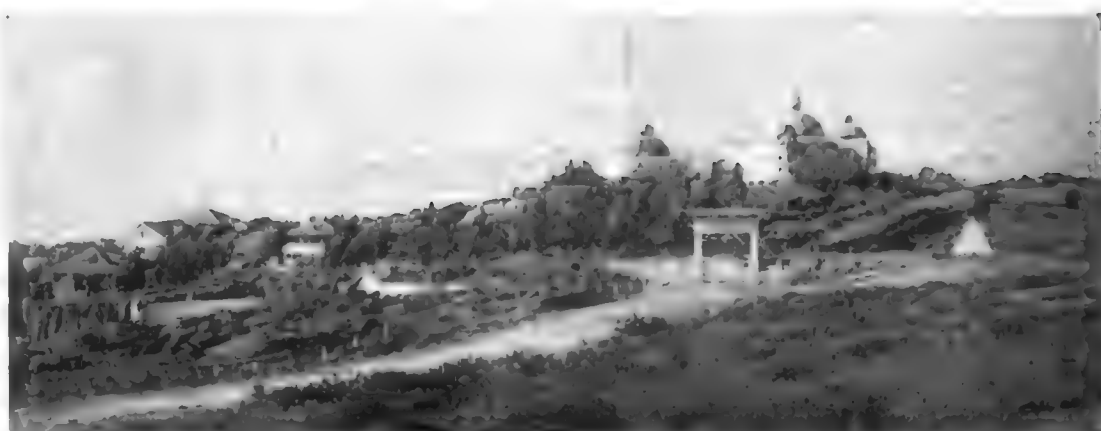
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Vol. XII

JANUARY 3, 1909

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He pointed out that an old man might recall the events of sixty years ago, although in consequence of the changing of bodily substance, his present brain was not the same brain as he had then; and asked where his storage of memory had been made. It may be, he said, that those parts of the brain which have been found to be associated with particular functions are in reality merely the organs by which a transmission is made from the "fourth-dimensional" brain to the physical body. It may be that our "mind, or soul, or ego, or whatever you like to call it," exists in that

The Brain But an Instrument

Such ideas, which, barring some of the speculations about a "fourth dimension," are based on common sense, have always been held; but it is only recently that they have ventured to express themselves on the platforms of orthodox science. Obviously it is unreasonable to say that the nerves are merely conductors while the brain is an ultimate terminus and interpreter. For what is there in the structure of the brain that entitles it to be accorded such a special function? In common with the nerves it is a part of the physical body, and, like every other part of the physical body, undergoes a continual destruction and reconstruction. And the argument about the memory is unanswerable from the old standpoint, as indeed is the larger question as to how the bodily particles are able to build themselves into the same shape; a mole, for instance persisting throughout life exactly the same in spite of continual and rapid change of the skin, and every part of the body preserving its characteristic features intact. Common sense and logic show that there must be a model on which the visible body is built. The brain is but an organ for the transmission of currents, psycho-mental and otherwise from the invisible to the visible. But not the brain alone; it is by no means the only organ of impress. The entire body performs similar functions with regard

An Inner, More Lasting Form, a Necessity

to the inner man, different kinds of influences being transmitted by different parts. This the ancients knew when they used those names which we still continue to use — heart, spleen, bowels of compassion, kidney, backbone, etc., which are more than mere metaphors.

One observes that this speaker, in considering the nature of the inner body, resorts to a certain now familiar formula — that of the "fourth dimension." This formula is very useful as enabling people to form some kind of conception of the possibility of an order of matter different from that which we know, whereby they are saved from falling into the vagaries denoted by such terms as "spirit" or "force."

There exists some confusion in the use of the terms *force* and *matter*; often they are used as correlatives or complements of each other, and often the word *matter* is used to denote a combination of the two. Thus we get two ideas of matter: one the more passive basis of force, the other endowed with force. The matter which we know and experiment with is of course the latter kind; we cannot eliminate force from it or get down to any kind of matter which is not made up, so far as we can see, of moving units. Matter, as an object of perception, is made up of two inalienable constituents, which we denote by the words *force* (or motion) and *substance* (perhaps mass); but neither of these is to us more than an abstraction.

Hence the lecturer, in asking what was beyond the brain, inferred a higher order of matter. This higher order of matter must, like our matter, be alive with force and motion, yet it cannot be pure force or motion — for that is nonsense. It escapes the observation of our physical senses, for it is not connected with them; yet it may most surely be said that we perceive it and are conscious of it as it plays throughout our body.

There is no need to give it a fourth dimension; why should it have any dimensions at all? Dimensions are a limitation; the more dimensions a thing has, the clumsier it is. Thought cannot be said to have any dimensions, yet it is surely roomy enough and flexible enough.

But then this higher order of matter, composing the inner or model body, the Linga-sarira, must itself again be composed of a still higher order of matter, and so on. We must not make our ideas too limited. In short, there is a vast field of research before us. The lecturer speaks in the vaguest way about the soul or ego or whatever you call it,

Consciousness the One Persistent Reality

Who is it Uses the Brain and other Organs?

THE THEOSOPHICAL DEDICATION CEREMONIES IN CUBA

Katherine Tingley and a Brilliant Gathering Join in a Memorable Event

(From an observer's Notebook)

THERE is a very interesting little story connected with Katherine Tingley's purchase of San Juan Battlefield where she has recently erected a beautiful memorial Archway in honor of the American and Cuban Soldiers who lost their lives in the war of 1898, and where she has also laid the corner-stone of the Cuban Theosophical Headquarters and the Râja Yoga Academy. Shortly before the close of the war, under the auspices of the International Brotherhood League (the department for practical humanitarian work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY) founded by herself in New York, 1897, and of which she is President for life, Katherine Tingley organized a War Relief Expedition, and was about to start for the island of Cuba with a staff of physicians and nurses and a great quantity of supplies, of food, medicine and clothing, when peace was declared.

Then came the establishment of the Camp at Mon-

tion, food and clothing, assistance was rendered to many thousands of the destitute and suffering Cubans as well as to the United States soldiers still in the island. One of the largest buildings in Santiago de Cuba, on the Plaza de Dolores, was secured as a headquarters, and all day long vast crowds waited outside its doors for help, of which not the least were the comfort and the encouraging words—balm for their very souls—that Mrs. Tingley gave to all, as with her own hands she relieved them in their great distress with medicine, food and clothing.

Before leaving Santiago, Mrs. Tingley paid a visit to San Juan Hill, where the decisive battle of the late war was fought. This was the first time she had visited the place, and looking across the battle ground, she said to those who were with her, "Some day I shall have a school there."

This was in 1899. Since then both the Cuban and

help Cuba on their return home, but through their love for their native land to help the world.

As soon as the purchase of the San Juan Hill property was completed, Mrs. Tingley made plans for a suitable memorial in honor of those who had fought in that memorable battle. The United States Government, through Col. Webb C. Hayes, Secretary of the Cuban Battlefield Memorial Commission, asked and obtained permission from Katherine Tingley to erect a monument to the American Soldiers on Kettle Hill, a part of her property. This has not yet been erected.

The memorial designed by Mrs. Tingley is in the form of a beautiful Archway of Egyptian design, and has been erected at the entrance to the property just opposite the Peace Tree where Generals Shafter and Linares respectively signed the treaty of peace. The Archway bears three bronze plates—that on the frieze bearing the inscription:



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THE MILITARY COMPANY OF THE RÂJA YOGA SCHOOL
AT THE START OF THE PARADE

tauk, Long Island, with the sick and wounded returning soldiers, and inadequate means of caring for them. Knowing this and having physicians and nurses and medical supplies all ready, Mrs. Tingley went to Montauk, and established an Emergency Hospital just within the military lines. The hospital was soon full and temporary aid was also given to many hundreds who on the long march from the steamship wharves or railroad depot would sometimes drop by scores, from utter exhaustion on the hot sandy road.

The assistance thus rendered by Mrs. Tingley and her staff of helpers, was brought to the attention of the late President McKinley, and Mrs. Tingley desiring to extend her relief work in aid of the soldiers still in Cuba and those Cubans left homeless and destitute, President McKinley through the United States War Department gave to her, her workers and supplies, free transportation to Cuba or to any of the new possessions of the United States where there was suffering from the just closed war.

In pursuance of this, Mrs. Tingley with her relief party sailed from New York for Santiago de Cuba on the U. S. Transport *Berlin*. With medical atten-

tion, food and clothing, assistance was rendered to many thousands of the destitute and suffering Cubans as well as to the United States soldiers still in the island. One of the largest buildings in Santiago de Cuba, on the Plaza de Dolores, was secured as a headquarters, and all day long vast crowds waited outside its doors for help, of which not the least were the comfort and the encouraging words—balm for their very souls—that Mrs. Tingley gave to all, as with her own hands she relieved them in their great distress with medicine, food and clothing.

In the meantime a Râja Yoga Academy and a free school had been established at Santiago and also an Academy at Pinar del Rio.

On returning from Cuba, Katherine Tingley brought back with her several Cuban children, and at other times many others have been brought to Point Loma where they are receiving free education and support in the Râja Yoga School and Academy.

The great feature of the Râja Yoga system of education is to develop a balance of the whole nature, to bring out the finer qualities of the soul as well as to train hand and eye and brain. One of the characteristics of the Cuban nature is an intense love of country, and under the Râja Yoga teaching of the higher patriotism it is the ambition of the Cuban children at Point Loma not only to



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CAVALCADE OF THE FLAGS OF ALL NATIONS
A BRILLIANT PART OF THE PARADE

"TRIBUTE OF KATHERINE TINGLEY

ON BEHALF OF THE

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

TO THE

MEMORY OF THE CUBAN AND AMERICAN HEROES OF
THE WAR OF 1898."

This is surmounted by a laurel wreath artistically wrought in bronze. The two other tablets bear quotations from the writings of H. P. Blavatsky and W. Q. Judge, the predecessors of Katherine Tingley as Head of the Theosophical Movement.

A granite shaft with an appropriate inscription has also been erected on the line of trenches assailed by the American troops.

During her recent visit to the island of Cuba the ceremonies of the unveiling of the Archway and the granite shaft and also the laying of the corner-stone of the Cuban International Theosophical Headquarters and the Râja Yoga Academy on San Juan Hill took place. The following extracts giving reports of the unveiling ceremonies on Nov. 22, are translated from the Cuban papers:



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THE ARRIVAL OF THE SOLDIERS AND PART OF THE INVITED GUESTS, AT THE BASE OF THE FLAG-POLE, SAN JUAN HILL, BEFORE THE CEREMONY

(From *El Cubano Libre*, Nov. 23, 1908.)

The radiant morning, the intense blue of the sky, the golden light of the sun, the fresh and balmy atmosphere, all formed a propitious setting to the majesty of the inspiring thought of yesterday's festival.

The civil and military procession started at half past nine from the Alameda de Michaelson, following the order published by us on Saturday: United States troops, Rural Guards, Artillery, and Municipal Police; a division of horsemen bearing the flags of all the nations; the Râja Yoga military company; pupils of the same school, in carriages decorated with flowers; two military bands, and over a hundred carriages, gaily decorated. In an automobile rode Mrs. Tingley, president of the International Brotherhood League, and with her was Miss Herbert, directress of the Râja Yoga Academy of Santiago; the principal authorities of the province and the city, foreign consuls, etc., followed.

In the carriages were to be seen all the representative people of Santiago society.

The parade from the Alameda de Michaelson to the San Juan Battlefield was orderly and brilliant, and the whole city looked on, reverent and sympathetic; while the multi-colored banners, waving in the morning light, meant for them the onward march of all peoples of the earth toward the same idea of peace, love, and justice.

The procession halted before the portal-arch of San Juan, a beautiful structure in the Egyptian style; and there a pupil of the Râja Yoga Academy, Mercedes Serrano, chosen for that purpose, unloosed the veil that hid the memorial. The bands played their respective national hymns, American and Cuban. In the center of the arch swung a large laurel wreath in which floated a white dove, with an olive branch in its beak.

The enormous crowds then entered the historic fields, and the specially invited guests occupied seats reserved for them. In front of the tall flag-staff, erected on San Juan Heights, and on which were raised, first the

American and then the Cuban Flag (the latter to stay there), were seated the following: Faustino Manduley, acting provincial governor; Dr. Grillo, mayor of the city; Mr. Rosell, secretary of the provincial government; Emilio Bacardí; the consuls of the United States, France, Sweden, Germany, Italy, Venezuela, etc; the Judiciary, Masons, American and Cuban army officers, etc.

The eminent thinker and altruist, Mrs. Katherine Tingley, made a moving address to the Cuban people, urging them to be always worthy of their liberty and progress.

The celebration, in its high inspiration and its beautiful and appropriate symbols, took the form of

an apotheosis, a fitting homage to all who on that terrible first day of July, in 1898, fell heroically on the tragic field; now a field of peace on which are reconciled these peoples who were once at war, and who in that reconciliation serve to a noble purpose the highest ideals of civilized humanity.

The solemn and never-to-be-forgotten festival organized by Mrs. Tingley was over at one o'clock in the afternoon.

The laying of the corner-stone of the Râja Yoga School, at San Juan, has been postponed until next Sunday, because the ground, on account of the recent rains, was very wet and soft, and also because the delegates of the International Brotherhood League from Sweden and England to this ceremonial act had not yet arrived.

The grounds are artistically laid out in gardens, walks and roads, etc.

The granite shaft situated on the first line of Spanish trenches was dedicated by four Râja Yoga children; one carried the Cuban flag, another the American, another the Spanish and the last a Cuban flag with a laurel wreath in memory of Estrada Palma.

(Translated from *La Independencia*, Santiago de Cuba, Nov. 23, 1908)

As usual, the celebrations organized in this city by the International Brotherhood League took place yesterday morning with the greatest of success and brilliancy. The weather was glorious.

The parade, first, and then the program carried out on the historical field of San Juan Hill, rivalled each other in brilliancy. The starting point of the former was the Alameda de Michaelson. A squad of mounted police led the procession, followed by companies A and C, 17th U. S. Infantry, with their band; the 4th company, Cuban Artillery; the 3rd regiment, Rural Guards, with its band; these constituted the military division of the Parade.

The Râja Yoga Military Company, composed of boys, uniformed all in white and admirably disciplined,



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RETURN OF THE MILITARY FORCES, AFTER THE UNVEILING OF THE MEMORIAL GATEWAY, AND DEDICATION CEREMONIES

A FINE VIEW OF THE GATEWAY



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KATHERINE TINGLEY SPEAKING AT THE DEDICATION CEREMONIES, NOV. 22, 1908



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SEÑOR MANDULEY, GOVERNOR OF ORIENTE PROVINCE, ADDRESSING THE GUESTS

whose marching called forth well deserved applause all along the route, closed this division. They made an extremely pleasing and striking effect.

Flags of all nations, borne by a double file of horsemen, flaunted their gorgeous colors to the breeze.

In a flower-bedecked automobile rode the President of the International Brotherhood League, Mrs. Katherine Tingley, followed by the Acting Provincial Governor, the Secretary of the Provincial Government, the Mayor and the U. S. Consul, in another decorated automobile.

Then came the following:

A decorated carriage bearing representatives of the International Brotherhood League.

Flower-adorned carriages with pupils of the Râja Yoga Academy.

Carriages of the foreign consuls.

Members of the Judiciary in carriages.

Carriages containing the higher officers of the Masonic Lodge "Prudence," in full regalia.

After these followed, in a large number of carriages, the most distinguished and representative men and women of Santiago.

Enormous crowds gathered to see the procession. When this arrived at the historic and memorable hill of San Juan, the paraders were stationed at one side of the magnificent gateway that was about to be unveiled. The Rural Guard and Artillery forces formed on one side, with their band; on the other, the American soldiers and band were stationed.

With fitting solemnity the two bands played the national hymns of their respective countries, and amidst profound silence and intense expectation which succeeded these patriotic strains, the smallest child of the Râja Yoga Academy parted the veil that covered the arch.

This done, the parade and the crowd continued up to the crest of the hill to where a tall flag-pole rises from the exact spot where the Americans captured the Spanish trenches during the late Spanish-American War. A magnificent Cuban flag of large dimensions was raised. Then Mayor Grillo addressed the assembly, introducing the following speakers:—Acting Governor Faustino Manduley; Lieut. Wilson, U. S. A., reading in English; Major Matias Betancourt of the Rural Guard, who spoke for the first time of his life in public; Emilio Bacardí; Mr. Holladay, U. S. Consul, in Spanish; Capt. Stull, chaplain of the American troops stationed at Morro Castle, in English; and Mrs. Katherine Tingley, the organizer of the celebration and foundress of the Râja Yoga Schools in this city, who also spoke in English.

We take pleasure in according the organizers of the brilliant event of yesterday—an

event in every respect most successful, and one of pleasing and imperishable memory—our hearty congratulations.

Address by E. R. Wilson, First-Lieut. U. S. Infantry, Upon the Occasion of the

Unveiling of the Memorial Gateway at San Juan Hill Under the Auspices of Mrs. Katherine Tingley

Upon the ashes of empire, new civilizations rise. From the dust of decay springs life, in all its varied forms. In seeking parallel with nature's reproducing processes, we see here today, upon the sacred earth of this battle-field, sprinkled with the blood of those devoted soldiers of two nations, who side by side

fought in the name of liberty—an edifice, and institution dedicated to the cause of liberty—liberty in its highest sense, freedom through education, from the thralldom of those worst of tyrants ignorance and superstition.

Fighting here in these hills ten years ago, those men, those soldiers, who in the flower of vigorous manhood were cut down—paid the extreme price, made the supreme sacrifice in the holy cause; and please God their work, their lives, their sacrifices were not in vain. The impulse that prompted our countrywoman to select these grounds, to conserve them in remembrance of our slain, to erect here an imperishable monument to the valor and worth of

our heroic dead, and upon the ground made sacred by the blood of those martyred heroes, to establish a great institution of learning, to fight on these grounds the bloodless yet decisive battles in the name of liberty through education—the impulse, I say, was nothing short of inspiration.

As the representative of the United States forces here today, having had that honor conferred upon me by my Colonel, I speak for my companions-in-arms. To our noble countrywoman, who is devoting her wealth, her talents, her life to the diffusion of knowledge, of enlightenment, of liberty—all honor! For this loving remembrance to our departed brethren, we one and all tender to Mrs. Katherine Tingley our deepest gratitude.

Laying of the Corner-Stone of the Râja Yoga Academy

THE ceremony of the laying of the Corner-stone of the Râja Yoga Academy on San Juan Hill took place November 29th. It was a most brilliant and successful occasion. In a cavity within the stone was placed a metal box containing many articles of historic interest. Among these was a parchment which is here reproduced, on which was inscribed the following (translated):

Grand Lodge of the Island of Cuba Lodge "Prudence" No. 2

GREETING: Altruism, unselfishness, is the scattering broadcast of good; to educate and instruct is to make men useful to their country and to humanity, and this is the purpose of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY of Point Loma.

We the officers of the Worshipful Lodge "Prudence" No. 2, of Santiago de Cuba, constituted under the Most Worshipful Grand Lodge of Cuba, identified with the wholesome doctrines of that worthy and universal institution, wish to leave this record at this solemn ceremony of the inauguration of the gigantic work which is being erected at San Juan, consecrated to the welfare of the People of Cuba, and which is destined to last through the centuries as



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HON. EMILIO BACARDÍ

will also last the memory of our grateful people.

Santiago de Cuba, 22nd November, 1908.
(Sgd.) Prisciliano Espinosa, (Sgd.) F. E. Antúnez,
Worshipful Master. Senior Warden
(Sgd.) Miguel J. Rodríguez, (Sgd.) S. Pujals,
Junior Warden. Secretary.

There were also present at the ceremony, Mrs. Fanny J. Bushby, special representative from England, and Mr. Torsten Hedlund of Göteborg, special representative from Sweden, proprietor and director of one of the largest and most influential Swedish papers, *Handels- och Sjöfartstidning* (The Commercial and Marine Gazette). Mention should also be made of Mrs. Richmond Green, of Easthampton, Massachusetts, who went with Mrs. Tingley when she first visited the Island. And no record of Mrs. Tingley's work in Cuba would be complete did we omit to mention the distinguished Cuban, Emilio Bacardí, who has been twice Mayor of Santiago de Cuba and later Senator to the National Congress, and one of the first whom Mrs. Tingley met in Santiago. From that day he has been a staunch friend and supporter of her work. Another of Mrs. Tingley's firm friends is ex-Governor Pérez of the Province del Oriente, who was also present at the Corner-stone ceremony.

The following brief account is taken from the San Diego Union of Dec. 1, 1908.

CORNERSTONE OF NEW BRANCH LAID

Katherine Tingley Officiates at Ceremonies at Cuban Headquarters

MANY ATTEND EXERCISES

Other Sections of Island Seek Extension of Rāja Yoga System

A cable received last night at Point Loma gives detailed report of the laying of the corner stone by Katherine Tingley of the Cuban Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and the Rāja Yoga Academy at San Juan Hill, Sunday, November 29. A great concourse of Cubans, Americans and Spaniards from Santiago, and including prominent people from other parts of the island, attended the ceremonies, which, it was said, were the most impressive and dignified ever witnessed in Cuba, everyone present expressing the greatest enthusiasm for the educational work thus inaugurated, and the hope that it gave for the future of the island.

Among those present taking part in the ceremony were ex-Governor Carbo Pérez of the Province del Oriente, who for years has been a great admirer of Mrs. Tingley's work; the mayor of Santiago; the Worshipful Master and other officers and members of the Masonic Lodge "Prudence," in full regalia; Senator Emilio Bacardí and many other prominent officials, all of whom expressed themselves as being fully in accord with the Rāja Yoga system of education established by Mrs. Tingley.

The reception accorded Mrs. Tingley on her present visit has been an enormous victory for her work which has attracted the attention of the whole island. Among other appeals for Rāja Yoga schools in other parts the governor of Santa Clara province, representing fifty most prominent citizens of the city of Santa Clara, has written to Mrs. Tingley, placing himself officially and personally at her service, begging her to visit Santa Clara for the establishment of Rāja Yoga schools there. The mayor has also telegraphed that at a special session of the city council it was unanimously voted to invite Mrs. Tingley to speak publicly in the city under the auspices of the council. . . .

The establishment of headquarters at San Juan Hill is the first of several other important centers similar to that of Point Loma to be established in different countries. The next to be opened will probably be that in the New For-

est, England, and also the one on the island of Visingsö, Sweden. Mrs. Tingley has also recently acquired property near her old home at Newburyport, Mass., for the furtherance of her work.

We also quote from Cuban papers as follows:



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SHEEPSKIN, FROM THE MASONIC LODGE "PRUDENCE" OF SANTIAGO DE CUBA, PLACED IN THE CORNER-STONE OF THE INTERNATIONAL EDUCATIONAL CENTER, LAID BY KATHERINE TINGLEY

(From *La Lucha*, Havana)

Pinar de Río, 5th December.—The approaching arrival of the Foundress and Directress of the Rāja Yoga Schools, Mrs. Katherine Tingley, continues to awaken great interest in this town. In the Rāja Yoga Academy of this city they told us that the illustrious lady ought to arrive at Pinar del Río from Santa Clara, about Monday or Tuesday, having gone to that point at the instance of the governor of that province, Señor Robau, who has asked for the establishment of a Rāja Yoga School in the capital of his province. In a session extraordinary lately held, the Council of Santa Clara unanimously agreed to



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AT THE LAYING OF THE CORNER-STONE

invite Mrs. Tingley to honor them with a visit from her, and to hold a public conference.

The illustrious leader is accompanied by Mr. Torsten Hedlund, director of one of the oldest and most powerful newspapers of Sweden, the *Göteborg Handels- och Sjöfartstidning*, the "Commercial and Marine Gazette," of Göteborg. He is also manager of several other important publications of that country.

Mr. Hedlund was an intimate friend of the well-beloved King Oscar and at the present time he occupies a high post in the directorship of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Sweden. He was one of those who helped most in the success of Mrs. Tingley in obtaining the grounds destined for the Swedish center of the Rāja Yoga Schools, situated on the famous island of Visingsö, on Lake Vettern, and surrounded by the Royal Forest.

This distinguished gentleman comes to Cuba for the purpose of making a study of the island, and communicating it to his countrymen in Europe through his papers.

In Mrs. Tingley's suite is also Mrs. K. Richmond Green, a distinguished Boston lady, a strong and unselfish supporter of Mrs. Tingley in the labors performed by her in 1898, when food, medicine and clothing were given to thousands of the inhabitants of Santiago de Cuba, sufferers from the blockade. Mrs. Green is an enthusiastic friend and admirer of this country, which she is now visiting for the third time.

They gave us an interesting description of the laying of the corner stone of the building which is going to be put up on the San Juan Battlefield for the Rāja Yoga Academy of that capital, and as the center of the activities of the beneficent institution presided over by Mrs. Tingley in the whole of Cuba.

It is probable that in a short time she will proceed to the laying of the corner stone at Visingsö for Sweden, and then of another in the Royal Forest of England, where Mrs. Tingley possesses an extensive and beautiful estate.—*The Correspondent*

(From *La Discusión*, Havana)

Santa Clara, 6th December, 3.30 p.m.—Owing to the initiative of numerous patresfamilias of this city, among whom are the distinguished gentlemen señores Silva and García Conde, lic. Berenguer y Campa, and Doctors Gómez and Martínez and others, it is proposed to found one of those model educational centers of the "Rāja Yoga School," like those which exist in Santiago de Cuba and Pinar del Río.

The said institution will be built on grounds donated by the city for this beneficent purpose.

Invited by the gentlemen named and by the city corporation, Mrs. Katherine Tingley, the illustrious educator, directress of the "Rāja Yoga School," arrived yesterday evening in this city, and there took place at 9.00 a.m. today a splendid entertainment in the grand hall of the city council at which were present the whole council, the Mayor, señor Silva, numerous families and many children of both sexes, these latter bearing fine bouquets which they presented to Mrs. Tingley.

This ceremony was accompanied by the Children's Orchestra, and also the children who have already been enrolled as pupils of the proposed school were presented to Mrs. Tingley.

Today at 1.00 p.m., and before a select audience present at the "Caridad" theater, and among whom were distinguished and elegant ladies, Mrs. Tingley gave a remarkable conference on the subject of education.

The work undertaken by the gentlemen who are planning the construction of a "Rāja Yoga School" in Santa Clara is very commendable, as is also the moral and material support which the City is giving to the project which is soon to be converted into a beautiful reality.—*Torrens*

thus showing his great ignorance on all questions of the nature of man. By studying the Theosophical teachings one will find that these topics have been studied before by minds fully as competent as those of modern scientists, and that there is a vast wealth of information in store for those who care to enter upon that study. If, on the other hand, we are to be left to the speculations of all and sundry, we shall have to wait long enough for the emergence of a single grain of truth from whole stacks of error. STUDENT

Solid Liquids and Liquid Crystals

IN connexion with those three states of matter known as the solid, the liquid, and the gaseous, the gases have usually been considered to have the simplest structure and the solids the most complicated. Avogadro's hypothesis provides us with a simple conception of the relation between the volumes of gases and the number of molecules comprised within those volumes; and there are simple laws regulating the relations between volume and pressure and between volume and temperature. With liquids and solids, however, we know of no such simple laws. There is no obvious relation between their volume and the number of molecules, nor any constant function defining the interrelations between volume, pressure, and temperature. But it has been argued that the reason why the structure of gases seems so comparatively simple is that we know least about gases; the little we do know admits of easy formulation; but if we knew more, complications would set in. And the advance of discovery seems to confirm this argument.

And what is the moral of the above? It is that no matter how complete a formulation may seem, it is none the less liable to addition or revision at any moment. All that we can see is not necessarily all that there is. Though the facts we possess may fill our minds, there may yet be room for more facts. However compact and complete a system may be, there may yet be elements left out. In short, our knowledge concerning any given subject may be as well-groomed and clean and neat as a map of inner Tibet or the middle of South America, and yet be as poor a guide to the traveler as that map is.

Reverting to the subject of solids, liquids, and gases, we may see how it affords an illustration of the above remarks. For we are told now that recent progress in science has confronted us with *liquid crystals* and *solid solutions*, upon which there is an article in the *Scientific American Supplement* by Professor O. N. Witt, translated from *Prometheus*. The word "crystal" has hitherto suggested sharp edges and fixed form, but crystals have other characteristic features. Chief among these are the optical properties, such as double refraction, polarization, and polychromism, which are regarded as indicating characteristic groupings of the molecules. Lehmann discovered that many substances, on cooling after fusion, do not pass directly from the ordinary liquid to the solid crystalline condition, but go through an intermediate stage, in which they retain the external character of liquids, such as the power of forming drops, and the power of taking the shape of the containing vessel, but exhibit the internal optical properties of crystals.

The more the process of crystallization is studied, the more evident it becomes that the transition from the liquid to the solid state is not so simple as it appears a first glance.

Which bears out our present point. Ordinary glass, we are further told, is a solid liquid. When molten it is a fluid liquid. When it solidifies, it does not really solidify but only pretends to—at least this is what it amounts to in plain language. It becomes viscous, then more viscous, until at last it becomes so viscous that it behaves like a *bonafide* solid. Real solid glass is crystalline—but then it is not glass. Sometimes, in fact, it does crystallize and has to be *melted up again*. So there is no such thing as solid glass; it is either solid and not glass, or glass and not solid. But yet more; ordinary glass is not even a true solid liquid. Rupert's drops and Leyden flasks, which are explosive varieties of glass made by pouring molten glass into water, are the true solid liquids. Ordinary glass has had time, during annealing, to crystallize—that is, solidify—partially.

Paradoxes are piled up in the case of artificial rubies, for they are defined by this writer as *solid liquid crystals*. If quartz be merely fused, colored red with chromium, and then solidified, it will not form rubies; so methods are used in which the fused quartz passes into the condition of a liquid crystal, and this liquid crystal becomes very hard without solidifying in the true sense. These rubies are spherical and have a surface tension like liquids, but optically they have the properties of crystals, and as regards hardness and fixity of form they resemble solids.

Thus Nature refuses to be defined by set formulas, and the method of using provisional hypotheses as a basis for new discoveries is often supplanted by the method of unbiased experiment. T.

Sinners in Heaven?

THE passing away of the artificial fear of death is described by a religious contemporary as one of the beneficent results of the present demand for facts which is making for the happiness of mankind. The fear of death, it says, is simply a bugbear created by bigoted believers in the hell-fire doctrine to fit their teachings. They invented stories of the death-bed horrors of the sinner, who was dragged by demons shrieking down to hell. But as a matter of observed fact, no such horrors exist.

The rain falls alike upon the just and the unjust; and, when the sleep of death approaches by the steady progress of disease, the physical powers are benumbed, the imagination ceases from its activity, and even the love of life, which is so strong in health, is slowly dissolved, and saint and sinner alike sink to their last sleep. . . .

This amelioration . . . has been accompanied by a brightening of all good hopes and honorable expectations, and all the incentives to good living in the life everlasting, of which our earthly existence is the beginning.

With most of this Theosophy is in cordial agreement. Normal death is a natural process, as much as sleep; and, like sleep, it comes quietly, and to the right liver as a welcome repose. Nature, unaided, takes care of us in this respect; our artificial beliefs interfere. If we only had beliefs that were in harmony with the facts of Nature we should be even fortified in the hour of death. We should know

that the Soul is passing from its physical tenement to its spiritual abode of rest until the hour strikes for it to reassume the duties and privileges of earth-life once more; that there is no state of existence worse than that of embodied life; and that death means liberation. Further, we should always have in anticipation that time when we shall have progressed so far along the path of our evolution as to become conscious of our Soul-Life, when death will no longer be more than a periodic episode, just as sleep is now.

But as regards the religious writer who has made the above remarks, the things he has left unwritten are more noteworthy still. What can be his belief in regard to the after-life? Does he think sinners will not be tortured, or does he merely believe that God grants them a period of oblivion just before entering into their punishment? If he abandons the old belief about the future life, what means his concluding remark about the life everlasting, and how does this remark apply to the sinners? Since good and bad alike sink peacefully to the grave, it should seem that the remarks about *good living* in the life everlasting, must apply to good and bad alike. STUDENT

A Lay Congress

If, in 1903, New Orleans had been swept off the map by some calamity—

If, in 1904, Los Angeles had been destroyed by the same cause—

If, in 1905, Kansas City had also been blotted out—

If, in 1906, a similar fate had overtaken Indianapolis—

And if, last year, St. Paul or Minneapolis had been totally destroyed—

It would have been in effect just what tuberculosis is doing each year in the United States.

What is to be done about it?

THIS is cut from a contemporary, and it is certainly very tellingly put. As to "what is to be done about it" we would suggest a congress. Not, however, a learned one. Learned ones are to be held anyhow. They will do all necessary debating on serums, toxins, statistics, overcrowding, and the like. What the congress of plain men should debate is this: What am I as a plain man doing in my own life, and letting my children do in their lives, calculated to waste or weaken vitality? Just by way of instance: Do I throw away a handful of it in a fit of anger or irritation three or four times a day, say a thousand times a year? Do I let my children throw away a handful of it two or three times a day by eating candy between meals? And so on. The underlying axiom being, of course, that wasted vitality and tuberculosis are names for two sides of one process. Knock down the dike and the ocean comes in. The ocean is very well in its place. So is the tubercle germ; it is a transformed nature-scavenger doing its duty according to its lights in destroying under-vitalized tissue. Nature wants that sort of tissue out of the way, and she will get it out of the way even if we do manage to build a fence that this particular scavenger cannot crawl through. Some other will. C.

The Suez Canal

PRIOR to 1884 the maximum draft for ships permitted in the Suez Canal was 24 feet 6 inches; in 1901, 25 feet 7 inches; in 1906, 27 feet; it is now 28 feet, and probably next year the limits will be increased to 30 feet. J.

Some Views on XXth Century Problems

The Great God Chance

A WELL-KNOWN literary contributor to the *New York Nation* says:

It is the teaching of a certain school of so-called Scientific History that the changes of civilization are produced by large impersonal laws under whose sway individual men are as pawns in the game of fate.

That theory, he thinks, is waning in favor of one which insists upon the directing influence of dominant minds. "Certainly, if any great event can be attributed to the character of a few men, it was the crime of the seventeenth century in England,"—presumably the execution of Charles I—"with all its attendant evils." But then he goes on to assert that it is *chance* alone which produces men of directing power and gives them their place, or which places the wrong men in positions that give them power.

Two great forces of national character were coming to a clash. One, in its triumphant manifestation, became Puritanism. The other would have finally handed the nation over to Rome.

The crash came, with all the evils of civil war. Puritanism rose to the top, set into its most forbidding forms, and led to a reaction of license.

Supremely wise guidance could, thinks the critic, have harmonized what was good in both tendencies, carried the nation over the danger point into smooth waters, and raised her to a level which, because there was no such guidance, she has never since been able to reach. The time for that guidance was the time of the reign of Charles. Instead of a wise adjuster there was an unwise precipitator.

But these things lay in the lap of Chance, and Chance set over the land the man of all others fit to confound confusion. Yes, if there is any one truth to be guessed from the vicissitudes of that age it is the incalculable power of that Fortune whose whim, according to Julius Caesar, and he should have known, governs mankind. . . . [The critic recognizes moral law; he recognizes, of course, physical law;] but where the two realms overlapped was an incommensurable disproportion, a strip of blind chaos, unknown and untraveled by reason, out of which came and went the busy emissaries of Chance.

History depends on *ifs*, and they are rooted in Chance. Is history really no more than that?

There was the force of license, manifested later in the Court and literature of the Restoration; there was the conserving force which in unrestrained manifestation became rigid Puritanism.

It was no Chance that placed a man like Charles as the Precipitator. No synthesis, no harmonization, was possible. The nation had not come to complete self-consciousness; the hidden things had to come to the top and become visible; there had to be action and reaction in the open that the nation might see itself and understand its two possible futures. It had to taste all the worsts that were in it. It is with nations as with individuals; an inner will, deeper than the common consciousness of daily life, brings about the circumstances that

compel the secret demons and angels of character to come forth and display themselves. Only then can the outer man choose and, after many actions and reactions, ally himself with one or the other. Nations that finally choose the wrong, become extinct—as do personalities. What the critic calls Chance is the operation of the inner will. STUDENT

Our New Organ

A FRENCH popular journal elaborates for the benefit of its readers an argument recently laid before the biologists by Mr. Balfour.

An eye, it says, evolves for the reason that there is light. The eye begins vaguely and finally becomes perfect and definite. Can we conceive that having perfected itself it should surprisingly find that there was no light to respond to? Again, can we conceive that the stomach, evolved for the solitary purpose of digestion, should at last groan at the monotony of its work and develop aspirations for some higher employment? Only on one condition—that there was higher work waiting for it to do and stimulating it to change its texture.

The human individual, according to science, is a higher animal. Like the other animals, it is a piece of apparatus designed to respond to the forces about it and in that response conserving its own life and that of the species. For the first it reacts in various ways, chiefly in respect of food and shelter. For the propagative purpose, regarding the life of the species, it reacts towards a mate. These constitute its work and functions as a piece of apparatus. In man these are, while simple at root, in manifestation exceedingly elaborate, and in their elaboration constitute civilization. Nature, full of objects, on one side; man, full of wants for them, on the other; action and reaction precisely comparable to the other pair of opposites, the foods on one side and the stomach on the other, wanting them and prepared to digest them.

But like the nascent eye, craving—and growing in response to—the stimulus of light, man finds himself *craving a set of spiritual states of consciousness*. There is nothing in his senses, in the organs made to correspond with nature, even to suggest to him what he finds himself wanting. He wants he knows not what, yet wants it.

Must we not assume, says the writer, here going considerably beyond Mr. Balfour, that there is a something exciting the want and causing the development of an "organ" to correspond with it? Here is a case, he says, in which man can as the animals cannot, accelerate his own growth by trying to find out what causes this unrest in modern life. What is that sort of "light" which is trying to awaken a new "eye"? What is the "eye" that shall correspond to it? Civilization, considered as a unit-man, is now immensely wealthy; nature, as it were mockingly, responds to every demand so that there shall be no cause for complaint. "You want new means of transit? New means of communication? To make gold and diamonds? New

foods, fruits? Multiplied productivity of the soil? By all means! Anything else? Only name it!" All along the line the supply is at once, or immediately will be, corresponding with the demand.

But the new demand, unwarranted in the physical construction of the great animal, man, she cannot supply. He wants spiritual states of consciousness, spiritual light, the gnosis, the supreme vision. He wants an eye and an Aeolian harp and will surely get them. His *want* is the *warrant of the existence* of the light he wants, "the wind for which his cheek is hot." STUDENT

The Forsaken World

A "SPECIAL ADVENT SERVICE" was held on December 1st in the great St. Paul's Cathedral of London under the highest auspices. An explanatory leaflet was distributed to the audience which called their attention to three "Facts." The leaflet began with the warning that "The object of this Musical Service is not to gratify the ear or the taste." And then came the "Facts."

The first was that "There will be a Day of Judgment. . . . This judgment will assign to each man his place in heaven or hell."

The second was in part a real fact: "Every man will die"; but it went on: "and the eternal condition of each man will practically be settled at the hour of his death."

"Fact" three was this: "Every man's chief work in this life is to prepare for death and judgment. . . . Many (occupations) are lawful and important; but less important far than the great work of getting ready for death. This is the wisest, noblest, most useful employment for every human being."

We have heard of another teaching; that the chief work and duty of men and women is to forget themselves in work for others and leave their own welfare in hands that will look after it very well, in the hands of the Divine Compassion that breathes throughout the universe.

Why are we on earth? Surely to develop all those greater qualities of thought, creative imagination, and action, which lie so utterly dormant in the great majority; to develop that sense of unity with each other, that compassion, in whose light alone can the great powers of mind and soul come into action; to make earth itself the heaven. What becomes of poor earth if the awakening thinkers spread in the air the thought that it is a mere desert at whose further margin waits a terrific cosmic Avenger to apportion hell to the great majority of those whom he has compelled to cross it? It is this teaching that has made human life what it is; that has fostered spiritual selfishness; that has made the great masses feel neglected and uncared for; that has prevented the ripening of qualities and powers of mind and soul of which we can hardly dream; and that has led to the reaction of a materialism from which mankind in the West is only now recovering. Is it not time that this teaching was swept into the medieval dustbin? Perhaps the audience consisted of archaeologists. C.

Archaeology Palaeontology Ethnology

The African Races

AFRICA is the primitive home of the negro race, says a writer in the *American Museum Journal* (May, 1907). This must mean that ethnologists consider the negro race originated there; probably with the idea in the back of their minds that that race was evolved there from the supposititious ancestor of Man. But the writer continues that representatives of the negro race have played a part in the civilized world all through history. Their well-known figures are found in the sculptures and mural paintings of Karnak, Luxor, and Thebes; and this shows that their characteristics have been unchanged for thousands of years.

"The permanence of these characteristics is surprising to those who believe man to have come into existence within the last eight or ten thousand years of the earth's history."

For centuries, while the Europeans are supposed to have been hacking each other to pieces with stone axes, the natives of the north of Africa were smelting iron; they had an "iron age." In spite of this permanence of type, however, the races of Africa present a great variety of anatomical, linguistic and tribal differences, just as is the case with the numerous nations of Red men on the continents of North and South America.

All the interior of Africa has been for centuries the home of a large division of the "Bantu" peoples, the dominant negro race, supposed to have descended from the head-waters of the Nile. They are chiefly known under the name of Bechuana. Of these Bechuana intruders the best known divisions are the Zulu, Mashona, Barotse, and Basuto. They are skilled in the manufacture of pottery and wooden vessels. The wooden vessels are carved from tree trunks, hollowed out with the adze, finished with a peculiar hooked knife, burned with iron and smeared with hot beeswax. Wood-carving is rather highly developed, favorite objects being stools in which the top is supported, Atlas-like, by a human figure. In the basketry the pattern of the weave presents designs heretofore considered peculiar to the Pomo Indians of California. The Barotse in south and central Africa also work in iron, from which they turn out excellent knives, daggers, axes, spears and swords.

Thus in all parts of the world we find evidence which, taken severally, might not perhaps amount to so much, but, considered as a whole, must go to prove that the teachings of *The Secret Doctrine* as to human origins are correct, and that the present "aboriginal" races of the earth are the remote descendants of what was once one large Race. Otherwise it is impossible to account for many remarkable resemblances in their arts, customs and beliefs, such as could not have been due to mere coincidence.

Whenever we find a large race that throughout ages has preserved inviolate certain marked fea-



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ONE OF THE CHATTRIS CONTAINING THE ASHES OF A CREMATED QUEEN — MAHARANI.

Standing in the mahāsati, or cremation ground, at Udaipur, India

tures, but is divided into many different tribes with different languages and customs; it is a sign that this race had a common origin, and that it has been segregating and differentiating during an enormous period of time. The same applies to the American Indians.

STUDENT

Antiquities of Jemez Plateau

THE antiquities of the Jemez Plateau, New Mexico, are mostly situated on the national forest reserves, on the Indian reservations, and on the unappropriated public lands. For this reason they come under the jurisdiction of the Departments of Agriculture and of the Interior, which have issued stringent orders against the excavation of ruins and the carrying away of relics without permission, and have restricted the permits for research to competent archaeologists.

The leading features of this area are mountains with massive rounded contours, the highest peak reaching 11,200 feet; flat mesa lands of an altitude of 7000 to 8000 feet, cut up by cañons 100 to 1500 feet deep, and sloping gently to the valleys, where they terminate in escarpments; and narrow sandy valleys at an altitude of 6000 to 7000 feet.

The ruins, occurring in vast numbers, are divided into cliff-dwellings and pueblos. The former vary from natural caves to complete houses built out from the excavated cliff on to the talus. The latter are those of the many-chambered community houses on the mesa tops and in valleys, independent of support from cliffs. They are from one to four stories high. Rock-pictures are numerous.

The inhabitants of the cliff dwellings and pueblo houses have been thought to have been the ances-

tors of the present pueblo Indians; but closer examination shows that this is not so. The pottery shows different designs and tastes. But, especially, the ancient inhabitants were practically all long-headed, while the modern pueblo dwellers are almost entirely wide-headed. There are among the moderns a few broad-headed types, and also certain clans who claim descent from the ancient inhabitants. So it is evident that the ancient inhabitants for the most part scattered themselves, leaving to the modern inhabitants of the locality only a slight transfusion of blood. The desertion of the dwellings seems to have occurred six to eight hundred years ago as a result of the dessication of the climate and consequent lack of water, though there have been sporadic re-occupations since then by people who improved the irrigation system. Thus have ended other great civilizations of the past. T.

Mausoleum, Near Udaipur

UDAIPUR is one of the most beautiful and picturesque spots in British India. It is the capital of the native state of Mewar in Rājputāna and the residence of the Mahārānā. It may be described as the center of the Lake District of India. The beautiful Pola Lake lies to the west of the city.

Some idea of the marvelous beauty of the white marble palaces with their groves of palms, lit by the early morning sun and reflected in the water, may be felt from the light shown in the above picture-photograph of one of a group of *chattris* or cenotaphs containing the ashes of the Mahārānis, situated in a lofty walled enclosure adorned by fine trees, called the Mahāsati or royal place of cremation. This place lies about three miles to the eastward of Lake Udaipur. B.

The Trend of Twentieth Century Science

Another Elixir

A FRENCH physician thinks he has discovered something like the elixir of life. The report suggests that it is rather another whip with which to stimulate the white corpuscles. Acute disease is a conflict between them and the invading germs. They open the battle by shelling the germs, before coming to close quarters with them, with certain substances known as opsonins. When the germs have been sufficiently dispirited by this process they are easily eaten. If the corpuscles are undervitalized, the opsonins they produce are either defective in quantity or quality, and the cells may get beaten when the time comes for the close quarters attack.

Most of the anti-toxins now in medical use stimulate the production of opsonins and the like. Dr. Doyen's elixir appears to stimulate the spleen to the production of more white cells. Thus, indirectly, there are more opsonins. The elixir consists of certain ferments whose derivation is not given, but is doubtless animal.

It is curious that the medical profession is as a whole farther from the right track than the speculative and experimental layman. The latter has divined that since the real cause of disease is bad habits, the real cure must lie in good ones. His speculations have not included as yet all the bad habits, nor even the worst of them. But so far as he has gone he tends to reach the right track. He has found that we eat the wrong things, and eat them faultily. So he prescribes to us what are, in his opinion, the right things and how to eat them. His first step in opinion is unquestionably wise; the second may or may not be. He has found that we eat too much, and prescribes reductions, even down to nothing. He has found that we take too little exercise, and devises many systems of gymnastics. He has found that our mental attitude and color are profoundly affective of our health. This is wise enough, though he often becomes measurelessly foolish in his instructions as to what kind of mental attitude and color to take up. In a word, even the craziest of the lay crazes of today is wise in that it looks, for the causes of disease, in our habits, objective and subjective; and in that it looks, for the cure, firstly and secondly and lastly, to the correction of the habits.

The medical experimenter of the usual type may get to the habits, but he gets there as the last and least considered of his steps. His prescription is more in the direction of a ferment, an antitoxin, a spleen-stimulant. If a city man whose mind is never off his business, who takes no exercise, and who lunches in seven minutes while talking between mouthfuls into a telephone, finally develops an incompetent spleen and a feeble brood of white cells, the remedy is now to be an animal extractive stimulant to the gland and progeny. The income of tomorrow is drawn upon to finance today; and more of the misconduct which depleted today is rendered possible. All the sérums and anti-toxins are drafts on

tomorrow. They cannot affect the average deathrate, whatever they do to that of particular diseases; for they leave the sum of vitality what it was; may even lessen it.

It might perhaps be contended that all medicines are always mischievous except when their curative work enables the patient to reform the habits which led to the malady; when his circumstances inhibit him from making reforms which he would otherwise undertake; and when the causes are unknown or lie in social or individual heredity.

STUDENT

Factors of Safety

A PHYSIOLOGIST, writing in a contemporary, sketches out an argument which if carried to a logical extreme, would give us a warrant for eating from four to fifteen times as much food as we need. In spite of certain appearances, we do not, however, suspect him of having carried on a wide and secret propaganda in many civilized countries.

He is writing on factors of safety in the human body; that is, the quantity of power and apparatus which our bodies possess beyond what they are ever likely to be called upon to use.

Such factors are found in nearly every direction. The bones and cartilages will stand a crushing stress far greater than is ordinarily possible for them to be subjected to. Not only one kidney, but nearly two-thirds of both, may be removed without grave disturbance of health. The normal process of respiration can be carried on with one half of the lung tissue missing or inactive, and probably with a good deal less. One fifth of the thyroid, para-thyroid, and adrenal glands appears to be competent to do all the work necessary. One pneumogastric nerve is enough; but there are two. Large parts of the pancreas and liver may be removed without harm; so may the stomach and three-fourths of the intestines. "From the present attitude of bacteriologists and physiological chemists towards the colon one is led to believe that the body might do best without any part of that organ."

These are but a few instances of what the writer calls a luxuriousness of provision. At the beginning of his article he refers to the experiments of Professors Chittenden, Irving Fisher, and others, which show that the body can not only maintain its health but increase it, on a supply of food much below that to which the ordinary man is accustomed. The weight of the implication is that we should imitate nature and provide a margin of safety, one comparable to hers; that is, that we should eat from four times this quantity upward.

But the parallel is not good. Supposing that four-fifths of a given gland is inactive, waiting to be called upon; then the parallel would be that it should have alongside of it whatever amount of nourishment would be necessary in the case of the call. But once that reserve had been laid in and stored, which might take four or five meals, has not enough been done?

No; the parallel is gained by having in reserve, but by no means for use, *on a side-board*, a quantity of food four times that which is proposed to be eaten from the dining-table!

But is the extra nerve, are the extra four-fifths of gland, inactive? They may be inactive physically; but may they not have some other, much subtler work in connexion with the total physiological consciousness of the body? Knowing how much certain organs, for example the liver and spleen, derange our physiological consciousness when they are out of order, each deranging it in its own way, may we not suspect that when they are in order, even when not physically functioning, they are playing some part in the total mass of physical feeling? But probably that would hardly involve much, if any, physical waste.

STUDENT

Our Camel

THE camel, it would seem, was an American before ever he became an Arabian, an Egyptian, an Indian, a Spaniard, or a Turk. So at any rate says Professor Loomis who has dug him up in Wyoming. He has dug him up—or rather dug up his skeleton—in great numbers and sizes so as to suit all tastes. He varied in size from that of a rabbit up to that of an antelope and the larger he became the more he resembled the beloved of the Arabian. (There is indeed some Arabian poetry in which the camel's motion is referred to as the type of grace.)

About 3,000,000 years ago is Professor Loomis' estimate of the date of his birth. After a considerable sojourn here, and after acquiring some, but not all, of his present qualifications, he found the climate, which was beginning to be glacial, too cold for him. As many of him as could survive the journey and what cold there already was, wandered across what is now Behring Straits and was then dry land, into northern Asia and then downward. Man has also used the same path into Asia, as well as another which once stretched in a broken sort of way across the Pacific where Lemuria had been.

The camel had acquired his hump, which is a reserve of fat against times when food is scarce, before he left here. In the deserts he acquired some other peculiarities. His nostrils are slits capable of being closed at will against blasts of sand. His delicate sense of smell, evolved for detecting water and foliage at a distance of miles, is thus protected. His feet are covered with broad pads convenient for walking on powder. His breast and knees are thickly horny so as not to be hurt by the burning sand when he sits down. And he can carry a supply of water in his first stomach. The walls of this are set with a number of little openings leading into sacs which when distended will each contain about a teacupful. When he drinks, he not only supplies his immediate needs but fills all these cups and shuts their mouths tightly with a ring muscle. All full they will last him for three and even five days.

STUDENT

Nature

Studies

"Personality of Plants"

A RUSSIAN writer in the *Nouvelle Revue* (Paris) writes on the "Personality of Plants." He has "invented a new system of cultivation" which gives surprising results. He believes that plants, like animals, have a natural life and have desires and a conscience. We must treat them as we treat animals—take account of their will, if we wish them to yield to our desires.

Of course there is nothing new in this. The sentence of all Nature (in varying degrees) may be described as the normal and natural view; and the belief that some organisms can be "inanimate" or devoid of anything like mind, is a perverseness that has grown up with certain phases of materialism and "scientific" opinion.

Considering the question *a priori*, we can arrive at no intelligible conception of the workings of Nature, as to their cause and purpose, by a philosophy which excludes mind and intelligence therefrom. To account for the observed facts without presupposing conscious will and design, it becomes necessary to postulate in place of these agents something that is in reality their exact equivalent though we may designate it by some other name. For it is impossible to give any other meaning to the "scientific" terms, "force," "affinity," and the like.

And considering the matter *a posteriori*, many scientific observers are arriving at the same conclusions from the result of their observations of plants and minerals. Botanists discover a kind of nervous system in plants and describe marvelous instances of instinct and purpose in their behavior. Chemists describe the life-like character of crystallizing solutions.

Apart from the opinions of accredited science, there is the practical wisdom of those who gain their bread by cultivating Nature, often better founded and more reliable than the former, and yet not necessarily less true because less precisely stated. And this declares that plants have humors and should be humored.

But it is necessary to guard against an opposite extreme into which accredited science, once liberated from the view that Nature is unintelligent, will tend to rush. We must not assume that, because Nature is ruled by mind, this mind



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LONG LAKE, SASKATCHEWAN, CANADA

ASPIRATION

Wordsworth

WHERE lies the truth? has Man, in wisdom's creed,

A pitiable doom; for respite brief

A care more anxious, or a heavier grief?

Is he ungrateful, and doth little heed

God's bounty, soon forgotten; or indeed,

Must Man, with labor born, awake to sorrow

When Flowers rejoice and Larks with rival speed

Spring from their nests to bid the Sun good morrow?

They mount for rapture as their songs proclaim

Warbled in hearing both of earth and sky;

But o'er the contrast wherefore heave a sigh?

Like those aspirants let us soar—our aim,

Through life's worst trials, whether shocks or snares,

A happier, brighter, purer Heaven than theirs.



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LONG LAKE, FROM ANOTHER POINT OF VIEW

is of exactly the same kind as the mind in animals or the mind in men. Some rather absurd things have been written about the intelligence of animals; the writers, in their praiseworthy desire to confute those who depreciate the intelligence of animals, attributing to the animals an intelligence which rivals that shown by man.

It will be well for the student of these questions to consider the Theosophical teachings thereon. In these teachings the question of consciousness and intelligence is treated philosophically and systematically, and not in the speculative and hap-hazard way in which so many current experimenters in psychology are treating it. There it is explained that man's

consciousness is endowed with a special quality by reason of his spiritual descent; and that, though he has the animal mind, this is very much modified by the presence of the higher mind. Animals have not this higher mind. Hence their intelligence is not the same as ours, though they *are* intelligent and may even have some of the faculties of the lower mind more highly developed than we have.

In a similar way plants also have their appropriate order of intelligence, lower than that of the animals, but still a mind and such as suffices for their needs.

It is a by no means unimportant feature of Theosophical belief and practice that Nature must be regarded and treated as an intelligent being. And to the true intuition and homely usages of the husbandman on this subject, Theosophy adds illuminating teachings drawn from the wisdom of the ages—teachings which, unlike so many "scientific" ones, do not belie but confirm and explain the results of experience and the glimpses of intuition. The sympathetic treatment of both animals and plants is in accord with true wisdom, for Theosophy teaches the Heart-Doctrine. The teachings of the Heart-Doctrine never conflict with the promptings of the heart or demand that we should stifle feelings of compassion in a ruthless devotion to "knowledge." The sympathetic treatment of Nature is equally justified by its results. For there is a response, both in the results attained and in the greater knowledge that is opened up to all who do not wilfully shut the door in their own faces. T.

Students'



Path

From A MARCHING SONG

Algernon Charles Swinburne

WITH us the fields and rivers,
The grass that summer thrills,
The haze where morning quivers,
The peace at heart of hills,
The sense that kindles nature, and the soul that fills.

With us all natural sights,
All notes of natural scale;
With us the starry lights;
With us the nightingale;
With us the heart and secret of the wordly tale.

The strife of things and beauty,
The fire and light adored,
Truth, and life-lightening duty,
Love without crown or sword,
That by his might and godhead makes man god and lord.

These have we, these are ours,
That no priests give nor kings;
The honey of all these flowers,
The heart of all these springs;
Ours, for where freedom lives not, there live no good things.

Rise, ere the dawn be risen;
Come, and be all souls fed;
From field and street and prison
Come, for the feast is spread;
Live, for the truth is living; wake, for night is dead.

—Selected

New Year's Resolutions

AT the time when the cycle of the old year ends and that of a new year begins there is always more or less said about making good resolutions. Often it is merely thoughtless talk or jesting, while on the other hand, many are in earnest about making this the beginning of new and better habits. Even those who do not openly announce their good intentions often make them mentally and in numerous other minds the idea is entertained in a desultory sort of a way.

A custom which is thus perpetuated by humanity must have originally had good reason for its existence. A little thought will show anyone that the first of the new year is a good time to begin afresh. Nature's forces which are expressed by nourishing vegetation and in creating new forms have ebbed to the lowest point, while the receding sun makes the days grow shorter and shorter. As the material forces have reached the lowest point of their activity, the Christmas holiday comes with its wave of kindly thought and generous feeling. The better side of human nature warms into larger life under the Christmas cheer and even subconsciously we feel that the genial atmosphere of the holiday is more homelike and natural than the narrow thoughtless struggle of the many common days. The thoughtful gifts and the little loving remembrances touch the better nature into a new sense of its own richness and largeness and power to *give* and share the joy of others.

To the degree to which one's heart goes out to others in positive good will and kindness, to that extent does he become less of the human animal and more of the god, with the divine inner resources upon which to draw. In this positive outgo of generous, helpful thought and feeling the receiver of it is stimulated into a renewed sense of his own forgotten power and restfulness, while the giver has the joy of feeling a larger and more liberating sense of his own being. This kind of giver not only makes sunshine for others but he also becomes, as Emerson says, enlarged with his own shining. To be able to radiate genial warmth and strength and glorious light and color is a condition worth striving for even though there is but a dreary and thankless world upon which it shines.

The old-time idea of heaven as a bejeweled place of lazy delight is without the compelling force of logic. The higher nature, which is lost in the maze of matter, can have no joy in the kingdom which is to come on earth save in the positive action which serves to awaken it to a more conscious sense of its own power to win back its own divine birthright to greatness and freedom.

The medieval crime committed by the priesthood against humanity in substituting the theory of the vicarious atonement for the truth of Reincarnation, has perverted the natural feelings of men in regard to love and happiness and religion. The positive ideal of an aspiring, courageous god-man, who took up the cross of earth-life again and again that he might "work out his salvation," degenerated into a negative shrinking, goody-goody, do-nothing creature or an active sinner who counted upon the sufferings of another to expiate his faults. Even the power and heroic sweetness and majesty of the Nazarene has been obscured by the church for centuries, in picturing a "negatively good, undecided, effeminate Christ," as the Captain of a salvation from the determined, conscious forces of evil. No wonder it has been so hard to conceive such a Savior winning so desperate a fight that the majority gave up the problem, and those who accepted him took him on blind faith. That conception of Christ is weak both in logic and love, and satisfies neither the head or the heart.

The same negative taint of the false teachings of the atonement has marred men's ideal of love and happiness. What is usually called love is often a selfish, narrow, personal clinging to those who contribute to our comfort and conceit. They make us happy, we say: yes, that is what we are getting, but the real test of love is what we give, as it is the measure of lasting joy. The happiness we receive from without is a matter of feeling. That which we get from within is a state of being. One is what we feel; the other is what we are. Real love touches us with the magic of our divine birthright as we recognize other phases of the one self in the beloved friends who add new lines to the composite statue of our perfected nature. This kind of devotion takes hold on immortality—and something inside the unselfish and positive lover knows that death and separation are but words and nothing can disunite him from the other selves which he has made his own.

Now is the time to infuse the positive quality into New Year's Resolutions. Negatively

to leave off this poor habit or swear off that old vice will leave the individual simply open to other impulses of a like quality. Morality is nothing if not logical, and we must provide for the conservation of energy in planning out reforms. To resolve to put aside the limitations which are restricting us from a larger and finer sense of our own being, to determine to be larger and finer and freer, is the kind of resolution which takes the life and energy out of the old habits and conserves it into the daily activities which make the New Year worth while.

A great Teacher said there was but one sin—*Ignorance*. The bad habits and vices are evil because they substitute the passing sensations and gratifications for that inner consciousness and satisfaction of a growing sense of being—the cultivation of an atmosphere in which the soul itself feels "at home." It is wisely said that this new state is not so much a compensation for the things surrendered as a condition which blots them out of existence. The negatively good man who resolves merely to cut off the accustomed power of some familiar vice is not being led into temptation but is driving himself in at high speed. Having evoked a certain amount of force for his own use, he must provide for its expenditure. For a time it will be difficult not to turn into the accustomed paths; he will have to conquer the impulses of his body cells and the bent of his mind. But when he determinedly seeks out new avenues of expression, he will experience the miracle of making the strength of a false habit to work for the good of a new joy. L. R.

Hope

GOD-GIVEN hope dwells in each human heart, though at times we seem to do our best to kill it out. Yet a spark of it always remains, sufficient to kindle into flame the dying embers of our wish to rise, if we do ever so little to help.

Unfortunate is he who denies its existence, for without hope the road we travel seems both steep and dreary. Despair is heavy luggage; it drags us down, it finally strangles us and kills us. It makes life seem a terrible struggle instead of what it might be, a march through sunlit fields—or, if the shadows come, with ever the light beyond.

But hope for self alone creates desire, from which in fact it is descended. Such hope does us no good, for it will never satisfy. It causes us to think about the times to come, instead of living in the ever-present *now*. It makes us dislike that which is, desiring something else, to be in turn disliked just as much.

True hope is based in faith on Law; the Higher Law which rules the universe. True hope is more than a mere wish, it is a vision of what is to come, a promise that the world will see a brighter day. But this must come *through* us, not in spite of us. In feeling such a hope we realize our responsibilities, that we are one with all, united in a Universal Brotherhood.

True hope gives us the true joy of life, it gives strength and courage. It makes even the battle a source of joy, it shows us that whatever we do of good brings us just that much nearer to the goal. In fact, we think not at all of something to come, but live each moment in that moment. A seeming contradiction, yet this is the only true expression of that deeper hope of the soul. E. T. S.

A WELSH CAROL "Mae'r Flwyddyn yn Marw"

(Ton Garol)

THE year's dying glances

Fade out with the sun,

Of a thousand flown fancies

His dim shroud is spun.

In darkness condoling

Night weeps o'er his bier,

His death bell is knolling,

Farewell, good old year.

A new year comes stealing

To comfort the heart,

New blessings revealing,

New hopes to impart.

Light-footed to meet him

Flock aged and young,

While joy bells to greet him

Are blithesomely swung.

The foolish stand idle,

Old Time—no such thing!

He never draws bridle

Summer, Winter or Spring.

And toilers true-hearted

Shall find, never fear,

Happy ended as started

Each Old and New Year!

—From *The Nationalist* (Wales)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

What do you mean by saying that some people are soulless? Is it possible that one may lose his soul?

Answer

H. P. Blavatsky taught that such a thing was possible, and indeed actually occurs. We elbow soulless men and women every day in the streets, she said: and can you wonder at this, seeing what we know of modern life, and especially of life in the big cities? The subject is one that cannot be well understood, without some knowledge of the dual nature of the human soul.

We are not, as a rule, incarnate human beings so far; there is only a little of the human element in most of us. If you met with a man whose soul had wholly entered into his body, and had the perception to recognize him for what he is; you would have good cause to marvel; he would seem to you, in comparison with other men, as the shepherd with the sheep. You see, men are twofold; there are, as you may say, two entities in everyone; an animal, with all the consciousness of the animal world; and the brain-mind which is no more than the outpost or delegate of the soul. This latter has entered into the animal body; it partakes of the soul nature, and is still linked with the soul; but is more intent on its present surroundings than on the divine place from which its being was drawn. We can get some knowledge of the life and character of the soul, from the story of the great Teachers and perfect men of old. Those stainless and beneficent lives, full of heroism and compassion, were such as we all might live; and are destined to live too; or for what purpose do we reincarnate life after life, and spend all this time learning and learning? Such men had won the battle all of us have to win some time, and are now concerned in winning.

This battle is that between the human and the animal natures; eventually "one of the twain must disappear, there is no room for

both." The mind may incline towards the animal and passional side, or it may bestir itself towards remembrance of the soul. Meanwhile the animal is living in close association with a superior being; is developing in the sunlight of a higher intelligence and becoming quickened to a more intense and dangerous activity. So dogs and horses, from their companionship with men, come to have a kind of reflection of human mind in them, enlightening their own. The human animal can come to be malicious and demoniacal, and worse than any of the brutes; it can absorb mentality from its companion in the body, and turn all it absorbs to obtaining the satisfaction of its desires and to the furtherance of its selfish aims.

The Mind has come into the new body, and finds itself in unfamiliar surroundings and confused with the surging of multitudinous life. Here we find the reason why such immeasurable care should be taken of the growing child, to guard it from evil influences, and train it to an understanding of self. There are the two natures growing up side by side; the mind half dazed on the inner side, and with myriads of interests to hold its attention; unarmed, in a sense, and unconscious of the presence of any foe: the animal wholly selfish and wholly eager towards the aim of its desires. If the mind were armed, trained, alert, able to recognize its enemy as an enemy, it would have nothing to fear; for it too, by reason of its origin, is divine, and heir of all dominance over the material world.

The animal cries out "I want"; the body receives a certain impress, a direction, from the cry; the unwarned and cautionless mind, receiving impressions from these, sets itself to stop them by procuring the thing desired. So it has come into contact with the animal; the latter has learned something from the contact, and is thenceforward all the more cunning. The mind, meanwhile, has lost some little of its divine consciousness.

Can you wonder? Look at the world around you; remember your own experience. All those mistakes that you made, all that you lost in consequence of them—you might never have made the one, you might still be in possession of the other. You were not warned; they were little matters; you had no idea of their cumulative peril. You had religion given you? Heavens, yes! We know what that, as a rule, means. You were to do the good that you did not understand to be good, to avert the anger of some all-dominating incomprehensibility; you were to refrain from an evil that you did not understand to be evil, to escape some huge discomfort ever threatening. The appeal was to fear and selfishness; of which the soul has never heard, for they inhere entirely in the animal. The animal heard the appeal, and was only the more awakened. So the mistakes, and often the worse than mistakes, accumulated; and the aroma of our divinity all drifted away from us and was forgotten.

Forgotten, but not lost: recallable by any steady effort; retired into the background of life, there to remain in the dimness, neither brought back into active potency, nor horror-driven by our actions into complete separation. The "mind" remains, but it is a smug and disloyal affair. It has effected a kind of compromise with the animal, and the two

hope to jog on together without great inconvenience, "until death us do part." This is the picture of the run of us, the complacent and mediocre run. You neither look for genius from them, nor for any dangerous infraction of the laws of the land. Truce was made long ago; so much is conceded to the animal, but respectability is strictly maintained. It is not so with all of us.

There are those who conquer, and more still whose victory is assured because of their faith in their own divinity and power to go on until the victory is attained. But there are others in whom the animal has conquered.

He made that first alliance with the unsuspecting mind, which entered more and more enthusiastically into his plans. By degrees the two became inseparably wedded. The animal provided the urge of desire, and the thrill and glow of satisfaction; the mind planned and schemed, refined and contrived. It does not follow that these desires were necessarily the more brutal and ordinary instincts; the pleasures sought after may have been far more subtle than bodily ones. It may be love of power, love of controlling others, ambition. All these things are the result of the union of brain and desire. When the interests of others are being steadfastly sacrificed to one's own *supposed* interests, then that force is being set in motion which drives away the divine nature from the human mind. This is the link between the mind and the soul. The link may become quite broken. STUDENT

Answer

II. This is also one of the teachings of Jesus though it is little understood today.

And what shall it profit a man if he gain the whole world and lose his own soul? And what shall a man give in exchange for his soul?

The teaching of Theosophy is that the complex nature of man may be classed in two broad divisions: the higher and the lower natures, one permanent and divine, the other transitory and ever changing, the angel and the demon. The demon is only demon when not held in subjection; its proper place is that of servant; it is that part of man's nature which has slowly climbed the stairway of evolution. The divine, the real man, the soul, is that which, when the outer habitation of flesh was prepared, came from other, higher spheres to meet and incarnate in it.

When this stupendous event takes place in evolution and the torch of mind is lighted in the heretofore only human-animal, there is a double responsibility, both on the side of the incarnating, divine entity, and on that of the lower and now humanized vehicle. The responsibility of the former is to dominate and control the latter; while that of the latter is to obey. If this mutual responsibility is not fulfilled; if the link between the two becomes weakened; if the lower nature gains the ascendancy and can no longer respond to the diviner influences of its better self; the soul may withdraw utterly its radiance from that man and he be left soulless.

There are such in the world and there are many tending towards that condition. Each moment is a moment of choice that finally destines us one way or the other. On which side of the scale do we throw our weight, to make life divine or soulless? STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

On Explaining Away Heroes

"SHE had no business to possess faculties for which science could not account and which common sense could not accept."

In this way Mr. Andrew Lang explains why so many people have been at pains to belittle the genius of Joan of Arc, and we feel at once that he has succeeded. The life of any hero is a kind of reproach to the unheroic, and the first thing we have to do is to explain the whole marvel away. One of her captains swore to Joan's skill in artillery, so now a modern writer has declared that he knows the captain committed perjury in so swearing. Marvelous omniscience! Mr. Lang deals with this "authority" excellently, and makes clear in that delightful sentence the very common attitude taken by him.

Science declares that God shall not
Do miracles upon this spot.

Commonsense revolts against the supernatural. Genius is a kind of holy disease, for which the bulk of us, however, have no need of medicine. It is the way with humanity to crucify its saviors, and then to prove that they were not saviors after all. The shining purity of the hero's life is very irritating to conventional morality; his transcendent genius is abhorrent to smugdom. Why can't we be let alone to wander in the fat paths as we will? We are respectable people; why must these firebrands rob us of our sleep and appetite, with their attempts to set our minds whirling and to disturb our peace?

The reason of it is this—and here we come against the fact that a little Theosophy explains all marvels without having recourse to the far-fetched or the malicious—that you will never be let alone, since it is against the universal plan that you should. The fat paths were made for sheep and cattle to browse in; but you are a human being, or in the likeness of one, and have other affairs to attend to. You are co-extensive with the universe, and coeval with manifestation; beneath all that packing of convention is infinity, and all real and vital essence. You live a quiet life; attend your church, perhaps, of a Sunday, expecting no worse fate here or hereafter than your fellows; yet in that unfathomed abyss which is your unawakened nature, all hell is slumbering. Whatever evil has been done by humanity, such a possibility is also within you. Time and events and your own negativ-

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

ity may bring you to it, in the long course of your lives.

You live a quiet life, having your petty selfishnesses like the rest; you have done nothing startling; your peccadillos were strictly conventional and reserved. Above all, you never committed the indiscretion of being discovered at the things of which society disapproves. Yet in the secrecy and deeper secrecy of your life you too are a god, capable of all flaming and royal thought, and all heroic action.

You desire to be left in quiet, and allowed a roadway eventless and undisturbed? But this Universe, and all its Laws and forces, the innumerable gods (if you care to use that term) and the spirit of humanity and your own soul are in alliance, and totally opposed to this your plan of action. Their scheme is quite different, and they propose to convert you to it in time. They have need that you shall be a god, taking a god's place imperially, and forcing forward the march of evolution. There are sheep enough in the animal kingdom for all natural purposes; in the human kingdom the requirement is all for men.

Man is a *Mind*; not what we usually falsely call a mind, which is a kind of sieve through which unoriginal thought trickles meaninglessly; but that one of our principles which can originate force, which can build, imagine, create; to stand up erect, so to say, and comprehend, of its own divinity, the Divine. The normal of humanity ought to be the perfect genius, the flawless hero; because genius and heroism are the marks of *Manas*, that which makes us *man* and not brute. Nor should we be without them, either, were it not that for ages we have loved better such pleasures as the senses can bring us.

So the Law sends these high Human Beings into the world from time to time, to reproach us by the splendor of their lives, and to hold back from us the ruin we have earned; for where should we have fallen to by now but for the labor of these? We know in our in-

most hearts that it is only they who can be called successful; that their sorrows and sacrifice, and the contempt with which we have paid them, have been triumphs ineffable; that their crucifixions have been more glorious than the setting of suns. We know, for we are also their kinsmen, and immortal, and cannot shut out altogether the seer-

ship of our race, that their way of living has been the only way with any profit in it. We make much of our own fool's-pursuit of selfish ends; we think it a great thing to make money or high position, and are roused to indignation by anything that reminds us that such things are but fool's-pursuits after all.

You will need no Bacon for author of your Shakespeare when you know that the soul is divine, and has all wisdom, reaped in myriads of births, in myriads of ages, wrapped up in it and within the reach of those who have earned the right. Joan of Arc will require no explanation, when you know that there are Souls who incarnate in their due time, to save those nations that are to be saved.

And above all, you will never balk at believing in the noble heights to which we human beings have risen, when you know that to be really human is to be divine, and that our destiny is to overcome the lower elements in our lives, and to embody completely all virtue, wisdom, courage, excellence, and peace.

STUDENT

Navies as International Police

SIR ROBERT PEEL's invention of a police force to aid communities in keeping the peace has been so successful that in accordance with the better spirit of the age we seem on the verge of a universal application of the principle to international affairs. There are no evils which can not be made to yield before an enlightened common sense regulated by good feeling and backed by the friendly co-operation of the chief world-civilizing powers. Following on the visit of the U. S. fleet to Japan a long step has already been taken in the friendly understanding reached between Japan and the United States to maintain peace in the Pacific, to defend Chinese independence and integrity by every peaceful means, and to give equal commercial opportunity in the Chinese Empire to all nations. This agreement is not embodied in a treaty, but in simultaneous and identical declarations of sentiments of the two governments.

STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A SPECIAL program had been arranged for the meeting at Isis Theater last Sunday evening. The Râja Yoga Orchestra and many of the children took part. The theater was crowded, and the whole audience showed great appreciation of every number on the program. The two numbers that especially aroused interest were a vocal solo and a piano solo by two of the very small children. The other musical numbers were as follows :

Overture	"Le Caid"	A. Thomas
Piano Solo	Râja Yoga Orchestra	
Song (Solo)	2nd Mazurka	B. Godard
Violin Solo	"The Mission of a Rose"	Cowen
Selections	"Allegro Maestoso"	C. de Bériot
	"The Angelus"	C. Bohm
	"Anvil Chorus"	Verdi
	Râja Yoga Orchestra	

Addresses were given by two of the Râja Yoga students. The first of these was by Miss Hazel Oettl, on "Looking Ahead." Beginning, she spoke of the great possibilities there were if we could but forget ourselves long enough to look forward with a truly unselfish spirit, and that it would be difficult to say what we might discover. Certainly no ordinary future would meet our gaze, but one that would urge us to use our utmost strength in preparation for its reception. The future rests with us, and so much depends on what we make of the present, that we might easily say the way to look forward is to make each moment count for the best that we have to give. The mere desire or wish to lead a life on the highest lines will not insure our doing so. An idle wish is like a summer breeze. We must will to do what is right if we would succeed, and those who seek that life will be given strength to conquer all obstacles.

The other young speaker, Montague Machell, spoke extemporaneously. He first of all referred to the Christmas spirit, which is made so much of in the Râja Yoga system of training. He said that the true Christmas spirit was the Christos spirit in each, and that the touch of a higher and more unselfish life, which marked this season of the year, was one that Râja Yoga taught should govern every day of our lives. Speaking of the many criticisms that are made by certain people against Katherine Tingley's system of Râja Yoga, the young speaker gave it as his opinion that the reason for these was that at Point Loma and in the Râja Yoga Schools throughout the world, was being successfully carried out what some had failed to do, and what, in some cases, others did not wish to see done. All this gave rise to misconception and criticism. But on the other hand, more and more in the world were becoming interested in Râja Yoga and becoming acquainted with its results, who see in it the means for the regeneration of the world. They see the children under this system of training growing up with a greater love in their hearts towards their parents and towards one another. It is absolutely false that there is any separation of parents from children, or any lessening of the ties of affection, but there is instead a deeper and truer love. One of the teachings of Râja Yoga is that true liberty and true independence is that which recognizes one's right relation to his fellows, and that each has his place. Râja Yoga means the performance of one's whole duty as a citizen, as a member of the whole human family, and to one's self as a soul.

OBSERVER

Apparent Unreality of the Spiritual Life

"THE Seeming Unreality of the Spiritual Life" is the title of a book briefly noticed in a religious contemporary. The author, it appears, attributes that seeming unreality to a fundamental misconception of the nature of the spiritual life, by which we erroneously imagine it to be apart from ordinary life, or a condition of "strain," or a magical inheritance; and to our failure to fulfil the conditions of the spiritual life. But he adds:

The need of the modern man is met only in Christ. . . . For the fully modern man the way to communion with God must be ethical, Christian, social, biblical, practical, and in all these points alike, rational.

From the above many would demur, unless the idea intended by the word "Christ" be

ious forms of expression, is the idea that in ordinary life we do not fully realize ourselves and our possibilities, and that it may be possible for us to rise to some fuller realization of ourselves here on earth. This thought makes itself felt everywhere, in other ranks besides those of religion. It is one of the signs that the spiritual nature of man is being quickened at this epoch, and that it is compelling its own recognition. The inner life forces are stirring for a new stage of expansion and growth.

The earnest Christians will naturally call it the influence of Christ or the Holy Spirit, just as adherents of other religions will attribute it to their respective deities or prophets. But the movement will burst all bonds of dogma, as indeed it is already doing.



Lomaland Photo. and Engraving Dept.

BLUE LAKE, KOSCIUSKO, N. S. WALES, AUSTRALIA

This beautiful Alpine lake, near Australia's highest mountain (Mt. Kosciusko), is becoming a favorite resort of tourists in the winter season, for snow-shoeing and other winter sports

extended far beyond its usual meaning; also, many would prefer to leave out the words "Christian" and "biblical" from the list in which they are included.

How the world is everywhere searching after the realities of life, the deeper meanings! The superficial existence which satisfied former generations no longer satisfies; we feel that superficial it is, and we thirst for the undercurrent. Yet how we cling to the old formulas! Trying to fly, and yet afraid to let loose! But this idea that the spiritual life is not something exotic, something superadded on the top of ordinary life, some artificial condition implying strain, some state of the after-life—is it not gaining ground everywhere? To isolate the spiritual life from ordinary life is to make ordinary life unspiritual; but the world is realizing more and more that spirit is everywhere and that there can be no life at all without it.

What people are driving at, under these var-

That point about the seeming unreality of the spiritual life being due to our failure to fulfil the conditions of its manifestation is a good one. This is exactly what a Theosophist would say—what Theosophists do say over and over again in these pages. He who would know the doctrine must do the duties; knowledge is the meed of action. The inference from the above negative proposition is the affirmative proposition that, if we did fulfil these conditions, the seeming unreality of the spiritual life would vanish and it would become real. The important point, therefore, for those who wish it to become real, is—What are the conditions?

The condition for obtaining clear water from a spring is that the pipe through which it flows shall be clean. The waters of spiritual life will be muddied if they run into an impure brain. Now our brain is full of selfish desires and our imagination is full of delusions; therefore it would seem to be necessary to remove

these things first. Otherwise a tide of new life would but quicken the desires and exaggerate the delusions, making the last state of that man worse than the first. Is not this what actually happens with fanatics? But there is no need to catalog the requirements for rendering oneself fit for receiving the higher life; they are to be found in every scripture. The trouble is that they have been suffered to become dead letters. If we could only take those eternal truths in our bibles and regard them as wise practical rules for daily life, leading to a reward here and now, they would gain new force. The reward they lead to is not a worldly reward, not the satisfaction of personal desires; but it is the fruits of the Spirit as defined by Paul. In short the reward is *illumination*. That idea seems to have vanished from the religious conception; are our pastors illumined? Do they show us how to become illumined? Yet the reward of the holy life is illumination, all scriptures say so. Selflessness is the basis for all knowledge, and hence is the keynote of Theosophy. H.

How Facts Often Belie Theories

SCIENTIFIC conclusions deduced by careful calculation from a large number of data may be erroneous by reason of the assumption that the data used are *all* the data there are. Then, when later on some fact comes up which contradicts the conclusion, a search is made for the missing data and they are discovered—after the event. Thus there was a dogma that water could not rise higher than the level of its source; and when it was found that it sometimes did, somebody remembered that it was possible there might be a *pressure* on that source. And scientific men declared that boats would drift down a stream at the same rate as logs, while lumbermen declared that the logs drifted the faster; and then it was found that the water flows at different rates according to its depth, as in fact it must do according to theory. But why was not this discovered before instead of after? The following is another case in point.

With regard to whether the terrestrial axis of rotation varies its position within the mass of the earth, that great mathematician Euler "showed" that, if there were any such variation at all, it must be a uniform one of ten months. But the results of many careful *observations* have demonstrated that there is a variation and that it is irregular, being compounded of two periods, one of about a year and the other of 427 days, and moving around a complex tangle of curves. The theoretical difficulty, we are informed, was partially removed by Newcomb, who pointed out that the fluidity of the ocean and the elasticity of the earth had been neglected in Euler's calculation. Why did not Euler take these into consideration? These instances show that it is a good deal easier to establish facts by observation and explain them afterwards than to try to calculate them beforehand—and may warn us against attaching too much importance to dogmatic assertions. STUDENT

A Lesson from China

WE have something to learn from China. She puts down her opium evil; what are we doing for our morphine evil? In six provinces in China the cultivation of the poppy is to stop; in others it is to be reduced one-tenth annually. All opium dens

have just six months' life allowed them from the time of the order. All users of the drug are to register themselves, the amount they use and the place where they get it. *The only areas unaffected by these orders are the towns under foreign rule, French, English, and German.*

That there should be towns thus untouched is deplorable. But *we* must not say a single word. For *all* our towns are wide open in respect to the similar morphine evil. Hundreds of people a year begin a career which passes on through untold suffering to death, often suicidal death. And some of these clouded minds would be of great worth to us if they were clear. The attraction of morphine is often great upon sensitive natures.

STUDENT

Noted Prelate Extols Noted "Infidel"

IT is a sufficiently familiar fact to students of history that Ecclesiasticism, after exhausting its resources in withstanding its opponents will invariably change its policy and endeavor with equal pertinacity to patronize them. This being so, it will not be a surprise to find that, as the papers report, a celebrated prelate of the most bigoted of the churches, has paid a very fulsome tribute to a man who is described as the most eminent unbeliever in the United States. The prelate most warmly commends this gentleman's beneficence and services to humanity and ends by praying God that those services may yet be spared to us for many years to come. Perhaps the unbeliever being immune against the claw, will now succumb to the velvet; but in any case it may be a comfort for other people to know that a man can be a blessing to his fellow creatures without being a "believer," and that God can be asked to reward his services by a continuance of his earthly existence. T.

Correspondence

[A correspondent sends in the following note on the "Poker Phenomenon" outlined in No. 3 of the current Volume of this Review. As both his explanation and the answer of "Student" are interesting, they are inserted here.]

Dec. 6, 1908

EDITOR CENTURY PATH:

Madam:

I notice in the CENTURY PATH for Nov. 22, 1908, page 3, column 3, the following:—"There is the superstition about leaning the poker over the fire to make the fire draw," etc. The reason why the poker when leaned over the fire makes the fire draw, is because the poker becomes heated, and the great heat along the poker causes the air close to the poker to rise and so creates a draft. I remember Herbert Spencer mocks at this practice because he does not understand its cause. He also mocks at the practice of cabmen who (when driving through a city where the streets are arranged in squares which together form one large square) does not drive down one side of the large square and then along one end of it (assuming the object to be to get from one corner of the large square to the corner diagonally opposite), but drives through the streets which lie nearest to the diagonal line. But the cabman is quite right, for at every corner he passes he drives close to the kerb-stone and so cuts off a part of each corner, and the more corners he passes the shorter is the distance he has to go.

The case of the poker is simple enough, but

a landlady with whom I once lodged in London had another "superstition" which I never could explain. The fire was in an open grate, long-shaped, and it sometimes happened that the fire in a lodger's room would light easily at one end but would not light at the other. The landlady observed that whenever that happened the lodger soon left. From this cause she divined and mentioned my intention of leaving before I had mentioned or indicated it. . . . H. W. B. M.

The writer in the CENTURY PATH had heard of the above explanation of the poker phenomenon; but did not think, and does not now think, that the very slight convection current presumed to be created by the poker would be adequate to cause the described effect. For one thing, the poker is *cold* when it is applied, and it is only *after* the fire has burned up that it becomes hot. For another thing, why does not the fire, which is much hotter and also larger than the poker, create a convection current and blow *itself* up? Hence it is to be feared that the explanation is inadequate. It seems indisputable that the phenomenon is true; and in that case of course there must be some explanation; but it does not follow that that explanation is in accordance with the extent of scientific knowledge at any given epoch. The phenomenon may depend on laws which science is going to discover tomorrow.

The same applies to the facts about the landlady. She had observed the connexion of cause and effect, like a true scientist. And if scientists were more open-minded and less anxious to restrict the sphere of their observations and ratiocinations within certain limits, they might readily accumulate a large collection of more or less similar phenomena and thus be on the high-road to formulating a "law." True, there are indeed some who overstepping the bounds of orthodoxy in research have dared to turn their piercing searchlight upon the confines of the "psychical"; but, as some of them seem to be characterized chiefly by a ponderous and humorless pedantry, it is no wonder that they have scored but little success. Hence the failure to arrive at accurate knowledge in the matter of the common ordinary events of daily life must be ascribed less to inability than to unwillingness to investigate. For such an investigation, seriously and candidly carried out, would lead to the conclusion that the events of daily life are mainly governed by powers of which our science knows little or nothing, and would force us to admit that the so-called "superstitious" ancients were right in many matters for which we have hitherto derided them.

Strangely enough, the importance of the household fire was quite an item in this ancient lore. It was carefully kept alight and tended, and carried from place to place when they moved. It was believed to be the *manifestation* of a "god" or "spirit," and the welfare of the family was connected with its proper maintenance. The landlady's fire, with its mysterious connexion with the intentions of the lodger, seems to be connected with this. And then we come to the question of the poker again; perhaps some people cannot draw the fire with a poker, while others can. Would not this be a good explanation of the divergent opinions? Perhaps some people can make a sleepy fire burn up without a poker. Of course, in modern philosophy, where the effects are put for the causes, and the incidentals for the essentials, a fire is nothing but so much red-hot carbon and incandescent fumes. But to a more penetrating philosophy these are merely the accompaniments or outward phenomena of the fire, the fire itself being something immaterial (in the ordinary sense of the word "immaterial") and the cause of the thermal and chemical phenomena. Between this inner Fire and the inner Fire of man's nature there may be some affinity, so that some people can influence fires to burn, while others exert a contrary effect. And the poker may be an instrument by which the fire-promoter conveys his influence to the fire.

Similarly one can imagine that a lodger who desired to leave, and had no intention of staying, would exert a damping influence on the "household gods" there and on the fire elementals. But we are dropping into poetry and must stop, so as to allow readers to fall back into the domains of common sense and exact science once more. STUDENT



Art Music Literature and the Drama



Recitative Art in Singing

IN the progress of music during the last two centuries the art of singing has been treated as a step-sister. The rigid confines of so-called classic forms, with their long-drawn phrases, incessant repetition of senseless bits of text and ungraceful coloratura flourishes, all too long compelled vocal art to remain within cold and stiff bounds. Then came a period of the cultivation of mere beauty of sound in the human voice. This specialized art finally deteriorated into elaborate forms of gymnastics, delighting the auditory sense but not the heart.

Thought and idea, which give inspiration and should underlie all vocal music, have heretofore received only secondary treatment. The sister-art, *poetry*, is the foundation of both. In it inhere the ideas that are to be made known, and vocal rendition is only the amplifier thereof, although in itself destined to create new avenues for musical understanding. The joining of true poetry and vocal art opens one of the gates for the realization of spiritual ideals and brings them home for ever after, by way of reminiscence, with treasure-laden rapture.

Considering the rapid development of symphonic and operatic music, as also the comparative perfection of interpretation by means of all kinds of solo instruments, it is strange that declamation and pronunciation in vocal art should have been so long neglected. It is true that the human voice by its sheer beauty of tone alone wakes very deep feelings, but it must be confessed that even these are mostly confined to mere emotions without anchorage in definite ideas; whereas, when this fascinating phenomenon is joined to the underlying picture, thought or idea by competent rendition of text, it evokes untold depths of feeling and touches a much vaster field of association of ideas—a field otherwise left dormant.

The *bel canto* manner of performance of vocal music, though it has held almost exclusive sway for centuries up to very recent times, has now to make place for a superior art, *i. e.*, the art of perfect recitation joined to the art of singing. A change is needed in the very nature of things. The auditor demands to be let into the secret, he wishes to know all about the meaning of a song, what underlies its wealth of feeling, what is its story, what its soul!

A new view is being advocated by the very best living artists. During the last decade some half dozen distinguished vocalists have stepped boldly forth in this new art, demonstrating the profound beauties of distinct declamation in song and thereby giving entirely new ideas to music itself. Critics and public were not long in recognizing the merits of the innovation, and the following are examples of the expression of public approbation:

This was a day of unforgettable impressions. This artist whose grand power of creation, deepest knowledge, absolute comprehension of the poetical

idea, whose eminent rich power of musical conception, added to great spiritual culture, lights up the very smallest values of the life of his songs. . . . His ideas take firm outlines and warm pulsing life from his renderings; perfect recitative art, extraordinary coloring of words, makes clear whatever depths they may have hidden, whatever gives them any singularity is brought to the surface by his interpretation. . . .

Such an evening is an event in human life, such an evening binds human souls more closely together; it is a feast of art, a religious service, a prayer and

deeper perception of the idea, just as when we see through the sudden opening of a door certain vistas which have heretofore been closed.

The soul of a word can be portrayed through the human voice, not merely the superficial meaning but the idea, the soul of it, that lies behind. Through the rise and fall of the voice in the perfect pronunciation of a word, together with the application through the magic of accentuation of certain brilliant or shaded dynamics, it can call forth wonderful associations of ideas in the mind of the auditor that cannot be produced by any other means. Similar experience may be had occasionally from the spoken word, but in vocal art the effect becomes accentuated, more readily perceptible, deeper, and much more diversified. A word when genuinely felt, perfectly pronounced and rendered lucid with a certain pure dynamic effect may be so intensely infused with spiritual tone-color by a vocal artist that it cannot fail to awaken a corresponding impression in the auditor. When so received it is instantly translated over as though it were his (the auditor's) own experience—which in truth it is, mystically. What is thus called forth can be but the revelation and making lucid of that which already has reality in our consciousness but which had heretofore been veiled. Perfect declamatory art in singing has the magic power of touching high spiritual consciousness.

The beauties as well as the multiformity of tone-color that the human voice is capable of producing are unfathomable and absolutely without end. When these are joined to word, phrase and sentence, and performed with perfect recitative art, a high state of consciousness is evoked which may have been often desired but rarely attained.

E. A. NERESHEIMER



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FRANZ LISZT

offering to the highest of ideals. Why waste many words? Our soul has lived—how can that be more closely explained? It is impossible! We are carried away unbeknown, fancy is so strongly excited and worked upon that we firmly believe ourselves, in the very moment of our artistic emotions, able to grasp in some tangible shape the impression received. But one single picture sinks deeply into the human soul which harmonizes with the feelings awakened in such hours as we experienced at this recital—a picture known to all according to each single individuality—the picture of holy, pure and godlike love. In all its manifold expression art can but awaken this in the human being. . . .

Vocal music is thus coming to its own at last.

Every word and combination of words in true poetry have an underlying idea of spiritual significance which, when set to music, should thereby receive accentuation and lucidity. Through artistic vocal rendering these should cause in the auditor's mind a much

The Conductor of an Orchestra

ALMOST the whole duty of a conductor is comprised in his ability always to indicate the right tempo. His choice of tempi will show whether he understands the piece or not. With good players again the true tempo induces correct phrasing and expression, and conversely, with a conductor, the idea of appropriate phrasing and expression will induce the conception of the true tempo. . . . The scales fell from my eyes [on the occasion of a rehearsal of a Beethoven Symphony by the Conservatoire Orchestra of Paris, under Habeneck], and I came to understand the value of correct execution and the secret of a good performance. The orchestra had learned to look for Beethoven's melody in every bar—and the orchestra sang that melody. This was the secret. . . . The French idea of playing an instrument well is to sing well upon it. And that superb orchestra sang the symphony. The possibility of its being well sung implies that the true tempo has been found. Old Habeneck was not the medium of any abstract aesthetical inspiration—he was devoid of genius; but he found the right tempo while persistently fixing the attention of his orchestra upon the *melos* [*μελος*, melody in its higher mystical aspects] of the symphony. The right comprehension of the *melos* is the sole guide to the true tempo.—Richard Wagner



Let women learn to work wisely and together!—Katherine Tingley

PER BRAHE, the famous Count of Visingsö, was also for a long time Governor-General of Finland. He resided at Åbo, the ancient capital of the country, during 1637–1640, and 1648–1651, and continued to be Governor-General for two years longer after his return to Sweden. During his tenure of this high office, most important improvements were accomplished in regard to the cultivation of the land, the administration of the country, and the education of the people. He traveled several times over the whole country, which at that time was partially desolate, tried to learn the needs of the much neglected people, and offered help and education in many ways. He was the true friend of poor and isolated people who lived far from the centers of civilization, and he gained their full confidence, which is often no easy thing with the Finns. It is an undeniable fact that the name of Per Brahe is held in higher veneration in Finland than in Sweden, because he was the only really great man who ever ruled over that country, whereas there have been many great rulers in Sweden. One of the most striking examples of the way in which his memory is kept alive in Finland is the very common saying, "At the time of the Count," which is often used when something happens at just the right moment. With good reason he wrote in his book of records the following sentence, which is often quoted and is also engraved on the base of his statue in Åbo: "I was with the people, and the people with me, well content."

Per Brahe was a Light-Bringer to Finland at a time when there was much disorder and darkness. The most important episode in this work for the nation's enlightenment was the foundation of the University of Åbo in 1640—a most memorable event, which has been described by contemporary writers and has recently been depicted in a beautiful fresco painting by Albert Edelfelt, Finland's greatest artist, who died two years ago. The picture is in the hall of the University at Helsing-

Per Brahe in Finland

fors, for the University was transferred to the new capital in 1820.

The great foundation-day was the 15th of July, in the middle of summer. "God and all Nature," says a contemporary writer, "seemed to have united to enhance and adorn the festival of the day. The air was clear and mild and a delightful breeze was blowing, rocking the decorated ships and watercraft, and making a beautiful picture. Drums and

ENDEAVOR

BLINDLY Endeavor went,
He had no path,
Nor saw his way at all.
He went alone.
No other had been there.
The air hurried by in silence.
If he fell, who cared,
Save that the mocking face of his worst self
Seemed still before him.

Yet after-days unfurled a legend;—
He who entered first, they said,
By the mere shining of his eyes
Had driven the darkness out.—Selected

trumpets sounded from sea and land, and the houses and cliffs around echoed the sounds in a storm of acclamation." At seven in the morning all the foremost among the citizens, together with 1000 horsemen, met before the castle. The Count and Countess appeared at eight o'clock in the castle courtyard, walked to the shore, and with their guests embarked under salute on a richly decorated vessel. As this was rowed slowly up the river, the horsemen followed on the shore up to the town. (The town of Åbo is situated a little higher up on the Aura river than the castle.) On arrival at the town the Count and his suite walked in solemn procession between four companies of citizens with guns, to the Uni-

versity building. There the Governor-General made an eloquent speech on the necessity for a university and announced that the Government had decided that such an academic institution should now be opened. Then the foundation letter was read and the bishop, Isac Rothovius, was proclaimed "Protector." All the *regalia* of the academy: key, signet, register, warden's mantle, and silver scepters, were handed to him. The Governor-General spoke again, thanked all present, and invited them on behalf of the Government to a festival in the castle. Some music was rendered, and then the bishop made a Latin oration and created Dr. Eskil Petraeus "Rector Magnificus." He took his oath of office, admonishing the students to work diligently. When the Dean had thanked the Count and all those whose services to the academy merited it, one of the students came forward and made a speech of gratitude in Latin to Per Brahe. Finally the assembly walked in procession to the church, where a solemn service was celebrated, and the whole finished with music and a thundering salute from the guns and pistols.

Edelfelt's fresco represents the procession advancing to the church (which is seen at the left), the procession headed by students and beadles in whose midst walks the Count followed by standard-bearer and spearsmen, then the University professors and lastly horsemen. Only the portraits of Per Brahe and the bishop are true historic likenesses, many of the others being portrait studies of present-day professors at the University of Helsingfors, who were friends of the artist. Edelfelt painted his own portrait in the spearsman who walks beside the standard-bearer, directly behind Count Per Brahe himself.

It is very interesting to note that the historic property recently acquired by Katherine Tingley in Sweden is the very site upon which Count Per Brahe, in the seventeenth century, established an educational institution modelled on Theosophic lines. OSVALD SIRÉN PH. D.

Theosophy for the Children

TO the question "What has Theosophy to offer the children?" it may be confidently said that it offers them a new world. Surely no one who knows the truth about our present materialistic and unhappy world can doubt that it needs renewal.

It is said that we have a "new world" every generation, and of course destined to take the place of the existing one. When we look into the faces of healthy, pure, sweet childhood and then turn to the grown-ups with so much that it is not even fit for them to know about each other, it is appalling to think that these represent the places which the children later are to fill. Every age has had its reforms; and yet all history shows that the possibilities of all this fresh material are so unwisely di-

rected that he finds at home or in the world. Character-building is not regarded as the primary business of all education, and the development of the intuition by pure and unselfish thought and work is not considered superior to mental forcing. And so, little by little, though the child is not brought directly to carry on established wrongs, he is *not* taught life's larger truths nor how much more satisfying life is through right living.

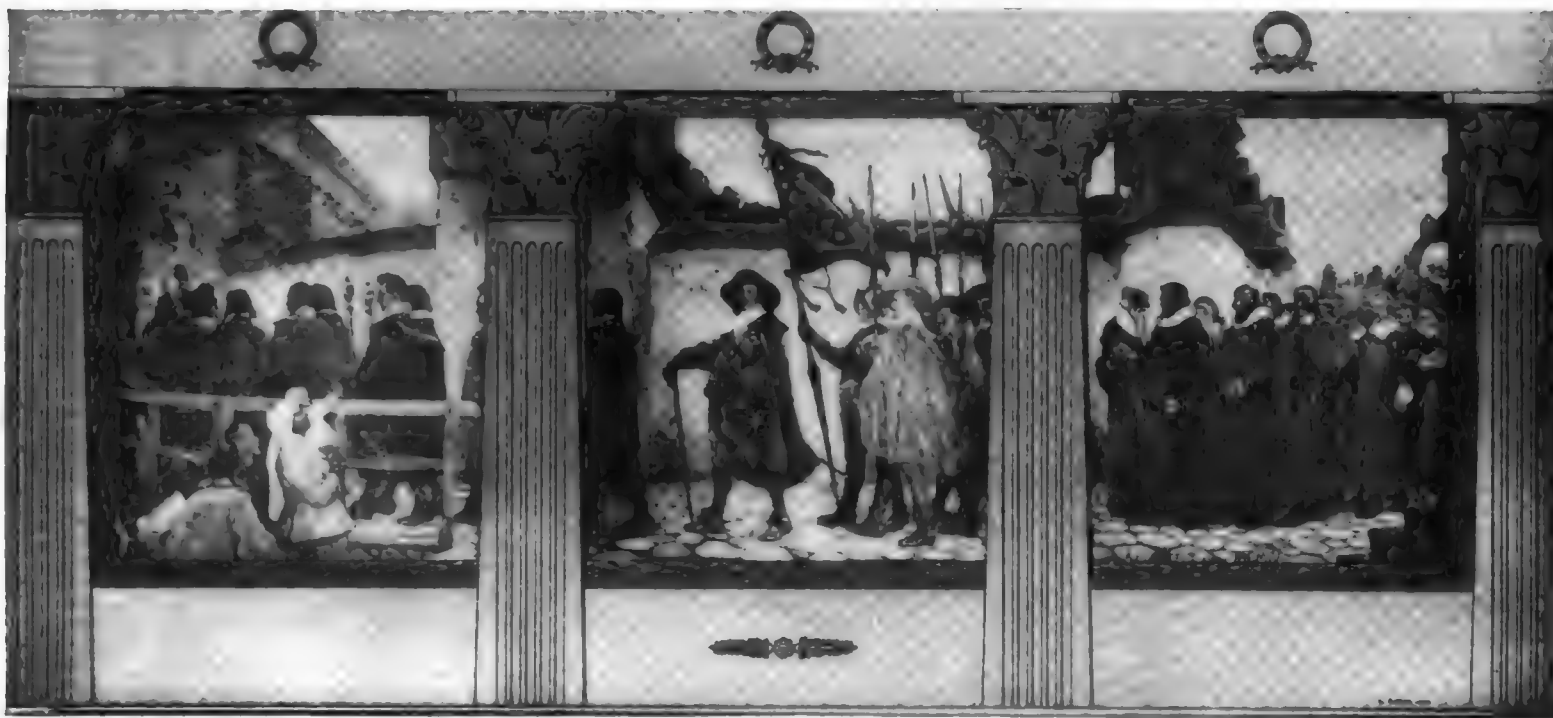
It is so much easier and more effective to form character upon right lines than to re-form character already set in faulty molds. The young body and plastic mind are readily and permanently affected; whereas even the sincere adult consumes much of his best energies in resisting the current habits of his life when trying to turn them into new channels.

Jottings and Doings

(From a Student's Note-Book)

IT is stated that the Mexicans who worship in the little church at Tlalnepantla, Mexico, protested so violently against the removal from the church of an image of the Toltec Goddess of Plenty that the federal government, which had purposed to place the image in the National Museum in Mexico City, will probably allow it to remain where it is.

This image is in the form of an enormous carven monolith and is said to be representative of the best work of the kind done by the Aztecs as a ruling nation. It is in the form of a gigantic woman, her garments richly sculptured with representations of corn and wheat, and presents a complete and whole-



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PER BRAHE ATTENDING THE INAUGURATION OF THE UNIVERSITY OF ÅBO
PAINTING BY ALBERT EDELFELT

rected that its purity is sacrificed to perpetuate the old, old errors. The fresh sweetness and joy of a wholesome little baby always brings an uplifting and regenerating touch to every normal parent. There is no way to estimate the power of these pure incoming souls to antidote the forces of evil which are found on every hand. And yet this incoming stream of pure life, instead of being turned into new fields of right endeavor, is polluted by being turned into the same old channels. Surely there is need of a wider understanding of truth with which to protect these children.

The only way to solve the vexed human problems of the world is to begin with the children. Educators are beginning to see this, and yet they have not gone deeply enough into the study of the seven-fold nature of man thoroughly to understand the child, — for only by regarding him as a reincarnating soul can the powers and wants of his complex nature be provided for. And even an ideal school system would fail if the home life were no more ideal than it is now. There is already a want of adjustment between the school life and the world outside. The pupil lives in a sort of ideal, intellectual atmosphere which is not the same kind of climate, so to speak,

A knowledge of Reincarnation would help the child. Without it any parent is at a loss to answer that inevitable question, "Where did I come from?" To be told that he was a soul which had come to live and learn in a body here would seem the reasonable thing to one who had too recently come from an ideal place to doubt its existence. The fresh, inspiring touch which the child brings with it is part of its native atmosphere. To grow up with the teaching that he was a reincarnating soul would cultivate his innate sense of "immortality." And however much we may claim to teach immortality in church and Sunday School it is everywhere apparent that few persons have any realizing working sense of it. The fear of death is like a pall in most mental atmospheres, and the unfamiliar heaven which it promises is at best but a foreign land to the ordinary consciousness. If the feeling of individuality — the "I am" sense — is from the first associated with the thought that it is a soul, the child will grow up with faith and courage to control the forces of his selfish nature. Oh that Theosophy were known to the mothers and fathers of the world! The Millennium would be distant but a few generations at most.

STUDENT

some contrast to the Aztec Goddess of Serpents now in the National Museum. The statue was discovered by M. Batres, the archaeologist who has made so many wonderful discoveries in Mexico, and it was at his suggestion that the government made its apparently futile attempt to remove it. It has stood in the little church for more than three centuries, a curious commentary on the relative virtues of Paganism (?) and Christianity. What link may it not be with the lost mysteries of Egypt, India, and still more ancient America, and what is it in the hearts of these people that has cherished love and veneration for it and for what it symbolized, all down the years?

A WOMAN contractor is superintending the construction of one of the largest government post-office and federal buildings in the West. She has entire charge of the work, passes on estimates, supervises freight shipments, inspects all materials and all work.

A DESPATCH from London states that the Dereira Medal, the blue ribbon prize given by the British Pharmaceutical Society, has this year been awarded to a woman, Miss Gertrude Wren, this being the first event of its kind so far recorded in the history of the Society.

OUR YOUNG FOLK

Ireland, the Island of Saints and Scholars

TWELVE hundred years ago a young prince named Aldfrid, or Alfred, crossed over from England to Ireland. He was heir to the throne of Northumbria, the northern kingdom in the England of that time, but he had to flee to save his life, as his brother had seized the throne. Aldfrid's mother was an Irish princess, Fina of Meath, so it was natural that he should think of going to her native country for safety. There was another reason, however, why Aldfrid wished to go to Ireland. He was a lover of learning, and knew that nowhere were there better schools and colleges than in Ireland, which in those days was known as the Island of Saints and Scholars.

Aldfrid was not disappointed. He found in Ireland devoted teachers and excellent schools where students from all over Europe were gathered. He learned the Irish language and, it is said, wrote the verses which are printed on this page. They were written in Irish and are to be found in several old manuscripts, with the name of the author given as Alfred Flann Finá—a name made up of the young prince's own name, his mother's, and the one by which he was known in Ireland. He was recalled to Northumbria on his brother's death, and for nineteen years ruled successfully, sharing with his people what he had learned in Ireland during long years of exile. All this happened two hundred years before Alfred the Great was king of England.

At that time what are now deserted ruins in the Emerald Isle were busy centers of learning. At each of the schools of Clonard and Bangor there were as many as three thousand students. All the schools were not in connexion with the monasteries, though many, of course, were. Students were trained for various professions—law, medicine, teaching, and no matter where they came from, what foreign country, they were supplied with their books and their meals and their tuition without having to pay anything. Teachers who had been trained in Ireland were in demand everywhere in Great Britain and on the Continent.

The name given to some of these educational institutions was *cenobium*. They were villages of huts, built in streets about a central, circular building. In the Eighth century one of them had seven streets of these huts, all occupied by foreigners. The students were learning history, grammar, poetry, Greek, Latin, Irish, and the sciences, as well as agriculture, wood and metal crafts, and making of clothes. Each student did his own housework.



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"FEEDING THE PIGS" AN IRISH FARMHOUSE SCENE

PRINCE ALDFRID'S ACCOUNT OF IRELAND

I FOUND in Insifail the fair,
In Ireland, while in exile there,
Women of worth, both grave and gay men,
Many clerics and many laymen.

I travelled its fruitful provinces round,
And in every one of the five I found,
Alike in church and in palace hall,
Abundant apparel and food for all.

Gold and silver I found, and money,
Plenty of wheat and plenty of honey;
I found God's people rich in pity,
Found many a feast and many a city.

I found in Munster, unfettered of any,
Kings and queens and poets a many—
Poets well skilled in music and measure,
Prosperous doings, mirth and pleasure.

I found in Connaught the just, redundancy
Of riches, milk in lavish abundance;
Hospitality, vigour, fame,
In Cruachan's land of heroic name.

I found in Ulster, from hill to glen,
Hardy warriors, resolute men;
Beauty that bloomed when youth was gone
And strength transmitted from sire to son.

I found in Leinster the smooth and sleek,
From Dublin to Slewargy's peak,
Flourishing pastures, valor, health,
Long-living worthies, commerce, wealth.

I found in Meath's fair principality,
Virtue, vigor, and hospitality;
Candour, joyfulness, bravery, purity,
Ireland's bulwark and security.

I found strict morals in age and youth,
I found historians recording truth;
The things I sing of in verse unsmooth,
I found them all—I have written sooth.

A favorite occupation of the scholars of Ireland was the making of beautiful books. These scribes copied in their own exquisite handwriting all the learning they could find, besides much other matter that was original. They wrote on parchment or vellum, and ornamented the capital letters and margins with painted work. The most beautiful book in the world, of this kind, is one of these made by the Irish scribes—the Book of Kells, which is kept in the library of Trinity College, Dublin. The lovely interlaced work, done in colors still fresh, is a feast for the eyes to this day.

This is but a peep into the past of Ireland. There is another side that appeals to all who have not let the child-heart wither in them.

When the Milesians came to conquer Ireland, the old race that had long inhabited it, instead of falling before the invaders, hid themselves wherever they could among the hills and dells, and became the fairy occupants of the land. This, of course, is legend, but everyone who knows Ireland will tell you of the magic there is in the air there, and how near fairies seem in the glens and on the hills of the Green Isle. It may be that in other lands also there are fairy races, waiting for humanity to find again the child-heart it has lost, before beginning to help to make all the world happy and glad. MONA

EARTHLIFE is like an entrusted estate, however little is given us here, we must use it well, that we may prove worthy, when greater things are placed in our care. Earthlife is not a gift, which we, when discouraged and in pain, might cast away; we must endure, try, work and try again, before we are called onward and upward into eternity, so that, when there, we need not exclaim: Oh, Eternity! thou art too long!—*Hans Christian Andersen*

FRANKLIN was the greatest diplomatist of the eighteenth century. He never spoke a word too soon; he never spoke a word too late; he never spoke a word too much; he never failed to speak the right word in the right place.—*Bancroft*

THE unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.—*Ralph Waldo Emerson*

It is easier to suppress the first desire than to satisfy all that follow it.—*Franklin*

THE CHILDREN'S HOUR



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"DUCK POND."—A LOMALAND CORNER

A Walk to the Duck Pond

THE little boys were going for a walk. It is a long time since they first went for this particular walk, and now they know the way well. That day they went gaily along, past the basket-ball ground, the tennis-ground and the base-ball field, and were just turning in among the eucalyptus trees on the border of the cañon when they looked back.

Oh, what a beautiful sight! As they looked back from there it was dazzling. The sun shone on the great opal dome of the Academy, and on the amethyst dome of the Aryan Temple, and the globe on the top of Student's Home No. 1; and the latticed windows and spiral staircase, and balconies and pagodas and tiled roofs, with all the trees and flowers, made a wonderful picture.

Looking ahead the view was beautiful too. The cañons themselves are the most delightful playground for little boys and girls. There are so many little peaks and ridges to play on, so many hollows to hide in, and slopes to run down, so many places to jump, and so many queer little cubby-holes in the sides of them that tempt children to put away pebbles in them. Sometimes the cañons are alive with boys and girls doing all these things and laughing and shouting in glee.

The little boys were not going to play in the cañon this day. They went on to the gate that is opened by catching hold of a rope and running with it, and closed by catching another and running with that. Every eye was on the ropes, as the boys came to the gate.

On the other side they crossed the road and went along the path through the fragrant sage bushes. You would not know that anything but the cañon was ahead of you, with the ocean so big and blue away beyond, unless you happened to spy a green roof, and the first time you went you might not notice it. You might almost go to the edge of the cliff

THE ROSE'S SONG

Phillip Bourke Marston

SOFTLY sinking through the snow
To our winter rest we go,
Underneath the snow to house
Till the birds be in the boughs,
And the boughs with leaves be fair,
And the sunshine everywhere.

Softly through the snow we settle.
Little snow-drops press each petal,
Oh, the snow is kind and white—
Soft it is, and very light;
Soon we shall be where no light is,
But where sleep is, and where night is,
Sleep of every wind unshaken,
Till our summer bids us waken.

before you began to think you were coming to something you had not expected to see there. The boys, however, were listening as they went along, and they began to think that all birdland had been let loose in the cañon ahead. When they reached the top of the steep staircase that goes right down the face of the cliff there was a surprise! Spread out before them was a great yard with stable, duck pond, aviary, chicken house, etc. They were so eager to go on and see all these things that they had to remind themselves several times to go down the stairs carefully. The sounds they had heard were full of life, and they wanted to see all the living things that were making them. They peeped in at the doves and the golden pheasants, but the ducks and the geese were making such a quack and a cackle that they hastened on to see what it was all about. The ducks and geese were snowy white if they were not graceful, and the little ones enjoyed the sight. A beautiful gray horse was to be seen in the stable. The children looked around to count all the different living things. Then they climbed up the cañon stair again, marched past the sage

bushes and through the gate, and along the road to Lotus Home. But this was not the end of it, for they chatted among themselves about it for several days, and now one of the places they like best to visit is the duck pond.

J. M. G.

Another Dog Story

ONE day in September, in New York, a family went down on Long Island for a picnic. The newspaper does not tell how many children there were in the family, but there must have been a good many, for three-year-old Joseph was not missed until the time came to go home. Then they could not find him. The father and mother searched until midnight, the police helped them, but could not find the child; so the parents went sadly home, believing that their little son had been carried off.

Early the next morning a man living near where the picnic had been was awakened by his dog, who was pulling at the bed-clothes and whining. He would not stop until his master got up and followed him out of the house, along the road, over a fence and across a field to a lonely spot, where, lying fast asleep in the long grass, lay a three-year-old boy. Of course the man told the police, and very soon the anxious parents had their little son safe and sound at home.

M. G.

Wise Old Saws

No one gets into trouble without his own help.

To him that wills, ways are not wanting.

It is sure to be dark if you shut your eyes.

A fine cage will not feed the bird.

If winter comes, can spring be far behind?

Murmuring unfits the Soul for duty.

Little and often makes a heap in time.

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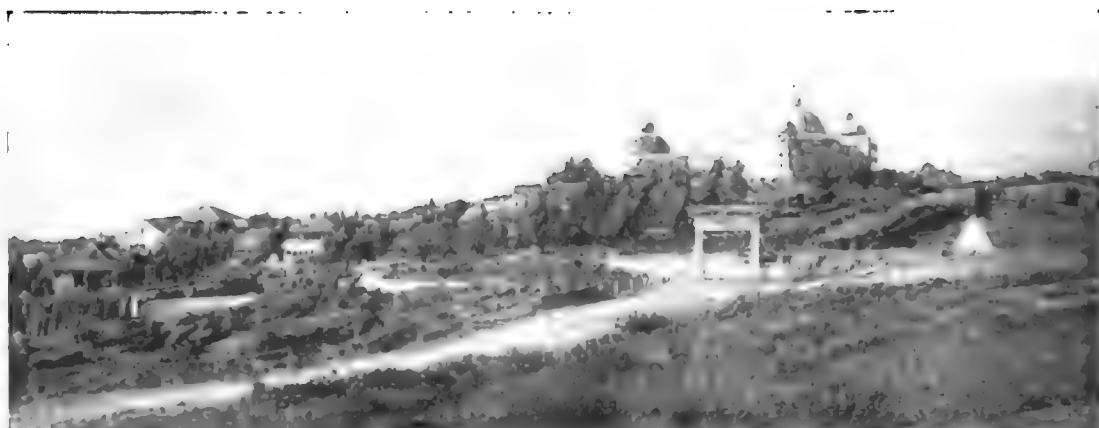
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devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XII

JANUARY 17, 1909

No. 11

CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 11

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Nirvâna Not Annihilation After All

It is not many years since Theosophists were fighting the idea that *Nirvâna* means absolute annihilation. But the dynamic and permeating power of Theosophic thought is so great, that a large part of the public mind has been educated up to the point of understanding the point contended for. In a review in *Current Literature* of a book on "Buddhism and Immortality," we find the following:

Man may be defined as a body or as a soul, or as a body and soul; but the Buddhist definition employs none of these terms. "Man," it says, "consists of states of consciousness."

The consciousness of man, directed by his will is co-extensive with the universe. In fact, it is larger than the universe, and indefinitely larger. It could take in a dozen universes or a million. It has no dimensions; it is continuous; and it is one. If our wills are not free, the limitations must be attributed to our separate, material personalities, and the first step in the direction of a larger selfhood is to realize, despite appearances to the contrary, that we are all one. "The difference in beings is how much they realize of this universal consciousness. The process of evolution is the process of increase of the amount realized. The only thing that prevents a man from realizing the whole of it is the accumulated habit of countless generations of thinking in terms of self, that is, of the material self."

Personality a Limitation of Consciousness

And the author says that the universal consciousness is that from which all came and to which it is returning, and that *Nirvâna* is infinite and eternal peace, the peace of limitless consciousness unified with limitless will.

It is a noteworthy sign of the times that these once derided ideas should be written about and reviewed so publicly. We are accustomed to be told that the Buddhist is a man who has vainly tried to reach the light and has given up the problem in despair and preached annihilation as the only resource. Now we are expected to regard him as a far older and wiser man than ourselves, who has found out the blessed truth which we are only just beginning to suspect. Fancy man being described as states of consciousness, and the mind being talked about as if it were a real Thing—the real thing! Where are we getting to? A Theosophist might not, perhaps, be ready to admit that our consciousness is larger than the universe!—is not this rather a fine example of a "bull"?—but the statement that our consciousness is limited by selfishness is pure

Selfishness The Great Stumbling Block

But, however much public thought may echo Theosophical ideas, it will still remain for THE

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to guide these ideas. The tendency in an age of superficial culture is to launch forth so far into the abstract that the ideas have no reference to daily life; and we all know that it is possible to be ever so (apparently) enlightened and learned on the subject of the most mystical and sublime philosophies, and yet to be quite an ordinary individual in one's daily life.

Hence, when we turn to practice, we find that *Nirvâna* and the universal consciousness are ahead as practical objectives, but that we have to confine our attention to the path immediately before us, taking care only that our face is turned the right way and that we are progressing. And we are to get rid of the personal idea, so we are told, since that is the one thing that confines our powers. Now

Ignorance of Self the Bar to Emancipation

there are some people who might try to do this by sitting down with a box of colored cubes of wood with odd Latin names on them, and trying to get rid of the conceptions of up and down, behind and before, with a view to getting on to the "fourth dimension." But casting out the self (if it is to be of any use) is a far more serious process than any such mental gymnastics. It means putting into practice the teachings of the Teachers, Jesus, Buddha, Confucius, Plato, Krishna—whoever it is. What those teachings are, everybody knows. But the Western world at any rate seems to have forgotten that these teachings were given as the road to *emancipation, knowledge, and power*. This is the idea that Theosophy brought back to the West, and that is now gaining ground everywhere and giving quite a new aspect to religious teachings. The idea that the grand old ethical maxims have for their goal the attainment of Divine Wisdom, that they lead to a reward surpassing all understanding, a reward here on earth—that is the idea.

Ethics are The Practical Philosophy

And we begin to suspect that the old Eastern religions are more practical than our own, instead of being dreamy and unpractical as we had thought; since they combine ethics and philosophy in a way that we have failed to do.

The ancient idea of the "Path," along which the aspirant to knowledge and freedom has to go in order to reach the Light, is coming back to the world. But that Path is not an easy one to tread, and there are many side-tracks and pitfalls for the unwary. It is through the efforts of the three successive Leaders of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, that the Path has been opened to all earnest men. STUDENT

The Common Cold and How to Catch It

SOME people are much more sensible in their ordinary work-a-day selves than when they put on their thinking cap and assume a learned pose. The following instance, taken from the daily press, illustrates this point in quite a ludicrous degree.

In a medical journal, says the account, six pages are given over to the discussion of the "Common Cold." This is defined as "a local inflammation of any portion of the respiratory tract, from the mouth and external nasal meatus to the bifurcation of the bronchi, together with the sinuses annexed thereto." The doctor who wrote the article describes an experiment which he performed in order to investigate the phenomenon of cold-catching. He went without food all one day, got himself into a heavy sweat by hard exertion, stripped, and stood, hot and exhausted, by an open window for ten minutes until quite chilled. Result—no cold. A fortnight later, however, when well clad and well fed, he contracted a beauty!

What the doctor did to himself would be described by some people as an excellent means of removing excreta from the system and bracing it up; he practically went into training for a day. He rendered his body positive, and, what is even more important, his mind too; no common cold, passing that way, would dare to come near him, but would seek a host in some overfed person off his guard, or wait a fortnight until the doctor himself was in that condition. Many would say that the definition of a cold given above was merely a definition of some of the effects or symptoms of a cold. It would be more correct to define a cold as a stopping up of the normal excretory functions, chiefly those of the skin, whereby the excretory function has to be imperfectly discharged by the mucous membrane of the digestive tract and by the lungs and adjacent parts, and the accumulated poisons produce fever and other effects. But even then we should only be describing symptoms, for the real question is, What is the cause of this sudden blocking up of the excretory functions? Sometimes it is produced by exposure, sometimes exposure fails to produce it, sometimes it is produced without any exposure; it can be caught by one person from another. From this it is to be inferred that the exposure is a condition which renders the system liable to attack; but the system will not be attacked unless the enemy is there; and on the other hand the enemy may be strong enough to attack the system even when it has not been rendered susceptible by exposure. We must therefore distinguish between the conditions rendering one susceptible to a cold, and the real cause of the cold. Some have believed the latter to be a germ, and this comes nearest to an explanation, for what science calls a germ is about the same thing as what other people have called malefic influences or evil spirits. The essential point is that something malign goes about in the atmosphere or ether from person to person, gathering force with each fresh victim, attacking the susceptible, recoiling from the strong. It turns the vital currents out of their normal course and vampirizes them. Exposure and other weakening influences may give it an opportunity. The commonest conditions would seem to be overfeeding and the habit of living in unventilated

houses; people who camp out can get wet through and sleep in their wet clothes without getting anything.

The germ-theory perhaps comes as near the truth as any current theory; but even a germ must have a life behind it. Germs are the physical bodies of malign influences, for which modern language has no name, but which are mentioned in many old books of what is called "superstition." We try to thwart them, according to our lights, by proper means, such as disinfectants, or by attacking them with contrary germs, or by giving them a permanent hold on the system by inoculation—in short, by buying them off. Other people have attacked them on another plane, by ceremonies, incantations, etc. Then there are the sanitary methods, physical sanitation and moral and mental sanitation. The best prophylactic against a cold or any other disease is a pure strong system, healthy habits, and clean surroundings.

But as these disease germs have their origin in the impure side of man, so they will always exist so long as their cause continues, and be created anew as fast as they are used up or killed. Such diseases may, therefore, be looked on as safety valves—evil of course, but *lesser evils than what might happen if these outlets were dammed up*. This argument is not intended to justify any cessation of precautions against the diseases, but merely to palliate any unnecessary mental affliction arising from ignorance as to the origin or justice of such visitations. Epidemics of the *grippe* recur with great frequency all over civilized communities, carrying off the results of wrong living; their immediate cause is probably a wave of clean influence which precipitates evil accumulations. From this point of view the propriety of preventing the acute manifestations of disease by inoculating the system with a mild but chronic form of it is open to grave question, and sounds uncommonly like paying a toll to the devil.

Epidemics like the *grippe* are indiscriminating in their choice of victims, attacking the good and the healthy, the evil and the unhealthy with impartiality. But it must be remembered that a person's present circumstances are the result of his conduct for a long period of the past. Our body does not change instantly in response to our changes of character; it takes a long time; one life may not be long enough. Hence many go about with the weak bodies which they have created for themselves in past times (perhaps in another life) when they had health and abused it. The best they can do is to recognize the justice of affairs, to provide better conditions for the future, and to turn their present afflictions into a means of strength.

The connexion between colds and fevers is so intimate that it is practically impossible to separate the two. The balance of heat and cold, which in ordinary circumstances is justly maintained in the body, becomes upset and both extremes prevail in different parts of the body at the same time, or all over the body at different times. Health is, in one of its aspects, a balancing of heat and cold. Extending the meanings of the words heat and cold, we may similarly speak of a balance between impetuosity and restraint. (Here it may be noted that influenza is often preceded (?) by a spell of over-activity and boisterous health(?), this

condition being in reality the first stage of the disease.) And so we get any number of pairs of opposites, corresponding to heat and cold, by which generic names it is convenient to designate the whole. It is thus that ancient philosophies speak of the attainment of mastery over Heat and Cold, a condition to be attained by the candidate for wisdom and power. In its moral sense it means the mastery over egotistic ambition and indifference, the twin forces that enslave man and keep him from his heritage of freedom. But he who has thus mastered this power in its subtlest manifestation becomes thereby its master in the lower forms, even to the extent of accomplishing what would seem to be "miracles." For "miracles" merely arise from a knowledge of how to deal with Nature, natural laws and their co-ordination. STUDENT

A Significant Statue

FRANCE is about to defy the omniscient dissectors of antique tradition by erecting a statue to Homer. What next will she dare? Will she flaunt statues of William Tell, Quetzalcoatl, Shakespeare and other "solar myths" and "time-made conglomerates?" It is reported that a debate took place at a private meeting of one of her learned societies recently, the subject under discussion being the erection of an Egyptian colonnade. Each column was to represent a thousand years of Egypt's history. The proposal came to nothing because there was no agreement as to the number of columns, the suggestions running from six to eighty.

These things may not seem to hang together; but they do. Science consists, like some men and in degree all men, of a Jekyll and a Hyde. These differ according to the *prejudgment* of humanity which they make. Humanity is a mere product of blind automatic terrestrial chemistry, is soulless, and originated some few thousands of years ago as a sort of monkey. Its traditions of ancient greatness are rubbish; its great men were solar myths, savage chieftains, conglomerates and so on. Its golden age is now, the age of reinforced concrete and wireless telegraphy.

A pettifogger's case can be made out for this.

On the other side, man has a soul and is divine. When the soul shines forth there is a great man of some sort. The traditions concerning great men in all ages and among all peoples correspond with this view. The same traditions give humanity an enormous antiquity, speak of mighty bygone civilizations that were nobler than our own, and of a golden age of peace behind them. The other golden age is in front, when after our long wanderings we recover the grandeur of the past. We are nearer the bottom than the top of the arc.

There is no fact but will fit into this. Which will you have? This inspires and illuminates and gives hope. The other depresses, chills, and makes directly for suicide and crime and passion. Let us eat, drink and be merry, for tomorrow we are ptomaines and CO₂.

These two correspond to two deep currents in human consciousness, one of spiritual life, the other of spiritual death. The first, in France as a whole, is slowly coming to the surface. STUDENT

Some Views on XXth Century Problems

Self-Knowledge

HOW different might have been the history of Christianity had one single extra-canonical saying of Jesus been included among those which the Church permits him to have said! It is now a moderately well-known saying, one of those found at Oxyrhynchus in 1903:

The kingdom of heaven is within you, and whosoever shall know himself shall find it; for if ye truly know yourselves, ye are the sons and daughters of the Father Almighty, and ye shall know yourselves to be in the City of God, and ye are the City.

The recommendation to "know thyself" is scattered all over the philosophies and religions of antiquity. We have interpreted it with very characteristic lack of grasp; it was a feat at first too strenuous to be popular and at last too neglected to be even remembered. We consider a man to have achieved it when he recognizes that he has a lack of business faculty or a tendency to be disturbed at trifles or to lie abed of a morning. According to Jesus, then, the man who knows some few things like these about himself may expect to find the kingdom of heaven! Truly, the "violence" with which it is to be taken may be of a very gentle and self-harmless variety! But what is the real thing?

Suppose a man in the full current of a fit of anger were to pull himself up short, wrestle with himself for a few minutes, and finally become quite peaceful and sunny. Many do this without any recognition that they are taking steps to self-knowledge. For if the anger were actually his self he could not master it; a wild beast can be conquered because it is not identical with the conqueror. Who or what am *I* that did the expelling of the anger from *my mind*? Self-knowledge comes from habitual meditation into that question, or such questions in all their forms, following upon right action. Right action is expelling all the beasts, little and great, and developing in their place their opposites. Gradually the mirror-walls of mind become quite clear and bright, and true selfhood reflects itself in them and knows itself. "*I*" now takes another meaning. When *I* knows itself as complete dominator in its purified kingdom of consciousness, it knows itself as soul, as child of "the Father Almighty," and as the "City."

But look at the sequence. Highest, "the Father," the Supreme Light; then its "son," its ray, the human soul; lowest, the instrument of that. And we expect the highest of the three to be packable neatly and completely into definitions and dogmas made by the lowest! The mind is strained nearly to breaking point to comprehend a few of the inner workings of material nature; but it is supposed to be competent to comprehend more than a few of the inner workings of the supremest consciousness! Knowledge of God is of another nature than mental workings, at any rate of the mind *we have so far developed*. The mind of ordinary life is developed out of sensation-feelings. The infant sees a candle and gets the feeling *bright*; then it sees

the sun and registers the feeling *brighter*; that is a rudimentary act of mind. So it gradually develops a conscious cognition of external nature—through feelings and the comparison of them.

But a higher and other, spiritual order of feelings must be developed in order to develop a mind that shall belong to the soul. It develops very slowly. It can express almost nothing of its knowledge, as it acquires it, in words; for words mostly concern the objective world.

Theology has tried to define and theorize about the Supreme Light in terms of that mind which understands candlelight and tries to understand a molecule, and cannot deal even with a circle or a curved line of any kind except by considering it as a large number of little straight lines! It is a "science" made by men who had not developed the mind that was necessary for its simplest postulates, most of whom had not even a glimmering idea of what "self-knowledge" meant. And it is their futile definitions that have overlaid and buried the gold of Christ's teachings. In times when much more of that gold was accessible than now, when there were whole gospels of which but a few shining and precious sentences survive, they decided what should be canonical and some of them altered even that past recognition.

But there are some strange discoveries close at hand, and they will be understood by those who have achieved a little self-knowledge.

STUDENT

Child-Molding

SIR Ray Lankester appears to be somewhat scandalized by an idea he has discovered among the public, especially of the upper classes, that they can transmit to their offspring whatever qualities they have acquired for the nonce. A pair of young people who desire to have, for example, musical offspring, saturate themselves during the continuance of that fit of enthusiasm, with as much music as they can.

This, according to him, is absurd; for the germ plasm cannot be affected in any such way. It will flower into a new physical individual in accordance with—in manifestation of—what is already as potentially within it; and from that nothing can be taken away, to that nothing can be added.

But does anything need to be added? There were two parents; there were four grandparents; eight great-grandparents. Look back far enough and you see thousands of streams converging to lend something to the nucleus of the physical child of today or tomorrow. The physical basis for the manifestation of any sort of mental quality possible to present normal man must be present. What are the conditions for the efflorescence?

Some which Sir Ray Lankester does not take into account. Just as the quality of a man's own body is profoundly affected by the quality of feeling which he habitually generates around his mind, so is the quality of the developing but unborn infantile body by the

atmosphere of feeling maintained about it by the parents.

The other main influence is that of the soul which will incarnate there, with all its pre-formed characteristics and powers. The duty of the parents is not to mold in such or another special direction, but to give the soul the unimpeded opportunity to do its work and to select among the physical possibilities. They cannot compel the evolution of a musical genius by any assiduity of attendance at concerts or private piano-playing. But they might thereby aid themselves in maintaining a quiet and elevated atmosphere of feeling in which the soul could work at its best from *its* side—whether its special powers lay in music or mechanics. They can at one and the same time stand back, remembering that the soul is at work; and guard, protect, keeping everything pure and sweet.

STUDENT

A New Use for God

GOD, it appears, may now be employed as a useful hypnotic when the others fail. The rector of a little town in Massachusetts is the discoverer of this and seems to be ambitious to be added to the growing numbers of church-parlor hypnotists. His patients are those whom some calamity has deprived of the power of sleep; and his method, whatever he likes to call it, is hypnotism. The suggestions, the patient being seated in a warm, comfortable and curtained room, take the following form:

"You are now relaxed in body and quieted in mind. You are to let your thoughts languidly follow mine expressed in words. Do not offer any mental opposition. . . . Fix your thoughts on God. . . . Believe that in this larger, truer, higher sense, in Him we live and move and have our being."

Now supposing the suggested thoughts to be unexceptionable, why should not the patient read them to himself at home? Would that be effective upon the insomnia? If not, then the difference is hypnotism; something has been injected from the personality of the operator into the somnolent mind of the subject.

Furthermore, the idea of God has nothing to do with it. An utter materialist could operate just as well. He would say:

"Fix your thoughts on matter. Think of it as ever tending to rest, peace and equilibrium. Its disturbances are only temporary. In any case your brain will be at rest in a few years. It is ever tending, and is now tending, to rest, peace and equilibrium."

A Vedāntin could prescribe thoughts on Parabrahm in the same way.

So the essential is the idea of rest; and behind this is the second essential, that this idea must be hypnotically injected—along with whatever else may be consciously or unconsciously in the mind of the operator. The church-parlor movement stands or falls with the case for or against hypnotism. And this is the case for or against the invasion of one artificially and pathologically passive mind by a positive and alert one.

STUDENT

Archaeology Palaeontology Ethnology

Prehistoric Art

AT the Anthropological Institute in London an exhibition of Bushman painting and sculpture has been attracting much attention to the wonderful skill of the primitive cave-man and his powers of observation. This fallacy does not appear to be scientifically dead yet, nor even on the list of possibly disprovable theories. The tacit assumption that the cave-man is "primitive" is lost to sight among the deductions derived from this unwarranted premise. Had some scientific great light anticipated the primitive palaeolithic stone-age monkey-descended cave-man by an "ultimate" geologically constant heir-of-all-the-ages retrograding to racial extinction, no doubt the scientific flock would have followed the bell-wether without more than the usual amount of thought, unless some episcopal crook had asserted its little pull in another direction.

The tone of settled and patronizing conviction with which all writers on "primitive" man assume that all his works were aspiring efforts towards our state of civilization; that his mind must necessarily have been about on a par with that of the average kindergarten student whose sixth birthday is yet in the future; that no other purpose in life ever existed outside the arts and crafts of getting something more than the other man; that "we" have arrived at a stage of progress which in the view of the untutored savage in question must resemble our ideas of heaven — may raise a smile on the face of many such a contemporary "primitive stone-age" gipsy, and give some coloring to the lofty Chinese view of westerners generally as foreign barbarians.

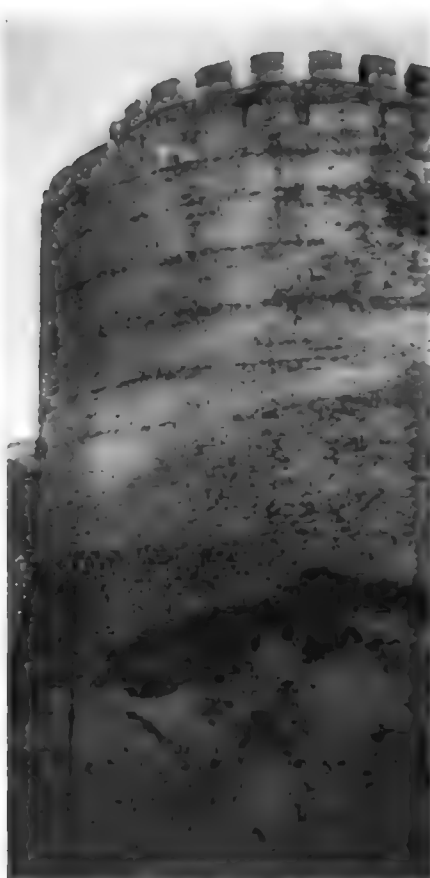
Only it is unpleasant when the other man thinks we are what we think he is, as compared with what we think of ourselves and would like him to think of us.

Thus we find that the rock carvings of animals deal mainly with representations of animal life useful to the community, and are "interpreted as intended to secure by magic an abundant supply of game or other food." We learn that the "untutored South African had discovered for himself the true action and position of the horse's legs in motion, which had only been revealed to us by the help of instantaneous photography." And the rest of the story in its stereotyped details.

What a chaos of criticism would arise were the same system of assumption applied to our "iron" age by some future scientist. Mrs. Tweedledee's back yard would furnish materials for a learned paper on the wonderful glass-making skill of our age when the dump heap will contain about all that is not perishable of our family life. Long-forgotten graveyards will supply evidence of our wonderful skill in carving "primitive" figures of babies with wings growing out of the back of the neck — and the learned critic will be able to insert a wise remark about our artistic skill being evidently limited to the portrayal of heads and wings, our primitive education not having proceeded below that point in art. And

the wonderful written records of the tombstones!! Truly they speak of a golden age, for every one of them bears witness to the existence of a race devoid of all qualities but the highest personal character and virtues. Also quotations from some magical book may be collected whose "primitive" aphorisms and phrases may give rise to much scientific speculation on the belief in magical formulae protecting the dead. The bones of horses and men on our battlefields will prove that we were a race of hippophagi without enough sense to throw away the bones from our meals, living and dying in the open even less wisely than the earlier cave-dwellers, who at least knew how to get out of the rain.

Of our books, our newspapers, our machinery, houses, ships, agriculture, paintings, reli-



Lonaland Photo. and Engraving Dept.
ONE OF THE OLD TOWERS
AT HISSAR NEAR
CONSTANTINOPLE

gious sects, sciences, habits and customs, there seems little reason to believe that as much will remain as remains to us securely preserved in the myths, fairy stories, folk-lore, zodiacs, dress, rock-carvings, monoliths, and all the relics that do perpetuate the knowledge of races whose "primitive" arts and sciences preserve the knowledge of great races and civilizations of which they are the degenerate descendants and not the primitive forbears. And grim old Time will have his revenge on our "primitive" civilization, while we, inhabiting more suitable race environments, may or may not, take any interest in our own "palaeoferric" age.

P. A. M.

H. P. Blavatsky and Tibet

IT must have happened to all readers, at one time or another, to read anecdotes of the absurd things that have been said by "authorities" about discoveries when the discoveries were first made; and how the dogmatic, sceptical, and scornful pronouncements of these authorities were afterwards belied when the discoveries became well known. One great authority scoffed at steamboats, at the very moment when one was actually plying; a ridiculous hullabaloo was raised on the subject of illuminating gas; the statement that the earth went around the sun gave the academic world fits; and so on.

Therefore we should never alarm ourselves unnecessarily about the things which such authorities may say now; unless, indeed, we prefer, with them, to be in the fashion of the moment and to regard knowledge as merely a convention in the interests of temporary expediency.

Tibet is one of the latest instances of things about which recent discoveries have belied the confident assertions of yesterday. And, as in other cases, it has not been without its discredited prophets. A quarter of a century ago, H. P. Blavatsky wrote and spoke much about Tibet and the lofty table-lands adjacent, as a land about which very much had still to be learned by the West, and as the scene of a mighty ancient center of learning. She was derided; but now Tibet seems destined to be the revealer of as many mysteries as it has heretofore concealed — at least so far as geographical and ethnological ones are concerned.

Theosophists may therefore claim a fulfilment of the contents of their faith in their Teacher, so far as Tibet is concerned; but they do not expect to see the world conceding them that triumph or acknowledging its mistake.

When Sven Hedin's complete travels are published we may learn more; but we know that he has discovered the sources of the Brahmaputra and the Indus and the genetic source of the Sutlej; explored Bongba, one of the greatest provinces of Tibet and hitherto unvisited by Europeans; and found a mountain-chain which is the most massive range on the earth. If such geographical facts could remain so well concealed, how about the other classes of facts alluded to by H. P. Blavatsky? STUDENT

Gigantic Bones in East Africa

AN item of scientific news states that the German Government is about to send an expedition to investigate the remains of antediluvian animals discovered in 1907 in the southern part of German East Africa. In the lime strata on the banks of the River Mbemkuru, near the border of the Portuguese colony, enormous bones were found, one piece of skeleton weighing ninety pounds. The measurements of one animal the *Gigantosaurus augustus Africanus*, showed the bones of the hind legs to be 11ft. 6in. long, the pelvis 3ft. 3in. in diameter, and the spine one-third longer than that of any animal yet found. T.

✻ The Trend of Twentieth Century Science ✻

The Mars Canals

THE Mars Canals seem to be establishing their right to exist, but not as canals — at any rate with all astronomers. They may now congratulate themselves as being on the whole no longer scouted out of any kind of other than imaginary existence. Some experiments on schoolboys show that the eye likes to see lines if it can get any excuse, and that once it has seen them it will keep on doing so. A well-known English headmaster got his boys to draw what they could see on a little disk at a distance of many feet, dotted to represent the telescopically seen face of Mars. The eyes of most of them declined to permit dots to stand alone, as it were without support or connexion. They connected them with lines, and the lines once seen persisted whatever the distance was increased to.

But there had to be the dots; the uniformity had to be adequately broken. If Professor Lowell's "canals" are not there, *something* is there in corresponding quantity.

Doubtless the mind will do in its way what the eye in its. As a rationally imaginative man Professor Lowell, consciously or not, wanted evidence of life on Mars. The eye perhaps built up the lines from other markings; and the mind built up canals from lines. Such is at any rate the possibility till we all agree that the photographs set the matter at rest.

Discussion of the inhabitability of the other planets is always more or less under way. The question can of course never be settled by any amount of knowledge to come respecting the physical constitution of our neighbors. If they harbor life it will be life whose basis is just that constitution. If one of them happened to be made of liquid helium, beings of the most splendid intelligence might be swimming about there. We shall never know until we can rub consciousnesses, and we are a good way from that. We are not even cultured-souled enough, evolved enough, to do it with the brother man next door; even take all the measures we know how, not to. The brother *planet*, Mars, is somewhere about 250 million miles away.

STUDENT

The Living Universe

THE conception of the universe as a structural organism is slowly growing among astronomers. If the proof is not conclusive as yet, *this* is: that the more knowledge accumulates, the more are the suggestions of structure.

In the first place the general shape appears to be that of a lozenge, the rim of the lozenge being the Milky Way. As we pass from the rim towards the middle or summit of the two convex surfaces the stars thin out, at the actual summits or poles becoming very thin indeed. The distribution of nebulae also suggests structure in the rim itself.

Secondly, according to the last results of calculation, the stars are in two main streams of movement, each stream making for a center in two opposite points of the heavens.

The answer to the peculiarly modern ques-

tion, Where do I come in? tends to be forthcoming, though it is of course as yet very tentative. So far as the inadequate data go — and we only know as yet the distances of about 100 stars — we appear to be not excessively remote from the center. According to Professor Kapteyn's conception, we are surrounded by a series of imaginary shells, each set with stars. The distance between the shells is such that if a star, say of the second magnitude — magnitude here refers to the brightness — were pushed on from the shell in which it is set to the next outer one, it would become a star of the third magnitude. The shells correspond with the magnitudes. At the same time there is a thinning in numbers as we pass out along the radius through the shells. Professor Kapteyn imagines us as traveling outward with the velocity of light. At first we should encounter a star every twelve or thirteen years. After we had traveled 200 years we should find our encounters getting fewer, and in 2000 the diminution would be very marked. When we should have the last encounter, where would be the limit, no one guesses — or hardly any one.

Our solar system can, without much violation of commonsense, be considered as an atom. The sun is the positive center; the planets are the electrons. For, beginning at the other end, an atom can be considered as a solar system. The ratios of time, space, and motion of electrons within an atom will do very well on the greater scale; it is a mere question of multiplication. The motion of electrons, as revealed by the spectroscope, even suggests that some of them present the phenomenon of precession of the equinoxes.

Returning to the other end, some number of neighboring solar systems would constitute a molecule; and the whole universe, as we know it, a cell, a living organism. — Which Plato anticipated by calling the universe "a great animal, a great ensouled Being." STUDENT

The New Heat

HEAT seems to have now definitely associated itself with the electron, following its brethren electricity, magnetism, and light. These three are regarded as disturbances in the ether set up by moving electrons. Heat has been treated differently. It has been regarded as to-and-fro motion of atoms and molecules, the within-the-atom electrons not being considered. But yet heat waves were spoken of as etheric, as rates and lengths of vibration continuous with, but slower than, those of light, and in their turn faster than those of electricity. So naturally, the electron once discovered and once found answerable for the waves called light and electricity, has been suspected as answerable for the similar waves called heat. All these waves shake into faster vibration the molecules and atoms on which they fall; thus the shaking is not the force itself but the effect of it; and the force is itself the effect of the motion of the electron. Electric waves, generated by the motion of one lot of electrons, will add to the motion of another lot, causing them to

generate more. So with heat waves. Engler has lately shown that those electronic changes in radium which lead to its emission of rays and new elemental products, among the rays being those of heat — are themselves accelerated by heat.

The next task is perhaps to find that the electron is also the real root of those aerial vibrations which we call sound. Then we shall be well on the way towards the unification of the physical forces.

But without a little care there will be the hen and the egg question. If the waves move the electron and the electron then generates the waves, which moved first?

There is no such thing as a still electron; a still electron would have no being for science, no mass, no manifestation. Motion is the principle of its manifested being. It is a life-unit, emerging from nature's life plane on to this one for the purposes of that life and guided by it. Its combinations and re- and re-re-combinations in increasing complexity, into atoms, and molecules, and crystals, and cells, are the rising embodiment of that life for the purposes of evolution. It exhibits motion as the manifestation of the life in it, and this life is the manifestation of purpose, and the purpose is that of the Cosmic Soul. The electron is the point where science and philosophy will have to meet, whether they want to or not.

STUDENT

Doing More than We Know

HOW much we may be doing to alter in various ways the climate of the earth by our electric lines, both for telegraphy and power-transportation, we hardly know. We are certainly not doing nothing.

The French Academy of Sciences is now considering a little fact which has presented itself in connexion with a high-tension line. A paper was recently read before this body citing the instance of a chain of mountains which appeared to attract hailstorms owing to the valleys between and alongside. A three-phase 45,000 volt line was built in this neighborhood and the storms at once altered their course. They now crossed the valleys instead of following them and took the new line as their guide.

No one knows exactly why. But this one instance suggests a good deal. Doubtless similar phenomena will become known and finally carry their own explanation.

One would have thought, however, that cities would have shown very marked climatic alterations, run and over-run as they are with electric installations.

Railway lines must also do something besides carry men and goods. Sometimes thousands of miles in length, they must equalize points of differing electrical tension. It may be that before we have had time to know fully about these things another set of phenomena may have replaced them. Wireless transmission must have a quite different set of effects; while aerial transit may conceivably throw the iron lines out of business. It is however certain that we are only at the beginning of the electric age.

STUDENT

Nature

Studies

Facts About the Minnesota Forest Fires

THE preliminary report of Assistant Editor Pullman, of the Forest Service, who was sent out to investigate, contains some interesting particulars. He visited the Hibbing and Chisholm district, one of the many sections in Northern Minnesota where forest fires raged during the whole of September. The people said it was the driest year they had ever known. The woods and brush are as dry as tinder and fires can be seen in half a dozen places at once, started no one knows how. The natives have various theories—sparks from engines, hunters and campers, careless brush burning by homesteaders, and incendiaries. In many sections the ground is of peat-bog and a spark may burn for weeks before flaming out. The losses are put at somewhere between five and ten million dollars; the lower figure is equivalent at 5 per cent to an annuity of \$250,000; and, for protection, the Forestry Service has an appropriation of only \$11,500!

It was the burning of the prosperous little town of Chisholm that most affected the people. They are so used to forest fires that they are said to be hardly happy unless there is a smell of smoke in the air. Their habitual indifference to these fires is illustrated by what took place when Chisholm was destroyed. The fire had been burning in the forests near by for more than a week. It was 5 o'clock on the afternoon of September 5th that the fire entered the city in the clutch of a gale from the northwest, and quickly laid it in ruins. Up to half an hour before this the people were so confident that there was no danger that they went about their business as usual. Had ordinary precautions been taken even as late as the forenoon, it is said the place could have been saved. The people were panic-stricken and fled with what property they could grab to the iron-mines near by. All that was saved was the two churches, the high school, the grammar school, and two blocks of dwellings on opposite sides of the town. There was no loss of life, a circumstance which is due to the fire having occurred in the daytime; what would have happened had it occurred in the darkness of night is horrible to think of. E.

A Repulsive Parasite

A STRIKING instance of a parasite of the most abhorrent kind is the gigantic fungus called *Rafflesia*, peculiar to Borneo and the Malay Islands. It is entirely destitute of chlorophyll and of a very degraded type of structure. It attaches itself to plants of the genus *Cissus* (one of the vines), appearing first in the form of knobs emerging from the host plant, which expand into flowers resembling an unopened cabbage. When



Lomaland Photo. and Engraving Dept.

SPRING IN THE BLUE MOUNTAINS, N. S. W., AUSTRALIA

With light
And quickened footsteps thitherward I tend,
Remembering thee, O green and silent dell!
And grateful, that by nature's quietness
And solitary musings, all my heart
Is softened, and made worthy to indulge
Love, and the thoughts that yearn for human kind.
—Coleridge

expanded these flowers reach as much as three feet across. They last only a few days, when putrefaction sets in and a smell of rotten flesh is emitted.

Everything in the plant world is typical of something in our own nature, and no one will find much difficulty in finding an analogy for this horrible fungus. What is it that fastens itself upon the vitality of man, if not diseases and habits? And how many of these are characterized by the hurried production of an overgrown bloom, pretentious, but destitute of real beauty, and ending a brief existence in an unsavory exhalation? Perhaps this is what the drink parasite looks like to the eye of a seer; perhaps people go about with such parasites produced by other habits. And then there are the *parasites of the mind*—which of course are the real origin of those of the vitality. And here we have the remedy in our own hands; for it is by our thoughts that we give them sustenance, and in the realm of thought we can be king! STUDENT

Devastation of New Zealand Forests

AND then there is the great area deliberately cut and burned to make way for grass. Here the defender of tree-life is faced with a more difficult problem. The men who are doing the melancholy work of destruction are doing also the work of colonization. As a class they are, perhaps, the most interesting and deserving in colonial life. They are acting lawfully and in good faith. Yet the result is a hewing down and sweeping away of beauty, compared with which the conquests of the Goths and Vandals were conservative processes. For those noted invaders did not level Rome or Carthage to the ground; they left classic architecture standing. To the lover of beautiful nature the work of our race in New Zealand seems more akin to that of the Seljuk Turks in Asia Minor, when they swept away population, buildings and agriculture, and Byzantine city and rural life together, in order to turn whole provinces into pasture for their sheep. Not that my countrymen are more blind to beauty than other colonists from Europe. It is mere accident which has laid upon them the burden of having ruined more natural beauty in the last half-century than have other pioneers. The result is none the less saddening. . . . Today we are told that the timber still standing cannot last our saw-mills more than two generations, and that a supply which was estimated at forty-three thousand million feet in 1905 had shrunk to thirty-six thousand million feet in 1907. The acreage of our forests must be nearer fifteen than twenty millions now. Some of this, covering, as it does, good alluvial soil, must go; but I am far from being alone in believing that four-fifths of it should be conserved, and that where timber is cut the same precautions should be insisted on as in Germany, France, India, and some intelligent portions of North America. —From *New Zealand*, by Hon. William Pember Reeves.

In connexion with the above it is rather sad to read a U. S. Forest Service bulletin which says that experts are seeking substitutes for the valuable American hardwoods used for furniture, cooperage, and implements—seeking them in New Zealand! Various woods have been tested and found satisfactory; but it is admitted that—

The United States will not be able to depend on imports to any great extent, for wood users realize that there is an approaching shortage of timber in other countries as well as this, and each nation must cultivate and protect its own forests.

In contrast to this, it is encouraging to hear that there are now 160,000 acres of planted trees in central Kansas, where at one time it was thought that trees could not be grown. The limit of forest planting and tree culture is widening always. The native timber is also on the increase; prairie fires no longer sweep unchecked across the plains, and the strips of forest along the rivers and in the ravines and gullies are becoming broader. In some countries, cottonwood was the only tree planted for many years. Then box-elder, honey-locust, catalpa, osage orange, Russian mulberry, black walnut, and red cedar were tried and found suitable over the greater part of the State. T.

Students'



Path

AND "to know"

Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

—Robert Browning in *Paracelsus*

It is a Right Philosophy and Brotherliness that the World Needs.

THE attention of people nowadays is much attracted by many kinds of misdirected mysticism. New societies for its study are forming and old ones are being augmented by many people who are ignorantly allowing themselves to be governed by these fascinating ideas. "New Thought," which is really very old thought, mental science, mind-cures, faith-cures and what not are daily gaining ground. Their followers, thinking that at last they have found a cheap and easy way out of all the ills that flesh is heir to are unwittingly exposing themselves to a great danger.

From the standpoint of Theosophy and Universal Brotherhood they have made the mistake of "putting the cart before the horse," to use a homely expression, because they are attempting to interfere with mighty forces and powers without the knowledge and training which is absolutely essential to their right use. Wrongfully, that is, selfishly, used, they are certain to produce a far-reaching reaction which will have a disastrous effect, not only on the practitioner and the patient but also on the generations which will come after them.

We cannot safely control the subconscious mind, whether our own or another's, until we have, in some degree at least, become master of the possibilities of what we might call the ordinary mind-consciousness.

But this deluge of crude quasi-occultism is no new thing. History for ever repeats itself. These byways and hedges of psychology have existed in the civilizations of much older races than ours. They have been exploited in other ages of man; and at the same time there has always been the true path, with all the cross-roads and danger-points clearly indicated by which man might safely progress.

It is inevitable that those who are not in sympathy with THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY should consider that its members are biased and its views extreme on these questions. But the history of times more remote than any our present historians have any account of, together with a knowledge gained by experience through many cycles of life, have been entrusted to the guardianship of the Leaders of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Because of this knowledge, it, and it alone, is competent to deal intelligently and rightly with these things. We may define Theosophy as the science of existence, and brotherliness

as its right practice. Each is dependent upon the other. One supplements the other. There can be no *Theo-sophia* without the practice of brotherliness, no possibility of the understanding of a Brotherhood of the Universe, except through the teachings of Theosophy. The blending of these two makes a perfect whole.

It will be understood that the range of these teachings is universal, but let us consider them in relation to our own country and our own race. America is known among the nations as the land of individualism. This is the country where every man, theoretically, is as good as every other, and where equal opportunity is open to all. We have freedom of thought and liberty of action in greater degree than other countries, because we are not so bound to tradition and the obligations of caste.

But this freedom and these liberties, so broadening and ennobling in themselves, become vices if misdirected. We all know that the darker side of liberty is license, of freedom anarchy, but do we fully realize that the lower aspect of individuality is personality?

Do we fully *understand* why we admire the *individual* of wide sympathies and broad unselfish living, and avoid and dislike the *person* of over-bearing domineering character, who is brutal in instinct and selfish in expression? So before we allow ourselves to become unduly puffed up with national pride over our exceptional privileges would it not be well for us to consider which aspect of liberty we are representing?

Katherine Tingley has said:

America must rise to something more than commercial prosperity or intellectual advancement. I believe that this great country is the chosen spot for solving some of life's greatest problems. But we must become more united and recognize that Brotherhood is a fact in nature. We must live up to it in all the smallest duties and all the time. If we learn the necessity of right-living and justice to all, we shall not have to wait for the Kingdom of Heaven. (*Mysteries of the Heart Doctrine*, p. 331)

Someone has said, "No one is ever reformed by scolding." The attitude of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY toward humanity is not that of a threatening monitor, but rather of a wise compassionate guide who seeks by ceaseless effort and continual self-sacrifice to enlighten the ignorance and temper the recklessness of an over-confident, self-willed child, and thus avert the disasters which its greater knowledge enables it to foresee.

Are not the evidences everywhere present that our national life is saturated with a grasping, greedy quality of feeling? And discontent, the sister of greed, is consequently everywhere prevalent. We all know this, every one of us is in some form or another affected by it. The remedies which sincere, earnest people of widely different minds are advocating are often tainted by this feeling, which so limits their view that their efforts are too superficial to have any permanent effect or to do more than reach a few.

In order to get to the very heart of things, those eternal laws of the universe, Reincarnation and Karma must be taken into consideration. Any reform which does not take these laws into account can only scratch the surface. A realization of what they are and the infinite scope of their operation would act as an effective check upon those who advocate a violent upheaval in social and economic conditions,

and who are ready to go to any length to enforce their ideas.

True, lasting reform, like charity "Begins at home," with the man himself. No one will be apt to deny that a man who directs his effort to a peaceful, steady progress toward a life of high thinking and right living is a greater factor toward the bettering of his city and nation than the one who occupies his energies in a continual war upon whatever seems to him to be wrong in others.

The *Bhagavad Gītā* tells us that "everyone is impelled to act according to his nature." So the philosopher, the mystic, the iconoclast, and the sincere religionist, *so far as they are actuated by a desire to help others, and not themselves*, must accomplish good in the end, no matter in what light their efforts may seem to others or how limited their sphere of action.

But THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY offers a system of reform, in which every one may unite, without distinction of race or creed. It has only one exaction. Each of its members must have "That large toleration for the beliefs of others which he desires them to exhibit towards his own." This is the principle of toleration upon which the Constitution of the United States was founded and surely ought to appeal to all ardent Americans.

Diversity is one of Nature's beneficent laws and our effectiveness in the world consists in our individuality, so long as we are in a place where the work must be done through individuals. But if anyone should say that Universal Brotherhood and harmony is a beautiful ideal *for the future*, he would take the unenviable attitude of a man who by postponing an event indefinitely piles up impediments in its way and holds back its realization.

H. P. Blavatsky, writing in 1889, said:

The natural selfishness of human nature . . . is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. "An eye for an eye, and a tooth for a tooth," has come to be the first maxim of your law. Now I state openly and fearlessly that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate. (*The Key to Theosophy*, p. 42)

Since Madame Blavatsky wrote this, Theosophical teachings have made themselves felt in the thought of the day.

The ideal of harmony and brotherly love and tolerance is becoming more and more a thing to be desired. The trend of the public mind is toward enlightenment and truth. Men feel in their quickened hearts their interdependence on each other as their minds become more sensitive to the subtle unseen forces of nature. The revolt of so many people from the hard and fast dogmas of the churches and the emptiness of our everyday scrambling, hypocritical competitive life has a great significance. Has not the time come when man may change the sordid, soul-stupefying tendencies of the age into potencies for good to all the world? Personally insignificant, united with his fellows he may give a mighty impulse to human evolution.

M. C. G.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Why do people associate Theosophy and Occultism? What is Occultism, anyhow; and do you believe in magic?

Answer Let us say at once that Theosophists have little sympathy with what wrongly passes in the world today under the name of occultism. Hypnotism, mental science, faith-healing, breathing antics, and the rest of it—they are as far removed from Theosophy as it is possible for two things to be that are together in the same universe. Theosophy is opposed to them as it is opposed to vice, and for nearly the same reason. All these things are the mistaking or abuse of natural functions, and the end of them is death, destruction, and decay.

But the term Occultism was never intended to mean such things as these. The word means the Hidden Science; and heaven knows the greater part of science is still hidden from us, and above all that greatest of all sciences, the science of man. This too is the *great* science, or *Magic*; for that by derivation is the meaning of the word.

You go out to your doctoring, or to your engineering, or to the law, with some equipment or training; you have been prepared by years of study, by apprenticeship and actual practice of the thing; you do not begin without a fair chance of making some showing at it. We, as a civilization, have thought carefully how we shall prepare our youths for all the trades and occupations of life, and we have schools and classes galore in which any profession may be learned. But it seems not to have occurred to most of us that manhood and womanhood also need preparing for, and that such preparation ought to be held the most important of all. When we were children, we were, perhaps, of infinite promise. We came with memories of the heaven-world, native to superior and immortal spheres. You may remember nothing now that speaks to you of prenatal brightness or of transpersonal splendor; but that proves nothing, unless it be the magnitude of your forgetfulness. You cannot say what possibilities are slumbering in any little baby; since world-saviors have been born, and men of untold genius, no limits can be set upon the greatness that these cradled dreamers may attain.

We ourselves—who of us cannot remember the things that crept into our lives, and hedged the great light and hopefulness away? Truth to tell, there were evil tendencies enough born with us; but there were good ones too. There were plants that have never bloomed, whose blossoms would have filled the world with light and beauty. Supposing only the weeds had been weeded out, and these fair flowers so tended that they would have come to their proper glory. But where is the science of man; where are those who understand how to do this?

You came into this world with a great love and a great selfishness in you; and heard no teaching concerning original virtue, but much concerning original sin. Let us grant the truth of this last; let us say that it is the half of a true teaching, which, combined with the other half, is of infinite value, but that, standing alone, it is, like all half truths, a damnable

falsehood. We cannot go outside of ourselves. We cannot know any truth that is not to be found *within* us. All the facts of science, indeed whatever things our eyes and ears report to us, we must take as it were only on second hand; they come vouched for by our senses, which we are accustomed to trust; but we do not know them directly and immediately of ourselves.

As we do know the facts of our duality, for example. Know it so well, so intimately; have lived in the same body with it for so long that we have ceased to notice it. There are the two applicants for favors perpetually attending on us within; we heed not to look or question which is which, but give out our bounties as the mood takes us. Generally that one receives who is most importunate.

They are—what shall we call them? Selfishness and altruism; the will to take and the will to do good service, to give; greed and compassion. We never learned thoroughly how to distinguish the one from the other. We might have so learned, and then all our after-living would have been radiant and beneficial. We might have learned to know the demon of those two, in whatever guise he came before us, with however specious pleading. But the science of man is occult; it is forgotten in these generations, and of no good report.

This demon came to us, importunate enough, when we were children and we were not warned against him; we were only warned when his behests interfered with the ease of our elders. We were anxious mainly, to give him what he clamored for and have done with it; not knowing that his aim was to hold our future from any fruitage of good deeds and usefulness; not knowing that every gift that we gave him brought him a little nearer to his goal, and placed ourselves a little deeper in his power. Then, if the awakening to our bondage comes, immeasurable struggle and alertness are to precede freedom.

Oh but there is more to be known about the science of man than would go into all the books in the world! It was H. P. Blavatsky who awoke the West to knowledge that there is such a science: and she often did use the terms Occultism and Magic. And she was at infinite pains to leave no doubt as to the true meaning of these terms. Theosophy was the name given to the body of doctrine that she taught; occultism was the science of practical Theosophy, made a "living power in the life." Its end, she taught, *must* be only and absolutely altruistic, only and absolutely to help forward the general evolution of man. Every human being of us is a mine of wonders, a great *terra incognita* teeming with inhabitants gentle and fierce, divine and demoniacal. There was only one passport, as she taught, that would bring you safely through its exploration, and that was oblivion of self interest, and the will to help the world.

There have been those who have tried to saddle these other vagaries, which pass as Occultism with the uninquiring public, on the Theosophical Movement, but they have met with no success. They were members of the Movement too, at one time; even prominent members: their own ambitions have removed them always, and THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY stands today for that same uncontaminated message

of hope and right living which H. P. Blavatsky gave out to the world. We have to thank her, and her successor, William Q. Judge, and his successor Katherine Tingley for this. People are beginning to understand a little now, what is the meaning and import of Katherine Tingley's Râja Yoga system of education. The pupils in the Râja Yoga schools are *not* going into life unprepared and ignorant of what is to come. They will understand, above all things, that science of human nature for the lack of which humanity is plunged so deeply into sorrow.

K. V. M.

Question Is there any good reason for the custom of making New Year's resolutions?

Answer There are two excellent reasons for making good resolutions at the beginning of the year: first, everyone is imperfect enough to need improvement; and second, this is a suitable time to begin the needed change.

Man can always take his cue from Mother Nature. She not only knows when and where and how to do things but moreover she does them. For months past she has been shortening the active days and lengthening the sleeping time, and has set the life-currents which animate her lower kingdoms into an outgoing tide. At the Christmas season the tide turns and a subtle stir runs through all life as it begins to ripple back again for the flood tide of new forms with a higher mark of attainment.

Age after age is spent in teaching the mineral elements chemistry and geometry and electricity, etc., so that the acid and the alkali, the positives and negatives, the crystals and cubes and prisms are unerring in their action. Nature takes infinite time and pains to perfect so small a type as a flower or a gem. She divides the animal world into many classes, wherein they are taught how to express speed or courage or strength or cunning or endurance or grace or music. Her results are so good and her creations are so typical that man uses her works as standards of comparison. We speak of persons being true as steel, or swift as a deer, or sly as a fox, or strong as a lion, or a snake in the grass, or beautiful as a flower, or with a voice like a bird's.

Whereas in the lower kingdoms nature marks out the right kind of experience for every thing and holds them to it, man, who has all the powers of nature latent within him, also has free will to choose his activity and therefore has to work out his own salvation. It is natural that man should strive to develop into the conscious powers of a perfected human being; imperfect, weak, stunted and degenerate types are even more unnatural, although more common in humanity than in the lower forms of life. It is pitiful to think that man, with potentially all the possibilities of the lower kingdoms, plus the light of reason, should make so weak, unhealthy, unlovely, unclean, and unnatural an expression of life as he does. Compare our modern world with a pure, strong, healthy, noble ideal of humanity: then ask whether it is not timely and reasonable for individuals to resolve that with the incoming tide of New Year's life they will work with nature in rising toward a more nearly human level.

R.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Churches Avow Their Impotence

A NEW YORK paper says that recently two hundred of the most prominent Congregational ministers of the city met; and when one of them said that "Protestantism, as Protestantism, is a dying thing," they applauded him.—Here is a sign of the times; let not the CENTURY PATH be accused of unfavorable criticism of the churches, when it has such statements as this to fall back upon. Is it possible to find in a church any defect more serious than that of disbelief in itself? Surely this defect disqualifies it for achieving the end which a church professes to subserve; how can it inspire confidence in anyone else; how can it be a teacher?

But another minister said that —

The new psychology's religious movement is leading the Christian Church to get hold of the imminent [? immanent] near-by God and to discover the real soul.

And again they applauded. Another confession of weakness; the Christian Church being led! the Christian Church being led by the new psychology! What a position for a church; at best it can only claim to be an agent or middleman for the new psychology. "Situation wanted: general overseer out of work; would accept post as drummer for any small concern. Has worked for the Almighty, but is now superannuated." No irreverence is intended; we but interpret the minister's own statement; the irreverence is in the fact, not in the reporting of it.

The latter minister continued that his preaching and practice of the new psychology was bringing back many parishioners who had become indifferent. Here again is surely a most amazing statement; for what, will be asked, can be the object of such ministers? The only answer consistent with the facts as presented is that their object is to get a following. If the people will not come to hear religion (as such) preached, but will come to hear the new psychology preached, why then we must teach the new psychology. But then why not take off one's cassock and set up as a regular "new psychologist"? Because it is deemed necessary to keep up the fiction of a church, even if the fact be dead; and, since the people will not have Protestantism as Protestantism, they shall have the new psychology or perhaps something else as Protestantism.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Continuing, he made the following confession (as reported):

The Emmanuel Movement in the Christian Church is the outgrowth of the Christian Science and New Psychology movements outside the Church, which for almost twenty years have caused a falling off in Christian congregations.

Theosophists please file the above for reference; the definition could hardly be clearer. The Emmanuel movement is not, then, a revival of the original gospel, but an outgrowth of two lay fads of the last twenty years. It is as well to be certain on this point.

Now for some particulars as to the parents of the Emmanuel movement.

Christian Science and the New Psychology do not contain full Christianity and are intensely irrational, but they are answering the day's most vital personal spiritual issue. They are filling their believers with the consciousness of the God of which the early Christian mystics were so vitally conscious. The New Thought movement has taken away 1,500,000 persons from the orthodox Christian Church. These people are no longer interested in Christian missions and Church organization. Charity means nothing to them. They have felt strongly the need of getting divine help in weak moments. They saw they were not getting it in Christianity, so they deserted it.

If we intend to attract them back, this work of healing sick personalities and bringing our parishioners into vital relations with the imminent [? immanent] Deity must be made a regularly recognized department of our church work.

What is the situation then? It is this: the Church had so weak a hold on its people that they deserted it in order to run after a movement which promised to give them personal help in place of requiring of them charity. Therefore the Church must give up its old teachings about charity and give the people what they ran after, namely personal comfort and help. The personal character of the aims of these new cults is admitted, albeit the minister would fain palliate these aims by coupling them with the early Christian mystics and the immanent Deity; and the Church must descend to the level thus provided for it.

Then followed a description of the minister's own achievements in healing, which are in every way the usual kind of curing by suggestion — but with orthodox religious phrases thrown in.

Another minister said that —

During the Church's first two centuries its clergy all practised healing. The fundamental weakness of Protestantism is that in it this healing power of the clergy seems to have entirely ebbed away. What we want in our clergy is not only power to reason but power to save. It is one thing to convince a man's reason that an act is bad. It is quite another to help him build up his personality so that he will gradually not want to do what is bad.

Another admission that the Church is no longer what it originally was. A minister should be a minister in fact, not merely in name; he should be able to administer Divine grace, for the feeding of the *Souls* of the people; his power should be manifest, that all might recognize it for what it claimed to be. But the remedy?

This is what the Emmanuel movement is doing by training morally ailing persons in subconscious habits of healthy auto-suggestion. If Protestantism is to hold its influence it must revive its original function of healing.

Here again is the same confusion of ideas between the ancient healing practices and the modern fads. Is the Church to revive its original function by adopting the methods of Christian Science and the New Psychology and playing second fiddle to them? The aims of these cults are for the most part personal and therefore selfish, and for the little good they may do or claim to do in a few cases of bad habits and nervous complaints, there is an infinity of psychic mischief done. The "subconscious" to which they appeal is the subconsciousness of the lower self, the animal instinctual nature. How can we compare these people, with their talk about business success and personal health and comfort, and their twaddling philosophy, with the self-sacrificing inspiration of the early Christian mystics? The Church is in a very bad way indeed, if it can find in itself so little of real grace and power that it must needs borrow from such cults. But its last refuge will prove a last refuge indeed and one that will not last long; for these cults will have a downward momentum even more rapid than that of the Churches.

Everyone knows and feels what is meant
(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening at Isis Theater, before a most interested audience, Mrs. Marjorie M. Tyberg lectured on "The Leaven of New Ideals." A delightful music program was rendered by the Râja Yoga Quintet.

In her opening remarks, the speaker referred to the fact that the ideal precedes the actual, and that growth proceeds from within outward, and could one know the inner standards of truth, duty, and happiness, one could divide human beings into classes, for the outer life is inevitably built upon the inner. What a glorious thing it is for humanity, said the speaker, that there are Helpers who present to the world from time to time the true conceptions of life, and who seek to guide every pure aspiration toward the uplifting and true progress of all.

But the process is gradual. Changes in human nature can only be made by slow steps. At times there are certain words and pictures flashed upon the screen of time, so close to the eternal verities of life and being that they have a wonderful power. "Theosophy" and "Universal Brotherhood" are words of this kind, and anyone so choosing may study the modifications taking place in the world of thought and action arising from the accentuation of these magic words and the introduction of the principles implied in them.

We can all study the action of growth in ourselves, and the leavening power of the new ideals awakened by suddenly hearing certain words, or seeing some act or person, and recognizing a new and higher standard of truth or of beauty or of conduct.

Certain lessons have been learned from the failure of Christianity to permeate the world with the light of wisdom. Its dogmas have less power than they had to enslave human thought; but in breaking away from their former limited conceptions many have shown the same restless emotion, the same lack of real devotion to an ideal, the same failure to act from within and thus grow naturally in harmony with the law. Where is the teaching that shall awaken a sense of the danger that so many feel impending? How may the truth be presented that every lingering memory of past days when truth was not so obscured, shall stir in human hearts and help men once more to see the glorious picture of their real destiny?

Theosophy alone can do this. For Theosophy teaches man to know himself, to recognize himself as divine in his essential nature. And if we will stop for only a moment and move more closely in touch with our inner life, our aspirations, our hopes, we shall find the inexpressible inspiration of the soul that is constantly urging us towards a higher realization of all that is best in us. OBSERVER

Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 8:15 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

The Churches Avow Their Impotence

(CONCLUDED FROM PAGE 10)

by true *Religion*. It is that which can stand by us in every emergency, enable us to bear every trial, and look with a serene face on life and on death, on today and on tomorrow, on time and on eternity. It is that which can ennoble the lives of men and women and inspire them to live —

In pulses stirred to generosity,
In deeds of daring rectitude, in scorn

it is that there were Souls of noble generosity and daring rectitude, who scorned the miserable aims that end with self, that THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY might be founded and preserved for a real help to men in their hour of need; to teach them what the churches have failed to teach—that all diseases and troubles are caused by disharmony of life and can be healed only by the restoration of harmony through the benign and gentle ministrations of



THE MATTERHORN, AS SEEN FROM LA DENT BLANCHE
ELEVATION 14,771 FEET

Lomaland Photo. and Engraving Dept.

For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues. So to live is Heaven,
To make undying music in the world.

Can "Christian Science," the New Psychology, and the New Thought do this? It seems profanation to mention them in the same breath. And why are people rushing to these fads? What makes people scramble for scraps of food in the gutter? Is it not because they have been denied bread? And who is supposed to give the people the Bread of Life, without which they must either starve or poison themselves? Pity a poor world that has to choose between such alternatives. Oh well

the Divine Law of unity and by *cleanness and sanity of living*; to bring back to their recollection that there is "a great Cause called the Cause of Sublime Perfection and Human Brotherhood," which the Wise in all ages have followed, and which leads to Divine Wisdom; and that the religions once had Mysteries which they have lost, and could really show people the Path of Perfection leading out of the illusions and miseries of the selfish life into the golden daylight of Eternal Life.

It remains for Theosophy to uphold these "vaster issues" and to give life a meaning above the petty anxieties and desires of the lower self. H. T. EDGE, B. A. (*Cantab.*)

Luxuries and Imaginary Needs

I WILL speak plainly—I say that we are living in an age of luxury, and in an age which overrates the value and importance of material enjoyment, which must inspire with serious anxiety every one of us who has at heart the true civilization of the mind and spirit of the nation, which is its highest welfare.—*Prince von Bülow*, in a recent speech before the Reichstag.

This gives a useful definition of the word "civilization," in its better sense, and brings out the contrast with civilization in its worse sense. Civilization includes refinement both in material affairs and in character; but the latter is the stable element in it. The material refinements of life owe their inception to refinement of character; but when they become the chief end, and refinement of character sinks into the second place, then civilization is on the wane and the material refinements are on the way to become lost in the general ruin.

It is customary to speak of luxury as a desirable thing and to represent its abandonment as a self-denial. Could we try to regard it more as the affliction and weakness which it really is, it might be easier to get rid of it. A foreigner, coming to a strange country, finds the people habituated to many things which they consider luxuries and even necessities, but which to him are only nuisances. Can he be expected to see the advantage of these so-called luxuries? And must it not be so with other habits which he himself has acquired?

It is stated in the papers that there has been cut out of the legislative appropriation bill a sum of \$75,000 intended for the purchase of certain luxuries and necessities for the Senate. Among the luxuries and necessities mentioned are: Bromo-seltzer, pepsin tablets, quinine pills, red raven splits, hunyadi water, antikamnia tablets, abbey's salts, seidlitz powders, cephalgine, soda-mint tablets, olive oil, oil of roses, Copenhagen snuff, glycerine, oil of bergamot, salts of tartar and listerine; and these are only a few.

We have only to go the round of the stores to get an idea of the enormous complexity of our wants; for all these things are used, or they would not be stocked for sale. Think of the drug stores, the clothing stores, the furniture stores, the book stores, the hardware stores, and all the others, and try to form a faint conception of the multitude of our needs.

Do these appliances, then, really add to our comfort? This question can only be answered in the negative; they do not; it is perfectly obvious that discomfort, dissatisfaction, disquiet, distemper and disease are by no means on the wane. In addition it can as reasonably be argued that these ailments are on the increase, and that they are on the increase—not in spite of the appliances—but because of the appliances. Perfect comfort consists in a happy unconsciousness of one's corporeal conditions, such as we enjoyed in early youth. Anything more than this is not comfort but the indulgence of physical pleasure—which brings its counterpart of physical pain.

"Is not the whole world leather-covered for him who wears shoes?" says a wise Eastern proverb; meaning that we should find the principle of comfort within ourselves—not seek it outside. The seeking of comfort in all these drugs and external appliances means that we forgo the padding of comfort within ourselves, which would make all conditions

easy for us, and prefer to try to cover the whole world with padding—a hopeless task. The slavery to which we so condemn ourselves is awful to contemplate, and truly most foolish and most unnecessary.

The wise man, the economical man, the true lover of comfort and health and happiness, will seek to find how many things he can do without. This old saw has often been preached; but, though Theosophy can claim no originality in the maxim, it can, in this case, as in so many others, give it a new force and make it more real and practicable. For this item of old wisdom is in harmony with the true teachings as to man and nature. Ordinary science too often runs contrary to the promptings of intuition and the fruit of experience, but Theosophy goes hand in hand with them. It shows in this case that the rules of holiness are the same as the rules of hygiene, and that the attainment of interior powers means the attainment of exterior powers also. By strengthening the vitality, the endurance, the will, and all the internal resources of our nature, we become master of conditions and carry our comfort about with us.

We sneer at older races because they have not our material advantages; only recently is it beginning to dawn on us that perhaps the reason they do not have them is that they do not want them. They could have them if they chose, but they do not choose; perhaps they tried them before our nation was born, and got over the distemper. In no respect do we compare more unfavorably with some of these older races than in our pampered weakness and susceptibility as contrasted with their masterful independence of conditions.

It is true we cannot expect people in general to have or quickly to acquire those riches of character which have enabled rare natures to be content under all and any conditions; grinding poverty, the slavery of useless toil, are almost too much for ordinary human nature as it is, and men need a reasonable amount of the comforts of life before they can listen to messages addressed to their hearts and understandings. Yet there is no reason for making riches and luxuries an object in themselves and pursuing them with mad absorption. But the undying spirit of man yearns after the great; and, if denied its proper object, will make unworthy objects for itself. What is needed, therefore, is a better understanding of the real values in life, a knowledge of our real riches. STUDENT

Decay of a Cathedral

THE report of the official architect appointed to inquire into the safety of Cologne Cathedral describes the building as being safe as a whole, but afflicted in many parts with decay. The remarkable thing is that: (1) the signs of decay are not confined to the very old parts, but are seen on those of last century and even on parts which were repaired only twenty years ago; (2) the ravages are not confined to any particular kind of stone, but attack all the various kinds; (3) the disintegration seems to begin, not on the surface, but to work outwardly. The rapidity of the process is shown in the gallery on the north side, which is rapidly falling away, while five years ago it was intact.

What do these facts mean? They seem to indicate that the decay in question is not due

to old-age or wrong materials or faulty construction, nor yet to any external influence such as the atmosphere. The decay begins from within, and it has progressed rapidly within the last five years. It almost seems as if the cathedral were an organic structure, having a definite existence as a whole, apart from its existence as a mere assemblage of stones. We are reminded of Poe's "House of Usher," which remained perfect in outward form to the very last, and finally perished as a whole. It is as if the building had an inner ethereal form, and the disease were located in this, being thence communicated to the solid stones. And finally, the "superstitious" may perhaps see in this phenomenon a symbol of that disintegration which has latterly proceeded with such rapidity in the old faiths of which this edifice has been a shrine!

But it will perhaps be best to explain, lest we be accused of grotesque superstition, that the above remarks are jocular, and that they are inserted merely because jokes are so suggestive to some minds. T.

A Literature in the Philippines

THE little plant of Filipino literature, no longer blighted by the jealous ecclesiastical censorship, shows clearly that it means to grow and bloom. Books and journals are multiplying; 1898 is regarded as the year of a veritable renaissance, *El Renacimiento* being even the title of a daily paper printed in the Spanish, Tagalog, and English languages. A publishing house has undertaken the production of a whole series of books at popular prices, mainly translations of foreign classics. Many years ago José Rizal, then a student in Germany, translated Schiller's *William Tell* into Tagalog. It had then of course small chance of seeing the light. The very word liberty was much too large to get through the meshes of the censor's strainer. Now it is the first volume of the series and its price is 15 cents (of our money). The next volume will be Franklin's *Poor Richard's Sayings*. Native works, however, as fast as they are produced, will not be and are not being ignored in favor of foreign. There are already various Tagalog novels, a few dramas, and even a romantic poem.

To us the little plant may look very little indeed. But its appearance and growth is one more symptom of the stir everywhere. Kick away the stone anywhere and something straightway springs up into the light. And the various stones still lying around may as well accept notice that they are now about to be duly moved away—or forced away by the growth they have been trying to hinder. It was not so much Spain that constituted the stone upon the Filipino mind. C.

UNIVERSAL penny postage is advocated so that any inhabitant of our planet, white, black or yellow, may be enabled for the sum of one penny [two cents] to communicate with any other at the lowest possible rate and the highest attainable speed: Englishman with Frenchman, German, Italian or Russian; European with American; Asiatic with Australian or African; so that when one soul has something to say to another, neither colour, nor religion, nor creed, nor diplomacy, nor national antipathy, nor latitude, nor longitude, nor poverty, nor any other barrier shall stand between them. The hour has struck for this grand yet simple assertion of the brotherhood of nations, of a change which threatens to interest and benefit all mankind.—*J. Henniker Heaton*, House of Commons, 1908

Art Music Literature and the Drama

The Mission of Humor

ONE sometimes wishes that the dramatists of the present day could get into closer touch with the true spirit of humor. It is in essence very high, and in this connexion the mind reverts passing often to the presentation made at Point Loma, and also in Isis Theater, San Diego, of the Trial Scene from Dickens' *Pickwick Papers*, an original adaptation by Point Loma students of one of the most excruciatingly funny pictures ever painted by that king of humorists, Charles Dickens. In directing the presentation of this comedy, Katherine Tingley had in view the same object as in inaugurating her revival of the classic comedies of Shakespeare, for she holds that humor, true humor, the pure, innocent, gentle, inimitable and immortal kind, is a regenerative power in human life of actual and mighty import. She enjoins, however, careful discrimination between the two kinds of humor—for there are two kinds, the genuine and the counterfeit, the true and the false—and the majority of people are blind to the difference between them.

There is the kind with which we are unhappily familiar at the cheap theater and in the colored supplements of some of our newspapers, the kind that is neither innocent nor pure and that leads us to love our fellows less as we despise their weaknesses more; the kind which encourages selfishness, coarseness and heartlessness. Then there is the other kind which makes us love men more as we see and know them better, which teaches us to walk through life not blind and deaf but alive to its funny and happy aspects, able to see the humorous side of even our disappointments and feeling it a duty to help our fellows to a hearty laugh whenever we honestly can. Dick Swiveller, Micawber, always "waiting for something to turn up," Slasher, the surgeon—alas! how typical!—Silas Wegg, Durdles, and Mr. Sapsea, Mrs. Cluppins, Mr. Winkle, the innocent Widow Bardell, poor persecuted Pickwick, the inimitable Sergeant Buzfuz, Sam Weller, our immortal "Samivel," and all the rest. Have we not met many of them in actual life? Are we blind as life passes on—or do we need a new mental lens through which to look at our fellows? But let Sam Weller himself answer that, as he does with such irresistible naïveté when the Judge thunders out:

"Then you saw nothing of what was going forward? *Have you a pair of eyes, Mr. Weller?*"

"Yes, I have a pair of eyes," replied Sam, "and that's just it. If they was a pair o' pat-

ent double million magnifyin' gas microscopes o' hextra power, p'raps I might be able to see through a flight o' stairs and a deal door; but bein' only eyes, as you see, *my wision's limited.*"

That's just it, you see, our "wision's limited." So let us break down the limitations and laugh and laugh and laugh, with Shakespeare and Dickens, and all the great humorists past and to come, growing wiser and



JULIUS CAESAR (A MARBLE, ATTRIBUTED TO DONATELLO)
MUSÉE DU LOUVRE, PARIS

SEE the power of national emblems. Some stars, lilies, leopards, a crescent, a lion, an eagle, or other figure, which came into credit God knows how, on an old rag of bunting, blowing in the wind, on a fort, at the ends of the earth, shall make the blood tingle under the rudest or the most conventional exterior. The people fancy they hate poetry, and they are all poets and mystics!—*Emerson*

riper as we laugh, and cleaner mentally and better-set morally and willing to think.

If we really want to see the world made a better place, then let us, wherever we can or may, plant the seeds of true humor. STUDENT

The Psychology of Music

AMAN writes to the music critic of a New York journal asking for directions in the acquirement of a fine musical taste. The answer is almost the celebrated *Don't*. But it finally tries to come to closer quarters and advises the querent to avoid the "Broadway best sellers," "the last popular thing," and to learn to read for himself—as well as constantly hearing—the scores of the best musicians, "Bach, Beethoven, and the prophets."

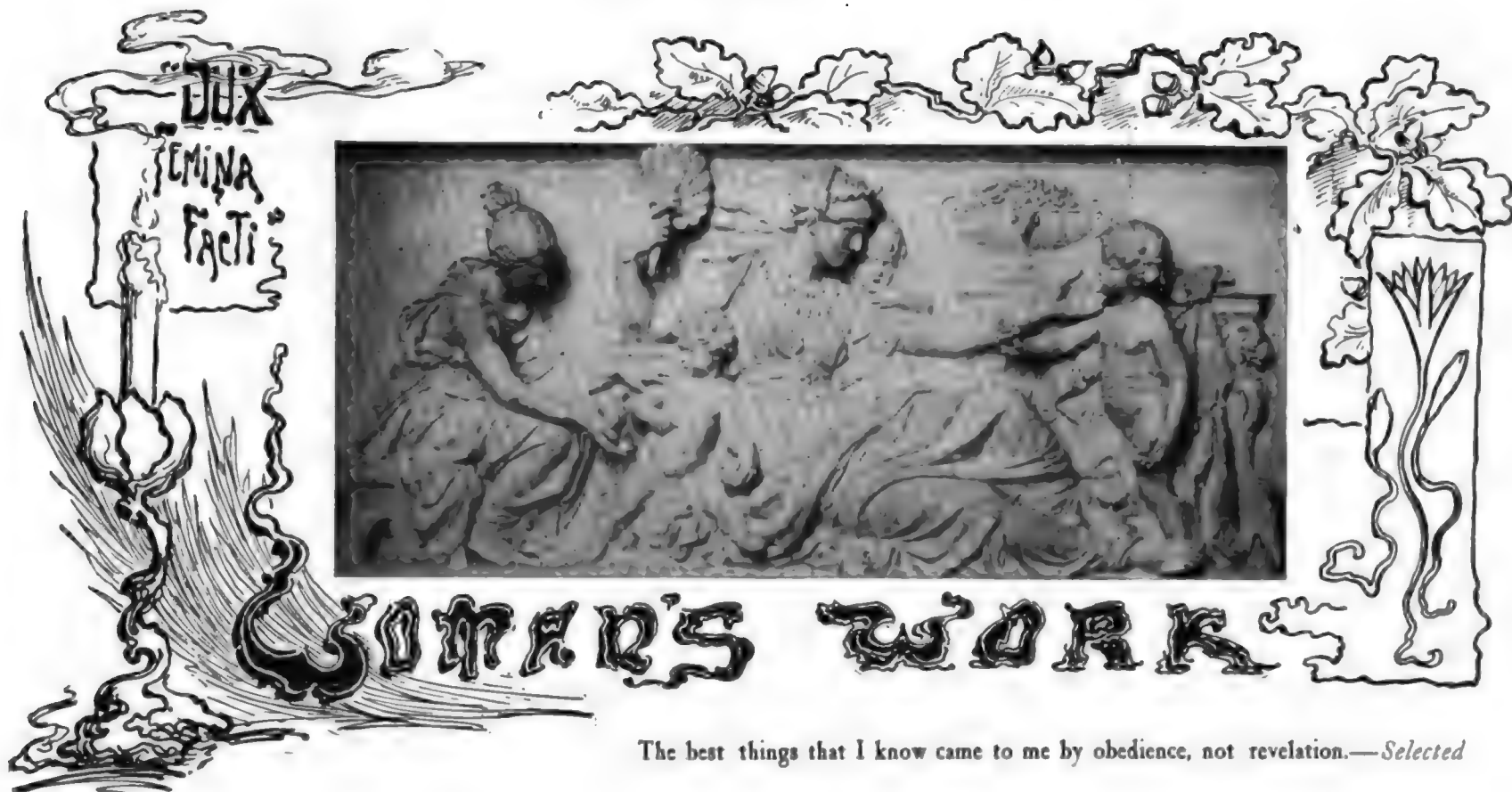
The advice is undoubtedly very good. But how is the aspirant of himself to know good from bad music? There is music which, though "good"—that is, fully answering to or awakening states of strong feeling—is morally bad. An exceedingly vicious person may be greatly stirred by such music, and immediately give evidence of the stir of the element which is stirred, by a deeper plunge than usual.

For music throws down the barriers between latent and common objective feeling. It floods the common field of consciousness with the waters of deeper levels. In other words a deeper self comes out. But what, or which, deeper self? For there is more than one.

If the higher of these be very strong in its nature, low music, music which in other men liberates the lower of the two selves, will be distasteful, will not be allowed to get beyond the ears. But if this is weak or negative, then such music will release the other, which will proceed to expend vitality in various ways—from stamping the rhythm with the feet, on *downwards*. But higher music, not calling out the lower self or the lower floods of feeling, will give the higher elements their chance of conscious development. It will be the opportunity and stimulant for what is really a meditation, even a prayer in the unworded way of prayer. There will be no stimulant to the ex-

penditure of vitality or any sort of outer energy. Real evolution in the higher nature is going on. So the test is not so difficult, though, since everyone must apply it to himself, it will not be universally or even generally applied for a considerable time yet.

The keynote of this higher musical perception has, however, been sounded in the Raja Yoga School and Academy of Point Loma, as also in those already established by Katherine Tingley elsewhere. But it can only be understood by those in whom the highest ideals are the very fountain of life itself for it is based upon a knowledge of the soul and its laws, a deeper knowledge of life. STUDENT



The best things that I know came to me by obedience, not revelation.—*Selected*

IN a transition period such as the present, at the dawn of a new age in which women are evidently destined to play a very different part from that with which they have long been familiar, it is impossible to mass the influence of women as a whole, as—with a few notable exceptions—it was for many centuries quite possible to do. The forces at work causing the upheaval are so mighty, the tendency to individualize is so general at present, the eagerness among women to avail themselves of various opportunities is so great and has called out such unsuspected ability and versatility, that acute observers feel justified in suspending judgment until a time when the reaction upon women of this new order of things has had its effect upon their general character, and they stand revealed in the strength they have gained by dealing with their new opportunities. At a time like this it is the influence of women *as it may be in the future*, when they have adjusted themselves to the new conditions, that it is most helpful to consider. The study of present conditions, present tendencies, present needs, and the means of meeting them, will enable us to determine to some extent the kind of influence which it will be possible for women to wield in the glorious new age that is opening before them.

If women knew the new force that has entered human life, if they knew its bearings upon their own lives, they would surely all awaken to the possibility of doing what has not been thought possible before. If they sensed the full significance of the age, if they were conscious of the dawning new life, instead of blindly following the urge they feel to press onward and outward, woman's movements would be very different in their workings and their results. For it is a deplorable fact that while this inner urge impels some women towards heights of intellectual and artistic attainment, and wide fields of philanthropic and other useful labor, there is also

Woman's Part in the New Age

at work some deadly influence that drives women to great extremes of self-indulgence and morbid weakness. There is also a growing insensibility to the sacredness of certain moral ties which threatens dire consequences. It is impossible to ignore the conditions that point to the fact that with all the achievements of the educated and humanitarian women taken duly with consideration, there is sad need for some strong holding force to be exerted that shall restrain the unwary; for many,

WOOD MAGIC

Beth Slater Whitson (*Selected*)

"THE gods are dead. The Pipes of Pan are still."
So say the wise, but in the wood's deep heart
I feel the slow reverberating thrill
Of music, human touch cannot impart.

The murmur of a thousand strings at play
In sobbing ecstasy! My dull ears thrill
To every note. 'Tis but the wise who say
"The gods are dead, the pipes of Pan are still."

many, are the women who have wandered far from the old base of action that kept them near to duty, and the example of whose lives is likely to undo much that is undertaken by worthier women. None of us would choose to go back to the old conditions—we realize too well that a great future is going to be built by our mastery of present evils—but it is true that with the passing of the times have come about a shirking of duty, a senseless extravagance, a dependence upon abnormal stimuli, a loosening of ties, a lowering of ideals among working women who weakly imitate the follies of those who do not work—and many other indications that the extraordinary impetus that has been given to everything relating to the advancement of women has not as yet been subjected to the most discriminating direction. There is something unbal-

anced about it. It is not related to the deepest, truest parts of the woman nature. Much that we see is a mere riot in the external.

Many women acknowledge this, but they do not know where to look for guidance. Some of those working most unselfishly confess that they see these conditions, and some among those who seem irresistibly drawn downward, seeing so much being done by women in the world, look feebly about for a strong influence to steady them, but find none strong enough to stir them to *save themselves*. There is no doubt that in the rush towards work in the external time will show that many women have been less *influencing* the world than *influenced* by the action of natural forces tending to bring about new conditions in human life.

What then is the key to the mystery? How shall women learn to command the situation and direct their efforts so that the new impulse shall be diffused throughout the world in the way that will work for the best in all things? How avail themselves of the present opportunities in such a way as to make of the future such outcome of the past that certain depths of degradation for women may never need to be experienced again?

This is what is in the Law for women to do at this time, and it was also in the Law that a woman should come bringing to the world the key with which to open the doors of conscious participation in the work of uplifting humanity. Long, long before the blot of priest-ridden centuries had been made on the world's history, women were among the interpreters to the human race of the great mysteries of life. Then a knowledge of these deep truths, the only truths that are urgent, was manifested in their lives; the young grew up in this atmosphere that breathed knowledge of their divinity, knowledge of the unity underlying humanity, and knowledge of the great purpose of life that binds souls to incarnation and is a thread which can be taken up only

by the hands of those who have the key to the mysteries. The rest must grope in darkness, must experiment in outward works which, not being based on knowledge of the Law, nor conducted by those who possess any discernment as to causes, will vanish at last as all such things are bound to do.

This waste of effort, this dealing with effects, need not be. The importance of the Woman's Age may be gathered from the fact that at its dawn it was also in the Law that a woman should come to remind all women of their ancient offices, of the truths known to them and interpreted by them in ancient days — so long ago that the world did not remember that woman had had a past glorious enough to blot out all she has suffered in darker ages on the path to today's dawn. But it is none the less true, even though the world had forgotten it, and the most inspiring and effective work of the Nineteenth century on behalf of woman was the work of H. P. Blavatsky, who brought back the knowledge of the great truths concerning human life, and made it possible for women to take up the thread of a glorious life lived long ago, possible for women to wield the influence that makes the world trend upwards to the highest mark it may reach while the present cycle lasts.

The extraordinary power of H. P. Blavatsky's work for women is shown by the fact that she removed the bar that prevented a universal movement on the part of women, such a wide-spread and far-reaching and all-including movement as might benefit women of every race and creed. This she did by showing that Theosophy is the mother of religions, making it possible for people to see the unity underlying them all, thus disarming prejudice and enlightening the ignorant. This was a mighty blow at the barriers shutting women off from one another. It was the work of one aware of the causes that prevent advancement. The effects of her work are seen, though only those who have familiarized themselves with her aims and efforts may be fully aware that hers was the hand that broke these barriers down.

Nobly did she strive, this greatest woman of the Nineteenth century, to bring before all women in the world the truths so necessary for them to know, truths about their own natures, about life, about death, about their higher possibilities. Thus, as they moved out into wider fields of action, they would go armed with the necessary knowledge, holding the key to unlock everywhere the higher aspects of all offices and functions, everywhere interpreting the sacredness of life and of work. So armed, no woman need be a prey to evil influences, but will have the power to discover within herself the means of counteracting any evil tendency and of becoming a positive, uplifting force. Well did H. P. Blavatsky know that by working in externals it may be possible to afford better conditions for woman's development, *provided that women have the inclination to better the conditions within themselves*. She taught that the real work must begin within and all know well that women may move out of their old places without moving up. The Theosophical teaching inspires a righting of the nature *within*, so that there results a movement outward and upward in harmony with the Law, its ultimate the betterment of all humanity. STUDENT

Jottings and Doings

(From a Student's Note-Book)

MRS. Hertha Ayrton, it is said, is England's foremost woman scientist and has been distinguished by being awarded the Royal Society's medal for her unaided efforts in scientific research. This medal was awarded because of Mrs. Ayrton's investigations on the electric arc and the nature of sand ripples. She is said to be the only woman member of the English Institute of Electrical Engineers.

At sixteen Mrs. Ayrton, then Hertha Marks, had graduated from school and begun to earn her living as a professor at Girton College, Cambridge, the youngest teacher in the history of that institution. While there she began systematic research work and invented, among other things, a sphygmograph for recording pulse beats. She finally left Girton to study electricity and later became the wife of her preceptor, Prof. Ayrton. In 1893, when the latter was summoned to the United States on

had my boy to think of (her son is a student at the Naval Academy at Annapolis) and my music. And the knowledge that such a book is needed and will be of use made the work, in the real sense, an inspiration.

The advance sheets have been examined by French scholars who highly commend the work.

Mrs. Gorham has carried through this remarkable piece of work entirely unaided and it is said that she is at present the only woman in the world who has ever written a dictionary.

THE following, clipped from one of the later writings of Charles Norton Eliot, has a very Theosophical ring; for Theosophy aims to teach both women and men to appreciate the nobility of their calling *and their true position in life*:

THE main object of the higher education of women has not been kept sufficiently in view. Of course, there are other objects, plenty of them — training for the professions, training for all the varieties of work that women are now engaging in, training for all that enjoyment and usefulness that



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THE GRAVE OF MINNA HERZLIEB, GOETHE'S FRIEND

business, Mrs. Ayrton continued during his absence his own investigations and experiments. She is by birth a Jewess.

A QUITE remarkable book has just been completed by a Washington (D. C.) woman writer — an idiomatic French-English and English-French dictionary. No such work has heretofore existed — at least, none in any sense adequate — and it was while searching one day in the State Department for something of the kind that the idea came to this woman — Mrs. Gorham — to write one. It was a tremendous undertaking, for it finally came to involve the reading of practically everything of literary value in both the French and English languages. The five or six months originally allotted to the task stretched out into nine years, years of desperately hard, often monotonous, work, for the mere mechanical task alone of selecting, translating, verifying, arranging and rearranging 100,000 French and English phrases, each one probably written and re-written a dozen times, would test any one's will-power and endurance.

I do not believe I have been to the theater twice in the nine years, and as for social pleasures, these have been wholly *tabu*. I had to choose, you see. But when the task grew too monotonous I always

comes with knowledge of the fine arts, and with appreciation of the artistic spirit, and of whatever the artistic spirit can do for the activities of a nation. It is woman to whom falls in greater part the training of the population in the sense of beauty and in appreciation of the worth of beauty. Who keeps the flowers blooming in the average house lot? Who fills the one southern window with plants in tin cans and broken pieces of crockery? Who engages the florist to keep the rich house filled with flowers through all the seasons? For whom are all the beautiful objects in the rich home procured and set forth? Always by and for the woman. Who teaches the little children to enjoy the beauties of nature and of art? Always, or most always, the woman. *I look forward, therefore, to the future of the higher education for women as a great influence in the perfecting of family life, of civic life, of household joy and good.*

IN the Dress Designers' Exhibition recently held in London, was shown a gown done in goods of a rich ultramarine with a pattern of lotus flowers embroidered upon it in shades of blue, violet, and mauve. An archaeologist happened to pass by and discovered that in cut and design it had been copied from the war dress of Rameses II of old Egypt. One may as well take these revelations calmly. After all, why not? The dress, if copied after Rameses' own pattern, is probably beautiful and beyond a doubt comfortable and hygienic.

OUR YOUNG FOLK

GRAY MIST

THE soft, gray mist drifts in from the sea,—
In from the sea and over the land,
Hiding the castle, the tower, and tree,
Hill and valley and low-stretching strand.

The soft, gray mist drifts over our dream,
Shifting, obscuring the scenes that unfold
To our vision; then darkness, and only a gleam
Of the brightness recalled, of the dream we behold.

But these bright glimpses, which mem'ry holds fast,
Giving the joy-touch to thoughts through the day,
Hold them all sacredly, long as they last,—
Use them to guard other thoughts as they stray.

Under the dream-mist, real castles are hidden;
Let us but drive the gray fog from our mind,
Beautiful visions will come then when bidden;
Truth and the dreams will be one, we shall find.

Student

Rubber

DID you ever stop to think how indispensable rubber has become to our modern life? We can hardly imagine getting along without it, for there is no other material known at the present day which could be used as a substitute. It would mean railroad trains without air-brakes; automobiles without tires; electric wires without insulation; not to mention doing without rubber footwear and clothing and the innumerable articles of everyday use which have become actual necessities under our present mode of living. Yet, it is less than a hundred years ago that rubber was unknown commercially. As far back as the time of Columbus a certain gum from tropical trees and shrubs attracted attention on account of its unusual elastic and resinous qualities, but it was not until 1839 that it was discovered how to make practical use of it for industrial purposes.

Credit for this invention, or discovery, which is certainly one of the most important in modern times, belongs to an American—Charles Goodyear. For some years before he became interested, experiments had been going on in Europe, which resulted in the discovery by MacIntosh that rubber would dissolve in benzine. Soon after that water-proof clothing began to be manufactured in England with some success. A company in New York that tried to start the industry in America a little later was unsuccessful, for the real secret of the manufacture of rubber had not been found out. Goodyear was a young man in the employ of this company and he undertook to solve the problem on his own account. He gave the best years of his life to the task, enduring poverty, persecution, and years of discouragement on account of repeated failure. By untiring experimentation he finally found that rubber gum and sulphur mixed in just the right proportion and subjected to the right amount of heat produced an elastic water-proof material which would not become sticky with the heat nor crack with the cold.

A great variety of trees, shrubs, and vines, all natives of the equatorial belt, produce a gum which has the properties of rubber in



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A FINNISH GIRL IN NATIONAL COSTUME

ENDEAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?

Resist thine inclination in the very beginning, lest perhaps by little and little it draw thee to greater difficulty.—*Thos. à Kempis*

some degree. The best and most plentiful at present are found in the Congo Free State and the Amazon Valley. So far, artificial cultivation has not been necessary, but the experiments have been so destructive to the trees in some localities that it is expected new rubber forests will soon have to be started to supply the ever-increasing demand.

The process of rubber manufacture requires the greatest care and skill. As much depends upon proper selection of the raw material as upon its treatment afterwards, perhaps. It still costs the manufacturer a higher price than almost any other material in general use. One hundred and twenty-five million pounds are used in the world every year, it is estimated, and of this the United States uses one-half.

Like the history of many another discovery which has greatly benefited the civilized world, the history of the rubber industry is one of terrible human suffering. Labor is the greatest problem in connexion with its production. Only natives can possibly live and work in the tropical districts where the rubber plants grow and the death rate among gatherers of the gum is appalling. It is said that at least one human life is sacrificed to each ton of Brazilian rubber produced. At best dreadful hard-

ships must be endured by the poor fellows who go into the rubber fields, but added to this, there is cruelty and tyranny resulting from greed and selfishness, to wring any heart save one so hardened by the lust for gold that it is no longer capable of a throb of human sympathy. A recent writer on the subject states that the rubber industry holds more human beings in abject slavery than any other product of the world. We who enjoy the benefits so dearly bought should know the truth about it, and by compassionate thought at least, try to counteract in some degree the great wrongs being done to thousands of fellow creatures. Who can say, "I have no responsibility in this matter"?

STUDENT

Perseverance the Keynote of Success

THE industry which is necessary to achieve great works is illustrated by the lives of almost all great men and women. Although the wonderful creations of the immortal music masters are in a way the results of divine inspiration, yet they were not accomplished without hard work.

It is a well-known fact that Beethoven frequently wrote his compositions over dozens of times before publishing them, and would never leave a production until he felt satisfied that it expressed the best within him. When this was finally accomplished however, nothing could induce him to make the slightest alteration.

An interesting anecdote is told of the gifted composer, Mendelssohn, who was exceedingly earnest in his efforts toward perfection. One evening his friend Ferdinand Hiller found him in a very agitated state of mind because, as Mendelssohn said, he had been "trying for the last four hours to alter a few bars in a song and couldn't yet do it." This painstaking musician had made twenty different arrangements none of which satisfied him, although they would have pleased many other people with less lofty ideals.

Such examples of perseverance and conscientious endeavor should certainly encourage and inspire all boys and girls who do not succeed in attaining desired results at their first effort.

MUSIC STUDENT

Heard at a Boys' Brotherhood Club

"GREATER hero is he who saves a life than he who destroys one."

"We must conquer with tolerance the enmity which exists in the world."

"Well, boys! here again is a new duty for us. Men think if they show tolerance they abase themselves before their adversaries and they do not like to be considered of small account."

"But they do not know what is tolerance! Everywhere one sees hatred, cheating and selfishness; everywhere the desire to gain profit, each for himself, at the cost of others. What does it matter if another goes down if only they themselves profit by it?"

"Against this evil we must fight." E.

THE CHILDREN'S HOUR



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THE STATELIEST BIRD THAT SWIMS

The New Fountain

MISTRESS Road Runner saw it first. She was running through the Lomaland gardens, before the sun was up, keeping a sharp lookout for breakfast for her large family. Suddenly she stopped short. Her tail went up in the air like an arrow, and the little feathers on the top of her head stood up too. Here was a fine how-do-you-do! And Mistress Road Runner called out "Qua, qua, qua, qua!" in her surprise.

There at the very entrance of the Wild Flower Garden, was something new. What could it be? Mistress Road Runner ran lightly all around the big thing, and stretched her long silky neck in every direction, but she could not make it out. Then she stood still, and her pretty bright eyes showed that she was listening.

Tinkle, tinkle, tinkle, splash! she heard. Then Mistress Road Runner knew what it was. There was water in the big thing. So she lifted up her striped wings, and in a moment she was on the edge of it.

"Qua, qua, qua," cried Mistress Road Runner again in huge delight. "Water, water, water," and she thought of the little birdies hidden away in their leafy nest on the ground. She walked around the edge of the big pool, dipping and raising her tail as she went, peering down sideways into the water. Then she stopped and leaned far over and took a sip of the clear water. As she lifted her long bill to let the cold drop slip down her throat, the sun came up and tipped it with gold. Mistress Road Runner wished she could take a bath in the shallow water, but no, her birdies must have their breakfast first.

Having found a nice morsel, Mistress Road Runner sped lightly back to her nest. As she lifted her wings to fly over the sage brush, she thought what good news she had to tell.

A MORTIFYING MISTAKE

I STUDIED my tables over and over, and backward and forward too; But I couldn't remember six times nine, and I didn't know what to do, Till sister told me to play with my doll, and not to bother my head. "If you call her 'Fifty-four' for a while, you'll learn it by heart," she said.

So I took my favorite, Mary Ann (though I thought 'twas a dreadful shame To give such a perfectly lovely child such a perfectly horrid name), And I called her my dear little "Fifty-four" a hundred times, till I knew The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always acts so proud, Said, "Six times nine is fifty-two," and I nearly laughed aloud! But I wished I hadn't when teacher said, "Now, Dorothy, tell if you can." For I thought of my doll and—sakes alive!—I answered, "MARY ANN"!

—Selected

"Next year I will build my nest in that garden. Then every morning I can take my babies a drink of fresh water for their breakfast, and when they are big enough, we can all run to the pool for our morning bath.

"Qua, qua, qua," and Mistress Road Runner dropped down upon her nest. First she fed the birdies; then she told them all about the new fountain in the Lomaland Wild Flower garden. What the children thought when they saw the new fountain, which is really a very interesting kind of fountain with a wonderful history to be told about it, you must hear at another time. People are still going to look at it.

Avis

A Pretty Cuban Custom

THE Râja Yoga children of Cuba have many charming little customs. I remember one especially.

During the early part of my visit, some years ago, the children were very anxious to show me their garden at the foot of a high sun-clad hill, right under their magnificent marañon tree. Here each had his own well-arranged flower-bed and quite a number of plants set out in old tin cans.

On one occasion when Katherine Tingley visited Cuba, the roses which adorned the table were secretly claimed after the meal. The stems of these flowers were planted, and named for Katherine Tingley. Their growth was watched with the greatest interest, and when they began to put forth their first shoots there were such joy, such delight and clapping of hands, such ecstatic exclamations, that they succeeded in summoning the household to the scene. The thriving slip was accepted as a good omen for the person for whom it was planted.

This custom the children continued with all their teachers. If a new instructor arrived or went away to another locality, the same ceremony of planting a slip took place.

Often while attending to their gardens their conversations would ring with the names given their beloved plants; and I remember well the great joy and gladness over the first half-blown rosebud born from a cast-off stem which had grown into a beautiful plant, called "Katherine Tingley's Rosebush." TEACHER

In Lomaland is a garden which will in time bear magic fruit for the good of all the people on earth. It is cared for by one of Humanity's great Teachers, and the plants in this garden are little men and women. A.

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servations taken at 8 a. m., Pacific Time.

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		MAX	MIN	DRY	WET		DIR	VEL
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5	29.653	57	48	50	50	0.01	E	6
6	29.753	58	49	50	49	0.00	E	6
7	29.798	60	49	49	49	0.02	E	3
8	29.775	59	49	51	51	0.02	E	3
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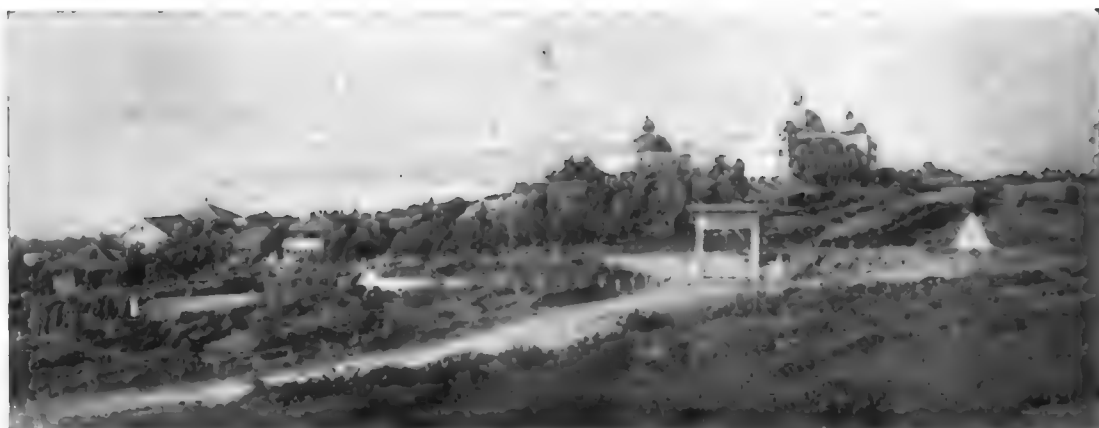
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and

The Study of Ancient and Modern

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

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Heredity

WITH regard to the use of the word *heredity* there is the same confusion of thought as there is in the use of *gravity*, and other similar words. It is employed in two senses, which, being used interchangeably, without the user's perceiving the fact, lend confusion to the argument. Heredity is defined in the dictionary as meaning the fact of the hereditary transmission of qualities from parent to offspring; so that it is thus correct to speak of a child's qualities as being a *case* of heredity. If, however, we say they are *due* to heredity or *caused* by heredity, then clearly we are using the word in another sense, and we now mean some force or influence (goodness knows what) that is presumed to operate in causing the heredity. It is just the same as with gravity: a stone falls, and we call that fact a case of gravity; then, confused by our own language, we get to saying that gravity caused the fall of the stone, and so the word comes to stand for some supposititious force. But what reason is there for supposing that there is any such

Heredity

a Condition
Not a Cause

force? The stone falls as the result of certain conditions which may include a large number of different forces. So with heredity: what is the fact of heredity caused by? It is the final result of sundry agencies and conditions, but why postulate any one force and call it heredity?

Every child born into life brings with him certain qualities in a latent or seed form, and these afterwards unfold and become manifest, according to the soil and other conditions provided. In addition to this, he acquires other qualities during his life after birth, by imitation or absorption of influences from outside. Biologists are interested in discussing whether or not the child carries from the womb any unchangeable physical vehicle, such as a cell or group of cells that might act as the conveyer of the qualities inherited. But this does not really matter, since the materialistic explanation will not suffice to explain anything at all, let alone heredity. Even if there is such a cell or group of cells, it can only grow by the impulse of something ultra-material that is coming into it from without; and all the latent life of germs is dependent on the fact that they are the physical centers through which something that is not physical may manifest itself.

Fit Conditions
to Manifest
the Soul's Work

Another point of dispute is whether *acquired* characteristics can be inherited. But if they cannot, then the inference is that those qualities which are inherited have not been ac-

quired; and the question arises, What then is their source? The truth is that a newly acquired quality or habit does not at first acquire enough strength to impress itself upon the race; but, if repeated until it becomes strong, it will impress itself upon future generations by heredity. In animals we see no new impulse generated strong enough to impress itself as a permanent change on their kind; and so they remain nearly the same; but when Man interferes, then his initiative is able to produce transformations, both in animals and plants. If ever the new molding influence is withdrawn, then the accumulated

We Can Create
Our Future
Conditions,

force of long ages tends to restore things to their habitual condition.

We are a great deal too fond of creating the imaginary forces — idols they ought to be called — and making them responsible for the bad things we do, and the good things we ought to do, ourselves. When, one wonders, will it occur to us that the laws of nature, the laws of economics, the laws of heredity, the decrees of fate, the hand of God, and many another such, are to a large extent just — *ourselves*?

Many biologists, in speaking of heredity, really seem to imagine a kind of deity who presides over the business, only they call it laws of nature, or heredity, or some such name. And plant breeders mix together different germs and then wait to see what will happen; when perhaps a wiser man would not wait for things to happen but would make them happen.

If we spoil our constitution by drink, then any child we have will have bad physical atoms and bad atoms of other kinds to deal with. But then there is his heredity on other planes, and that is a very important factor.

For the parents may not have much say in that matter: they provide the vehicle for a Soul to incarnate, and it may be a weak Soul or a strong one. Again, a great deal of what is attributed to "heredity" is due to ignorant handling in infancy — another case of shifting the blame.

Theosophy is above all things practical in its treatment of things: it is interested in current problems so far as concerns their practical aspect; and it maintains that this practical way of regarding things results in a clearing up of the question.

The practical question about heredity is that we cannot do wrong without injuring the race generally; and whether it comes off on our children or on our grandchildren, it will surely come off somewhere. And the same

applies to good work; that too must have its effect somewhere. The channel of our own offspring is only one of many channels through which may flow the Karma of our acts. The seeds which we sow by our thoughts, words, and deeds, fly out on the currents of the ether, to fall and germinate—who can tell where?

We Have Created And looking backwards on
Our Present our own heredity—we see
Ones that it must have come to us through many channels, some through our parents, some through other people, but all primarily through *our own past actions, in other lives*. We cannot excuse ourselves on the ground of parental heredity, since that heredity is part of our own Karma, created by ourselves; and if, through some misadjustment, we may have inherited more evil than we are entitled to, it is equally likely that there is a compensating overplus on the side of undeserved good. STUDENT

The New Year and Rebirth

THE birth of a new year should serve to remind us that birth, death, and rebirth are the world's eternal ways, and to forbid us from making an exception to that universal rule in the case of our own birth and death. True, it is only mentally that we ever do this, for each one of us is conscious within of his own immortality. Were it not so, how should we ever face the awful catastrophe (as it would then be) of death that is ever with us and all around us? We read in the papers that so-and-so is dead, and it scarcely occurs to us that it will sooner or later, perhaps tomorrow, be the turn of our friend, our relation, or ourself. Think what this would mean if that single brief span of earth-life were the Soul's whole story? Would not life be a mockery? Would it not then be best to give up all ideals and endeavors and just try to get through that absurd mockery of existence with as much pleasure and as little pain as possible? What matter if our excesses should curtail its duration; for what difference could it possibly make, once we were forever dead, whether we had lived seventy years or only seven? No, a Theosophist cannot believe in that kind of life and death; such a life and death is *conceivable* only in the case of beings who have no reflective self-consciousness and cannot hold any views in the matter at all.

The truth is that unless we accept as a fundamental postulate the principle that our consciousness contains an immortal element, we cannot reason coherently on the subject at all. For in all our arguments is involved that assumption, and we cannot prove that a thing is not when for the purposes of our argument we have already assumed that it is. The mere fact that we argue at all involves the assumption that a thinking self-examining mind exists; and that mind can only explain its own existence and functions by starting with the axiom that its ultimate essence transcends all its own manifestations and states. We cannot see our own eyes, though our eyes can see the greater part of the rest of the body. We can know many of the mental faculties, but we do not know the knower: except by means of a faculty which performs a function like that of a mirror.

But there are also *mortal* elements in us; it is as hard to believe in the continued exis-

tence of the transient as it is to believe in the transience of the imperishable. There is much in us that we would even now gladly consign to the limbo of destruction; and there is still more that the soul, purified by death, will gladly leave behind.

The question as to how much of us is immortal and how much not, is a great mystery, at least outside of Theosophical teaching, and we should neither cavil at being unable to immediately solve it nor despair of ever being able to solve it.

But what a grand message for the world is the proclamation of the truth of universal Rebirth! Nothing lost, no effort in vain, never too old to begin. To regret in the autumn of our years, the buoyant springtime, is as absurd as to wish it was always morning. Seasons must succeed each other, on the grand scale as on the small. In the autumn, after the reaping of crops, seed may be sown. The old message used to be that few and short are the days of man on the earth, and he must use them in preparation for an eternal life elsewhere.

The heart alone sees no renewing
The light of other days,

has been the spirit that has clouded so much of our happiness and usefulness. But the heart is no exception to the general rule; it only purges off its mortal elements and is renewed in an even brighter light. STUDENT

Jonah and the "Whale" Again

THE story of Jonah and the whale seems to have excited interest again in ecclesiastical circles, judging from a press report which says that a lecturer attacked the Higher Critics on this question, at a Methodist ministers' meeting, and declared that—

If the text of the Old and New Testaments were not believed, the whole structure of Christianity would topple.

Another professor did not believe the story was literally true, and said the words of the Bible are meant to be taken allegorically.

There is at least something whole-hearted about the former professor's position which commands respect for its uncompromising courage; he at least is not on the fence. The old doctrine is that even the frailties of the Biblical scribes were supervised by the inspirational power, so that mistakes were avoided. This is a good sound dogmatic position for those who can tolerate it; but of course it makes Christianity a sect among the world's religions, every one of which religions may also possess its inspired Bible.

The little bit of mystic symbolism contained in the legend of Jonah and the great fish—the account does not mention a *whale*—is traceable in other sources. The fish is, in fact, a very well known and ancient symbol. Much will be found about it in *Isis Unveiled*, Vol. ii, pp. 256-259. The earliest Christian emblems for Jesus were the Lamb, the Good Shepherd, and the Fish. This last comes from the Chaldees, who had their Man-Fish or Dag-on, and is also connected with the zodiacal sign Pisces and the astral conjunctions which prefigured the coming of a Savior. In several Hindû books Vishnu assumes the form of a fish with a human head in order to reclaim the Vedas lost during the preceding deluge.

The "big fish," says H. P. Blavatsky (*op. cit.*) is Cetus, connected through the Greek with Dagon and Astarte. Jonah went to Nin-

evah, an Assyrian city, and some commentators think we must understand by the fish one of those Assyrian vessels which had the image of the Man-Fish on the prow. However, it is clear that the story is allegorical and an odd and metamorphosed fragment. As has been pointed out before, it is harder for us to swallow the tale of Jonah converting Nineveh in a day, than for the fish to swallow Jonah.

The spirit in which scriptures ought to be studied is that of seeing what help and instruction we can derive from them. Now in the Judæo-Christian Bible there is much that is most helpful, especially in the teachings of Jesus and of Paul. If we are really in earnest in searching for the path of self-knowledge and liberation, we shall profit by these, as also by the scriptures of other religions and any other source whatever wherein we may chance to find the help we are seeking. As to the Old Testament narratives, though on the surface they are perhaps historical or fabulous, they *are* allegorical; and a deeper study of ancient symbology can unravel for us these riddles so that we may gain help from them also. STUDENT

The Planets Self-Luminous

THE planets, it now appears, do not merely say ditto to the sun. They are self-luminous, and their light—corresponding to their constitution—is neither identical with that of the sun or of each other. The difference from the solar light increases, apparently in a regular progression, with their increasing distance from the sun, becoming therefore most marked in the case of Neptune and Uranus.

The work which demonstrated this was of course spectroscopic and is to the credit of Mr. Slipher of the Flagstaff Observatory, Arizona. The spectrum of the moon was used as the standard of comparison, she having, so far as is known, no atmosphere. A very large scale of dispersion was necessary to bring out the differences and it was then found that the spectrum of each of the planets presented lines of absorption not in the solar spectrum, the lines being upon some regular plan of addition according to distance, and not at random. The intensity of the new lines was greatest in the outermost planets, Uranus and Neptune; less and less the further in. C.

The New Language

PROFESSOR GARNER is still studying the language of monkeys, being in the French Congo for that purpose. He is even preparing a dictionary, though it will not have to be very extensive. No grammar, it appears, will be necessary for those who wish to acquire this tongue, for it is not even agglutinative. It consists of single words for the expression of single unrelated ideas. As Professor Garner literalises them, the sound *Qhui* means want; *Khiu* means look out; *Eu-nh* here; *Chu-h* listen. He has gotten six sounds for the expression of as many emotions, though the monkey may possibly be more complexly emotional than that; and there are three call sounds. But one fears that the language cannot be adopted as a universal medium of thought-exchange, notwithstanding that the emotion list might perhaps be adequate for some of us, and indeed might even be unnecessarily large. STUDENT

Some Views on XXth Century Problems

The Church's Lost Thread

"THE history of the Church," says the well-known *Christian World* contributor "J. B.," "might have been ordained as the evidence offered by Providence that men are not saved by theology. Christians have always been changing their theology. Great masses of it, held once as of first authority and importance, have disappeared absolutely from view." Names only have remained more or less fixed, giving an appearance of continuity where there was none.

It is sufficiently significant, when one thinks of it, that the first Christian orthodoxy—held by the majority of the Apostles, with its seat at the Mother Church of Jerusalem—had practically been abandoned within two generations! That Church believed and taught that the Gospel was a Jewish Gospel; that its message was first and foremost for Israel; that its reception in no wise abrogated the Levitical law; and that outsiders, if admitted to its privileges, must reach them through the gate of circumcision and along the line of the Mosaic observances. By the end of the first century that orthodoxy was dead. . . . That first age . . . began with a belief in an immediate Second Coming of Christ and consequent world-revolution. . . . But the thing did not happen, and the belief had to go. . . . Almost as strange, and fully as pathetic, was the fate of Paulinism. The unsophisticated believer of today, as he reads the Epistles of Paul, regards them as the accepted teaching of the Church at the beginning and all through. It was far otherwise. Condemned by a large portion of the Church as heretical during his lifetime, the Apostle was ignored by it after his death.

These are but instances.

In all departments of doctrine the most opposite and contradictory views have successively prevailed. . . . And if things were thus as to the doctrine of Christ's Person, not otherwise was it as to the doctrine of His work. How fantastic the notion of the Atonement which for a thousand years held its ground in the Church; the notion that Christ's sacrifice was a ransom paid to the devil! Saint Ambrose of Milan wrote: "It was necessary, in order that this fraud should be carried out on the devil, that the Lord Jesus should take a body."

Then followed the view that the debt was one due to God himself, "a *quid pro quo* for the injury done to his personal honor. Since Anselm we have had almost as many theories on this theme as there have been theologians."

"It is evident," summarizes the writer,

that the continuity of religion, if there be such a thing, is something different from that commonly held by ecclesiasticism. It is neither a continuity of mechanically-transmitted priestly powers, nor one of infallible and unchanging dogma. Neither the one nor the other has existed except in the ecclesiastical imagination.

He then goes on to show that it is *religion*, not a religion, which is continuous—and that in all ages from pre-Christian to our own.

Our heart throbs today with a new sense of kinship as we read the records opening to us in Egypt, in Babylonia, in India, in China. Our religion, we perceive, is theirs, and theirs is ours. Everywhere we find the human heart beating to the same tune, everywhere the filiation of ideas. The Bible, so far from being an independent book, is, we discover, one of the greatest of borrowers.

But how came it that immediately after the departure of the great Teacher such absolutely discrepant views of himself and his

teaching at once began to succeed each other?

Among his immediate followers there must certainly have been some who understood him; and still more certainly some who did not—either him or what he said. What he taught privately we do not know, except for certain leakages. But we do know that he expressly divided his doctrine into two parts; one, ethical and within the comprehension of all; the other esoteric, the "Mysteries of the Kingdom of Heaven," *not fitted for the multitude*. Whoever will examine what has reached us will perceive that it can be but the former only. Where is and what is the second?

None of what we have was written down for at least a century and a half after his death. But many of the early Fathers quote profoundly suggestive sayings as parts of general oral tradition concerning Jesus handed on for the generation or two or more from those who knew him and had been taught by him; or as parts of extra-canonical Gospels which have mostly totally vanished and which were evidently very numerous. One of these sayings, from the *Acta Petri* is exceedingly apropos: "*They who are with me have not understood me.*"

Professor Bernhard Pick has collected all these sayings, including the Oxyrhynchus ones, and published them in a little book *Paralipomena*. Many more will certainly be discovered and from them the real teaching may finally come forth.

But whoever will read what we have may possibly come to the conclusion that that part of Jesus' teaching which he said was not for the multitude *has never been in the possession of the Church at all*, diverged at once from that other over which the wrangles at once began, and was soon lost—perhaps because it took some other name. And the wrangles did their work with what was at their mercy.

According to Augustine, Christianity has been in the world since the world's beginning; but, as he says, under other names. It has; the core, the esotericism, of all religions has been one and the same. To dissect out that core from non-essentials, from the accretions of time and human fancy, from the misconceptions of devotees and from popular misrenderings—is part of the work of the Theosophical Society, which is thus working for the resurrection of real Christianity. Whoever will study Theosophy and then with the key thus obtained go through the existing sayings of Jesus Christ, canonical, and extra-canonical, and then back through the older creeds of the world's uncounted millions, will find how much has been already done.

STUDENT

Let Us Play

THE play of children is often the only creative thing they will ever do, and if they have the misfortune to be wealthy they are likely to be despoiled of it. They are imagining, creating chairs and stones and mud into living and splendid things. To create is consciously to imagine something into existence, whether it be then seen by others or not.

But wealth may leave their imaginations nothing to do. Elaborate toys, renewed every week, fill their attention. They imagine nothing. The more elaborate the toy, the less can imagination add anything to it; least of all can imagination ensoul it and make it live. And; incidentally, candy-eating between meals and excessive eating at meals, use up in digestion the force that would otherwise serve the creative imagination.

Lastly, they have too many books. Imagining is done for them, the creative power left unused.

Undeveloped in childhood, it has little chance of development later on. All the ways in which we earn our living, all the ways in which we amuse ourselves, are calculated to leave it sleeping. Business is likely to be the merest routine, hardly even calling for thought. The making of a pin is divided among ten men, one of whom will pass his years fixing the heads. The factory girl pastes the same label on to the same candy box.

To recreate is with us to *be recreated*, to be amused. The newspaper, the novel, the short story, the play, wholly occupy the hours that might be made to yield life. We even look down upon the man who, in the pursuit of some hobby, is actually creating something. But in his evolution of a new chrysanthemum in his 6×10 foot greenhouse he may have done more real work—from nature's point of view—than if he had exhausted a free library. Work, from nature's standpoint, is using consciousness to create something; and in so doing it is amassing life. The poet, the chrysanthemum grower, the musician, the inventor of a new kind of pin, the child who sees a fairy in the broken leg of a chair—are among the workers she respects. And if they otherwise and at other times conducted themselves wisely, they would find in their added wealth of conscious life how much she respected them.

Prayer, or meditation, was once reckoned the highest of the creative arts. It was creating an ideal of self, creating self into that ideal, and, when in that state, working creatively and divinely in the field of human consciousness then perceptible. The divine was found at every step, helping.

But modern prayer creates nothing; it merely asks for something, and even that often in words only.

To alter our lives so as to get life we must begin to refuse to be recreated; must take up hobbies, think, imagine. But chiefest of all, we must daily practise that highest of the creative arts. As we do that, the rest of our lives will become lit up so that we see how best to work therein. We must imagine ourselves—not in, but—into touch with the teeming world or sea of human consciousness, so full of pain and disappointment, of hope and despair; must let it in on us, go out to it, meet it, try to think light into it, to help and encourage and bless it. That is a use of the imagination that will call out all its powers and place it and us in touch with the fountain of life from whose waters is the life and joy and growth of everything. STUDENT

Archaeology

Palaeontology

Ethnology

Stonehenge

STONEHENGE, together with the many similar megalithic structures found in all parts of the world, are standing puzzles to archaeologists, confuting, as they do, all conventional theories as to the past history of the human race. Hence, in the attempts to explain conveniently their undoubted existence, we find both ingenuity and variety. But while the inquirer will seek in vain among these theories for any which will satisfactorily answer the doubts in his own mind, he will find that Theosophy alone has an explanation which is both consistent in itself and conformable to universal tradition. For Theosophy such facts are not stumbling blocks, but on the contrary sign-posts, testifying, as those who erected them intended they should, to the truth of the teachings. And in view of the rapidity with which in recent years so many of H. P. Blavatsky's teachings have mysteriously passed from the category of derided superstitions to that of orthodox belief, Theosophists may conclude that a similar change will attend their opinions about these megalithic structures, and that their views will not be many years ahead of the fashion.

The belief in the Divine origin and Divine nature of man, which is the dominant note of Theosophy, is intimately involved in Theosophical teachings as to human history; and similarly the scepticism with regard to man's Divinity is involved in a derogatory view as to his past achievements. But the overwhelming accumulation of facts, in every department of research, is rapidly taking away all ground from under the feet of such sceptics.

The circle of gigantic monoliths standing on Salisbury Plain must be considered in connexion with the very large number of similar monolithic erections found in all parts of the world. Most of them are the relics of the latest Atlanteans.

Stonehenge was not erected upon any Roman measure, as is shown by the fractions obtained when using such measures; on the contrary the figures become even when measured by the ancient cubit of the Hebrews, Egyptians, and Phoenicians. The position of the stones has been found by astronomers to have reference to the positions of the heavenly bodies at certain seasons. An examination of the circular kinds of monolithic buildings will show that the number of stones in each of the various circles is that of the numbers of the mysterious chronological cycles as used in the ancient Science. These gigantic monuments were set up by giants, of whose existence in prehistoric times there is ample testimony everywhere. Even many of the perched blocks and rocking stones, attributed by geologists to the work of nature, are stated by H. P. Blavatsky in *The Secret Doctrine* to have been set up by the giants. Some of these isolated boulders are too far from their source to have been brought by glaciers.

Mr. William Tooke (*French trans. Sépulture des Tartares. Arch. vii, p. 2227*), speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been



Lomaland Photo. and Engraving Dept.

A LATE PHOTO OF STONEHENGE SHOWING THE SIZE OF THE STONES BY COMPARISON WITH THE FIGURES ON THE LEFT

brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes*, Vol. I, p. 230) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "most probably African."

This is a strange coincidence, as Irish tradition attributes the origin of her circular stones to a 'Sorcerer who brought them from Africa. (*The Secret Doctrine*, vol. ii, p. 343.)

In *Stonehenge* (Flinders Petrie) it is said that "Stonehenge is built of the stone of the district, a red sandstone, or 'sarsen' stone, locally called 'grey wethers.' But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland." (*Ibid.* p. 344.)

Many of the megalithic structures, including that of Stonehenge, were set up by traveling Initiates, belonging to the Second Sub-race of the Aryan family, at an age which can only be computed by geological time (they went by land from Europe to America), to serve as receptacles for the ashes of future generations, as astronomical records, and as imperishable monuments of the existence of the Sacred Science, which might survive as a witness to succeeding ages. Stonehenge is not Druidical; it belongs to a class of structures which was universal, and the Druids were but the heirs to the cyclopean lore left to them by the mighty Builders and magicians. STUDENT

Age of the Habitable Earth

THE late Lord Kelvin is quoted as having said in a letter dated 1906, that the age of the earth as an abode fitted for life cannot probably be vastly more than 20,000,000 years. This is his minimum estimate of the age of the earth as an abode fitted for life. The interesting question arises, "Was Man there?" If not, then the earth must have been given over for long ages entirely to animal and vegetable life, with possibly God or his equivalent scientific expression reigning over it all. Theosophy says that Man *was* there, many millions of years ago. This teaching as to

the antiquity of Man is evidenced by its forming part of a comprehensive and self-consistent presentment of history; by its agreement with universal tradition; and by its reasonableness. The scientific theories are not reasonable; they contradict tradition; and they are inconsistent with scientific theories on other related matters. As to palaeontological evidence for the existence of Man so long ago, we cannot expect much; but what little has been discovered by chance has invariably been explained away by various forced arguments in the interests of the established theories. Again our explorations are so far very incomplete in extent. But evidence will come in plenty as our minds broaden. STUDENT

The Serpent Symbol

THE existence of the Serpent Mounds in Ohio, together with the Snake Dances and the serpent mythology of many aboriginal tribes, have been considered in connexion with the serpent symbols used so much by the ancient nations, of the Old World in their religious symbology; and various attempts have been made to account for the existence of so universal a cult consistently with the usual theories as to history. These attempts all fail unless they take into account the existence of the Secret Doctrine of antiquity, which, at a time when some of the races that preceded the present historical ones were at their zenith, was universally diffused and understood. All these animal symbols and geometrical symbols are, so to say, the alphabet of that ancient Science; and this accounts for their universality and for the veneration which attaches to them. The Serpent was a symbol both good and evil. This is because it stands for a certain power in human nature which is hostile to man so long as it is not mastered, but which, when mastered, is the minister of his power and wisdom. The Serpent is the guardian of the portal to the Halls of Wisdom. STUDENT

✻ The Trend of Twentieth Century Science ✻

How Old Are You?

"A MAN is as old as his arteries," is a medical saying that one hears more and more. In fact, that hardening of the arteries *signalizes* old age, sometimes seems to mean that it is old age.

The brain is of course full of arteries, and if they are diseased in spots they may give way at those spots, unless habit is wisely arranged against the contingency, and finish their owner.

But otherwise the connexion is much less close. For the arteries and brain have quite different developmental sources. At a very early period in the evolution of the embryo, the mass of cells composing it are already in three groups with very different future functions. They are known as hypo- (inner), meso- (middle), and epi- (outer) "blasts." The arteries develop from the middle one, the mesoblast; the brain and the nerves connected with it from the outer, the epiblast. A deepening groove forms in this outer layer; the sides of the groove fold over and finally make a tube of it. Most of this groove is the central canal of the spinal cord; but one end of it, bending at right angles, becomes the central canal of the brain. Around this tube, the cells, all epiblastic, multiply to make the spinal cord itself; at the front end the multiplication is very great and forms the brain. Later, all this becomes permeated by arteries growing into it from the middle layer.

We ordinarily think of the brain as a solid quiescent mass. It is — when it is dead. In life, if we could see it with finer vision, it would look more like a dense forest whose every tree-branch and twig and leaf was being swayed by the wind; or like a mass of anemones at the bottom of a sea pool, with every tentacle swaying. There are millions of large nerve cells, not very incomparable to anemones. For each cell throws out long tentacles, some of them branched, which wave about in the gelatinous, almost fluid, matter in which they are set; the tentacles of neighboring cells constantly making and breaking contact with each other. One of these tentacles is longer than the rest, going to remote cells, breaking also into branches near them, making and breaking contact with others, and thus bringing distant parts of the brain into communication with each other. All this is the physical side of that kind of thinking which is the reproduction and comparison of sense pictures. The neuroglia or semi-fluid medium in which all this incessant waving of these millions of tentacles is done, is also an epiblastic evolution.

Anatomically it would therefore seem possible that man need *not* be as old as his arteries, man as a thinking person; he might be either older or younger. And this one finds to be the fact. Men are often far more advanced in senility than their arteries in disease and they often preserve splendid mental activity when the arteries are full of weakened spots.

People recognize that if they are to keep their bodies healthy they must take daily

bodily exercise. They forget that the brain requires the same, and that if it does not get some fine strong new-land-breaking thinking to do every day, it will wear out and become senile. The Sunday supplement, the novel and the short story will not do. They make the mind pleased and comfortable, of course; but they are about as near to mental exercise as stretching in an arm-chair is to physical.

You can do a good deal for arteries that are diseased. How much can you do for a brain that has begun to get senile? M. D.

Eyes that do not See

A GERMAN scientific contemporary describes two curious organs found in certain cuttle fishes living at great depths in the water. At first sight, even microscopically examined, they would do for eyes. Nature evidently had the eye plan in view, but she slightly altered it for purposes of which we are not sure.

In one case the resemblance is nearly exact. There is a cornea; behind that is a lens; and behind that a retina and nerve, a retina on the same general plan as our own. But the lens, instead of being transparent to light, is so full of black pigment as to be impermeable. The suggestion is that as black substances readily absorb heat, the organ is a heat eye. But the creature lives at depths so great that there can be no heat to detect. And what could it gain, anyhow, from detecting what little there is? The eye may on the contrary be arranged to see by light that comes from higher up the spectrum than the octave we see. To it the black depths may be quite well illuminated, for we know that every living thing is radiant somewhere up the spectrum. For the trifle of ordinary light that gets down there, this creature has also two ordinary eyes. So it is equal to any situation.

The other creature has an eye that *generates*, instead of receiving, light. Here also there is a cornea; behind that is a lens; behind that some glassy jelly corresponding to our vitreous humor; then there is a retina; then a mirror; then a dead black layer. It is the retina that generates the phosphorescent light; the mirror behind throws the light forward, the black or pigment layer behind the retina serving to protect the tissues from the effect of the glare of light. The light passing forward is concentrated by the double lens constituted by the vitreous humor and the lens proper, and so leaves the eye properly focussed. For what range? The eye is set in the *side* of a little cup-like depression in the skin. This cup is also lined with a mirror-like layer of cells so set that when the rays from the eye fall upon it after crossing the cavity of the cup, they are reflected straight out of the mouth of it. The pencil shaft of light is thus transformed into a diffused glow.

It is probable that our own eye is also slightly phosphorescent. And behind the retina we have a layer of pigmented cells corresponding to the protective layer of the eye of this cuttle fish. Whether the human eye will ever learn to illuminate objects in the dark

and then look at them by the light it has itself supplied, is a question we leave to the biologists. STUDENT

Brownian Movement

A BOTANIST, Robert Brown, in 1827 very securely tied his immortality to the motion of particles in liquids. He found that pollen grains ceaselessly oscillated when suspended in water. Then he found that particles of many other kinds did the same.

He left the matter at that and it has stayed pretty much at that until fairly lately. But now some more investigative work has been done; the motions of particles have been photographed and reproduced cinematographically.

The most significant fact is that the smaller the particles the faster the motion. At the limit of microscopic vision, where the size is one millionth of a meter—a meter being about 39 inches—the actual oscillations are far too fast for visibility and the gross motion from place to place in the liquid is alone measurable. Such small particles fly about in a non-viscous liquid as do molecules of gas and exert a pressure on the walls of the vessel by their bombardment of it. Boiling does not stop them, nor a temperature of 0° C. but the very extreme cold probably does. Viscidity of the liquid also slackens them.

We have not yet exact data to bring magnitude of particle into relation with speed of oscillation; we only know that the smaller the one the faster the other. We want to know whether at one-molecule size the oscillations are equal in rapidity to the vibrations of light, and if not, how fast? and then what are the rates of oscillations of electrons—for we can hardly doubt that they too oscillate as well as move about. We should then like to know the rate of Brownian oscillations in the molecules in *solid* matter, and so on.

The "absolute zero" of temperature, minus 273° C., is threatened of late. It is the temperature at which all molecular movement is supposed to cease and matter to be "dead." But what of the electrons? Why should they condescend to notice any such temperature? What would be the temperature which they *would* acknowledge as one at which a cessation of motion would be discreet? And then the smaller units of which they are doubtless composed? Cold could never be more than the cessation of motion from without inward, never its total cessation while the universe lasts. The ceasing of motion would be the ceasing of any property of matter, the ceasing of being of matter, the ceasing of the objective. Cosmic consciousness would have ceased its causative and sustaining functions and entered into itself. That is the Vedāntic conception of Nirvāna.

It would seem probable that we must look in, in to the finer and finer elements whose correlations constitute matter as we know it, for the cause of Brownian movements. What finally emerges into visibility as Brownian movement may be a sort of resultant or compromise of all the finer motions that have come together in the compounding. STUDENT

Nature

Studies

President Roosevelt on Forest Conservation

IN his executive appeal to Congress the President said that we owe to our children and our children's children the duty of safeguarding the forests, the nation's chief asset in national resources. It was difficult to have patience with people who, through shortsighted recklessness in the desire to make money, made light of the danger; for, thanks to past recklessness, we had already crossed the verge of a timber famine, and needed all our care to prevent the mischief going further.

The damage done by deforestation in Mediterranean countries of Europe, Asia, and Africa was well known; but the similar damage in Eastern Asia was not so familiar, and he appended to his address some photographs of conditions in China. Here were barren mountains, and gravel and sand-covered plains, following deforestation. Not many centuries ago northern China was one of the most fertile and beautiful spots in the world and was heavily forested, as we know from old records and from the accounts of Marco Polo. As an instance of the change in rivers, may be taken Polo's statement that the Hun Ho was so large and deep that merchants ascended it from the sea with heavily laden boats; today it is simply a broad sandy bed, with shallow rapid currents wandering hither and thither across it, absolutely unnavigable. As long as the forests existed, the plains at the foot of the mountains were among the most fertile on the globe and the whole country was a garden. But not the slightest effort was made to check the cutting or to secure reforestation, and even now the same reckless destruction continues on the little wood that remains. Individual supervision is not adequate to protect the land; state action is needed. Otherwise the naked land will be carved into gullies reaching down to bed rock, and the bottom lands piled up with detritus; and when the soil goes, the men go too. Thus we are actually destroying our own land and our own nation.

The climate in northern China is also changing as a consequence, and the Mongolian desert is extending eastward. The forests formerly absorbed the heat of the sun and sent up currents of cool air which brought the clouds lower and forced them to precipitate; but now the barren ground sends up currents of heated air which drive away the clouds. The rivers, instead of being deep and constant, are now broad shallow beds in which the muddy water slowly trickles in the dry season, and down which in the wet season disastrous floods pour, tearing huge chasms and burying the fertile soil which has taken ages to form. And what has happened in North China has happened elsewhere under the same conditions and will inevitably happen in America if the shortsighted greed of individuals is allowed to have control.

The above points a moral in economics. Economics is based on the so-called law of supply and demand, which again is grounded on the assumption that each individual will

inevitably act in his own selfish interest. That such a motive has actually inspired a great deal of our activity, and that it is capable of generating a certain kind of energy, is undeniable; but the experience of older nations as quoted, and our tardy discoveries in our own case, prove that such a system is not stable



Lomaland Photo. and Engraving Dept.
BROOK IN THE ENVIRONS OF
HELSINGBORG, SWEDEN

HERE Wisdom might resort, and here Remorse;
Here too the love-lorn Man who, sick in soul
And of this busy human heart aware,
Worships the spirit of unconscious life
In tree or wild-flower. Gentle Lunatic!
If so he might not wholly cease to be,
He would far rather not be that he is;
But would be something that he knows not of,
In winds or waters, or among the rocks!

—Coleridge

and that the energy liberated thereby is of the self-destructive kind.

In truth the science of economics that is based on such an assumption as the persistence of human selfishness is a false science based on dogma. If we assume that self interest is the ruling motive, then the science of economics becomes the science of how best to prevent the evil consequences. If the people

are to rule themselves, they must manifest in themselves those powers which make for continuance and harmony, for these powers alone can bring peace and happiness, and selfishness and heedlessness can bring nothing but destruction. The President's "State" or "Nation" is another name for the "people" considered as a collective unit. For minds accustomed to think in ordinary channels this will be a mere abstraction; but for Theosophy it has a definite meaning. The people, collectively considered, is an actual Being, a real entity, having its own life and existence. It is embodied in the people as a whole. It constitutes a kind of collective Will and Intelligence, a kind of Over-Man. Acting under its inspiration, a man will act, not in his own personal interest, but in that of the people; he will be moved to do things for the advantage of other people and future generations. Thus the realization of our unity means the actual growing up in us of a sense that we actually are a unit.

When we have individual men and women who feel in themselves the consciousness of a larger life, beyond their narrow self-interest, and who find their joy in obeying its promptings, then we shall have people fit to govern, fit to constitute a State or Nation. It will not then be necessary to make laws to compel them to do what will then be an instinct for them. As things are at present, however, many people are only capable of responding to the grosser impulses arising from the selfish nature, and they act shortsightedly in their supposed interest. Theosophy teaches us to refine and enlarge our nature, so that we may become responsive to the finer and higher impulses that proceed from our better nature and may acquire a sense of our true interests and become filled with the inspiration to perform acts that will be serviceable to all men and to posterity. Such a person as that — and there are some — will conserve forests naturally; he will be gentle, wise, and orderly in all that he does; his touch will be a touch of life, causing life to spring up wherever he passes. No longer will he sweep through the land like a plague, leaving devastation behind him to show where he has been. He will be kind to his fellow man, to his beast, and to his trees; he will help Nature, instead of despoiling her. By the light of his new wisdom, springing from a purified heart, he will discover new methods of getting along with the animals and plants without shooting and burning; for it is only ignorance that causes us to think that our interests demand the sacrifice of our younger brothers.

But what is most needed in our people is principles of the active do-something kind; for energetic mischief fattens on the inactivity of the lazy "good" folk. We have a few people who are *both* principled and energetic; but crowds who are *either* principled *or* energetic. People should realize that principles are not meant to stick in one's cap or oil the road from earth to heaven, but that principles should be made to *count* for all they are worth. T.

Students'



Path

DAYBREAK

DAY had awakened all things that be,
The lark, and the thrush, and the swallow free,
And the milkmaid's song, and the mower's scythe,
And the matin bell and the mountain bee;
Fireflies were quenched on the dewy corn,
Glow worms went out, on the rivers brim,
Like lamps which a student forgets to trim;
The beetle forgot to wind his horn,
The crickets were still in the meadow and hill;
Like a flock of rooks at a farmer's gun,
Night's dreams and terrors, every one,
Fled from the brains which are their prey,
From the lamp's death to the morning day.

—Percy Bysshe Shelley

The Progressive West

IN studying the various races of humanity geographically scattered over the earth, we find they vary very greatly in intelligence and general advancement. At one extreme we have the Australian bushman or the African pigmy. At the other we have the product of our American or European universities. Between these extremes the range is so wide and varied, covering all the nations and peoples of the earth, that it would appear at first sight difficult to mark the chain of progress in any definite way over the geographical surface of the globe.

And yet there is one general idea which careful examination makes clear. To give this its full value, we must not only study both modern and ancient history, but also modern and ancient geography and archaeology. And we are helped very much by a careful reading of the works of H. P. Blavatsky, as these have brought to the light of day so much of the forgotten lore of the past.

The general idea, briefly stated, is that the wave of progressive life-force, or evolutionary advancement in human progress, flows around the globe in the opposite direction to the earth's revolution on its axis; that is, while the earth revolves from West to East, the progress of human evolution is from East to West. Its path is in the same direction as that of noonday upon the revolving globe.

Let us begin with China. Before us is a country which includes within its dependencies 400 millions of human beings. They belong to the Mongol or Turanian race, and are the remnants of the Atlanteans, or Fourth Race of humanity, the glory of which departed more than a million years ago. The origin of their customs and language, and the history of their forgotten empires, are lost in the night of time. As a people they are almost ignorant of the ideas of the Western nations. In most of the excellent qualities, however, which make up a worthy human character, they are not wanting. They are patient under suffering, honorable in business transactions, and devoted to the tenets of their own religion, which has many lofty and beautiful ideals. Hidden in the heart of this gigantic empire, we are assured, there is still a race of men who carry with them the impress of the finest culture and past refinement of this ancient race. Of noble stature and great learning of the true kind, they may still come forward as a potent force in the regeneration of the people of the Chinese race, before the disappearance of the latter from the face of the earth.

Traveling with the sun we next see the mysterious

mountains and deserts of Central Asia. Once a populous and cultivated land, the seat of long forgotten and glorious empires, it was afterwards a sea, and then a desert. This comparatively unknown country should be sacred to the nations of the West, for somewhere within it, was the birthplace of the Aryan race which now overspreads Europe and America. The floods which destroyed the mainland of ancient Atlantis, left a seed or remnant of its wisest men who settled here and gradually grew and expanded into a new race of human beings of which we are the descendants. As they increased their migrations extended to the South West and the North West, in two separate streams. In the south they laid the foundation of the ancient Hindû and Persian empires. The glories of Babylon and Assyria were in their line of progress. The Greeks destroyed the Persians, and were in their turn succeeded by the Romans. The empire of the latter came to an end through the invasion of the Gothic Aryans of Northern Europe.

And so as the deserts of Central Asia disappear from view, we see before us the remains of all these nations of the past. Mounds of earth and broken bricks show us the sites of the gorgeous cities of Assyria and Babylon, once beautiful with hanging gardens and gilded temples. Around them we see the ruined water-courses which once made fruitful what is now a desert. Modern Persia, too, is but a feeble reminder of a once heroic people.

As the earth rolls on, we see the Acropolis of Athens, a mournful picture of the beautiful buildings which adorned it, perfect in their symmetry of form and in their lines of aesthetic proportion.

After a while we catch sight of Rome, the last great metropolis of the ancient world. On its site have been piled one city after another, each built upon the ruins of the last. Its greatness has disappeared with the national decadence which brought it to destruction.

To the north we see the ancient homes of the Gothic Aryans along the shores of the Baltic, and the great rivers of Northern Europe. A brave and hardy race, and not contaminated with the luxury and profligacy of the Romance peoples, they brought about the destruction of the Roman Empire fifteen centuries ago, and then mingling with the conquered nations and pressing westward they founded the nations of Western Europe. The tide of progress rolled westward with the sun.

From our position of advantage, looking over the continent of Europe, we recognize that we have before us the theater of all known history up to the end of the 15th century. The Greek and Roman historians knew very little, comparatively speaking, about the Western shores of Europe. A few traditions remain of Phœnician expeditions through the pillars of Hercules, now Gibraltar, but the Roman world ended on the shores of the Atlantic Ocean. Then the breaking up of the Roman empire was followed by the creation of kingdoms whose story forms the world-history through the dark times of the middle ages. Much of the ancient culture had departed, and the history of a thousand years is little but that of the wars of the petty sovereigns whose principal ambition was to found a world-wide empire, which might recall those of Greece and Rome. Each of these kingdoms has at one time or another taken the principal part in the drama. Germany, Holland, France, and Spain, have each come forward at different times as the foremost nation. All of them, separated only by rivers or mountain chains, have been subject to conquest and reconquest by their neighbors. For a thousand years the progress westward was stayed by the Atlantic shore line, in the ignorance of the then world that there was anything beyond it.

One nation, however, was comparatively free from these troubles, on account of her isolated position. As we look down upon the British Isles, we see the "narrow streak of silver sea" which was her safeguard.

Thus the tide Westward beat upon the shores of the Atlantic for centuries. The most powerful na-

tions of the world were on that seaboard. And so at last the time came four centuries ago when the shore of the vast unknown ocean could no longer stay the impulse. We can imagine the oft-told tale of the voyages of the early explorers who took their lives in their hands, the bravest and best of the nation, whether of Spain, or Holland, or England, pressing ever Westward, all unconscious of the mighty urge behind them. Some were influenced by a thirst for fame and gold, others by a hunger for freedom and peace. Whatever their motive they were the pioneers in the occupation of the great unexplored land of the West.

As the globe rolls on, the shores of America come into view, the land which welcomed the Pilgrim Fathers, and the Spanish adventurers of early times. In the north, the former laid the foundation of the States, which continued the English customs of law, and the language, which for so many centuries had been evolving in the little island on the West of Europe. In the South, the pioneer bands of Spain subjugated the natives by measures which have led to the extinction of her empire.

After a brief stay upon the Eastern coast of the new continent the march farther west began once more. As the lakes and rivers and plains of the United States pass before us, we can picture the scenes of this comparatively modern history. We see the little outpost forts, the farming camps, and the mining camps, become great cities with universities and stately buildings. We see the states of the Louisiana Purchase become a part of the Union, and spring into prosperity and opulence. We see the expedition of Lewis and Clark strike far out still further Westward, until they reach the limiting shores of the great Western ocean. We see the Western states arise from the desert soil. And lastly, upon the shores of the Pacific itself, we see a country, a century ago comparatively unknown, now covered with fruitful orchards and farms which have rapidly arisen from a smiling wilderness. As if by magic great cities have grown here within the memory of living men. In no portion of the world is there a more rapid development of natural resources, or a greater yearly increase of population. Miles of sunlit desert are continually being turned into productive farms, as the engineering skill of the age is being brought to bear upon them. Everywhere are signs of increase and progress.

And now as we look down upon the shores of the great Pacific Ocean, we naturally remember that we began our outlook from the other side, on the coast of old China. From the oldest of ancient lands we have passed round to the newest of the new.

There is an ancient symbol which forms part of the seal of the Theosophical Society. It represents a serpent bent round in a circle with its tail in its mouth. It has many significations, but we may perhaps not inaptly employ it here to represent the march round the globe of evolving humanity. The tail of the serpent is China, the head of it the Western States of America. They meet in the middle of the Pacific Ocean.

We may naturally ask ourselves, "What is to be the next step in this great progress?" To this, of course, we can give no definite answer, as it is mercifully hidden from us by the veil of the future. Reasoning from analogy, however, we may confidently conclude that a great world-impulse like this, cannot be stayed in its mighty course. The Western States of America are increasing in population at a far greater rate than any other portion of the globe. Whilst European nations remain stationary or decline in numbers here there is a continual increase. Millions of people have come out West to better their conditions, and have prospered. Unconsciously they have obeyed the law of the world's advancing life-wave.

And in this connexion we cannot forget that the Headquarters of the Theosophical Movement has been established upon these shores. The object of that Movement is the production of a New Order of the Ages, and it represents the very essence of

all the ideas of progressive growth which have lain back of every movement of true reform. Its position and the objects which it has in view are of significance for the future well-being of all the peoples of the earth. Under its influence and by the wise guidance of its Leader, Katherine Tingley, a new race of humanity is being evolved from the ideal into the objective form and already the results are being felt and acknowledged by thousands of men and women in every country which has come under its influence.

It would seem hardly possible to over-estimate the importance of this great law of progress westward, which has been shown to be woven into the very heart of the world-life, and to have run its course through untold ages. The geography and history of all time are but fragmentary indications of the great unknown force which guides it. But careful students of the writings of H. P. Blavatsky will find therein much light upon the question.

One thing is very clear. Geographically no further progress is at present possible by a further extension westward. The pioneers of humanity have, for the time, reached their territorial limit. And yet such a force as this cannot be stayed, and must therefore take on another form. The work of the earlier settlers has but paved the way for that which is to be. In this favored clime must be gradually gathered many of the most advanced souls of humanity. On the shores of the Pacific and restrained by its boundary, will assemble those higher potencies which make for the true evolution of the Aryan race. New conditions of life will unfold themselves which will produce a nobler manhood and bring a great promise for the future. Schools of learning and universities will arise which will be founded on new and progressive lines. The fountain-head of the world's wisdom and knowledge will gradually focus itself on this Western land. C. W.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Can you explain the saying "Whoso doeth the will of the Father shall know of the Doctrine"? It would appear to mean that right conduct and a high standard of living are essential before one can really understand the truth about things; and I believe this is also the teaching of Theosophy. But why? What has morality to do with perceptive intellect?

Answer We have grown up unbalanced for so many generations, that we are all at sea about most vital questions. If intellect, imagination, intuition, and so on, were different entities huddled together into one body, and it concerned each one to fight for best place, we might doubtless play ducks and drakes in one department and never expect to pay the piper in any other. We might sin as much as we pleased, and lose no intellectual light; or we might let the mind go to seed, and fear no ethical deterioration. But the fact is that they are not independent in that way, but instruments and organs for one being. We ought to hold them for nothing more than the instruments of the soul, of which they are functions.

The soul is within, and contacts the world through all these. Heart and mind and imagination are its gateways into life; and whatever is allowed to enter in those gateways, either drives the soul from its shining into this world, or else attracts it and draws it forth. You cannot be wounded in one part of your body and isolate the pain in that part; but must feel it all over, all the members are concerned. Whatever hurts one part hurts the whole and all other parts as well, and this is a universal axiom, in spite of appearances.

To think that genius can live apart from morality is a grand mistake; although at times we see the two so far separated, and genius dwelling in unclean habitations. But those habitations were not always unclean. Great cleanliness was there formerly, and the earnest striving which invoked genius; the soul could never have shed such fire into the man's mind if it had been otherwise. But now the light is destined to fade away. He has had his grand opportunity, for which he worked long and well, and has made poor use of it: now, before it shall come again, lives of purification and lives more of effort must be spent.

Whoso doeth not the will, knoweth not the doctrine. Because you may say that, from the standpoint of men, doctrine is something that is taught in books or by word of mouth, you could clap on an "I believe" before it, and make it a creed; you could expound it and expatiate upon it; you could trace it to this source or that, build theories upon it to last in the discussion until Doomsday; be very learned about it; amputate yourself and co-believers from the rest of humanity on the strength of it, and so on. For men look at things in a queer, indirect sort of way; all upside down and mirrored in the brain-mind. You do not yourself see anything really, but just your brain-mind's version of it. That reports everything to you, and has such a strong bias to begin with, that you might almost say it *cannot* tell the exact truth; certainly it will not, as a rule, unless firm guard is kept upon it.

But the Gods—or whoever see directly, having wisdom; whoever have done the will and know the doctrine—things stand revealed in another light for them; for them there is no "I believe" about it. Universal workings are directly before their eyes; they know, because they are the truth. You could not say accurately of them, that they *believed* in Karma, for example; for such belief as theirs must mean, to see the universe impelled mightily onward, and to be themselves impelling it; to see the wrongdoer hedged about and driven irresistibly toward that kind of life which at last it is imperative all men should lead; before the action seed has reached the ground in its falling, to see the effect spring forth and burst into bloom.

To know the doctrine so, would be to hear the heart-beat of the suns, the systole and diastole of the spiritual sun. That is to say, the Doctrine itself is a real thing and vast perception, not something that can be treasured in the brain, and with no being beyond that.

Any fool can believe in this or that, whatever he pleases. You can formulate it into a creed for him, and he can go to the church where they talk about it, and quarrel with whomsoever may be wearing a different cut of creed-jacket. Many can go no further; advance arguments for their belief, and perceive them as a system with extreme skill and precision: and all they believe may be as true, as representative of what is actually *the true*, as words and thoughts can be made to be; and yet still not possessing the Doctrine.

Ultimately seeing and doing fade into each other and become the one thing, which is right action or right living. Perhaps neither path, if followed alone, will bring a man to this goal; perhaps it would be better to say

that neither path, followed for one's own sake, will do it. There is abundant energy in the world, and men are already doing work enough almost to alter the shape of the globe; but it is neither energy, nor industry, nor persistence that will heal up the wounds of the ages. The energy must be *used*, and not squandered as it is now; and we need to see in which direction lies our true goal. If the vast force now wasted on money-getting were turned to sound uses, it is not likely we should have to wait long for some kind of millenium.

Work can only be rightly done, and energy only rightly expended, "as a sacrifice to the Supreme Spirit": they flow rightly then, in the channel appropriate for them, and go to carry on the business of the manifested universes. But deflect them toward self, and it is no legitimate universal work that is being carried on; rather, a wrong current has been established, a blockade set up; nothing has been accomplished but congestion and confusion, and infinite tumult and delay.

And then there is all that perception, unbacked by will and divorced from energy, which makes so many men and women brilliant and futile. This is no asset either, but a hindrance and delusion. No doubt they came by it through cultivating the arts as an indulgence, for the pleasure they might get out of them, till the arts and their aftermath became to them a kind of vice. They are off the track, and in no way furthering evolution. Let them come back to action; let them chain themselves down to hard work; let them do service, or they shall be lost. It is not that they must seek to become brutes and laboring oxen; but certainly servants of the world.

There lies the secret. Do service; put aside self and do service; and you shall learn how to serve, the one thing that it is imperative you should know. You shall learn more and more wisdom in service, how to make your service of more and more avail. So shall we arrive at the condition of Gods, great Servants or Masters of the World. M.

Question Do you think that the Theosophical ideas will ever be accepted by the mass of the people?

Answer Why not, one may ask; and doubtless the assertion would be made: They are too abstruse. Let us see. Universal Brotherhood; Karma, that a man reaps what he sows; Reincarnation, that he comes back to earth many times to reap the harvest of past deeds; the dual nature of man, that he has a higher nature and a lower nature, that this higher nature is divine, the lower, evil; that the higher is his true self, and that by following the best that is in him, by doing his work in the world as a man should he can control and subjugate the lower nature—what is there in all this so abstruse? It is plain, practical commonsense such as the *masses* can understand. But what of Reincarnation, you may ask; this is surely new? Yes, to our ears; we have forgotten it; yet not to the understanding of most of us.

Will the masses ever accept Theosophy? Look at the changes that have taken place in the thought of the world since H. P. Blavatsky taught again these world-old truths. The masses are hungry and thirsty for the truths of Life. Theosophy offers these again to the world, and one day not long hence the whole world will turn to them. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Eternal Life

IF we attempt to realize what is the meaning of the word Life, if we try to define it to ourselves, even with that wordless thought which is often clearer to us than the idea expressed in words, we are met at the outset with a strange difficulty. There is no variation which will give us a sidelight upon it. It does not help us to change the word, and to think of "*existence*" or of "*being*." We return at once to the word "*life*," as the better expression. What is life? What is the life of everything that exists? Whence does it come? How long does it endure?

The student of the Secret Doctrine of the ancient sages knows that these questions have been answered millenniums ago, by those who are well qualified to inform their less instructed brothers, pilgrims on the road to knowledge. This body of truth, the foundation of all the variant historical world-religions, has come again to our knowledge in its own cyclic period, at the close of the 19th century.

The Secret Doctrine declares that from the one Life or Deity have sprung all those myriads of beings which make up the sum total of the existing universe. It also affirms that the world is suspended in an ocean of life which pervades and causes to exist, not only the animal and vegetable kingdoms, but also the minerals, liquids, and gases, which form the crust of the earth, the heat which warms it, the light which enables us to see it, and the lightning of the storm.

The mysterious essence which is the cause of the appearance of everything which we know or can think of, is the producer of the life of the universe. The teaching further is, that although it may appear in many forms, yet there is only one life-power, and that this is common to all creation. In essence, then, the life of a man is the same as that of everything with which he comes into daily contact.

Thus there are countless myriads of lives, numberless as the sands of the sea-shore. They pass through every sort of experience on an eternal journey of progress. Dissolved from one form, they appear a step higher in countless variations. Acting and interacting, now dispersed, now segregated, they pass onwards and upwards.

Modern science has lately been much interested in the discovery of evidences that there

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

exists a mysterious life and consciousness in the matter which was hitherto supposed to be without life, dead, totally inanimate. As time goes on and we dip still further into the knowledge of mineral nature, no doubt these surprising discoveries will continue. It has become known for instance that metals can suffer from fatigue and become nearly useless until they have had some rest. A razor that has been constantly used, is much improved by being laid aside for a few days. Every metal has its likes and dislikes and its individual characteristics. It has a color of its own, crystallizes in a special way, melts at its own given temperature, unites with some other metals and rejects the rest, dissolves in certain liquids and not in others, can be hammered or drawn out to suit its own temperament.

What is the essential motor force which thus variously manifested, lies behind and gives effect to these separate individualities, to these likes and dislikes of the mineral world? Is it not the life-power which has been the cause of their manifestation and has called them into existence?

From the lives of the mineral kingdom, by passing through an infinitude of delicate gradations, are built up the lives of the plants. From the lichen which grows upon dead oak-trees to the sensitive plant which will recoil at the slightest touch, or the creeping vine which stretches out a tendril towards the support which it somehow perceives to be near it, all the plant life of the world is built up from the minerals below it.

Passing onwards, the lives which have passed through the vegetable stage become still more refined. They form the basis of that kind of life which we know as animal life, when the outer form presents certain characteristics of segregated and united action. The grass of the field becomes food for cattle. The tiny lives which make up the fruits and the roots and the herbage reappear in the animal. From the apparently senseless oyster to the highly intelligent horse, dog, or elephant, there

are endless gradations upwards.

Next there is man. Where does he come in? If his animal body is dissected, barely a trifling difference from the bodies of some of the higher animals can be detected. Brain, blood, bones, nerves, and the physical organs generally are apparently identical in composition, use, and function. Where does the difference come in? What is the next step taken by the tiny lives in the march upwards? What more can we see? *Nothing*, with the physical eyes. The body of man is the most highly evolved *visible* matter on the planet.

Here then we have a climax which is worthy of our serious investigation.

The study of Theosophy explains how every man can do this for himself. It teaches us to look towards the invisible, to recognize that visible matter is but an outer form built around that which no physical eye can see, and that by our inner senses we can discern further steps in the eternal ascent.

The power to do this rests with man alone. Endowed with *self-consciousness*, he is able to investigate everything within his own nature. His intelligence makes him the connecting link between visible and invisible creation.

To understand this completely we must realize that man himself, the self-conscious higher Ego, dwelling in the body, is of another order of beings than the form-producing life which animates the body which it occupies. Descending from the realms of the divine it enters the human body to carry on the great duty of elevating the animal man to the status of divinity. By the power of mind, and by self-devised action induced by its own free-will, it performs its mighty task.

Thus matter is refined through an endless series of existences or life-forms on its long journey from cold inertness to the stage which approaches divinity. And man stands at the crucial point of the ascent as a responsible agent of the creative life-force.

In the broadest sense, therefore, life — the One Life — is coeval with the universe itself, and it is the active agent in its expression. It is that which underlies existence of any kind, from that of the pebble on the sea-shore to that of the greatest archangel.

But some may say: "This may be all true, but how about my life?" The reply is, that no man has any separate life from his

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening Mr. Kenneth Morris lectured at Isis Theater at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, upon "The Living Universe." Human life, he said, is a thousand times richer than we have been led to suppose. We go our ways shut in by interests, desires and anxieties, arising from some center within ourselves; our own minds are exuding clouds upon clouds about us, which darken the whole world. We fear to stop for a moment lest someone else should get ahead of us. We are in dread of other people, of events, of everything; we are hypnotized by our personalities, and dare not look up at the great life which we share in; we call ourselves miserable sinners, and live well down to the name.

The speaker contrasted this with the universe as it appeared to children, saying that it was because we were allowed to grow up with no high ideal of manhood, that this gray sordidness had come to surround all our thought and feeling. But, he said, when we were children we knew better. We had some gleams then, of a brighter and more glorious kind of life. It was as we came out from childhood into youth that the golden imagination faded away. It was then that we were bereft of all heroism, of chivalry, and magnificence. Life, it seemed to us, was to be all monotone and drab, a time at the best that was to be got through with as much enjoyment as might be possible under the circumstances, and very adverse circumstances they were.

It is a mistake, he said, to laugh at the sorrows of children and think them trivial besides our own. But there is also no joy in ordinary adult life like the joy of childhood. That is because the world is alive; alive and wise in every detail of it for the child. This means that you cannot turn anywhere without coming upon forces, influences, powers, romances, histories, adventures, magic, beneficence, powerful allies: that humanity is still not fallen, and that the golden age is not a myth.

Continuing, he said that the universe has not changed since we were children. It is the same now as it was then, every bit as potent, as glamorous, as golden, as alive. The change has all taken place within ourselves, through passion, ambition, self-seeking.

The explanation given by the speaker of the change that takes place, causing us to lose touch with the living universe, is that there exist two selves with us, the personal and the divine, and it is only given to the latter to enter into the living universe and the Kingdom of Heaven. The Kingdom of Heaven is to come upon earth, upon this very earth we so ignobly now inhabit. We can only bring it back to earth and realize that the universe is a living universe by realizing the divinity within ourselves.

OBSERVER

Eternal Life

(CONCLUDED FROM PAGE 10)

fellows. The forces of life may indeed pulse through one man with greater or lesser intensity than through another, but it is all one

life. In these latter days men are beginning to discover that much which they once thought belonged to themselves personally is really common property. Not only the life of the world, but its thoughts, its aspirations, are in reality all one. Each individual may be one facet of the general whole—one apparently separate and limited expression of it—but in reality there is no separation.

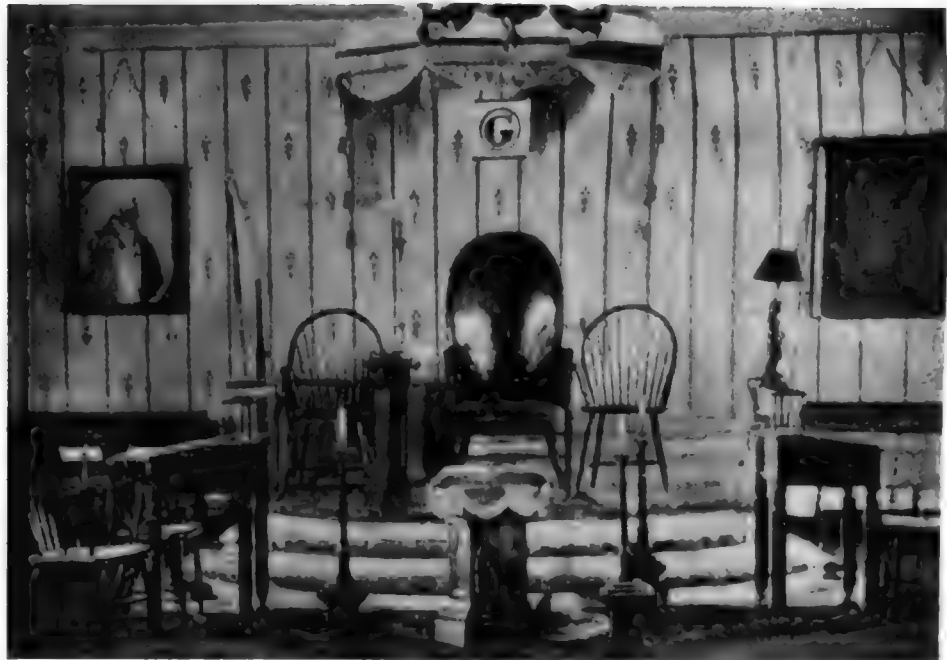
For each man, however, there is a permanent spiritual individuality which lives again life after life. Every one of us has a duty to perform in the world because we are all parts of one consistent whole. If we wish for a happy and peaceful permanent existence, we must march with the ordered progress of the universe, and in harmony with the Law of that life which we all share. This Law is one of continuous progress. He who attempts to

working out some definite design. One life on earth, we know, would never accomplish this. It is barely enough to impress upon our souls some little fragment of eternal truth. We make mistakes, and we suffer through the action of the Great Law. Well is it for us if we learn our lesson and let that suffice. We may be vastly helped in doing this if we pause in our mad rush after personal ends, and realize the object of life and the meaning of its lessons.

Theosophy is therefore a bringer of good tidings to all. It brings a promise of eternal life to him who will accept the conditions laid down for his guidance through its laws.

As long as one tie remains which calls for his individual help and love, he will always, to all eternity, be able to give it.

And if in the unthinkable future the world



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THE ALEXANDRIA-WASHINGTON LODGE ROOM
AS WHEN GEORGE WASHINGTON WAS W. M.

break this Law by the persistent striving after selfish and personal ends is in danger of losing contact with the Divinity within him, and may become a lost soul. This was also the teaching of Jesus, for he said, "What shall it profit a man if he gain the whole world and lose his own soul."

In regard to a future life, there are a few considerations which are worthy of attention. We are all conscious that not one of us remains the same for an hour at a time. We are all vastly different from what we were years ago, and as the days and years roll on we shall continue to change. Very few of us pass a single day without some experience which afterwards we would not willingly have otherwise. There is surely nothing, then, in our outer life which we would wish preserved if the forces of progress demand a change. It is clear that we must continue to advance into new individual experience. None of us have reached a knowledge of all truth, or are perfect, and yet the goal before us is the building up of the perfect man. Through the action of the Law, and through many births, we shall march on the royal road which is the destiny of the race. The eternal urge is behind us all the time, and our days and our years and the sum total of our life experiences are

is at last resolved into the Great Eternal Cause which brought it forth, he will pass with all the rest into the full knowledge of the One Eternal Life.

STUDENT

Chinese Reading Western Romances

THE many prophecies which one hears as to what course the future history of nations is likely to take are interesting; the actual course of events is another matter altogether. Anyone could prophesy future history correctly, if he had at his disposal all the data together with a judgment capable of estimating their effect; failing these, he can only prophesy incorrectly; nobody has these things, therefore nobody prophesies correctly.

Who would ever have predicted such a state of affairs as the following? In China there is a great interest manifested for translated Western novels. Historical romances of the Dumas type and tales of adventure like Jules Verne's are the rage. *Robinson Crusoe* and *The Conquest of Mexico*, are mentioned among other high-class books; and among inferior literature *Sherlock Holmes* and *Looking Backward* are enumerated. Even a Chinese romance on Western lines of complex character-development, is mentioned. T.

Modern Turkey

MR. EDWARD OZMUN, United States Consul-general at Constantinople, recently paid a visit to Point Loma, at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and during his stay he was invited by Katherine Tingley to deliver a public lecture in her Isis Theater in San Diego, such as he had been giving in the chief cities of the country, upon the Consular Service of the United States and its commercial importance. On December 28, a most attentive audience listened to an eloquent treatment of a theme which at first sight seemed to offer little but dry facts and statistics.

The speaker commenced by saying he was greatly struck by the rich endowment of nature in the wonderful country around San Diego. He had been making two kinds of addresses, one to commercial people and one to university students in order to interest them in the foreign service and induce young men of intelligence to take up the honorable, interesting, and patriotic career of Consul as a life-work. He said:

San Diego was not on my itinerary. . . . But I came down here for another purpose, and then I was asked to lecture and was offered for my use this magnificent theater—I think one of the most beautiful I know of in the United States; I do not know of one that is so artistic as this, and I have seen a great many,—and when I was offered the free use of this theater by your bounteous and patriotic citizen, Mrs. Katherine Tingley, I felt it was a great honor to meet you this way. It seems to me that you have special advantages here not only in soil and climate, but you have educational advantages right here; and that is significant. With your other advantages it is the very place where education should be developed to its highest point because nature in her provision has poured out her richness to a far greater extent here than in many places, and that is sufficient to call forth the noblest intellectual efforts on the part of anyone.

Mr. Ozmun then gave a brief sketch of the conditions of foreign trade, and pointed out that more than four-fifths of the exports from the United States consist of unmanufactured material. Much of this could be manufactured at home, thus giving more employment. He spoke of the changes in modern times produced by new economic conditions, cheap manufactures and quick transport, so that everybody in the great family of nations is touching elbows; then he dealt at some length with the consular service.

The audience showed close attention to Mr. Ozmun's description of his observations during the recent astonishing revolution in Turkey. He said the revolution of the 24th of last July was in some respects the most marvelous that had ever occurred in history, because of the self-abnegation of the people, their self-control, absence of vindictiveness, lack of the

spirit of revenge, and the practical absence of bloodshed. A Turkish constitution had been established in 1876 but it was never carried out until last year. Turkey had seemed to be going down an inclined plane, the people were hopeless, and even when the constitution was re-promulgated in July no one believed it was serious until the unfortunate political prisoners were released. Then there was great rejoicing, for it was clear that something was happening.

The effect of the revolution was remark-

in trade or gain, and he is polite and considerate; he is not very energetic. The accounts of Turkish intolerance in religion are grossly exaggerated. For instance, the great bronze inscription from the Bible has never been removed from the mosque of Saint Sophia during all these centuries since the building was a church. The Mohammedans of course believe in Christ, Elijah, etc., as great prophets and teachers, but practically they lay the greatest stress upon the splendid code of morals promulgated by Mohammed. The Turks, Armenians, and Greeks are really trying to sink their religious differences. Mr. Ozmun thus concluded:

The various religious bodies said, "We must all stand together in this brotherhood of man we are bringing out of this despotism." That was an example for us all. If the Turks could do such a thing as that—could say to another man who had a religion different from their own, that as long as they had the same God they were brothers, it seems to me these people were entitled to a respect which should be very great and should never be forgotten.

OBSERVER

National Pledge-Fever

IT is surely a notable sign of the times that the war and revolution rumors everywhere in the air are nevertheless being held in check by an indefinable something, itself part of the unrest, that seems always to stand behind the utterances of even the most fiery. The comity of nations, the idea of international co-operation towards better things, has, it would appear, sub-consciously penetrated the minds and hearts of real leaders of men—those whose influence is silently felt to be paramount. While every new invention, like that of the aeroplane, is often looked at through war-spectacles, is not this but a hypnotic survival of something that is waning? Not that man's irrepressible energy is waning, but that his leaders, learning wisdom, are no longer swayed to the same

dangerous degree by the hydra-headed monster of yellow journalism. So too, the masses of workers are learning wiser ways of attaining legitimate ideals.

Have we not had object lessons, so powerful that the whole world has been touched by them? Lessons that have cost more than lives—the weary unremitting toil of many unrecognized workers for humanity.

The peace settlement on American soil of the Russo-Japanese war, the freeing of Cuba, the amicable settlement between Norway and Sweden, the adjustment of labor troubles there and elsewhere, and so on, illustrate the new spirit. Even in Russia the fire is being controlled.

Are not the nations, unknown to themselves, already pledged to human solidarity, peace, and fraternal progress?

STUDENT



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U. S. CONSUL-GENERAL EDWARD OZMUN (CONSTANTINOPLE)

able: he saw an Armenian bishop and a Mohammedan priest embrace in public—an unheard-of sight. There seemed to be something extraordinary in the conduct of this revolution, the blossoming of the flower of liberty. The eloquent public speakers who sprang up everywhere—and public speaking has never been permitted before in Turkey—told the people that liberty was not license, that the higher citizenship demanded things they had never done before, and the people understood and followed them! There were no outrages, no need of police; the people were seemingly raised to a higher plane. The Mohammedans assured the Christians there would be no more massacres, for they were ashamed of the past.

No one has been so much misunderstood as the Turk; he is kind and generous; he is not invariably looking out to get the best of you

Art Music Literature and the Drama

The Middle Way in Shakespearean Interpretation

AN eminent English actress has made a plea for some method of producing Shakespeare's plays that shall be guiltless of the bare simplicity of Elizabethan times as well as of the ultra-extravagance of the modern stage. In *The Theater* she said in a recent article discussing the difficulties and temptations that beset the modern impresario:

The Elizabethan stage was simple, because Elizabethan audiences were simple: they had no prior scenic traditions in their blood, they had no exceptional interest in the shape and architecture of the old Globe Theater, little bluecoat boys were the quite constant and commonplace solace of their eyes. All this, however, does not take away from what is the special praise of the Elizabethan method of representation, namely, its reverence for the text of the author and for the integrity of the play. I suppose it may be conceded that modern Shakespearean productions are frequently overburdened with expensive and distracting exhibitions of the scene-painter's art; that they are sometimes arranged with apparently no other end in view than the exploitation of Mr. Actor-manager This or Miss Star That, and that such planetary influences, fighting in their courses, have not infrequently produced effects very often unintelligible, sometimes even unintelligent; although it is only fair to add that precisely the same effects might conceivably occur among unskilled apostles of the simple school. But is there no middle way?

A way which may satisfy—if not the exponents of these conflicting schools, for I suppose they will never be reconciled—but at least which may satisfy the large mass of the general intelligent public having sympathy with both modes of thought? I think there is. In the first place, is it necessary to preserve for the modern stage every single syllable of the original play in its entirety? Or is it not possible to preserve the entire integrity of its thought, its characterization and its story, while judiciously cutting much of the purely efflorescent in description and expression, for which modern audiences have no instinctive feeling nor desire, and much of those overscrupulous explanations of the minor details in plot, which modern audiences are more or less schooled to understand by imaginative sympathy, and which modern theatrical contrivances do so much to suggest in other ways? It may be said that this has been generally done. Has it? The truth is, that so much of the Shakespearean "arrangement" for the modern stage is put into the hands of the incompetent and unthoughtful people—people having no true dramatist's instinct for the shape and construction of a play at all.

Indeed, very often the cutting process only takes place at a rehearsal, and then depends upon the haphazard interventions of the stage manager, the assistant stage manager, the actor manager—whose simplicity of method should satisfy the Elizabethan school itself—and perhaps those two or three other people, friends or hangers-on of the management, who may be privileged to order lines in or lines out, as best pleases them. The result is sometimes appalling. I remember seeing a performance of *The Tempest* once, in which the crisis of the play was cut out bodily, probably to suit the aesthetic prejudices of some friendly Polonius; and another, of

one of the tragedies, where the line giving consummation to the catastrophe was similarly excised. Let us bring back the ordinary humanity of Shakespeare's characters to the stage, let us present his stories with some semblance of consistent plot, and we may be sure that the sane and healthy instincts of the public will welcome him, whether he be presented in the full panoplied splendors of all the lime-lights, or in the dim obscurity so dear to the heart of Mr. Poel.

There is a middle way. It has been found by Katherine Tingley, as all who witnessed, understandingly, her production of *Midsum-*

terpretation of Shakespearean characters, nor need we look for the final word to be spoken in the staging of Shakespearean drama until the insights and revelations of Theosophy are become the daily bread of men. STUDENT

The Music of the Future

THE following, by Professor Wylde, MUS.D. of Gresham College (an institution founded in London in 1575) is quoted from a College Lectures report of several years back. It is very Theosophical in tone, and tempts one to turn at once to *The Secret Doctrine* where the subject is also touched upon, but more fully. STUDENT

Music opens up to the faithful student profound depths of unexplored scientific meanings as yet scarcely dreamed of, much less understood, in the vastness of their scope and the subtilty of their occult influence. Quite as much may be learned from the negative as from the affirmative side of any question; hence, finding that other forms of art cannot emulate music in its wonderful susceptibility to reflect personal idiosyncracies, a certain amount of information is obtained which forces the inquiry, "Can music do what other arts fail to perform?"

Passing from the negative on the one side to the affirmative on the other, the conclusion is arrived at that music transcends every other art, not only in the charm of its emotional influence and the immense variety of sentiments to which it appeals, and which it so felicitously depicts, but that it stands as an isolated branch of science in its capacity to represent the mentality of its creator and reflect the most secret things of that creator's heart and mind.

Through all ages, and in all lands, the subtle and penetrating tones of music speak in lines of life-history not to be misunderstood—ever revealing to the mind capable of interpreting the wondrous eloquence of musical tones, what manner of man was he who wrote, and what specialties pervaded the nature of every great musician whose works have descended to posterity.

Truly then may music be considered as one of the most truthful and analytical of all art revelators; as one destined to become the speech of the future, the interpreter of the most secret problems of nature and the powers of the human mind.

Long as the race has known and loved music, keenly as its occult influences have been felt and blindly acknowledged—its profoundest meanings are as yet only just looming up before us in the form of a truly musical science. The music of the future is a vision of harmony and beauty which casts its sunlit radiance in broad and ever-widening lines of light upon the pathway which scientific analysis has yet to read. Assuredly patient research and well-directed study will safely marshal the way to the desired goal. Thus, every new experience of the almost boundless resources of musical art, and every faithful endeavor to master them, will be rewarded. . . . Just as surely may it be expected that *thousands of hidden mental mysteries will be explained, and countless problems of mind and matter—now inexplicable—yield up their solution, beneath an earnest and patient research into the sublime and Occult Principles of Music.*

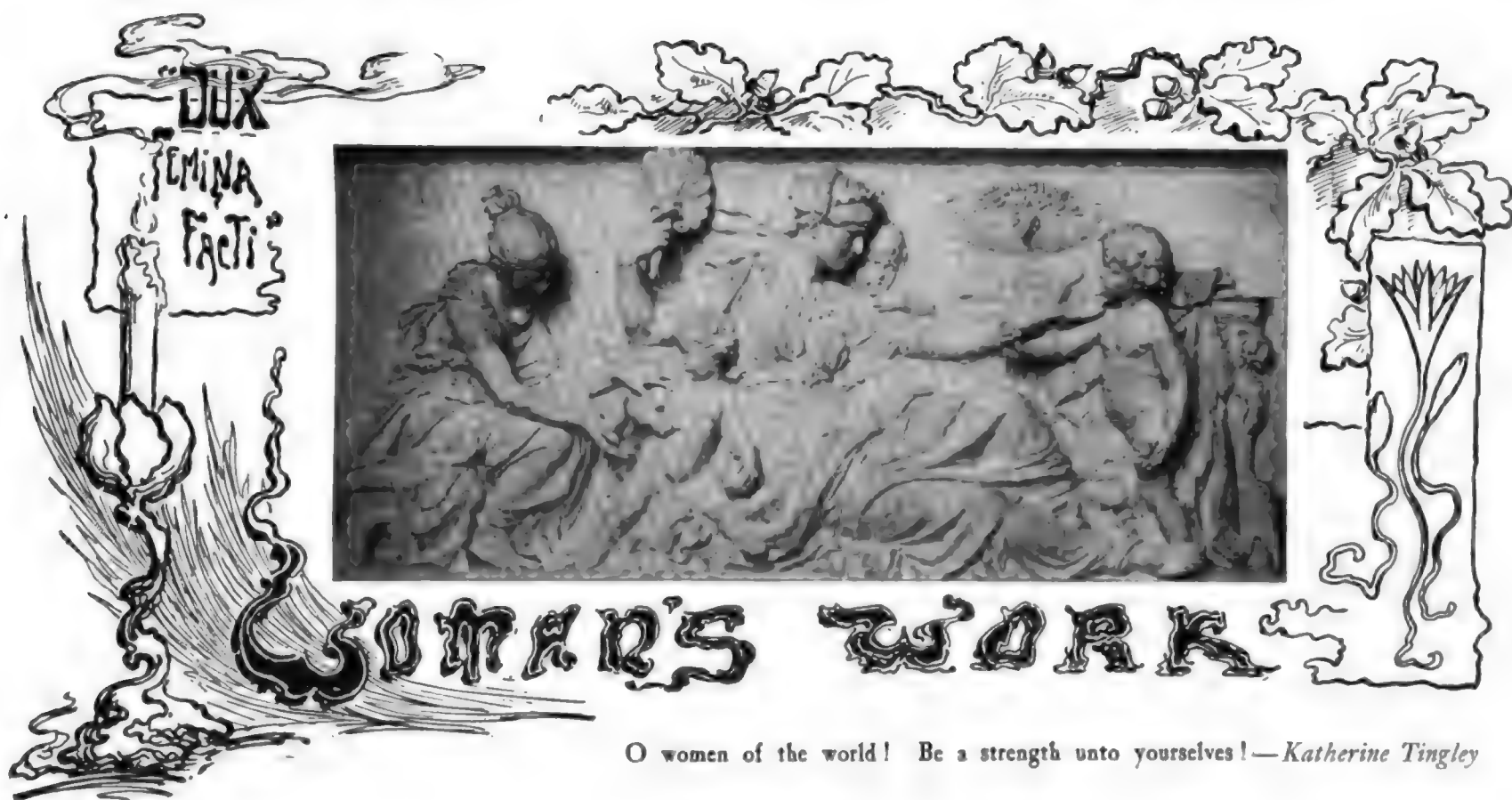


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THE WOLF SUCKLING ROMULUS AND REMUS
BRONZE WORK IN FRONT OF THE CITY HALL, SIENA, ITALY

mer Night's Dream and other Shakespearean dramas recognized. The dramas were cut, but judiciously and reverently, with an eye to preserving absolutely the integrity of the play. There was no star in her student-cast, nor any star-part. Personality was subordinated to the welfare of the whole. The result was unique and wonderful. Above all, there was that mystical touch that only a teacher of Theosophy could give, for only such could fathom the deeper meanings of that old Theosophical playwright, William Shakespeare.

Only a Theosophist can have that grasp of human nature that is needed for the right in-



O women of the world! Be a strength unto yourselves!—Katherine Tingley

The Lesson of Response

HOW inevitably does unselfishness awaken beautiful and refining feelings, and the outflow of these emotions from the heart calls forth an echo and response wherever they touch. How glorious it is when people are able to catch the notes wafted to them, and ring out their own exactly true response! We have no words to express these experiences. As love, help, sacrifice are given out, back come gratitude, effort, faithfulness. If not, Nature is somehow cheated of her dues and we feel aggrieved on her behalf. There is a faulty instrument somewhere to be detected, perchance some dreamer slept, or waste, dead matter clogged the path, and so there is a debt to pay.

A royal way of working suggests itself from the consideration of this subject; it is to attain those qualities that will impel others by their awakened feelings to the right action. Who is the royal commander? Is it not one who has no shred of a desire to domineer, but, instead, has conquered the little imps of self-will and laziness in himself? Do not others gather round such leaders with a happy sense of freedom and joy in being directed by them? And is it not true that in women unselfishness and the pursuit of high ideals, purity, and the calm of inward repose, are the adornments that bring out in their brothers true manliness, a desire to use their strength in protection and service, to express their devotion in knightly deeds?

To strike the note that shall arouse the best in another is what brings true joy. We each know within ourselves what strange creatures we are and how many different aspects we have in reserve to show to different people. As in visiting we ring the bell and ask for the one with whom we wish to converse, even so we may approach the strange complexity within each person and call upon that in them which we wish to meet. If we call upon the surface we have no right to expect that anything but the surface will respond; but look-

ing deeper we may meet with an unexpected response. Suffering, misrepresentation, misunderstanding, nobly endured, arouses in others, through the appreciation of such heroism, a desire to help and give that might otherwise have lain dormant.

And this is equally true on the evil side. Hatred awakens revenge and this leads to crime, and there is a tale of woe; while every little slip on the wrong side helps to close up the channels of the heart life for the world.

WE must try to take nature's long view if we would understand her work in its beneficence. Some characters only bring forth their finest flower after great pain. The pain is transient, the flower eternal; and it was the flower that nature wanted to secure. . . . If outer life is monotonous, there is the opportunity to light up this outer life with the radiance of the inner life, with the companionship of the divine. If outer life is painful, it is the opportunity to develop will and endurance.

—Theosophical Manual No. 1

A little note of sarcasm brings pain, sending regret and suffering back to the offender and a withered shrivelled feeling lies in its train. But this chain of feeling is destructive and must die at its own hands, while the feelings that spring from love and mutual helpfulness are unendingly constructive, universal, pure, eternal. Their many-colored threads pass back and forth in action and reaction, to cross and re-cross, binding souls together for their eternal weal and the weal of all mankind. W.

The Women of Burma

THE Bishop [Buddhist] had made an end of his slight luncheon and now looked out over his little congregation of the faithful gathered in the teak meeting house of Myanong. These, with eyes that never wandered from his face, and with minds playing tense and eager for his instruction, sat upon their heels, in the manner of the East, and patiently awaited his pleasure. More women than men were there, that is true, as usually it is true of Buddhist gatherings in Burma, but of men were

thirty or forty, and their pink or orange-colored silk head-coverings and the white jackets and bright skirts of the women gave to the place varied and handsome color. It was, in truth, but a roof and a floor, as is the country custom; yet with the assembly and the yellow-robed Bishop somehow it seemed to lack neither dignity nor worth. The Bishop sat in a little chair at a little table, whereon his followers had served him rice and cakes. He was about seventy, clean shaven and spare, of good features and a grave, kindly, sincere manner, yet bearing himself as one having authority. He now pushed away his plate and saucer and began to speak in slow, measured, even cadences, every sentence apparently well considered, and delivered with neither hesitation nor formality. In the usual Buddhist (Burmese) way he spoke of the common affairs of the every-day life of his people, their family duties, trading, work and homely cares, and about all these he gave wise counsel. Sometimes he introduced humor (of a dry sort, doubtless) into his discourse, and his hearers, men and women sitting there together, would interrupt him with soft laughter, and he himself would pause to chuckle—a feat of which you would hardly have thought him capable. His attire differed in no way from that of the hundreds of other pongyis you see in Burmese towns, but everywhere his manner would have distinguished him.

In all the East, Burma is the only spot in which you could see such a spectacle of men and women gathered on equal terms in a religious or any other assembly. But from the uttermost reaches of the Irrawaddy to Elephant Point, Burma is chiefly an exception to the Orient and filled with strange things. Where else in the East shall you find people that laugh? Or populations that have enough to eat? Or people without castes or crushing traditions? Or such handsome children?

The above, from an article in *Harper's*, written by one who must have been endowed with rather more perception and sympathy than the common traveler, will interest all. The account quoted is written by one who claims to be no philosopher, but an honest observer rather, and has therefore a value far above any that could be written by exponents of a special dogma or some particular creed. It seems a little strange that we should send missionaries to a people so innately and purely religious and whose religious teachers (if the good old Bishop described is a fair pattern), in teaching their people to apply religion to

"their family duties, trading, work, and home-ly cares," might come and dwell among the Occidental peoples with profit to the latter.

The position of women in Burma affords an interesting contrast to conditions in many of the nations of the Far East, and in the following description of their devotion to religious ideals much may, by the Theosophist, be read between the lines. To quote:

If women had the franchise in Burma you should see them holding all the offices, acting as mayors, sheriffs, judges, and, I doubt not, as police likewise; for Burma is possessed by its women, and (whether the facts have relation I know not) it is by all odds the happiest country from Switzerland to New Zealand. Such freedom and independence as the Burmese women have are hardly to be equalled even in the West. In public they appear on equal terms with their husbands; they can get a divorce for the asking; they are not property but partners; they manage their households, finance the family, and do most of the business that is done in Burma by Burmans. So strange that will sound in your ears I know; yet it is perfectly true. In all Burma are very few shops of any kind (government opium dens excepted) that are kept by Burmese men. Cheroot and cigarette making is a great industry, but all the factories I ever saw there were owned and managed by women, and all the workers in them women. Go back to that great bazaar at Mandalay: you find there to sell you goods one hundred women to every Chinaman, and scarcely shall you find a Burmese man. Or at Nyaungu, here on the river, where the Burmese lacquer-work is made so cunningly and handsomely, all the industry is in the hands of women. Except for here and there Chinese and Hindû merchants, the rice crop is financed, managed, and sold by women; and Rangoon is the largest original rice market in the world.

The Burmese woman is clever, witty, well-informed, one of the shrewdest of business persons, usually an excellent housekeeper as well as a good merchant. . . . The Burmese woman not only manages all the material interests of her household but she keeps the Buddhist faith intact. Without her influence it may be doubted if John Burman would care very much. He is too indolent and too fond of his ease in smooth water. But the women are strict in their performance of religious duties; you can see them at all hours praying in the shrines where not often you see the men. If this theory about the women is correct, it is wonderful testimony to their strength of mind, for Buddhism in Burma is rock-ribbed and apparently unassailable; and then, in the last analysis, it must be to the women that we owe the beautiful pagodas, the excellent monasteries and the gemlike shrines that dot this pleasant country. It is not only the huge Shwe Dagon pagoda at Rangoon, nor the Arrakan at Mandalay, that attests the tremendous power of Buddhism, though the gold on the Shwe Dagon be all it is said to be, and though the gifts of the pious at Arrakan pass ready belief. Every town, every village, every hamlet has its reminder of Nirvâna and the way thither. Sometimes every hill shoulder, whichever way you look, bears one; sometimes a village will show literally as many pagodas as houses. Since more merit lies in building new than in repairing old pagodas, and since neglect and the climate have dealt sadly with many, the bright new and forlorn old pagodas often encroach upon one another in the same village; but of that no matter. The pagoda usually contains nothing and shelters nothing. Its one significance is to remind mankind of lofty thoughts and purer ways. The shrines, monasteries, and meeting-places are quite different from the pagoda, though often near at hand. Buddhism is at its best and purest in

Burma; thither Buddhists make pilgrimages from distant lands, and many of the monasteries have good collections of the sacred books and writings of the faith.

Monastic architecture here has the one general plan of stories diminishing one above another until the top is reached in a mere point; but the carvings vary the design, and the richest monasteries have much gold-leaf adornment within. The monastery is a great matter in Burma. As in European countries every young man must undergo military training, so here every young man must pass a certain time in a monastery and even serve as a priest, going about with his one garment of coarse silk and his head closely shaven. Buddhist priests receive no salary, and are supported by the charity and the gifts of the faithful; hence the begging-bowl, an indispensable part of every priest's outfit. The young men are educated in the monasteries; but the girls too have schools, and illiteracy is comparatively rare among the Burmese proper. There was one of the girls' schools at Myanong, as in other towns, but this I remember particularly because of the dignified port of the old schoolmaster as in huge spectacles



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FOUNTAIN IN SPRING GARDEN PARK, HALIFAX, NOVA SCOTIA

he trundled up and down his unwall'd schoolroom. On the floor the little girls knelt in straight rows, each with her text-book before her; and ceaselessly in concert, at the tops of their shrill voices, all recited their lessons. It seemed strange enough, and yet I recalled that I had known something of the kind in a board-school in London. . . .

Destiny, opium imports and foreign domination seem to point to Burmese annihilation, and on the whole it seems a pity.

With this pessimistic reflection the writer concludes. The Theosophist will smile and say, "Well, perhaps not!" STUDENT

Jottings and Dōings

(From a Student's Note-Book)

IT is a woman who has at last succeeded in opening to women students of architecture the *Ecole des Beaux Arts* of Paris—Miss Kellogg, the leading woman architect in New York City, and, a contemporary states, in America. She began her architectural studies when a slip of a girl, under a German tutor, then went to Pratt Institute, then to Paris where she found that being a woman was sufficient to debar her from the benefits of the *Beaux Arts* School. Later, after working in an architect's office, she entered the field on her own account as an architect.

She modestly disclaims credit for having done something a bit unusual and says that her success is entirely due to forgetting that she is a woman and "sticking to her task." For the last decade she has had all the architectural work of the American News Co. under her charge, and has of course a thorough knowledge of the theory of plumbing, heating, ventilation, electricity, and every branch that would be covered by the general term "construction." The *New York World* states:

But very few people who admire the Hall of Records realize that Miss Kellogg had a hand in making full-sized details, from the base moldings to the crown of the roof. She also made all the colored sketches for the interior, that the contractor might know exactly what combination of colors she had in mind. Even the floors she worked out in colors, every line showing the construction and foundation of the design, and the kind of marble to be used. The most important work done on the Hall of Records by Miss Kellogg was the grand staircase, on the drawings of which she spent six months alone. In this time hundreds of full-sized details, showing every turn and twist that this remarkable staircase makes, as well as all the delicate artistic work on the decorative buds and leaves, were made.

"There is no reason in the world why women should not succeed as architects," said Miss Kellogg recently. "One must expect that it will take a little time to gain the confidence of fellow-architects who are men, for the field is a new one to women, *but the woman whose work will stand the test will find encouragement on all sides.*" STUDENT

As a tribute to the value of services rendered by her in connexion with the treaty of Paris between the United States and Spain, a young American woman, Miss Marie McNaughton, has been presented with the diploma and insignia of Officier d'Académie of the Académie Palms, the Department of Public Instruction of France, the donor.

OUT of several hundred applicants a young Eastern woman has been appointed chief nurse in the United States Navy, a position of great responsibility. In America, where the man nurse has long found a place in the established order of things, the appointment of a woman is significant. The present appointee is directress of the work of the entire corps of nurses scattered in marine hospitals along both the Atlantic and Pacific coasts as well as on the Gulf and in case of war it will devolve upon her to outline complete plans for a nursing force at each naval point. The appointment was made at the recommendation of the Naval Medical Board.

IN Munich the sale of the "Christbaume," as the Germans call the Christmas trees, is carried on almost solely by rosy-faced peasant women. They assist in felling the trees in their mountain homes, they cart them to the city, nail them to wooden blocks so that the trees will stand upright on the sidewalks, and when sold deliver them to the homes of the purchasers—tasks demanding tremendous physical endurance, or so it would seem.

OUR YOUNG FOLK



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THE NATIONAL MONUMENT, GENEVA, SWITZERLAND

The Pianoforte

SOME of the musical instruments which are played today existed in a crude form many thousands of years ago, as the flute, trumpet, etc.; but the piano which is found in almost every home today is a more recent invention, having been in use only a few hundred years.

In its earliest form the instruments which are now known as pianos were called *claviers*, from *clavis*, which means a key. They were small boxes something like zithers, with a few strings stretched over them, across bridges. These strings were made to sound by plucking them with the fingers or a quill, or by striking them with small wooden hammers.

Later, keys were used connected with pins which struck the strings at various points, producing a greater number of tones than had formerly been possible. Then more strings were added and by the beginning of the 16th century the keyboard had a range of about four octaves. The instrument of this period was called the *clavichord* and became very popular. It could easily be carried under one's arm, having no legs, and when played was placed upon a table. The tone of this little clavichord was so feeble and quivering that it could be heard only within the distance of about a yard, yet because of its sweet and sympathetic qualities it was a favorite instrument of the great master Bach and other noted musicians in Germany.

There were several kinds of clavichord in use at this time, which differed slightly in the details of their construction, and which were given various names in different countries. The one most used in England was called the *virginal* and it is said that Queen Elizabeth and Mary Queen of Scots were skilled performers on this instrument. In France the

IF we were faultless, we should not be so much annoyed by the defects of those with whom we associate. If we were to acknowledge honestly that we have not virtue enough to bear patiently with our neighbor's weaknesses we should show our own imperfection, and this alarms our vanity. We therefore make our weakness pass for strength, elevate it to a virtue and call it zeal; an imaginary and often hypocritical zeal. For is it not surprising to see how tranquil we are about the errors of others when they do not trouble us, and how soon this wonderful zeal kindles against those who excite our jealousy or weary our patience?—*Fénelon*

spinet was in vogue while the *harpsichord* was popular in Italy and other places. This latter instrument possessed a very brilliant tone though it could not be varied in intensity, and many improvements were made to increase its beauty and power until it grew to be what is known as the pianoforte.

The first pianofortes were invented in Italy in 1711 by Bartolomeo Cristofori; and in 1737 Gottfried Silbermann, a very skilful and painstaking manufacturer of Saxony, made several instruments which proved to be so superior to all previous attempts that pianofortes gradually came to be adopted everywhere. They were made in various shapes, square, or rectangular, upright, and triangular like our grand pianos.

As musicians constantly made greater demands upon the resources of the piano, its makers continued in their experiments and improvements, increasing its compass, sustaining power, expressive qualities of tone, etc., until they succeeded in producing the beautiful instruments which are so universally enjoyed today.

Great composers have written more music

for the piano than for any other instrument. Although its tone is not as much like the human voice—which is the most beautiful of all musical instruments—as is that of the violin and some other instruments, yet the best pianos can bring forth a lovely, singing quality of tone with almost infinite gradations of shading from the softest *pianissimo* to the loudest *fortissimo*.

Our modern piano has a range of over seven octaves and can produce all the tones which an orchestra does. It is complete in itself while many other instruments can produce only one, or at the most three or four tones at a time, being dependent upon another instrument for the sustaining harmony.

When the piano is well played it can express many of the emotions of the human heart, and future inventions and improvements will no doubt enlarge its possibilities and make it a vehicle of still grander expression.

PIANO STUDENT

A National Monument

THE National Monument of Geneva is a most effective group in bronze commemorating the annexation of Geneva, in 1815, to the Swiss Confederation; it being the last of the twenty-two cantons to join the union.

The monument represents Switzerland as a goddess with her right arm encircling the neck of her daughter, Geneva, who holds a sword in her hand and whose shield bears the motto *Post tenebras Lux*. The figure of Switzerland also holds sword and shield with the words *Un pour tous et tous pour un*.

The monument was unveiled just forty years ago at the Union Festival of Geneva amidst scenes of great rejoicing, ringing of bells, and much popular enthusiasm. L.

THE CHILDREN'S HOUR

The Coming and Going of Scyld

ONCE upon a time, thousands of years ago, on a summer morning, just as the sun arose, lighting up the ocean with rose color and silver, a band of fishermen wandered down to the shores of the North Sea. How they loved the ocean, those strong, fearless fisherfolk! It fed them, it sang to them, and on it they launched their boats to go forth upon adventure. So, as they climbed down the steep rocky cliffs, the fishermen from time to time looked out over the sea. Suddenly one of them called out, "Look, something is coming to us over the ocean street!" The men strained their eyes. "A boat, a boat," they cried, as the speck drew nearer; and they hurried down to the sea. They plunged into the foaming waves and stood up to their waists in water, and waited for the oncoming boat. While they waited they lifted their voices, and sang a wild sea-song. Then a great rolling wave came, bearing the boat on its shining crest. They caught it in their strong arms, and held it high above their heads, while they waded to the shore.

It was a treasure boat, indeed, that drifted to the shores of that northern land in the rosy light of morning. In it lay a little boy, naked and asleep. He lay in the midst of shining armor, golden treasures, and flashing jewels; so they knew him for a king.

"Our king!" cried the fishermen in a breath, "a king has come to us out of the sea, a king has come to us over the silvery swan-road!" And so it proved. Out of the sea, whence all good things came to them, there came to the Danes, Scyld, their hero-king.

Scyld ruled over the Danes wisely and well for many long years. He made good laws for them, which the wild sea-rovers obeyed. They became a mighty people under his rule, sending their ships, like sea-birds, far and wide over the broad ocean.

When Scyld was an old man and knew that he could not live much longer, he said to his faithful warriors, those whom he loved the best, "My days are nearly over. The sea brought me hither; to the sea I would return." So when the hero-spirit of the mighty chieftain had fled, his warriors wrapped his body in royal robes and bore it down to the sea.

There in the harbor stood a stately ship, its white wings spread. It tugged at its moorings, eager for sailing. Such a beautiful ship had never been seen nor heard of before. It glistened like ice in the bright sunlight. The sides were covered with golden rings. Shining armor and flashing swords hung all round it. In the bosom of this beautiful bark, in the center by the mainmast, the warriors tenderly laid the body of their king. Golden treasures, "fretted things of fairness," so says the story-book, were heaped around him. On



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I AM HAPPY. ARE YOU?

THE CLUCKING HEN

"WILL you take a walk with me,
My little wife, to-day?
There's barley in the barley field,
And hay-seed in the hay."

"Thank you," said the clucking hen;
"I've something else to do;
I'm busy sitting on my eggs,
I cannot walk with you."

"Cluck, cluck, cluck, cluck,"
Said the clucking hen;
"My little chicks will soon be hatched,
I'll think about it then."

The clucking hen sat on her nest,
She made it in the hay;
And warm and snug beneath her breast,
A dozen white eggs lay.

Crack, crack, went all the eggs,
Out dropt the chickens small!
"Cluck!" said the clucking hen,
"Now I have you all."

"Come along, my little chicks,
I'll take a walk with you."
"Hollo!" said the barn-door cock,
"Cock-a-doodle-doo!"

---Selected

his breast a pile of gems was poured. Just as many as he had brought with him, when, a little boy, he had drifted over the sea, in an open boat, to the Danish coast. Last they set a banner, all of gold, above his head. And when the wind caught the broad, heavy folds, and the golden flag waved above him, the warriors cut loose the moorings, and the ship with its treasure, floated out to sea. Sadly the warriors wended their way homeward. The hero-spirit of Scyld lived on in the hearts of his son and grandson and in many kings after them in the northern lands. ASTRID

Aquariums

PERHAPS the finest aquariums in the world are in Naples and New York. These contain specimens of almost every kind of fish and small water animal in the world.

The interior of the aquarium is kept rather dark and the fishes are in glass tanks arranged along the walls, each species having a separate tank. The light from outside shines directly into the top of the tanks, illuminating them perfectly, so that as you pass along you have spread out before your delighted eyes the home life of these representatives of all the seas, oceans, great lakes, and rivers of the world. They are all swimming round in their own particular family-group and tank, happy and at home, unconscious of the crowds of wondering people daily coming to admire or study them. You can watch them swimming in and out among rock grottos, sea-weed and shells, water-fern and flower, coral and sponges. Some of the fish are more beautiful than you ever dreamed. There are

angel-fish from the Bermudas, with filmy, white trailing fins and tails like wings; bright blue fish, red fish, rainbow fish, spotted fish, silver and gold fish. There are fishes great and small, beautiful and hideous; crabs and lobsters; great sea turtles and tiny sea-horses; horrid bat-like creatures clinging to rocks, with wings and tails like black velvet.

There is also a hospital for sick fish, where the invalids are kept and given special care and attention until they are able to join their family group again. L.

Sand-Pictures

IN the CENTURY PATH several years ago you may have read about the sand-pictures which Japanese children can make so skillfully with fine sands of different colors. The Navajo Indians of America use these sand-pictures, or "dry paintings," as they call them, in some of their sacred ceremonies.

On the smooth earth floor of the *hogan* where they meet, the medicine-man makes pictures of symbols by sifting powders of different colors, ground fine. He will paint thus a rainbow border for the picture, in which will be figures that stand for their gods, who always make their journeys on the rainbow and are therefore painted standing on a piece of one. Lightning flashes are painted on their legs, and bracelets of eagle feathers upon their arms. On every head will be painted five rain-feathers pointing up to the clouds.

The Greeks pictured Hermes, or Mercury, or Quicksilver, with wings on feet and head; but the Navajos use the streaks of lightning on the limbs of their Divine Ones to symbolize the speed with which they can travel through space. The sand-pictures of the Navajos are full of meaning and power. G. S.

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Total number of hours sunshine recorded during DECEMBER 1906.
Possible sunshine, 312. Percentage, 50. Average num-
ber of hours per day, 5.02 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

JAN.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
11	29.814	58	48	48	47	0.01	E	2
12	29.615	58	48	50	50	0.13	SE	12
13	29.679	58	50	58	57	0.57	S	15
14	29.889	59	57	58	57	0.13	E	4
15	29.989	61	53	55	55	0.03	N	12
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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 13

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The West as Seen From the East

O wad some Power the giftie gie us
To see ourselves as others see us!
It wad frae monie a blunder free us
And foolish Notion.

BURNS

TO know ourselves we should welcome and use wisely every means available. We must "examine ourselves"; we must "judge ourselves if we would not be judged." And there can be no doubt that we are often assisted in attaining self-knowledge by seeing ourselves in the light in which others see us—by criticisms which our friends are generally quite willing to give us *gratis*.

In a recent number of a contemporary, our friend P. Rāmānathan, C. M. G., H. M. Solicitor-General in Ceylon, has been telling the West some of its faults which are plainly visible from the East. Europe and America have for some time looked down upon the East. There have been a few exceptions: Max Müller has written on "What India can teach us"; and H. P. Blavatsky, as is well known, was a great champion of the East. But, as a rule, the West has not treated the "East, the place of light," very kindly, as witness the exclusion laws in various countries. It may, therefore, be a wholesome thing for western peoples to see themselves in the light in which a man of great ability, such as Mr. Rāmānathan, sees them. "The miscarriage of life in the West," the name of his article, indicates pretty closely how the West appears to the eyes of an Oriental who is well fitted to judge.

The main thought which runs through Mr. Rāmānathan's paper is that the West has given itself up to the pursuit of the sense-world. This is the miscarriage of life in the West: for the true goal of man is not the life of the senses, but the life of the soul. This leads him to speak of what life is. "The soul has been endowed with the instruments of breath, knowledge and action, and this for the beneficent purpose of emancipating itself from corruption." Hence, "Life is taken to mean the aggregate of those ministers of the soul who labor for it." "Reason and will are indeed most important parts of life; but life is more than reason and will." It includes "*prāna*, or the principle of breath, or the breather, because, say the sages, it is not only powerful, but also intelligent in its way, and accommodates itself to every conceivable position, and keeps order among the other aerially constituted powers within us when disarrangement takes place."

What is
Life,
Really?

"In the body it permeates every other instrument of the soul, and imparts to them both initiatory movement and endurance in their respective works. Hence the word *prāna*, or life, is often used to include all its colleagues." Mind, or *Manas*, is the greatest of these colleagues; and it is by mind that the soul is uplifted or resurrected, as is said in the *Bhagavad Gītā*, vi, 6. "The uplifting of the Soul (*ātmā-uddhāranam*) from corruption has to be done by the mind. Since mind only is the ally of the Soul, and mind only the enemy of the Soul, the mind should not be made impure by letting it run on sensuous things."

From all this it is evident that there must be a "miscarriage of life," whether in the West or the East, whenever the bent of the nature is downward and not upward. And though the

line of thought in Mr. Rāmānathan's paper is almost wholly devoted to the West, he does not forget to glance at the East, and note that the miscarriage of life in India has for one of its causes that "Corporeal Caste System which has all but strangled the intellectual Caste System taught by Sages under the name of *varnāśrama-Dharma*, for the practical advancement of all who would be spiritual in every part of the globe." His main purpose, however, is to point out the things that cause the miscarriage of life in Europe and America. The first point he notices is the failure in the West to distinguish between the kernel and the shell in true religion. Though Christ declared that his teachings existed from the foundation of the world, Christians soon became lost in verbal controversies. "These controversies," he says, "were due to the literary ability as well as the spiritual ignorance of those learned in the words of the Bible."

Literary Ability: This is a passage which deserves to become classic. Again he says:

How few in Christendom know that religion does not consist in words, professions, and ceremonies, but in heartfelt longings for the Imperishable Substrate of all things! The names and forms, ideals and practices of every creed are intended only to create a love for God, a bond of union between God and man. Religion, from *religare*, to bind, is the love-bond which unites man to God. This love of God is the essence of all religion.

In all the great departments of thought, theology, philosophy, and science, Mr. Rāmānathan holds that the West has failed to follow the real purposes of life. Theology ceased to speak with authority in certain matters after the rise of physical science. Then it restricted itself to matters of faith, leaving physical science to study phenomena, and philosophy to

give an explanation of causes; or to deal with speculative thought. Thus the West came under the sway of a triumvirate, a strange coalition, incoherent, and contradictory. Theology proclaimed God to be

The Irreligious West

the goal; while the scientist and philosopher became agnostic, or materialistic. These three great elements of life being so discordant, true harmony and progress became impossible.

Yet the West maintains that it is progressing satisfactorily and is proud of its success in science, politics, and industry. "Fifty years of ever-broadening commerce; fifty years of ever-brightening science; and fifty years of ever-widening empire." This is the boast of the West. Is it well-founded? Mr. Râmânathan believes it is not; and shows that there is a higher and a lower side, a body and a soul, so to speak, in science, industry, and politics. But, he holds, the West has followed the lower path. When Mr. Râmânathan speaks of the higher gains of industry we are strongly reminded of Ruskin. The lower result of industry is the production of something useful or ornamental. The higher result is the mental improvement produced. The external benefits are increased comforts, and these are perishable, and of little value to the worker himself. But when the work

The End of Work is Character

is done ably and justly, "the mind is cleansed and strengthened, and becomes qualified for the higher work of calm reflection and meditation, by which alone the spirit within may be found." The mere increase of perishable wares, if divorced from spirituality, is a mistake. If the welfare of the soul is neglected, the commercial spirit is but the fuel to the fire of sensuousness, which, alas! has been burning in the people for some centuries, and slowly withering what is holy and beautiful in them. If the artisans and traders of the country live for the spirit while working hard for the maintenance of the body, and the improvement of the cities, they will be a "shining light and perpetual source of joy to their brethren at home and abroad."

In science and political matters Mr. Râmânathan holds that the West has fallen far short of the true aim of life. The scope of science as it works with the microscope, the telescope, or the chemical tube, is wholly, or chiefly, confined to what relates to the physical body.

The Abode of Strife, Desire, Selfishness

To turn the forces of nature into so much horse-power; to produce or transport so much merchandise; or to fashion instruments of destruction, is not the true goal of life. Of the three kinds of knowledge: knowledge through the senses; knowledge by reflection; and direct knowledge without the intervention of the senses or the mind, western science deals chiefly with the first, and ignores the last. The result is the materialistic spirit, or the atheistical spirit, which dominates so largely in the West. And socially, the result has been that the "cities of the West are not the abodes of righteousness and peace, but of selfishness, strife, and gnawing desire."

In the political world Mr. Râmânathan asserts that the West has taken the wrong path as much as it has done in science. The right path is the rule of the noblest, the wisest, and

the best. As Carlyle said long ago, the great problem is to find a sieve to sift out the best men, the noble and the good, the true rulers, devoid of ambition and selfishness.

The West is in a sad plight as seen by learned men of the East. It is being tossed to and fro on a sea of sensuousness. The cities are filled with people from the country who have

The Menace of a Fevered Life

been drawn from their homes by the desire for finery and amusement. "This is like the rush of insects into a bonfire lit in a tropical night, and affords positive proof that the spread of sensuous ideals is breaking up the very foundations of society."

Such in brief is the contention of Mr. Râmânathan; and it becomes us to listen with patience, and to examine with much care, and without prejudice, in order that we may honestly find out how much is true in the view of the West which he presents.

The time cries aloud for that synthesis of science, philosophy, and religion which Theosophy alone is able to present. The true knowledge of Self is necessary to enable us to understand and carry out the lofty and real purpose of life. And along with this there is needed the divine fire of a noble enthusiasm, without which all else is as machinery lacking motive power.

(REV.) S. J. NEILL

Photographing the Mind

IN a Sunday edition of a paper (*New York American*) appear some illustrated articles on the photographing of states of mind, such as sorrow, anger, and prayer. The pictures represent luminous mists, blotches, streaks, etc., around or above people. They were obtained, it is stated, by a French doctor, photographing in a green electric light or in the dark. An insane woman comes out as a confused mass of clouds; as she recovers sanity, the photograph shows less of the clouds, and the face begins to appear. A crowd praying is surmounted by an appearance which, in the cut, looks like smoke and sparks from a conflagration. Sorrow and anger produce characteristic appearances, etc.

This amounts to a demonstration of the fact that besides the physical matter of the world, which is perceptible to our gross senses, there are other orders of matter not thus perceptible. This fact may be said to have been always known; though the spirit of modern culture has been in favor of limiting the confines of the world to those states of matter which are perceptible to the gross senses. Many times people have come forward with proofs of the reality of the other kinds of matter — such as Reichenbach, for instance — and been hastily shouted down. But now it is too late; too many people are favorable to the belief, and the penetrating eye of the camera has been called as witness — that eye upon whose vision we rely in scanning the stellar depths beyond the ken of our own eye.

And, as usual, the demonstration of this little fact in nature has been the occasion for a great deal of gush about religion and science. It is quite customary for people to worship and exalt that which has excited their wonder from its being a little beyond the customary grooves of their experience; and we may compare ourselves in this respect with almost any tribe of savages that worships the thunder or believes

that a talking machine has a God inside it. But to the balanced mind there will seem nothing particularly holy about these photographs of astral emanations, nor any special occasion for heralding a new *rapprochement* between science and religion. Rather should they help to make us realize that the mental conditions which we create and indulge are *real forces*, potent for good or evil, and entail upon us an increased sense of our responsibility for those moods and for the effects they may work on others. Let us not, by too much attention to these mere manifestations, lose sight of the fact that the Will is the Magician, and that our duties are rather with the cause than with the effect. Since our minds are such realities, and since our thoughts are neither so exclusive nor secret as we had imagined, should we not guard them better? The thoughts and emotions which may come into our own mind may proceed from—who knows where? Are we not living, according to these demonstrations, in the midst of an atmosphere of possible infection? May not many of the fancies we so fondly indulge, and the moods we so dearly cherish, have been absorbed from the surrounding atmosphere? And then again, what of our own contributions to that atmosphere? May not our personality have a value quite different from that which we assign it by our words and outer actions, so that people with whom we converse are invisibly affected by what we are throwing off? May not our own "secret" conditions react disastrously on our loved ones? Do we poison the air for our friends and family, or do we make it better for them?

The reflection should surely urge us to increased sense of responsibility. A man's thoughts are neither secret nor his own. On the other hand what promise there is for the aspirant to beneficence! He realizes that no effort of his is wasted, for his "secret" thoughts must surround him like a holy *aura* and go forth on their mission of good. By keeping his own house clean he can make a beauty-spot in the universe, from which will radiate out lines of force to start new centers.

Karma, the law of cause and effect and just recompense, acquires a clearer meaning in the light of these demonstrations. For may not many of the events of our lives, for which we have hitherto been unable to assign a cause, be directly due to the influence we carry around with us? It is not difficult to imagine that an atmosphere full of angry and discordant vibrations might provoke quarrels with the people we meet or even throw us down and break our limbs. The chain of cause and effect called Karma or Destiny must of course have some mechanism or substratum in which it inheres and lies latent like seeds in the ground. Some of it may lie latent in our physical cells, in the form of diseases generated by bad habits; some of it may have its germs in this invisible substance that is around us; some of it again is stored up in still more refined forms of the Cosmic Substance. Our belongings are very extensive, and we have many accounts laid up to our credit or debit.

The thoughts suggested in this connexion are many and important; and for such as have a serious purpose in life, the demonstrations cannot but be helpful, though they will doubtless set some minds agog with idle and unprofitable curiosity.

STUDENT

Some Views on XXth Century Problems

Twentieth Century Gods

A GOOD deal of the "New Thought" only needs to be turned upside-down so that it no longer stands on its apex, to be very good thought indeed. It represents — to use Professor James' words —

the belief in some form of superhuman life with which we may, unknown to ourselves, be co-conscious. We may be in the universe as dogs and cats are in our libraries, seeing the books and hearing the conversation, but having no inkling that there is any meaning in it all.

According to the "New Thought," we can find a meaning in this cosmic conversation going on all around us, and read the cosmic books whose turning pages are the growth of trees, earthquakes, and the roll of the sun. They call this vast cosmic consciousness by many names, sometimes God, more often by such paraphrases as "The All-embracing Good." The individual human mind is a derivative of this great mind, and in constant touch with it. The effort is to become conscious of the relation and open it up more fully. But now, instead of letting go the self in order to expand, they try to bottle up the great self in the little one. Like jealous cats, of which each wants the whole attention of their mistress, they expect the whole attention of God. He, or It, (according to the school), is perpetually worrying about *me*, wondering what *I* want, whether two dollars a week more salary, or a sweetheart; and having ascertained, rushing to supply it. I speak my requisition into the ears of the sun and the moon, and the hands of the planets are outstretched to supply me.

Let us be more modest. The forces of the universe ran together, and run now together, to make my body, and in it I am conscious. But they also ran together, and run together every morning, to make the body of this rose tree in which the tree's soul is conscious. I cannot know the rose by insisting upon personality; but by attuning myself to that other arrangement that makes up the rose. Do I come to know another man by demanding in every thought that he shall give me something, shall turn his exclusive interest or even any part of his interest, upon me? or by giving *him* something, because by sympathetically touching his nature, I have learned what *he* needs? I only really know him by dropping myself out of my own sight. The moment I make any kind of demand anywhere, in any direction, I have raised up myself as a barrier between myself and that which I would fain understand. My consciousness has contracted into the *Me*. What sort of understanding of the earth should I get if I supposed myself to be its center of gravity? It is man's unique privilege that he can discharge himself of such instinctive illusions and betake himself to real centers of gravity. And in so doing he can lose nothing of himself, nothing that through experience has become his own. The Great Self thinks some of its thoughts in me. But some also, of equal value, in each other man, indeed in all other things that live. The whole universe is the sounding-board of its thought. I must try to see its

thought at work in the diviner depths of all other consciousnesses, struggling up as best it can through the turbid surface layers of sensuality and selfishness. I must try to feel myself, through it, at work in all the rest, going out in mind into universal human life. So I help it in its work; *so I give it the only gift it can receive* — service through service of what else lives. But the moment I ask anything of it I am hindering it and hindering my knowledge of it, the knowledge that can only come in co-partnership in work.

That is one aspect of it, its aspect as inspirer of men's highest thoughts and feelings and deeds. Its other aspect, as Karma, causes the results of such deeds and thoughts as men choose to do and think. We can as yet only know, of these results, that whether pleasant or painful, they tend, age after age, to soften men's minds and predispose them to feel the inner touch, the inner urge to work and think at the highest. We can trust the Great Self with the workings of this its law, careful only, ourselves, of duty. But duty covers action on many planes. Is not duty always *gift* of some sort, rendering, radiation? The cup of cold water may have quite a number of gifts in solution, or may be no gift at all, only an attempted bargain.

STUDENT

Pulling Out the Axle-Pin

THE Spirit of Confusion, in his conferences with himself, decided that mankind was in some danger of finding the truth — or rather that he was in some danger of mankind's finding the truth. In times past the same critical point had been reached, but he had tided over the difficulty by making the best thinkers believe that no truth could be reached by human effort. Now, however, the philosophers were gradually converging to a great truth that was in sight. Something new had to be done. How if they could be induced to juggle with the very word truth so that it should lose all its meaning? Would not the axle-pin of their minds be pulled out? At least the idea was worth trying.

So certain professors decided under that inspiration to apply the word "true" to any statement which when applied enabled them to work practically. Thus it is "true" that the volume of all gases varies in a certain way with respect to pressure and temperature; it is "true" because if we proceed on this assumption, our machines, made according to it, will work. But it is also untrue, because certain gases obey it in a very modified manner and no gas obeys it at the extremes of temperature. By a further study of gases we can find a larger law which includes these exceptions and the rule; that is, we can make a better statement of how gases behave. With the aid of this, chemists can do certain work not before possible to them. The new statement is therefore "true." But it is also very likely untrue, for at any moment we may find that under some circumstances some gases do not conform to it. "But," objects someone, "why not reserve the word true for some statement which we shall ultimately be able to

make which will actually correspond with the absolute radical facts?" "Because we can never reach such a point; because we must always hold ourselves ready for facts which our statement does not cover and which will render it untrue." "Then we may never regard ourselves as knowing anything? It is a mere conveniently-working belief, what we call or ever shall call knowledge?" "Quite so; as you have seen, a certain statement respecting gases is beautifully true when we are making machines, but crudely untrue when we are in our chemical laboratories. When you are using the words true and untrue you must first consider what your day's work is and whom you are talking to." "And the same with respect to philosophy and the deeper matters of life, religion and conduct?" "Certainly; any statement about anything may be true and untrue at once. It depends on what you are going to try to do with it. The very words ultimate truth, are absurd; we should always be in danger of an ultimate truth which might completely upset the ultimate one. We cannot have knowledge; we can only have conveniently working statements; they are true over the area in which they work — only; and that is the only proper use of the word true." "But surely things *are*, and therefore *are* according to some mode?" "Not at all: they behave as if they were, and we can work as if they and we were; being is therefore real and true; but at any moment we may find out that it is not and we are not." "What is the name of this philosophy?" "Pragmatism." C.

Will-Culture

THE word resignation usually brings the picture of a hopelessness and a lapse into dispirited passivity. But there is a far better meaning; there is a very active form of it which frees the will for its full activity. A man in perfect darkness, groping along the road and repeatedly knocking against the fence, may presently come to think he is *surrounded* by it and cannot progress. If he will trust and grasp the fence and go along with it he will be all right.

Many men cannot bring their will into action on their own weaknesses for a similar reason, cannot "culture" it, to use the modern phrase. They are wasting it in belaboring the fence of circumstance and event. Yet that fence is a guide that may be perfectly trusted, and is a better guide the more it is trusted. *Circumstances* are not *around* us, but straight along, leading ever ahead for our growth if we will grasp them and trust them. Once we are *set* in positive contentment and trust, the will is freed and can be turned inward. The one remaining fetter is any sort of hostility towards any other person. Undo that and there is now no interior difficulty that cannot be surmounted. Growth will begin of itself; concentration can be developed to any degree, even better than by gazing at a nail on the wall or muttering *will, will*, while you wash your face and hands in the morning. The will must be freed before it can be used, and the disengagement from its hooks is by trust and benevolence.

STUDENT

Archaeology Palaeontology Ethnology

Glacial Man

HUMAN footprints, says a report, have been found under Toronto bay in the blue clay seventy feet below water level, by workmen engaged on the water-works tunnel. It is an interglacial clay deposited from 50,000 to 100,000 years ago. It looked like a trail. There were over a hundred of the footprints, from large prints to the print of a child's foot three and a half inches long. All were toed in and were made with moccasined feet.

Another report says that human remains believed to be the oldest in existence have been discovered at Chapelle Aux Saints in southern France. They consist of a skull and other bones, which the Director of the Paris Museum of Natural History declares to be the earliest vestiges of man in the world. He assigns them to the pleistocene or glacial period. The skull is of the Neanderthal type, having but little forehead, and of course attempts are made to show that it is between that of a monkey and that of a man. It was found in a pleistocene formation in the upper layer of tertiary beds and belongs to the age of the mammoth.

There have been numerous other evidences of the existence of Man in these times, but nothing that supports the theory of a chain of forms connecting him with monkeys. Even if such a fact could be established, we should still need some theory to explain the marvelous power that could effect such an evolution. Would such power be considered as being latent in the monkey, or would it be an outside agency? Whichever way it is, we cannot, having regard to the results of that evolution, deny that it is a great and wondrous power that is thus unfolding itself. STUDENT

Grandeur of Ancient Civilization in Asia Minor

THE temple of Diana at Ephesus was one of the most remarkable structures ever reared by man. Throughout hundreds of years it has been used as a marble quarry for mosques and public buildings in Constantinople and Ayasalouk; even so has the culture of later centuries been built of the ready-hewn materials left behind by creative and virile intellects. So prolific is this source, however, that as late as 1904 an archaeologist made new discoveries on the site. He went to such a depth that he found the original layer of charcoal upon which the foundations were placed. Piercing this, he found the

pavements of two former temples; and at some considerable distance under the altar unearthed a large stone box filled with gold coins and ivory figures dating from the time of "Solomon." The theater at Ephesus had a seating capacity of 24,500, and 66 rows of seats one above the other. The ruins of Ephesus are so vast that it is impossible for anyone adequately to describe them.

The theater of Miletus rivals the Colosseum in size. The length of the stage is 459 feet, and the upper semi-circle of seats is 1640 feet long in a semicircle. Though scarred and weather-beaten, it yet remains after the storms of 2500 years. Miletus was a great center of Ionic philosophy exercising a supremacy over the world for over 1000 years.—(Facts from an article by the American Consul-General to Smyrna, in *National Geographic Magazine*.)

New Discoveries in Mesopotamia

REPORT states that a well known traveler who has just made a seven months' tour in hitherto unexplored parts of Syria and Mesopotamia, found, on his way to Chabur in Central Mesopotamia, an immense heap of ruins, the remains of a magnificent palace, believed to have been built in the Hittite period, after the downfall of Chaldaea and before the rise of Assyria. Near by were stone slabs with reliefs of winged animals with human heads, grotesque figures of goddesses, lions, and griffins. Most interesting was a gigantic stone figure of a veiled woman, believed to represent Astaroth, the wife of Baal, and the

goddess of Love. No sculptured representation of the veiled goddess has, it is said, hitherto been discovered.

It is striking that there should still be unexplored parts in Mesopotamia, and that such a discovery should have been made; and it proves that there is still much to be learned and consequently but a narrow basis for dogmatism.

With regard to Astaroth, however much the symbol may have been profaned in later times, it was originally that of a pure and lofty conception, being, like Isis, the female aspect of Deity, the universal Mother.

Astoreth was in one sense an impersonal symbol of nature, the ship of Life, carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other "Queen of Heaven" to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the Chaldaean "Nuah, the Universal Mother (female Noah, considered as one with the ark), and of the female triad, Ana, Belita, and Davikina; called, when blended into one, "Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the Earth, and Queen of fecundity." Later, Belita, or *Damti* (the sea), the Mother of the City of *Erech* (the great Chaldaean Necropolis) became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the crescent-moon, and at times on the Globe, to vary the program.—*The Secret Doctrine*, II, 462

Alas! that the pure and sublime symbolism of these ancient pantheons should have been degraded by a lapse into sensualism and materiality, until the spirit of humanity was so weakened that ecclesiasticism was able to fasten its enslaving grip on the world. STUDENT



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RUIN AT INNISFALLEN, COUNTY KERRY, IRELAND

✻ The Trend of Twentieth Century Science ✻

Mythical Astronomy

THE astronomy of the ancients, which treated certain groups of stars as real compound units, is being vindicated. The vindication has not yet included the zodiacal constellations; that may come. It only applies to the closer groupings of the Hyades and Pleiades. When we look at these, says Professor Russell in the *Scientific American*, "the question naturally arises: Are these stars really near one another (as compared with their distance from us); or do they simply look near, because they lie nearly in line with us, though some are really more remote than others?"

Such groups as these, if real groups, would be moving as a whole in some one direction, as well as moving individually among each other. If receding from us as a whole, the effect of the perspective would make them seem to be getting closer to each other; if approaching us they would seem to be spreading out. And stars in their apparent neighborhood would not be sharing in these effects, might be moving in all sorts of promiscuous directions, would at any rate have some other plan of movement and arrangement.

In this sense the classical and legend-embroidered Hyades and Pleiades are real groups. The motions of many of their stars have been determined with some accuracy, in three cases with the spectroscope. Professor Boss, to whom we owe the work, has shown that the stars of the Hyades are (apparently) nearing each other, and that their lines of motion (from us) appear perspective-ly to converge to a point in the constellation Monoceros. About 700,000 years ago, he thinks, they were at their nearest to us and have since been receding, being now about 120 light-years distant. (Our sun is about 8 light-minutes away.)

Astronomy does not yet consider that the zodiacal constellations are real groups in this sense. No one has yet explained why the ancients universally treated them as such, going on to credit them with a connexion with human and terrestrial life. It is not even explained why they received their names. You can plot their stars on paper and then by means of lines draw a resembling figure corresponding to the name. But you have to "fake" it, as the schoolboys say; and by selecting appropriate stars you could perpetrate a similar fake a thousand times over. So the mythical zodiac awaits vindication.

STUDENT

Radium in Medicine

THE physiological rôle of radium appears to be the exact opposite of that of alcohol. Its emanations are a true stimulant, hurrying forward all the vital processes. But as it does not *add* to vitality, the hurrying presently becomes injurious and finally produces death from exhaustion or localized old age. The effect is naturally greatest on the most susceptible kind of cell, the most newly born, undifferentiated and unevolved into higher tissues, the embryonic cell.

Professor Gager, of the New York Botanical Garden, has been investigating its action on plants. Oat seedlings were raised in three concentric circles in large pots. A tube of radium was placed in the center of the innermost circle. A control pot was planted like the others, but with no radium. In a few days the seedlings in the radium pots were taller than those in the other. But the three circles had gained unequally, that nearest the radium having gained least; that furthest, most. The radium was doing better work at the greater distance. By changing the tube from one to the other pot, either set could be stimulated ahead of the other.

But the Professor noted that too long exposure, or at too close range, began to do harm and finally killed. The growing part of plants is the delicate layer of young cells just under the bark. It was these that the radium stimulated, then over-stimulated, and finally made senile just as if they had done their full life's work. The same happened with the respiratory cells. Radio-active air and water were found beneficial. They do not overdo the thing. Professor Gager thinks that radio-activity in this form is one of the normal factors of plant growth. The chief metallic food of plants, potassium, is radio-active; and so is calcium, both emitting free electrons.

Radium has been more or less disappointing in the treatment of cancer. Judging from the above experiments, it would seem possible that we have not yet found the right distance from the diseased tissue, or the right duration of the application, or whether the emanation in water would not be better than the pure salts. Has continuous dressing with solutions of innocuous potassium salts, mildly alkaline or acid such as the bicarbonate or bitartrate, been tried?

STUDENT

Positive Electricity

CHEMISTRY seems inclined to insert an order of atoms or fine particles between the electron and the present atom. The electron is regarded as a particle of negative electricity; a stream of them is a current. A thousand of them, grouped in a certain way, make an atom of hydrogen; sixteen times as many, grouped in another way, make an atom of oxygen. And so with all the elements. They are known to be negative by the fact that a stream of them is repelled by the negative pole of a magnet. If two wires are fused into the two ends of a vacuum tube and then connected with the poles of a sufficiently strong battery, the tube becomes luminous and from the tube end of that wire which is connected with the negative pole of the battery a stream of electrons—torn from the atoms of the wire—flows along the tube toward the other wire. These electrons are regarded as identical whatever the material of the wire from whose atoms they are torn and whose atoms they compose.

But other rays or streams of particles are also generated, known as canal rays; and these, as proved by the magnet, are positive. The mass of one of these is far greater than

that of an electron; yet they are not atoms. They are generated from the gas which the tube contains, and *they are the same whatever the gas*. They therefore lie between the electron and the atom and represent the first grouping of electrons on the way to become atoms; when *they* group in their turn, the atom results.

So far then, the stages of grouping, from the simplest to the most complex, are somewhat as follows: the electron, the unit; its first aggregation, the canal corpuscles; the atom; the molecule; the crystal; the colloid inorganic molecule; the colloid organic molecule, such as the molecule of albumen; the protoplasmic molecule, if there is one; the cell. But there may be other stages to be inserted here and there in the list.

STUDENT

New-Born Hydrogen

SIR William Ramsay has for a long time been making experiments on the decomposition of water by radium emanation. The emanation of radium seems to be a somewhat short-lived element soluble in water. Water in which a salt of radium is dissolved presently contains this body also. As soon as it is formed it begins to decompose the water as would an electric current. The products are of course the two gases oxygen and hydrogen, which compose water in the respective proportions by volumes of one and two. But in all the experiments made by Sir William Ramsay the amount of hydrogen resulting from the action of the emanation was in excess of its proper proportion. All the theories which might account for this were tested as far as possible. The only one that finally remained, and may be said to stand provisionally, is that some of the emanation itself changed into hydrogen.

If we may look a little way ahead, say a few years, we can see a table of the generation—or degeneration—of all the elements downwards from uranium, the heaviest we now know, to hydrogen. The table may have been realized in the laboratories. And the next chapter, the evolution of them all *up* from hydrogen, may be in sight.

STUDENT

Fluid Gold

ANYONE who heard for the first time that a cube of sea-water with edges one twenty-fifth of an inch in length contains several hundred millions of atoms of gold might naturally ask where the water came in, and why we did not ship blocks of the golden fluid to the mint for immediate coinage. But the atoms, or rather molecules, of water in that particle of space are about a thousand million times as many; that is, sea-water contains only one fiftieth of a grain of gold to the ton. But it takes a good many molecules to make one fiftieth of a grain! So it was hitherto reckoned that the extraction of this amount is unprofitable. It has however quite lately been shown that not only is the surface water three times as rich in some places as in others, but that at great depths it may be thirty times as rich. Hopes have revived and men are planning a way of bringing apparatus and water together. C.

Nature

Studies

A Curious Rainbow

THE heights of Point Loma, where the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY are situated, is peculiarly favorable for the witnessing of rainbows and other sun and cloud effects. A large expanse of view is commanded on all sides, the broad Pacific on the south and west, and range beyond range of purple mountains fringing the horizon on the north and east. The dome of heaven is vast and untrammelled, and many different strata of air, with differing clouds and wind currents, may often be discerned at the same time. The setting sun sports with myriad beautiful and ever-new effects among all this celestial and terrestrial scenery; nor can anyone live at Headquarters so long as not to expect any evening to be charmed with some totally new and marvelous spectacle. On Christmas day, in the afternoon, an unusual kind of rainbow was seen. There were the usual two concentric arches, both perfect semicircles; but part of another arc could be seen, not concentric but intersecting the others, cutting the inner circle at one point and thence crossing over to the outer circle. This could only have been caused by the presence of two distinct sources of light—two suns as it were; and, looking back, one instantly saw the second sun—mirrored in the ocean. The extra rainbow had been produced by the sun's image in the clear waters. On another evening the clouds were so disposed that one could see the sun reflected in the sea without being able to see the sun himself; an effect which gave the impression that the sun had sunk below the horizon without going to bed as usual. T.

Peat Coal

ACCORDING to a new German process of manufacture, peat can now be made into briquettes of a kind of coal by a method which much shortens the time taken in drying, removes more of the moisture, and is economical. The moisture is removed, not by ordinary drying, but by electrolysis. After preliminary mixing and crushing, the peat is fed by a screw conductor to what is called an electrical mouthpiece. Here the fibers are treated in a tank by rotary or single-phase alternating currents. Thence the peat passes to a machine which shapes it in endless bands 11 inches square in section, and then cuts



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SEA-CLIFFS AT POINT LOMA

NATURE AND LIBERTY

THE Sensual and the Dark rebel in vain,
Slaves by their own compulsion! In mad
game

They burst their manacles and wear the name
Of Freedom, graven on a heavier chain!
O Liberty! with profitless endeavor
Have I pursued thee, many a weary hour;
But thou nor swell'st the victor's strain, nor ever
Didst breathe thy soul in forms of human power.
Alike from all, howe'er they praise thee,
(Not prayer, nor boastful name delays thee)
Alike from Priestcraft's harpy minions,
And factious Blasphemy's obscener slaves,
Thou speedest on thy subtle pinions,
The guide of homeless winds, and playmate of the
waves!
And there I felt thee!—on that sea-cliff's verge,
Whose pines, scarce traveled by the breeze above
Had made one murmur with the distant surge!
Yes, while I stood and gazed, my temples bare,
And shot my being through earth, sea, and air,
Possessing all things with intensest love,
O Liberty! my spirit felt thee there.

Coleridge

these bands into cubes of 11 inches. Afterwards the cubes are dried in chambers with a forced draft, and subsequently in drying towers through which the exhaust steam is passed. The whole operation occupies only from 10 to 12 days, in place of from two to

four months as required by the ordinary drying process. The product can be kept for months in the open air without alteration; although not brittle it is very hard, and can be cut into shavings or sawed and cleft with an axe. Raw peat contains 80 to 90 per cent of water, ordinary worked peat 45 to 50, and peat coal only 25 to 39. STUDENT

A Telegraph Line Across Sahara

THE French are constructing a telegraph line across the Sahara Desert from Algeria to Senegambia, which will be about 1660 miles long. The construction of the desert section will be very difficult, owing to scarcity of water and the necessity of transporting everything on camels. The wires are being supported on hollow steel poles, made telescopic so as to pack easily; and the wires will be 15 feet above the ground, so as to allow plenty of room for camel caravans to pass under them. A camel corps will maintain the line in connexion with military posts at the principal wells along the route. It is in contemplation afterwards to extend the line to Timbuktu and to Lake Chad, and also to form a junction with the existing line to Bamako in Senegambia. By means of this telegraphic system the French possessions on the North coast of Africa will be put into rapid communication with those on the West. E.

Students'



Path

EVENING

FROM upland slopes I see the cows file by,
 Lowing, great chested, down the homeward trail,
 By dusking fields and meadows shining pale
 With moon tipped dandelions. Flickering high,
 A peevish nighthawk in the western sky
 Beats up into the lucent solitudes
 Or drops with guiding wing. The stilly woods
 Grow dark and deep and gloom, mysteriously,
 Cool night winds creep and whisper in mine ear.
 The homely cricket gossips at my feet.
 From far-off pools and wastes of reeds I hear,
 Clear and soft piped, the chanting frogs break sweet
 In full Pandean chorus. One by one
 Shine out the stars, and the great night comes on.

Archibald Lampman

Brotherhood

WE find today all about us the signs that man is looking for brotherhood. Not merely in the name, but the quality itself; and he finds it also. It may take a great disaster, such as a fire, a flood, or an earthquake, to bring him a realization of its existence; but once realized he seeks it again and again. He seeks it because there is something in his nature which craves this assurance of comradeship in the journey of life.

In our moments of greatest joy, we feel a kinship with the whole world; we recognize the common brotherhood of man; we even extend our love to the animals, to inanimate nature; nothing is too mean for us to find beauty in it. We love the stars, the world for being—we love life itself. We have forgotten the personality and its limitations; a door into our secret chamber has swung silently open and we flood the whole world with that love which we know is from our better self. Or perhaps it is that our forgetfulness of self has given us the magic key which opens for us the door of our cell, and for an instant we stand forth in the glory and radiance of life as it should be—as it would be if we did not each build his own little chambers of horrors to hide from its radiance.

The times when we recognize all to be our brothers from the highest to the lowest, when we recognize the golden links binding all together from the tiniest atoms to the highest beings—those are the moments when we really live. They are the moments that keep alight in the world the faith and hope of the people. They are the assurance of our divinity, of our knowledge of something better than the present turmoil of what we miscall life. Hold them, do not feel afraid; they are the life-buoy thrown the swimmer in a rough sea. But alas! these moments with most of us come but rarely, perhaps once in a lifetime. Too often we wonder whether our brother's desire to show his love and friendship is not a rather clever way of deceiving us for his own benefit; or if his demands for recogni-

tion are not rather demands for the possession of our personal belongings. When we look at him and see him happy in his successes, do we rejoice with him, and are we glad to know there is that happiness in the world; or do we envy him and wonder why it is not ours instead of his? Have we shut our cell door so tight that we have forgotten there is a door, and so imagine that this dull horror of our present existence is all there is of life?

"But," you say, "what can I do? I cannot go out and say to every tramp I meet: You are my brother, and I love you; come home and share what I have with me." No, this would be neither wise nor right; but you can recognize the fact that he is a brother-man, and if he is suffering or in need, you can, so far as you are able, extend to him help and sympathy.

True brotherhood can not exist apart from justice nor is it subversive of the eternal fitness of things; it neither countenances injustice to one's self, nor does it condone injustice to another. And it cannot be said that it is justice or helpful to encourage idleness and shiftlessness. Such is not true helpfulness, it is not brotherhood, it does not aid in the pathway of true progress, in becoming a better man, a better citizen. Yet the practice of brotherhood demands that all these shall be taken into account; it demands the recognition of the dual nature of man, and that you shall so act as to call out the powers of the higher and aid in the control of the lower nature. That which panders to the lower nature, and the demands of the personality, disregarding the needs of the higher, is only weak sentimentality; it is not brotherhood.

And though you are alike in origin, and your goal is the same, that of ultimate perfection, yet he may be experiencing other lessons than you. Perhaps your human soul would shrink to helplessness at the problems he has faced. You say he has evidently failed. How do you know? You say, "Why failure is stamped all over him." Well, perhaps it is stamped all over you too, for the eyes capable of reading your failures. Believe me, the failures shown by ragged clothes and broken body are as nothing compared to the failure shown by a human soul that has never fairly faced its problems and mastered them.

What shall you do? Simply do not pass him by on the other side with the secret feeling "I am better than thou." He is a part of the state of society for which you in degree are responsible. Grant him the compassion and helpful recognition which you in your best moment would ask for yourself; nothing more, nothing less.

Unfortunately to many the idea of brotherhood is that it gives them the right to manage their own affairs and also to interfere in the affairs of their neighbors. Is there one of us who has not suffered from the mistaken individual, who, from what he might call a sense of duty, tries to settle our affairs for us; or brings us some unwelcome bit of news for our own good? And have we not wondered whether the help came from a desire to be brotherly or a desire to be spiteful, or patronizing? Robert Louis Stevenson said, "There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good, myself. But my duty to my neighbor is much more nearly ex-

pressed by saying that I have to make him happy."

It seems to me that if every one of us recognized the fact that our neighbor is our brother, possessed of equal rights with ourselves; and, perhaps along the line of his own development knowing some things better than we, we would be more charitable, more thoughtful, more careful to mind our own business, and the world would be a better place to live in.

Sometimes brotherhood is shown by lending a helping hand in time of need, and forgetting the "I told you so" part of it. Sometimes it comes out in just standing back and clearing the way for your brother to get on his feet. Some natures are weakened by help; they only want the fighting chance, but they need the fight. Give them the chance, but stand back. Don't interfere. You can learn the great wisdom of dealing with your brother-man only through loving him, only through the brotherliness which is truly in your heart. Your profession of brotherhood may stand the wear of peace, sunshine, and fair skies, but in the battle and storm of existence it must be a brotherhood of the heart and soul which will hold you firm to your ideals and make the world better for your having lived in it.

E. M.

He who is learning to be wise, begins to realize that he must either *drive* or be *driven*. Most men are driven hither and thither by every tide of desire and feeling, by ambition, desire for so-called success in life, wealth, or fame. They fancy they are in command of their own destiny, and that they are working for some desirable end. But if we do this we are violating the laws of our being, and our purposes will, in the end, avail nothing. But he who recognizes that he can *take hold of his own nature*, and become the driver thereof, through the potential strength of the divine soul within him which is born to command, is less anxious about outer events which the Law may bring to pass. They are welcomed as experiences of truth rather than as annoyances or worries. And this self-control by the inner man, is known to the student of Theosophy as *Râja Yoga*.

STUDENT

THE much talked-of strenuous life of today is largely a desperate scramble for possessions and sensations and to keep busy enough with externals to drown the voice of the inner man. It is at best a materialistic counterfeit of living. Real life is continued growth into a larger, stronger, purer, sweeter sense of being. Competition and strife, venom and littleness are elementary lessons which belong to nature's kindergarten; man, as the flower of all this experience, can only truly live in expressing the peace and breadth and beauty of the natural human life.

STUDENT

THE mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature's laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through, and until all of truth that can be known has been acquired.—*W. Q. Judge*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Theosophy, no doubt, is all very well for those that like it; but surely it is altogether too idealistic for the world today. Ought we not rather to wish for some system advocating enlightened selfishness, something more in harmony with the modern competitive system?

Answer Is this world so delightful a place then? Let us see what it is you are advancing.

A man has a bad cold; let the doctors then give him something thoroughly in harmony with his condition. He got the cold through exposure; let us therefore strip him, and take him out to lie in the snow. You do not, it appears, want to cure the evils of the day; you want to dose them with something of their own nature, to enhance them. Let us not pour water on our burning home, but oil; it will be more in harmony. This man is a drunkard; let us then preach to him salvation through whiskey. This man is a morphine-maniac: give him some more morphine, and show him that it is the best thing he can have, spiritually, mentally, and physically. The world is sunk in selfishness; encourage it to be the more selfish. Let the vicious man fly to his vice, and the sow that is washed to her wallowing in the mire. This is the doctrine you advocate. We are to cast out devils through Beelzebub, the prince of the devils.

You remember what George Stephenson said, when it was suggested to him that a cow might get on his proposed railway track and work untold havoc. "Sae muckle waur for the coo." The great Law of this universe is the train; selfishness is the track, and the man who rules his life by it is the "coo." Now that cow does not want a religion that will assure her of her perfect safety on the line. She does not want to be made to believe that the train will prove accommodating, and be sure to get out of her way. She does not require anything the least in harmony with her present comfortable position and elegant desires. The one thing needful is that she should be swiftly and suddenly removed. Do not put a tub of mash for her there where she lies. Do not pat her on the head, and tell her to lie still and God will protect her. He will not protect her. The most that she can expect is that the hooter will scare her away in time, and that she will be a more circumspect and judicious beast ever after.

We are told that an ordinary man in the world wants to support a family; he wants to look out for himself, for number one; he does not want altruism. What is it that lies before him, on this selfish road? Disappointment, and again disappointment, and forever disappointment. Those who urge such arguments against Theosophy have never taken the pains to understand the condition of things in the world; they have never studied life. Selfishness is the disease of all diseases, and the fountain of all our troubles. Palliatives are no good; to speak of "enlightened" selfishness is a mockery. Selfishness is not the law of life; but harmony is; it is the will of the universe to attain harmony and to preserve it. If you had said "enlightened unselfishness," it would have been to some purpose; for the

true thing must not be confounded with sentimentalism.

If there is one truth more certain than all others, it is that the young man at the start of life needs Theosophy. His aim is to marry; very well, then above all things he needs Theosophy. He needs to see altruism as his star and goal, and battle towards it without pause or compromise. We know the world is run on the lines of selfishness, that is, the world of men is so run. That tendency enters into the marriage question, and debases it. Sometimes it wrecks one or both of the lives concerned; generally it breeds disappointment and misery — is it too much to say generally? — and conditions that do not end in one generation, nor in two; but go from one generation to another increasing and carrying damnation in their track. Look at the thing; face the problem of life; examine the facts, and do not lose yourself in a maze of bottomless theory. Your idea is what shuts the door of the world against all upliftment and enlightenment. Look at the thing; and say if it is not just this gospel of uncompromising unselfishness that is needed first and most.

As to what unselfishness means — for there are all sorts of opinions on the subject, some of them very feeble. It would be very easy to bring forward a lot of suppositious occurrences with a view to trapping up the advocates of altruism, and ask "Is a man to be unselfish *then*?" Let us say at once that it is the mark of the shallow mind to require a religion that tells him what exactly to do under all circumstances, and so save him the trouble of standing on his feet and thinking for himself. Theosophy invokes the intuition and self-reliance; it resembles a sword, a spur, a pair of wings, a battlesong; not a feather-bed or an easy chair. It shows you that there are a higher and a lower self within yourself; that to follow the lower is to follow the path of endless disappointment, loss, ruin, and decay; whereas to follow the higher is the only success — which things are facts and not theories, as you shall find upon examination. And it urges you to find for yourself your higher self, and take all your directions from it; to take it as your guide and follow its living directions moment by moment; to try to do so and to go trying.

It is ever so easy to follow the directions of a priest or a book, but to be a living man is a different thing. Yet it is such *men* who are going to pull this poor old world out of the quagmire the advocates of enlightened and other kinds of selfishness have plunged it in. It is men whose consciousness is big and universal, not wrapped up in themselves nor bound down to ignoble commonplace aims.

We are not always to be cramped up, shunning everything large and wholesome and life-giving. We are to be complete, and spacious in our minds and imaginations. We are to go our ways with a certain chivalry, to understand that it is a magnanimous and dignified thing to be human. For God's sake then let us bring Theosophy into our lives, and scorn to imagine that circumstance is a mightier thing than the human soul. M.

Answer II. Only by an examination of the teachings of Theosophy can this question be answered. On the face of it, the one making the statement that

Theosophy is too idealistic thereby shows his ignorance of its main teachings. He may perhaps be more or less acquainted with teachings and practices that go under the name of Theosophy, but are no more truly Theosophical than much that has been taught and done as Christianity is in harmony with the teachings of Jesus. For instance, it is historically recorded that during the conquest of Mexico, it was a frequent practice to baptize infants and then dash out their brains; and all this done in the name of Christ — are we to accept this as Christianity? This may be said to be an extreme instance, but there are many instances that could be mentioned of things done and said today that we feel perfectly justified in refusing to accept as being in any way a part of true Christianity or sanctioned by the teachings of Jesus. We should be doing a grave injustice to all true Christians and to Christianity to regard them so.

And similarly we cannot recognize those as Theosophists for whom Theosophy is nothing more than a means of intellectual *entertainment* which never enters into their lives, instead of a living teaching to be *studied, and to be practised*. And no matter how loudly he or she may profess the name, we cannot recognize as a Theosophist any person who teaches that "The Theosophical Society has no moral code." Some people, alas! regard the absence of a moral code as a sign of enlightenment, but Theosophists condemn such a position. Nor can we regard as a Theosophist anyone who gives immoral teaching, whether to boys or adults, nor anyone nor any society that upholds such a person or puts him forward as a teacher.

Yet such things are taught under the name of Theosophy, and in the meantime there is much ridiculous aping of wisdom, much professing to give out occult knowledge, statements if you please about animals, that certain ones will reincarnate on Mars or another of the planets, and other balderdash. And there are people, poor gullible humanity, who sit open-mouthed and swallow all this; and some shut their eyes to the statement, and others boast of it, that the Society to which these people belong "has no moral code."

Such is not Theosophy; it is not enlightenment, though it is of the very essence of selfishness. Yet some people still take their conceptions of Theosophy from such false presentations.

Is Theosophy applicable to the needs of the day? Is it applicable to everyday life? Is Theosophy what humanity needs? Let us change the question. Is there a need for more brotherliness, for a knowledge of universal brotherhood? Do men and women need a deeper knowledge of themselves, of their own natures, and of the world they live in? Is there a need for more trust, more faith, more hope? Those who have studied Theosophy and applied it to their lives know that Theosophy gives all these.

If you wish to know what Theosophy does give, read H. P. Blavatsky's, William Q. Judge's and Katherine Tingley's writings. Study the Theosophical teachings of Universal Brotherhood, of Karma, of Reincarnation, the essential divinity of Man, and the duality of human nature. A faithful study of these and an endeavor to apply them to daily life will give you the answer. J. H. F.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Christianity and Pagan Symbolism

ORIGIN OF THE GIFT TREE

WHEN Christianity spread abroad men knew that in the story of Christ's nativity was revealed what they had in their blindness striven to typify. So they adapted the old customs of their ancestors to the new order of things. Among northern European tribes a great fir tree was set up in each household at Christmastide. At its base were placed representations of Adam and Eve; in the branches coiled the serpent, and on the top-most bough gleamed a candle symbolizing that Light of the World through whom alone was victory over the serpent possible.—*Detroit Free Press*

As a matter of fact, the dogmatic proselytizing Christian churches took the ancient symbols and customs which they found among barbarian nations and wove them into the fabric of Christian observance. But these same symbols originally had a far grander and higher significance than any which Christianity has ever given them. This symbol of the tree, entwined by a serpent and crowned with a lighted candle, may mean, for Christianity, merely Jesus Christ overcoming sin; but the pregnant and far-reaching meaning which that symbol has in the Esoteric Doctrine as far outshines the Christian interpretation as the sun outshines the candle. The Tree, Serpent, and Star, are symbols found the world over. Christianity does not seem to explain the Tree at all, and has turned the Tree of Eden (which it transplanted from Chaldea) into a fable about a man and his wife. It is mentioned in a certain obviously mystical writing, which Christianity accepts as being a biography of Jesus, that the Master gave a *blind* man sight, and that the man then saw "men as trees walking."

These ancient symbols, which the churches adopted from the barbarians, are like a collection of pillars belonging to mighty temples that have passed away; and the churches have brought them together from various lands, planted them indiscriminately, and used them to support the roof of a cathedral. But the churches do not know that some of the pillars are full of priceless gems and others are of the commonest rubble stone.

If we but take a little trouble to inquire into the history of Christianity, we shall find that the religion as we have it today is indeed far removed from what it was as far back as we can penetrate. Only think of the autocratic changes introduced into it by various Roman emperors, of the quarreling sects, of the mys-

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

terious centuries called the Dark Ages, and we shall see that what has been handed down to us is the child of many and curious ancestors. Christianity is in need of resurrection from the tomb. It needs to throw off its grave-clothes.

Some time in the early centuries a great light seems to have been shed on the earth by the teaching of the ancient doctrine of the Logos, the Word in flesh, the God in man; and at some later epoch some of the disciples of this doctrine appear to have lost their way and turned it into a dogmatic religion. At first this new sect caused great trouble to the rulers of Rome, but afterwards they adopted it and made it into a state religion, by means of which they obtained a continuance of their despotic power. If we could but get back to that original Christianity, as it was before it was turned into a dogmatic religion! In the gospel narrative we find Jesus, a Master of Wisdom, teaching the gospel of Compassion and of spiritual enlightenment through knowledge of the Higher Law. He tells us plainly what is the road to enlightenment and emancipation, and shows us that by renouncing the selfish personal life and devoting ourselves to deeds of mercy, we shall have our eyes opened and be able to understand the deeper mysteries of his doctrine.

And as to the Serpent, does he not commend the wisdom of the Serpent? (*Matthew x, 16.*) The Serpent has been made by the churches into a symbol of pure evil, whereas it is really a symbol of wisdom. But one of the earlier races, symbolized by Adam, misused their wisdom and tried to snatch personal advantages out of it, whereby they "fell." So "enmity was put between the Man and the Serpent" (see *Genesis*). But Man has to master that Serpent, not by destroying it, but by making it the servant of his own liberated Will. That is one of the things symbolized by the light on the top of the Tree. Christ's original teachings, which he gave in secret to his disciples, comprised the Mysteries which

lead to a knowledge of Self and to the Wisdom and Power that come from that knowledge and its application. Where are those Mysteries today? The churches have them not, and it has remained for Theosophy to arouse people to a sense of what underlies the various streams of belief current in both the West and the East. STUDENT

Reform by Spasms

ALL who have paid the least attention to their inner life must be aware that we are subject to alternate tides of influence. One is the effort of the soul to draw us upward, and the other the recurrent impulse of the animal to drag us down. Most people guide their conduct by whichever of these two opposing forces is the stronger for the time. Under the gracious influence of a periodic visitation of the soul, we make a furious onslaught on our inward foes who long have occupied strongly entrenched positions; but when the heavenly visitant withdraws, our fervor cools, our efforts are relaxed, the hostile force takes heart at the withdrawal of the party of attack, sallies from out its stronghold, and assumes once more its interrupted sway.

The man who puts his trust in the eternal ebb and flow of the emotions is fore-doomed to meet disaster and despair. We should of course avail ourselves of every tide that sets our way; but our entire dependence should be placed in that unfluctuating urge that has its secret seat and source within the Soul. To flutter the emotions to a spasm of reforming zeal is a comparatively easy thing; but to evoke the sleepless, tideless will that rises in the secret place needs an unflagging effort and an indomitable will.

Those who accept Reincarnation are invited to consider whether the self-inflicted tortures of ascetics are not the natural outcome of unbridled pleasure-seeking in past lives, the pendulum of vehement desire swinging from one extreme of folly to its opposite. Yet even spasmodic effort, if directed to the cultivation of broad sympathies and the purification of thought, tends to awaken an ever-increasing response from within.

Middle lines are always best. A wholesome, sane conformity to simple ways of living which avoids extremes; combined with never-wavering aspiration, is as the steady, glowing heat of some old alchemist's fire that slowly turns the baser metals into gold. STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AT the Isis Theater last Sunday evening, at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Dr. Herbert Coryn gave an interesting and instructive lecture on "The Destructive Force of Humanity's Fears."

Men become paralysed by fear, he said, fear of sickness, fear of old age; it is either a sudden wilting of the will or a slow dry-rot of it. A man may be correct in seeing the near-coming of his old age; but why the unnecessary feeling of fear? Is anything gained? Every evil that comes upon us, once we succeed in not fearing it, is an opportunity to win something; and that is what it is for. Whenever there is a moment of fear, in that moment something valuable is disintegrating, and it may not be easy to build it again. How, asked the speaker, would an artist picture fear? As something cowering and grovelling. How fearlessness? As a heroic figure, erect, superb, open-eyed, a visible champion and conqueror. That last should be our ideal.

Fear always plays the part of a disintegrator. It always does mischief and nothing but mischief. It may cause sickness, and ruin health, it may even cause death. It is the body's enemy. In the same way it will stop thought; it is the mind's enemy. In the same way it will paralyse the will and the power of decision; it is the will's enemy. And it paralyses the moral nature, for when the knees of will suddenly take to trembling, the fight against vices and failings must stop and they rush back in all their force.

But cannot fear conquer a vice or weakness? Discussing this question Dr. Coryn took the position that where a vice is given up through fear there is no gain of moral strength. He contrasted such a man with one who in struggling against a vice calls out his reserves of moral strength, invokes the light within and above, energizes his will from hour to hour and from day to day, and at last wins the battle. The first, who gave up the vice through fear, still has the weakness of the vice, though not the vice itself. He never conquered it, and he was conquered by fear. The other has slain the vice and also has slain fear. Now suppose the two men back on earth again for another incarnation. The unslain vice of the first will reappear; it was never killed; his fight is still in front of him, the fight with that and with the old fear. But in the second that vice is dead; his will is strong and keen; his higher nature is awake. Weaknesses unconquered in one life must be faced in the next, vices dropped through fear are vices still.

OBSERVER

Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theater, by the students of Lomaland, assisted by the children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Capital Punishment

FROM Ohio it is reported that a county prosecutor who has been conducting the case against a boy of seventeen, charged with murder, announced that he would not ask for the death penalty if the boy was found guilty of murder in the first degree, though that is the legal penalty. He declared that the time for capital punishment had passed.

And so it has. This relic of barbarism is about as sensible as trying to kill a weed by cutting off the stalk. As in physical science, so in the world of thoughts and deeds, there is a law of the conservation of energy, which makes it ridiculous to suppose that we can rid the world of all the force represented by a bad character by simply killing the body. The body was only the instrument through which

be found out. Finally the fact remains that it has not prevented murders. The most one could possibly allow for this aspect of the argument is that it does not count either way; if it has any influence at all as a deterrent, that influence is too slight to weigh against a good argument against capital punishment.

But most important of all is the question as viewed from the criminal's standpoint. From his point of view, the reformatory side of punishment disappears altogether, and nothing is left but a mere act of retribution or self-protection. But the reformatory side of punishment is its most important side—perhaps in reality its only side. We are coming to look upon the criminal more and more as a patient; and if we can avoid that weak sentimental view which imagines that a patient has to be



Lomaland Photo. and Engraving Dept.

A BRIDGE AT HEIDELBERG

the evil passions were acting; we have cut it off, but we have not cut off them. They still exist, and will seek a new channel of expression, inspiring the weak and unbalanced among the living to like deeds. One reads in history of ambitious adventurers who sought to pave their way to power and peace by massacring all their opponents in wholesale proscriptions. But, instead of finding what they sought, they either died violent deaths themselves or retired to seclusion in order to give way to unbridled debauchery. The specters of their victims haunted them. Thus execution is a most foolish thing considered as a possible means of removing evil from society.

Another aspect of the question is that by which it is considered as a deterrent. The question as to whether it is a deterrent or not is so far from settled that it is still a matter of debate. Where the murder is the result of sudden violent anger, it may be accepted that the death penalty has no influence whatever on the mind of the criminal. It may also be argued that in many cases the criminal does not propose to

coddled, that is the right way to regard him. But a patient needs medicine, sometimes strong bitter medicine—for his good. What we ought to do for the criminal is to isolate him and guard him; and if we cannot reform him, we can at least try. However bad he may be, there is something that can be done for him, if it is only keeping him out of mischief. And if we had a reasonable knowledge of life, we should see this. As it is, the common absurd doctrines, or rather *lack* of doctrines, about what happens to a man after death, stand in our way.

If it were realized that the soul is destined to return to earth for another try, we would be willing to give it a chance by helping it as much as possible for the remainder of its present life. It would surely be sufficient deterrent if murderers were removed from society until cured. And, in any case, the proper way to deal with crime is by prevention; otherwise we are merely punishing people for the results of evil conditions which we ourselves have allowed to exist.

H.

Our Wealthy Selves

A FINANCIAL contemporary, Bradstreet's, gives us some extraordinary figures respecting the commercial growth of this country, not omitting, however, a little touch or two on the other side by way of warning.

The agricultural part of the figures is taken from Secretary Wilson's report, which appears to be a sort of paean. "He is in fact the farmer's bard, and feels so firmly the importance of the industry he represents, that he is, perhaps, not inclined to reflect that the vast increase of wealth he depicts has been the result of some very high prices paid by the rest of the country."

The total value of the country's farm produce stands now at the astonishing figure of \$7,778,000,000. What it may be in another ten years, anyone who thinks that in the following he has enough data to go ahead upon, can calculate.

This total value is an increase of 4% on that of last year; of 15% upon that of the year before; of 31% upon that of 1903; and of 65% upon that of 1899.

Next in value comes the mineral production. This now exceeds \$2,000,000,000 a year. How much longer can we keep it up?

The available and easily accessible supplies of coal in the United States approximate 1,463,800,000,000 tons. It is estimated that for every ton produced, half a ton has been lost or wasted, and that at the present increasing rate of production this supply will be so depleted as to approach exhaustion before the middle of the next century.

But we shall be getting power from some other source by then; and so will other countries.

The known supplies of high-grade iron ore approximate 3,840,068,000 tons, which on the basis of the present increasing rate of consumption cannot be expected to last beyond the middle of the present century.

As to wood supply, "we take from our forests each year, not counting the loss by fire, three and one-half times their yearly growth." But we may learn to correct our wastefulness in this matter.

Banking power is the best index of present wealth. So we can pleasantly read this: "The banking power of the United States in 1908 exceeded that of the whole world in 1890." Mulhall's estimates for the other countries in the latter year are about eleven thousand millions; for the United States in the same year, about five thousand millions: in this just closed year, about seventeen thousand millions. In other words, the increase for us has been about 240%; for other countries about 160%.

Some of this picture may look very pleasant; but there is no use in forgetting some possible darker touches not put in by Bradstreet's. For instance Professor C. J. Bushnell, in 1907, argued that we were moving towards bankruptcy notwithstanding our increasing wealth. His contention rested on the fact that whilst we were adding five thousand millions to our wealth every year, we were spending six thousand millions on the criminal, pauper, and vicious classes.

Ten millions of our people, one-eighth the population, now are constantly in such poverty that they are unable to maintain themselves in physical efficiency, and 4,000,000 of them are public paupers. In 1899—one of our prosperous years—18% or nearly one-fifth of all the people of New York State, had

to apply for charitable relief; in 1903, 14% of all the families in Manhattan were evicted. . . .

Would it not be well for us to lay stress rather on the darker colors than the others? Self-gratulation leads nowhere—at best; the other policy might lead to thinking, then to some conscience-work, and even finally to compassion and sense of duty and corresponding action.

STUDENT

My Idol and Yours

THE *Missionary Review of the World* tells us that the Viceroy of Fuchau in China has issued a prohibition of idol processions and idol services. It expresses relief, explaining that Christians have often been beaten and otherwise maltreated for refusing to subscribe money towards these functions.

The edict might have stopped short at merely absolving them from contributing, but it has done something more radical. The Viceroy may however have known what he was about, and may have his own interpretation of the word idol. To his benighted mind a statue of a Christian Saint or of the Virgin may be an idol. A procession carrying the Host through the streets for general veneration, may seem to him an idol procession and eminently likely to excite disturbance. He may not be able to distinguish between the adoration of statues and the worship of them. And when it is explained to him that these statues merely serve as means through which worship is directed to the persons they represent, he may say that the assertion is equally true of the other statues called (by us) idols. Such is the nightlike darkness of the heathen mind. We can only trust that no one has told him, nor will tell him, of that *idol* of Isis and Child which the ecclesiastics of Paris once transformed with a touch or two into a *statue* of Mary and Child.

At any rate the Christians will be no longer disturbed by the sight of idolatrous processions nor the Chinese of saintly ones. C.

Medievalism Today

A PROMINENT member of the Jesuit order, Father Giorgio Bartoli (late editor of the *Civiltà Cattolica*, says the journal from which the translation which follows is taken), in resigning his membership, thus relates in the *Corriere della Sera* the reasons which moved him:

The Society of Jesus has not expelled me. I have gone out from it spontaneously, for reasons of conscience, and for other reasons of which I shall give a hint. A year ago, on account of doctrinal accusations brought against me, my superiors prohibited me first from living in large cities and centers of culture, took from me every means and opportunity of coming into contact with educated men, and rendered it practically impossible for me to study, to write, or to publish anything. Recently, too, I was banished to a secondary town, with injunctions not to go out unless accompanied by a colleague, who (these are the actual words of my superior) "was to watch over my private conversation."

I was condemned, not only without knowing who my accusers were, but without knowing the charges against me. Of some doctrines attributed to me I have written and preached the contrary. Though, on appeal to my superiors, they admitted in writing that I had not in public preached erroneous doctrines, yet they persisted in continuing the punishment. I appealed from the local superiors to the higher. I asked to go to Rome, to exculpate myself. All was useless. I inquired of a competent person if I could

find protection from the highest tribunal of the Church. The answer was that my case would not be taken into consideration. Nothing remained for me but to lead a useless and ignoble life in the Society, or to take the case into my own hands and vindicate for myself that honest freedom of thought which God and His Christ had given me. I chose the latter course and sent in my resignation. Then, without waiting for its acceptance, I took my hat and went about my business. . . .

E così si muove.

H.

Personal Nobility

THE Marquis Samela's name ought not to be forgotten, whether he lives or dies. His certificate of honor is in the newspaper report, an item from the Sicilian earthquake scene:

MESSINA, Jan. 2.—Rescuers today tracing the sound of a voice discovered the Marquis Samela alive in the cellar of his castle, enclosed by tons of debris.

"I have food enough to last several days," shouted the Marquis. "It is dark, but my eyes are becoming accustomed to it. Turn your attention to others in more imminent danger."

He inquired the extent of the damage and wept bitterly when told of the destruction. He had thought that his castle was the only building badly damaged.

Only too likely to be afterwards forgotten and sure of death in the event of another earthquake, he will not accept rescue until the others have been attended to; and it is *their* property whose loss he weeps at! A.

Observers versus Experimenters in Medicine

D.R. —, who, in a letter published in the *Lancet*, advocated that criminals condemned to death should be given the option of being handed over to vivisectionists, and claimed that "direct experiment on man is what we want," upon this occasion reiterated his belief in the necessity and morality of such human experiments. (Report of a meeting at Bath, England.)

In France, it is said, there are two schools of medicine, of which one, called the experimenters, following Pasteur, declares in favor of the injection of a serum to prevent hydrophobia; and the other, called the school of observers, states that Pasteur has increased the number of deaths from "dog-bites" by giving hydrophobia to patients who might never have been ill. One doctor says that the vivisectionists are poisoning the human race. The serum and inoculation treatment he denounces as humbug. Another points out that by the use of the X-ray, the internal workings of a body can be seen without vivisection.

There are the two tendencies both strongly marked: the one towards intelligent study and observation of living human beings in their ordinary life; the other towards performing experiments on the dead or living bodies of subjects. The utility of the latter method is open to grave question, even among doctors themselves, as we see. As to the former, no one raises any doubt about its utility; it is surely the saner and brighter side of medicine; it outrages no feelings, excites no scoffs. About the other method there is a morbidity which stamps it as one of the things that lie on the borderland of usefulness and need to be kept in check, as far as possible. Surgical and toxic operations on sentient creatures "in the interests of science," are an offense that contains the seed of Karmic retribution for those by whom the offense cometh and those who in their ignorance condone it. T.

Art Music Literature and the Drama

Synopsis of the Second Part of Goethe's *Faust*

THE *First Act* shows us Faust at the court of the emperor; the fool has disappeared, but Mephisto has taken his place and whispers into the ears of the wise man of the court, the astrologer, words of cunning. Faust fills the empty coffers of state, creates a life of carnival and carnal enjoyments, in which the emperor appears as the great Pan, and Faust as the God of opulence, dealing out his gold; but the seed is ill and the harvest evil. The emperor commands new and different entertainments, he demands of Faust to produce the two beauties of antiquity, Helen and Paris. Mephisto objects, but finally yields to Faust the keys to the realms of the dead, where "the Mothers" dwell in a void, the illimitable, the boundless. A drama is to be produced; the highest in the land are invited to the palace, where the theater has been erected and the audience has assembled; Mephisto undertakes the office of prompter. A planned performance is expected, but it is more, much more. Faust conjures up the ancient beauty, Helen, and places her in the romantic age, but he falls in love with her; embracing her, a mighty explosion takes place and he is thrown to the ground unconscious. Mephisto, in the confusion and tumult, makes off with Faust.

Art now content? With a fool in his arm
The devil himself must come to harm.

The *Second Act* gives us the visionary condition of Faust, into which we are introduced by the reality of the surrounding world. We again find ourselves in Faust's study, the same as in the first part of the poem, but everything is deeply covered with dust. The pen which Faust had used to sign away his soul lies on the floor, with a drop of dried blood still clinging to it. Mephisto throws Faust's old coat over his shoulder, the insects upon which jump and dance in abandoned round. The pupil, whom we have seen in the first part humbly and modestly listening to the great master, stands now before us a baccalaureate, much further advanced than Mephisto was aware of. His aim was to be a God, in knowledge so wise, that without his will the devil could exist no longer. In the laboratory works Wagner, and by compounding the elements, creates, or crystallizes, a man, *Homunculus*, who is just receiving the final gift of life as Mephisto enters. How knowing, amusing, and wise, the little creature, but yet something is lacking, he has to remain within the glass to retain his equilibrium; not even bodily is he complete, but the will is there; he thinks of self, of Faust, still oblivious, and commands Mephisto to throw his cloak upon the sleeper. Gloriously shining, *Homunculus* floats in advance and leads them into the antique world, the home of the beauty-realm of Faust, to the classic Walpurgisnight. Here Faust revives and is overwhelmed in ecstasy, for this is Greece, this is the air which Helen breathed; the Sphinx reminds of Oedipus, the sirens of Ulysses; he asks for Helen, and Chiron then takes him upon his broad shoulders, once Helen's seat, and carries him to the daughter of Aesculapius

who conducts him to the realm of the dead. The earth trembles, *Scismos* arises, to rouse the very depths of the foundations; gold and treasures roll forth, it roars and ripples; pygmies, dactyls, and cranes of Ibycus in wild confusion; the *lamias* of the graves in a mad dance encircle Mephisto, who as a medieval devil, does not at once feel at home on classic ground. But soon he learns that even in the land of beauty vampirism may be found, such as he is wont to know, and he now pays court to loathsome *lamias* and the ugly daughters of Chaos. . . .

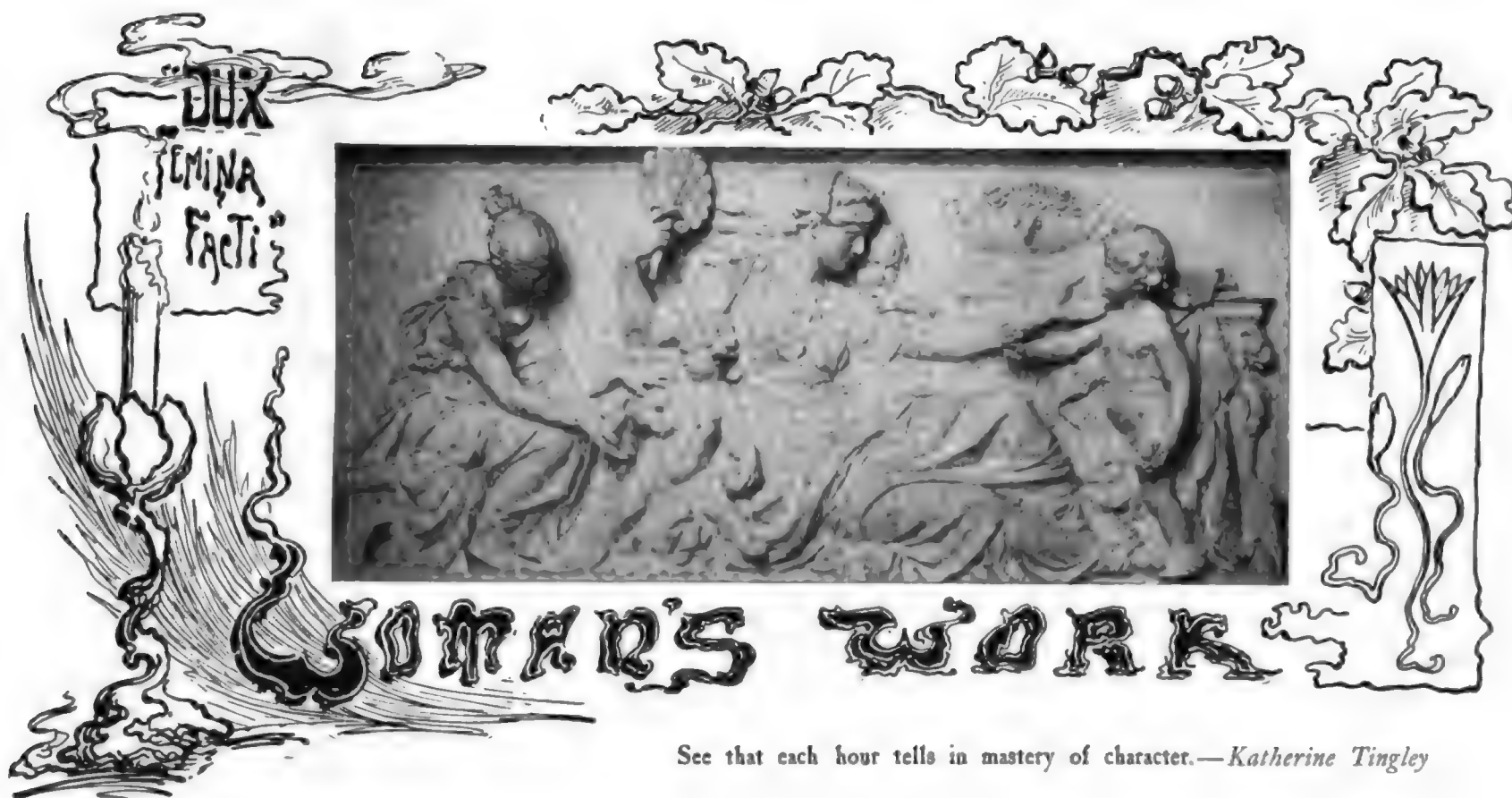
The *Third Act* is laid in Sparta; we are at the palace of Menelaus, to which Helen has just returned, accompanied by a host of Trojan female prisoners, to take possession again of the riches left behind her and which had been greatly augmented by her noble consort during her absence. He has brought her here, but spoke not a word to her on the whole way. At home he comes not near her, she only knows his commands that everything be prepared for an immolation. Phorcyas, the ancient warden of the palace, forcibly renounces her mistress, which awakens the anger of Chaos. Phorcyas then reveals the will of Menelaus, that Helen herself is to be the victim. She becomes horror-struck, and asks for advice, but the old woman knows but one expedient: beyond the river Eurotas a potent stranger—it is Faust—had built a strong castle, there she must seek refuge, and there she is carried on a cloud, she and her attendants. At the castle she is received as a queen. Menelaus and his warriors storm the castle, but they are turned away by magic power. Now they love, breathe, and revel in bliss, the two, Helen and Faust, the beauty of antiquity and medieval romance. With them rejoices and sings their most beautiful child, Euphorion. He is their happiness, their joy, their fear, for Euphorion rises like Icarus, and soon his earthly frame sinks into the grave, whence he beckons to his mother. She obeys, but the raiment of her beauty, her gown and veil, she leaves behind, which, dissolved into a cloud softly bears aloft her beloved one Faust, while the chorus of the phenomena passes into primitive music of the spheres. Then, giant-like, arises Phorcyas. It is Mephisto, his phantom art unrolls the whole to our view.

The *Fourth Act* again brings us back into reality, carrying us over the dream-period of Faust. The clouds return him to the hills of home, the land of the emperor; he re-awakens, strong and vigorous, he feels the impulse to act, to effect the extraordinary, to stem the annihilating tide of the ocean, to let the potency of spirit have its scope. But the whole realm of the emperor had given way to anarchy, with a new regent in his place. Faust stands with the majority and with righteousness, and at his behest the powers of nature, through Mephisto, must act in his service for the good and the true. The emperor regains his throne, he endows his trenchmen with authority and honor; at last come the clergy. The archbishop declares that malignant powers had gained ascendancy, he demands atone-

ment. A church is built on the place; valleys, meadows, and broad acres are donated to the priesthood, but it proves insatiable, it demands more and finally devours most of the empire.

The *Fifth Act*. After a long nomadic life a wanderer returns to his home, where two old people live in contentment and satisfaction; they will not exchange their hut for the fine abode which the mighty Faust has offered them, for the hut spoils the view from his castle. By his wisdom and power has the sea here been embanked, meadows and forests have sprung up, cities have arisen, and much has been done; but Faust has become an old man, powerful through good fortune and wealth, but not yet powerful enough to erase yonder hut from the landscape. Mephisto promises him that it shall be done, that the old people shall be removed. The first breath of the new morning wafts to the castle the smell of smoke, the hut has succumbed to the flames, the old people have perished. Faust is shocked; thus he did not want to gain his wish. "This will be scored against you," says the evil one to him. During the night four ugly hags come to the castle, their names being Want, Debt, Care, and Need. Here they find no place where to lay their heads, but Care glides through the keyhole and makes herself at home in the rich house of Faust; he begins to perceive pain and privation. She breathes upon his eyes and he becomes blind, but yet within he sees more light; he calls his people to work, he drains the poison-laden swamps and leaves them dry; the acres thus won from the sea he turns into fruit-bearing fields. "To live free with his people in a free country," is the aim of his life in the fulfilment of which all that is earthly drops from him. Mephisto and his minions try to gain his escaping soul, but a heavenly host intervenes, seeing which, Mephisto is overcome by the greediness of the cat lying in wait for a bird. The angels are so appetizing and for a time the soul-prey is forgotten. Fragrant flowers fall upon him, but his evil power is not strong enough to withstand the heavenly onslaught, the roses burn Mephisto, but his altogether fiendish nature cannot be burned out, cannot be purified. He shakes the load from him, the while the angels carry the immortal part of Faust on high and the servant of hell sinks in impotent defiance into the abyss. The chorus of the anchorites is heard, the souls of children destined to die at birth float over the region of the earth, while the world of matter is shown them and explained, but they desire greater beauties and float higher and higher to attain them. Souls of penitent women arise, among them Margaret. She begs for her child, to teach it of this world—"it is blended with the new day," and with her, lighted by her love, Faust arises into glory.

As man, Faust has miscarried in the strife of his earth-life, yet by the power of will through sublime truth and light, his soul attained to greater growth, and therefore it must, borne up by love, rise to eternal bliss.—*From the German of Hans Christian Andersen, Translated by E. A. Nercsheimer*



See that each hour tells in mastery of character.—Katherine Tingley

The Power of Habit

IT is difficult to appreciate the stupendous power of habit. Perhaps no one realizes to what extent his own life is directed and controlled simply by this. We are born into environments which are charged with strong currents of energy made by the thoughts and acts of generations before us, which are as real and forceful on the plane on which they act as are strong electrical currents on another plane. And the entering soul, thrown into them, is swept along with them, unconscious for the most part that it is being moved by another force, and not by its own will. It almost seems as if every part of one's constitution were a creature of habit, except the soul; and that until the body and mind comes under its control, one but falls a prey to one habit after another.

There are habits not only of the body as a whole, but of each separate organ and cell; habits of taste and of thought. Then there are habits of the social organism, such as customs, conventions, and so on. It takes an iron strength to break away from these and initiate a new departure. Anything, however marvelous, if but repeated often enough, will seem natural, and scarcely excite comment. We stand before the mysteries of nature and often are not even moved to wonder, so easily does the mind drop before something to which it is accustomed. An outrageous abuse may be perpetuated for centuries, simply because it was under the swing of action, and people will suffer and endure under it as if there were no alternative; until suddenly someone asks "Why must this be?" and by a turn of the hand, it may be, frees the passive multitude.

There is an old Persian saying, "Commit a sin twice, and it will not seem to thee a crime." The very committing of an evil thing takes off the fine edge of one's inner perception. It is dangerous to relax the least in one's self-discipline. Little by little, imperceptibly, such a course leads to what would at first be re-

garded with horror, and the true nature of which will only be realized through some terrific shock, if at all.

It is with understanding of this mighty factor of habit in human life that the Rāja Yoga School is working. It prefers as pupils those who enter in infancy, and regards these early years as the most valuable. Good habits are even more powerful than bad, and where enough of these are established to create an atmosphere in the world, into which the entering souls can live and breathe, one can imagine that a new day indeed will dawn.

STUDENT

HAVE we not all, amid life's petty strife,
Some pure ideal of a nobler life
That once seemed possible? Did we not hear
The flutter of its wings and feel it near
And just within our reach? It was. And yet
We lost it in this daily jar and fret.
But still our place is kept and it will wait,
Ready for us to fill it, soon or late.
No star is ever lost we once have seen:
We always may be what we might have been.

Adelaide A. Proctor

Woman and Her Critics

"WHEN at a loss for a topic, take 'The Modern Woman,'" would appear to be the basic and final rule in the play which some public men, and a few speakers and writers among women, are making to secure and hold public attention. Yesterday a leading Professor in a leading American University published a book on *The American Woman*, in which he exhausts the dictionary vocabulary of uncomplimentary epithets and adjectives by the end of the first chapter in his effort to make the dear blind public see what a sordid, abject, miserable and utter failure its wife and mother is. From across the water comes a similar lengthy indictment of "the American woman," from the pen of an Englishman, more chivalrous than his American contemporary, however, for at least he

does not assail the womanhood of his own land. We might learn a bit of loyalty there.

Today we read of a bill just introduced into the Legislature of a Southern State (this is stern fact, not fiction) the object of which is to prohibit women from using paint, powder, high heels, unhygienic garments and false tresses on the score that men are thereby, against their wills, "deluded and deceived!" One looks in vain for a companion bill which shall prohibit men from using the various artifices and deceptions by which mental and moral uncleanness, foul thoughts, sordid and impure motives and even physical disease are being covered up by thousands daily, to the deception and undoing of those who should, by innate rights, look upon men as their protectors on the highest lines. Today's paper contains also a report of a lecture in which American mothers are wholesaley, so to speak, announced as "degenerates"—and so on, *ad infinitum* apparently, *ad nauseam* most certainly.

The extent to which humanity's progress is delayed by a certain class of people who would simply die if they were to drop out of range of the public eye for a week or an hour cannot be over-estimated. We find them in politics, in finance, in literature, but most of all in the world (a bit misnamed in some of its aspects) of reform. If they only could know that they were deceiving chiefly themselves, that only the inane or very ignorant fail to see beneath this pseudo-chivalric guise they put on the real motive underneath! If they only dared look into their own hearts and analyse their motives—just once, for one hour, for a single moment even! But ah, no!—they dare not, they do not, they cannot—they know that it would mean actual death to the craven, vain lower part of themselves which has been so pampered, so fed, that it has practically driven out and away from reach their higher possibilities. Force that creature into a corner—there would be no life in them at all.

This is the actual truth of the matter and

goes far towards explaining not only the prevalent tendency to harangue about the mote in one's brother's eye while perfectly oblivious of the beam in one's own, but also the custom among a certain class of manufacturing motes out of their own imaginings whenever there looms up the least possibility of an audience. It is the spoiled child's habit of "showing off before company," grown detestable and over-mastering.

No person of any common sense is deceived by these meanderings, least of all a Theosophist, yet the conditions of life about us, the misery, the sin and shame, the unbrotherliness, the hypocrisy, the vanity and love of power—all these cry to heaven of the fact that in a large majority of the human race, real, pure common sense is lacking. They loud enough proclaim the utter stupidity of thousands and tens of thousands and millions. And it is from the stupid class that the agitator's audience is raised up, some to be deceived, some to be turned into pessimists, some to catch the germ of this disorder (not modern, for there have been agitators in all ages) and go out as "reformers" of the same ilk themselves. That is the pity of it.

Meanwhile "the American woman" appears to be keeping steadily along, perhaps doing as well as any other class would do in the midst of perplexities, problems, cares, temptations and a dozen other surrounding difficulties that were all unknown to her forbears. There is no question that a certain proportion are more eager for what they consider "knowledge" than for what they know to be "duty," and it is from this class that the pseudo-"occultist," the "authority" on the care and education of children, and the political agitator draw their audiences. There is no question that a certain proportion of women are, sometimes thinkingly, sometimes unthinkingly, selfish. There is no question that all American women, in the present transition period, when the whole world is under a pressure from the death-throes of the old order of ages and the birth-pangs of the new, have much, very much, to learn, much to adjust and somewhat to undo. But can we not have patience? It is a testing-time, a time of trial and probation for nations as well as individuals and he chooses wisely who attends to his own business and postpones indefinitely all such criticism of another, no matter what the seeming provocation. To do otherwise is to proclaim oneself knave as well as fool, it is but to wind a Karmic noose about one's own neck. It is wonderful, just now when there is so much on every hand waiting to be done, to discover people who have time to waste in unsettling and agitating and tearing down! One wonders when they will awaken and turn about.

This is another evidence of the need of an awakening of the public mind. The fact that these agitators keep on with their lecturing and writing proclaims that audiences are forthcoming from somewhere. For have they a ghost of a motive higher than that of the man who sings the praises of "the skeleton-lady and the snake-charmer from Siam" in front of a country side-show? They aim to attract a following—it would seem that almost any kind will do—to pose and impose, as long as there is an empty brain left in humanity's poor collective head, or a chance to carry out selfish schemes.

STUDENT

Jottings and Doings

(From a Student's Note-Book)

SANITARY-INSPECTION is opening up a great sphere of work for capable and unselfish women. With the free entry accorded to her in her official status the woman sanitary inspector has proved herself a godsend to the most degraded and hopeless class of people, for she is never viewed with suspicion and is often accepted as a friend. While her business is to inspect, she is able to enter into the most pressing needs, making claims for repairs, recommending cases for relief, advising for instruction in the rearing of children, etc. She can call the attention of the public to all cases of neglect, and may expose to lasting benefit the hopelessly degraded condi-



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MARIA PAVLOVNA

WIFE OF PRINCE WILHELM, SECOND SON OF
KING GUSTAF V OF SWEDEN

tions in the slums, resulting from low wages, unsanitary homes, dissolute habits, and ignorance. Is it possible that people live, ten persons in one small room (1600 cubic feet) where the sunshine never penetrates, with bedding and clothing virtually never washed, with refuse piled up close to the windows, drain-pipes broken, germ-laden flies swarming everywhere? Yes, in these enlightened days it is possible, and just such appalling descriptions of unsanitary conditions still come to light from time to time emanating from a poisonous swamp that has been stirred at last by earnest humanitarian workers. To the fortunate dwellers at Point Loma where life is lived in simplicity and purity, under perfect sanitary conditions, these things sound like legends of a bygone Dark Age. Yet since we realize that it is no dream of the past, but that still our brothers and sisters are held bound in conditions worse than slavery—what a spur to our endeavors! Can we for one moment afford to relax our efforts?

We know that the magic of brotherhood alone can cure these ills. We realize that every steady and persistent effort on right lines does hasten the advent of the happy day which shall herald the dawn of a Golden Age, when the spirit of brotherhood shall gather to one standard a nucleus of true hearts and strong warriors for humanity, when all life shall be remodelled according to the newer plans. Then earth will be a Paradise indeed!

HERE and there women are doing successful art-craft work in heavy metal, the kind of work ordinarily deemed suitable only for a man's more quiescent nerves and stronger muscles. One speaks of nerves as factors advisedly for not the least trying feature is the needed pounding. The work makes necessary, of course, the use of a forge, and one Eastern woman has been especially successful in carrying out for architects special designs in large metal pieces, fire irons, fenders, brackets, lamp-standards for within the house and without, etc. In addition she has done a number of smaller and more beautiful pieces, such as tea-sets, in hammered silver, spoons, forks, and trays, all being worked out in the lighter metals with exquisite traceries and relief work, the designs of all being original. And all such training fits women the better to take up the tasks of a home environment, should these also present themselves.

In describing the horrors of conditions in earthquake-stricken Italy, Minister of Justice Orlando recently paid a high tribute to Queen Helena, who went with the King to the devastated region as soon as the first news reached the court and remained at his side constantly, dressed as a working-woman and toiling like one, night and day, at the work of relief. He said:

Any eulogy I might utter would be far below the truth. Unrecognized, not caring to be known as Queen, she assisted many ladies who believed she was a simple hospital nurse.

With her own hands she bound up the injuries of 200 people.

A woman who was grievously wounded had to undergo an operation, which it was necessary to perform promptly. No one else being available at the moment, the Queen, without the slightest hesitation, took a leg of the injured woman in her own hands and held it throughout the operation. Finally, when the surgeon finished, she consoled the sufferer with tender words.

From a Californian daily we clip the following interesting account:

Madame Michaelis, the architect, is now constructing several important buildings in Marseilles. Great Britain also has a famous woman architect, Miss Elizabeth McClelland.

Madame Curie, who helped her husband to discover radium, has just been elected a corresponding member of the St. Petersburg Academy of Sciences. She is a professor of physiology at the Sorbonne.

Buda Pesth has a woman apothecary. Madame Bertha Hainisch, after passing the examinations, was granted a druggist's license, the first ever issued to a woman in Europe.

More than 600 women are studying medicine at the French universities and Paris has 100 women medical practitioners, most of whom hold official positions of more or less importance.

Women physicians are preferred as practitioners in high schools, normal schools and public schools, likewise in the post-offices, telegraph offices and in the nursery schools.

Mlle. Gaussell, M.D., has just been appointed director of a clinic of Montpellier University, an honor never before conferred upon a woman.

OUR YOUNG FOLK

In Holland

THERE is a quiet charm about the low country of Holland with its great expanses of flat fields divided by tall straight rows of tufted trees; its canals, and flapping, groaning wind-mills; the queer costumes of its peasantry; its quaint old towns and villages with their many-gabled, steep-roofed houses.

One of the most noticeable features of every Dutch house is the pulley firmly fixed to the topmost gable of the roof, by means of which heavy furniture, laundry-baskets, etc., are lifted through the windows from one story to another. For a Dutch housewife with her passion for cleanliness would be horrified to see baggage-men or truckmen with muddy feet tracking even her back entrance and stairway.

The houses of the rich merchants in Amsterdam are plain on the outside with solid, massive, front door. Within they are often resplendent with marble and carved woodwork, beautifully sculptured cornices and balustrades, walls hung with rich old tapestry or canvas covered with oil painting. The panels are waxed and the brass knobs and fixtures highly polished; the chairs are arranged in formal rows along the wall; perhaps there are a few rare old pictures. The rooms are handsome, bare, and scrupulously clean, and blessedly free from the knick-knacks that so frequently encumber the houses of the rich in other countries. L.

Felix Mendelssohn-Bartholdy

A SHINING example of an aspiring soul in a fortunate and happy environment is to be found in the life of the famous composer, Felix Mendelssohn-Bartholdy, who was born just a hundred years ago in Hamburg, Germany.

The Mendelssohn family had brilliant intellectual powers, the exercise of which had won them fame as scholars and financiers; and they had also the rare heart qualities which enabled them to make an ideal home. Their magnificent mansion, afterwards used as a Parliament building, was a gathering-place for poets, sculptors, musicians, and other great men who came to share the spiritual life of this united family, to take part in their artistic activities, or to enjoy the delightful atmosphere of love and harmony which always prevailed there.

Moses Mendelssohn, Felix's grandfather, was called "the modern Plato," being the most celebrated scholar of his time in Europe. His writings on the immortality of the soul have



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IN HOLLAND

NO man is safe in speech,
Unless he loves the quiet tongue.
No man is safe in power,
Unless he loves the lower place.
No man is safe in places of command,
Unless the lesson of obedience is learnt.
No man is safe in joy,
Unless he have within a conscience that is good,
The witness of his life.

Thos. à Kempis

been translated into a dozen different languages. Felix's father, Abraham Mendelssohn, was a clever business man, but one who did not let business consume all his time and energy, for he had a deep understanding of art, and Felix always retained the greatest respect for his father's opinion, and never gave up seeking advice from him. Felix's mother was beautiful and gifted, and was a true mother, having the strength and knowledge to train her children so wisely that their best possibilities were realized.

What a delightful home for the two musical children, Fanny and Felix! They played, practised, and studied together, always a help and inspiration to each other. Their education was not unlike Râja Yoga in some respects; for besides studying music they had the best masters in all other branches, and, most important of all, were under a firm but loving discipline as to every-day conduct, being taught industry, self-control, and obedience.

It is seldom that young people who are surrounded by so much wealth and possessed of so many gifts, do not become vain, or get

spoiled by praise and indulgence; but these children lived a busy, healthful life. Felix excelled in games and never lost the ability to enjoy himself heartily. He knew how to make the most of the sunshine of life. Later he was met by all the temptations offered by fame, power, and adulation; but he remained true to the loftiest ideals of art, and continued to work indefatigably. His life was so pure and upright that he is called "the blameless musician." This shows the splendid results of the higher education—the wise training which Râja Yoga affords, and which all children need.

Not only as a musician did Felix Mendelssohn attain fame. He was also an artist of no mean ability, a writer of merit, a fluent linguist, and a student. Then he had the gift of social grace and charm which won all hearts.

One of the greatest services rendered by him was his bringing to light the neglected and forgotten works of John Sebastian Bach. It was Mendelssohn who unearthed these greatest of musical treasures and labored with untiring devotion and zeal to have them brought before the world in a worthy manner. For this unselfish and inspired work alone he has deserved perpetual renown.

As a composer, Mendelssohn did not possess the originality and depth of the greatest masters like Beethoven and Bach; but his compositions contain much that is beautiful, and are models of fine form and phrasing. Though his works are now less frequently heard, his music is still loved and played the world over. His violin concerto, especially, and some of his shorter piano pieces retain very great popularity.

It is seldom that there is a man of genius with such a finely balanced character as Mendelssohn had. He combined versatility of gifts with rare virtue and a happy disposition. His life will always shine out as an inspiring example to those who strive to bring out the higher attributes of human nature and endeavor to live purely and unselfishly.

A RÂJA YOGA MUSIC TEACHER

In Holland, the government has a plan to reclaim about 40,000 acres of land on the Zuyder Zee. The cost, besides that of pumping and maintenance, would be a little more than \$280 per acre. But the Dutch people feel confident that the project will pay. The many reclaimed morasses in Holland have proven valuable because of their fertility. The Dutch seem to be fulfilling their old proverb, "God made the seas, but we made the land." H.

THE CHILDREN'S HOUR

CHICKADEES

CHICK-CHICK-A-DEE-DEE! Saucy note
Out of sound heart and merry throat.
As if it said, "Good-day, good sir!
Fine afternoon, old passenger!
Happy to meet you in these places
Where January brings few faces."

Ralph Waldo Emerson

"Living the Life"

NORA was very quiet on her way home from school, so silent that at last one of the merry little comrades asked if her head ached.

"No," she answered — "but do you like the new teacher?"

"She seems very kind," said Ada.

"She means to have things done well," Maude commented.

"She seldom gives you any praise," and Nora looked very rueful.

"Oh, praise!" laughed Jessie, "Surely we do not work for the sake of praise; for if we do, we shall feel very lonely when the praise doesn't come."

"And that often happens," Maude chimed in, "so don't be downhearted, Nora."

Nora flushed. She was beginning to realize how the praise of her late teacher had been the spur of her efforts, and felt at present one of the "lonely ones."

"Good-bye," she said stiffly, as they reached her gate.

"Good-bye, till tomorrow," Maude replied. "Cheer up, Nora."

"Poor Nora," said Ada, linking her arm in Jessie's, "it is a sudden change from favorite, to be just one with the rest of us."

"Miss Florence will have no favorites. There is something about her different from the other teachers we have had, and it gives one heart to feel the certainty of just treatment," said Maude decidedly.

Some six months later the same quartet walked home together, and when they reached Nora's home she said, "Come in and see the acacia in bloom. We can finish our chat and enjoy its beauty at the same time."

Gone were her stooping shoulders and dissatisfied air; tall, strong, straight, and clear-eyed, Nora led the way. After the first expression of admiration had passed away the girls sat on the greensward under the grateful shade, continuing their interrupted conversation.

"The holidays would be quite a blank," said Maude, "only that we know dear Miss Florence will be so happy in seeing her friends again."

"How glorious it is to work for a teacher who really *knows* what you need to make you happy," said Ada.

"And of some use in the world," added Jessie.

There was a happy smile on Nora's face. "Isn't it wonderful," she said, "the change that one's way of looking at things can make



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JUST AS TALL AS THE GRASS

GOD gave me a little song
To sing upon the way;
Rough may be the road and long,
Dark may be the day;
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,
Make the whole world gay.

Laura E. Richards

in one's life? Miss Florence has taught us where to look for happiness, and by the only way in which we *can* be taught, by the practical example of her own life. Is it not because *she* was a living 'Râja Yoga' that we are trying to be the same?"

"Well said, well said!" and Jessie dramatically presented her with a flower, "let us always honor gratitude, for it is a noble quality."

"And that also Miss Florence has taught us; for has she not always said, 'It is Theosophy, girls, that has brought joy into my life, Theosophy as *lived*, and *taught* by H. P. Blavatsky, William Q. Judge, and Katherine Tingley.'"

"Oh girls, do you think we shall ever see Point Loma?" cried Ada.

"We live in hope," replied a smiling chorus and a harmonious silence fell on the group.

E. I. W.

Thoughts are Things

HOW can thoughts be things when they cannot be seen or felt? But thoughts *do* things. They exist, and they make things come about; and if you stop to think about it you will realize that nothing could have been if it had not been for thought. For instance: suppose a man wants to build a house. Now he must think just how he wants it to look, just how many rooms, doors, and windows; and after he has thought it all out, he must go to the architect who draws out the plan, after the man has told him what he thought about it.

The architect knows how to draw the plan

because a great many men have thought about houses and have built houses ever since houses were needed and have thought out the best way to build them. The architect using the accumulation of thoughts on house-building, makes the plan of the new house.

So it is with all the thoughts we think. They fly away to find others of like character. They are never lost and are always ready to enter a person's mind and cause him to build houses or do anything he desires, and so make everything to happen that ever does happen.

I wonder what some of our wrong thoughts are doing. Hadn't we better consider this? for they have a way of gathering more like themselves and coming back to the place they started from, and doing much mischief to everyone else as well as to the one who sent them.

EUGENIA

Zoological Gardens

NEARLY every large city in Europe and America has a zoological garden, the best of which contain specimens of almost every known animal in the world.

The zoological collections in Paris and in Cologne are among the finest, and are like an international gathering of bird and beast.

On a fine afternoon in summer the gardens there are swarming with nurses and children, and grown-ups too, come to see the animals. Little French and German boys and girls are every bit as eager to feed the elephants on gingerbread and peanuts as are their American cousins, and make them toss their heads and trunks back to catch a sweet cake.

One feels sorry for the wild things imprisoned in cages far from their native jungles. The keepers feed the tigers and lions once a day by fastening their food on the end of a long pole and reaching it through the top bar of their cages.

There are two huge orang-outangs in the Zoo in Paris that look almost like old wild men. Their names are Max and Maurice.

The less fierce animals roam round inside their enclosures and seem happy and at home in spite of being transplanted. The kangaroo is always ready to race the small boy on the opposite side of his fence, leaving him far behind at the second jump.

L.

Dogs in Harness

WHEN settlers first went to the north-western parts of the United States, they often used dogs to draw their sleighs over the snow in the severe weather. And the farmers still use dog-teams, because they find that they can travel faster than the horses and keep going longer in the bitter cold and storm. With six dogs harnessed to a sleigh, a man in the upper part of Michigan found that he could easily go ten miles and more in one hour, without causing any discomfort to the animals. When dogs do so well they are sure to be given a chance to bound over the snowy country with light loads, even though fine horses are in every stable.

G.

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Total number of hours sunshine recorded during DECEMBER 1906.
Possible sunshine, 312. Percentage, 50. Average num-
ber of hours per day, 5.02 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

JAN.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
18	29.776	64	49	54	53	0.01	SE	8
19	29.834	60	51	51	51	0.01	SE	3
20	29.829	55	51	53	52	0.00	E	3
21	29.718	59	53	57	56	0.21	SE	12
22	29.547	59	54	54	54	1.32	NW	10
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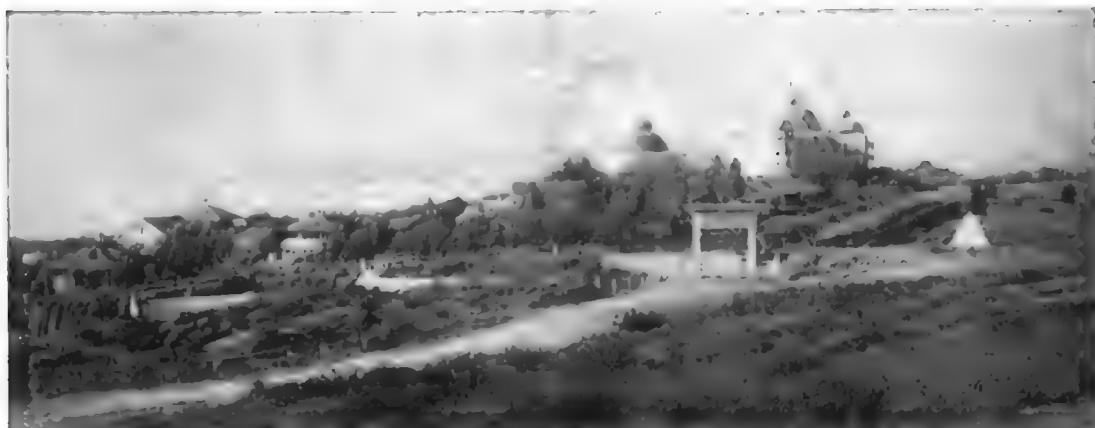
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the promulgation of

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and

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Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 14

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The Resurrection a "Psychic Phenomenon"

THE changed attitude of the public mind towards the question of religion is forcibly shown by the fact that a leading London daily morning newspaper should have seen fit to serve up to its readers, on Christmas morning and on its principal page, just after the leaders, the following remarks, which appear as a notice of a recent book by a psychical researcher. A fine digestive, truly, for the Christian breakfast, especially for those readers who might find their thoughts on that particular day turning with fond recollection to the teachings of their childhood.

His argument is that which was first suggested by F. W. Myers, to the effect that the Resurrection of Christ belongs to the same category as the facts collected by psychical research. On the whole, this view seems likely to find more and more supporters as time goes on. The result of historical inquiry is to show that, whereas the story of the empty tomb does not bear investigation, and that there is no reason to believe, apart from dogmatic argument, in the resuscitation of the body of Christ, the evidence is strong that the first Christians were convinced that they had seen and spoken with the risen Lord. In the same way other people at other times have been convinced that they have seen and spoken with those who have died. It is therefore reasonable that the explanation of the one should also be the explanation of the other. In this sense it is certainly true, as Myers maintained, that the result of psychical research is to support the genuine character of the reports of the Resurrection of Christ, and that the spiritistic hypothesis of these phenomena, if it be ultimately adopted, will justify on intellectual grounds a continued belief in the fact of the Resurrection, in the sense of a survival of Personality. (*Morning Leader*)

So the Resurrection has gone by the board, reduced to a mere doppelgänger; and has of course carried with it in its fall many essential parts of the rigging. For what is Jesus without the Resurrection? And, as for the Creed, it can now neither sport gaily in the breeze nor even lie-to in a gale of wind. But we note that the pious printer has insisted on giving it its capital R, though this circumstance is somewhat lessened by the fact that personality is also treated to a capital initial. But what of the Christians, after the sad fate of their ship? Are they to cling to it and try to make it still seaworthy? Not so; it is a case of "Leave the poor old stranded wreck and pull for the shore!" It is a case of "Man the life-boat!", for reading further, we find that

It is however, by no means unnecessary to warn theologians that this is not the basis of religion.

Too bad! What a way of treating an old

friend who has piloted one through so many dangers and led one to so many triumphs. When he gets old and rickety and turns to us for support, he is cast off and disowned. This is very shabby. "Mr. Resurrection, I don't require your services any more, and must beg that our acquaintance forthwith terminate."

The writer then goes on to give the reasons why religion is not dependent on the Resurrection. One would have supposed that the reason was that the Resurrection had failed and therefore religion had simply got to get along without it somehow. But our authority does not say this; he says:

The reason why a belief in the Resurrection of Christ is not really the center of Christian religion, although it has often played a central part in the development of Christian theology, is that religion deals primarily with things which are spiritual and eternal in the sense that they are outside or above space and time. You do not really make religion more or less acceptable by a greater or smaller amount of belief in various facts of history, and this is equally true whether the matter under discussion be the empty tomb or the appearances of one who has died. A belief in, or the experience of an "eternal" life does not depend upon the reappearance within the limits of space and time either of a body which has been placed in a grave or of a spirit which has been separated from the body. This is really self-evident so far as religion is concerned: that it is not more widely recognized is due to the fact that when people talk of the Christian religion—for instance, in education—they frequently confuse religion, which is an experience of the soul, with theology, which is a theory invented to explain it. Psychical research has nothing to do with religion, but, as Dr. Hyslop points out, it has and will have a very great deal to do with theology.

The editor ought to have left a blank page after this, to assist the imagination in filling in the things he has suggested but left unsaid. For what about the other theological doctrines of Christianity? Are they to go too? And, if not, why not? If you say to a man that you will take away his loaf, because the existence of the body does not depend upon food, he will begin to be anxious about his cheese and butter also. There is, for instance, the birth of Jesus; how does this stand historically? Any surer than the resurrection? And it staggers the imagination to conceive of the complicated questions of mixed psychic research and medical jurisprudence that might arise in connexion with such a subject. The star of Bethlehem was a conjunction of Venus and Jupiter or a comet; the temptation by the devil was a hallucination produced by fasting; the raising of the dead was suspended animation and magnetism; and so on. Needless to say, reli-

gion, cut off from all these doctrines, ceases to be Christianity at all and tends to become the Universal Religion — Theosophy. We defy anyone to make out a case for Christianity as a special and paramount religion, without the aid of these doctrines. The most that can be said is that it is the religion of Europe and that we mean to uphold it for that reason. It is at least a comprehensible position to maintain Christianity as a dogmatic religion; but it is not compatible with the desire to widen it to the scope of a universal religion. We cannot have it both ways; let us choose.

But our choice may be rendered easier if we reflect that we are by no means in the dilemma of having to choose between what theologians have offered us in the past and what is offered now. Because we are told that the Resurrection is not what they said it was, it does not follow in any sense whatsoever that it was nothing but spooky phenomena. If people in the past have foolishly taken sacred allegories in their dead-letter sense, it *does not follow that there is no other way of understanding them*. Again, the explanation given above takes no account whatever of the fact

The Parting of the Ways

Why Not an Allegorical Truth?

that the Resurrection is a universal allegory, to be found in other religious systems, in connexion with other Saviors.

How the gospel accounts came to be written is still unknown, but they look a good deal like dramas or rituals of an initiation ceremony, afterwards used as the basis of an ecclesiastical system. If people would recognize that in the Christian symbology, they have, preserved in allegorical form, the most sacred teachings concerning the Life of Man — teachings to be found in all similar records, they would value them more, and not waste time in discussing whether the Ark was made of oak or teak, or whether the wine that Jesus made at Cana was alcoholic or not. As an allegory, the Resurrection teaches us that the Christ in us is immortal and conquers death. Let the people lay hold of that truth and they may find themselves on the way to a worthier realization of what the word "Christ" means, and these allegories may acquire a deeper significance for them. STUDENT

False Perspective in History

MR. GARROW DUNCAN, B. D., has been — almost unkindly — devoting archaeological attention to the "land" of Goshen, in Egypt, the place where the Children of Israel sojourned. They are recorded to have multiplied to such degree that by the time of their exodus the men alone numbered six hundred thousand. All told, there must therefore have been, say three million. It turns out, however, that Goshen was a quite insignificant little area, not big enough to be even named among the regular divisions of the country. If we are to accept a set of miracles to explain the nutrition of these three million people in the desert, we must do the same for their nutrition in Goshen. Moreover investigation of the city (which, it appears, was "also" inhabited at that time by an Egyptian population) yields no indications of any Hebrew sojourn there at all. And Egyptian history, in its silence as to the presence of such a formidable Jewish contingent as *Exodus*

would have us believe in, corroborates the archaeologist's findings. The hand of nature, in obliterating records, has conspired with that of the Egyptian scribe in not writing any. The three millions must evidently come down to little more than that many thousands.

We cannot ask how this small people managed to make its mark in history, for it hardly made any; but how this small history managed to make its large mark in the Western mind.

The Jews gave birth to one who became an initiate, a Christ — a Greco-Egyptian mystery-term far antedating the times of Jesus. He began to teach first among his own people, and for three years continually drew lessons for them from their own history. When his light spread far and wide, other peoples, studying the same lessons and remembering his nationality, conferred on the history of his tribe a wholly artificial importance, certainly never intended by him. And his work is reported to have been brought to an end in three years, while he was still teaching the few about him, before he had time to adjust its key to the infinitely wider audience it was subsequently to get. Jewish history stands out so markedly because of him, not for its own importance. Among whatever people he had chanced to be, would he not in the same way have pointed back to *their* history for moral lessons, for exemplifications of spiritual law? Would he not have thrown light for them on their own legends and quoted the sayings of their own past teachers and leaders? It is merely that he had not time to get among such peoples. STUDENT

Mass is Believed to be Energy

RECENT electrical research, and experiments with radio-active substances, have led in the direction of a new conception of the ultimate constitution of matter — that it is the same thing as energy. The theory is, however, not new, for the idea that atoms were vortices in a perfect fluid had been enunciated for many years. But the idea is now becoming more general and is receiving more support from experiment.

According to a newspaper, a professor of physics in Massachusetts has been led to the theory that

The mass of any body is proportional to the total stored-up energy within it.

Which really means, we are further told, that

In the last analysis, matter and energy are different phases of the same thing.

Since it follows from the above that a body, by being heated, should have its mass increased — a hot body weigh more than the same body when cold — an explanation is necessary; and the explanation is that such is indeed the case, but that the increase of energy due to the heating of the body is so slight by comparison with the total quantity of stored-up energy in the body that the increase in weight due to that cause is inappreciable even by delicate balances. (One remembers, however, to have heard of certain very delicate experiments in weighing which led to the conclusion that a body weighs more when it is hot than when it was cold; but the results were attributed to convection currents in the air and to experimental errors.) Of the existence of this enormous fund of latent energy we now

have proof from the experiments with radium.

It also follows that —

The two great laws of the conservation of energy and the indestructibility of matter are not independent truths, but are really both expressions of the same universal law. In other words, matter and energy are in this sense the same thing.

Finally the question is asked whether we shall ever be able to get at this enormous store of latent energy. That expression "get at" is significant. May it one day be man's privilege to become a wise disposer of the energy, but let us pray that he may never "get at" it. If in his present stage of civilization he gets at it, what will happen?

Thus the two fundamentals of physics have become reduced to one, and instead of energy and mass we have now only energy. This necessitates an entire revision of dynamic formulae, since energy has hitherto been defined as a function of mass and velocity. According to the current system, a body having no mass could have no energy, no matter how fast it might be moving. But according to the new idea, there can be energy without mass, mass being now a product of energy instead of a concomitant thereof. So we come to the idea that energy is something ultra-physical. All substance, mass, matter, is merely the result of an activity in — in what? Either we must answer, "In nothing," or we must postulate some other kind of matter — or, in effect, postulate over again *mass*, the very thing we have just explained away. The postulating of this ultra-physical matter is inevitable; for otherwise we get the proposition that matter is Nothing-at-all in rapid motion. The case may be illustrated by reference to the theory of numbers. Given the numbers One and Two, we can build up all the other numbers. But, given the number One alone, we can never get any further. If we attempt to explain the number Two by saying that it is simply two Ones, then we are merely assuming what we have to prove. The proposition that mass is merely energy is like saying that the number One is made up of a large number of Noughts.

So, just as in numbers we have to rest content with accepting the One and the Two as fundamental facts incapable of further analysis, so in physics we must accept a fundamental substance and a fundamental force or energy. There must be in the universe an ultimate Matter and a *Vis Viva*; this is as far back as the mind can go. Given these two, however, we can build up all the rest. Physical matter will be the result of the *Vis Viva* (or rather of one of its manifestations or derivative products) actuating a supra-physical matter; that supra-physical matter, in its turn, will be the offspring of energy actuating a still ulterior form of matter; and so on backwards.

The supra-physical matter will not be perceptible to the physical senses — except of course when it becomes energized into physical matter. It will correspond with a higher function in man than the physical sensorium. One of the kinds of matter is the matter in which we think, the substance which we mold when we make ideas. And so on. It will clearly be useless trying to conceive of these higher manifestations under the forms of physical perception; they do not pertain to space as known to our sensory cognition. STUDENT

Some Views on XXth Century Problems

New Attempts at Old Problems

SEVERAL books — three, at least, by noted scientists — appeared last year on the old problem of immortality. All of them use the word soul, for the immortal; and some later, discard it for some special term. This last, and soul, and self, personality, individuality, ego, and even consciousness, are usually regarded as equivalents. And while they are so, the problem will not clear up, still less be solved.

In the center of his consciousness, man feels himself to be himself: as if he should be continually saying there, I am *I*. But he adds something to this *I*. He adds to it a mass of material which changes. He feels himself as *I* to be a little child, looking up to its parents and out to its schoolmates; to be a young man entering life; to be middle-aged; to be old; to be well, ill, handsome, important, deformed, passionate. The thread *I* persists; these other threads, which are woven all around it, change. And these other threads, *as which* the man mainly considers himself, *through which* he sees himself, and which alone others see, make up the personality or mask. The outermost of them are his age and personal appearance; the innermost are his "character." The character may, by efforts, or by the absence of them, entirely change — in the first case for the better, in the second for the worse. The center thread *I* persists. It exists in the infant; but then the other threads have not yet been woven around it. It exists in deep sleep, though then the other threads have mostly ceased to pulsate with consciousness. It is the *individuality*, while the wrapping threads are the personality; it is the soul; it is the immortal.

Is it then mere naked self-assertion? When all the threads have been removed, is it mere bald *I*?

By no means. To some extent it selects and arranges the surrounding threads; it may do so completely; it may be so overwhelmed by the threads amid which it finds itself from heredity and environment, as to be almost passive. Many men, at some moment in an evil life, have suddenly changed their character entirely, started their minds on a new direction, deepening, altering and enriching them. We must distinguish between activity of the personality and activity of *I*. A man may seem very active when eating his dinner; but the really active thing may be the physical hunger-impulse — one of the threads — the *I* being quite passive. Most *I*'s are passive somewhere — say to the impulse to read novels, to eat, to amass money or power; to anger, to sensuality. Some of such men we consider very active, not knowing of the passive *I* within.

It is characteristic of the *I* that as soon as it comes to itself, it begins to reform, to strip off some of the threads and weave on others and better. It then shows its real nature and property. It tries to realize that nature, and its watchword is *opportunity*.

Everything becomes opportunity, the whole personal life. Is there temptation to anger? That is opportunity for equanimity. Is there pain? That is opportunity for fortitude. Is there a sensual impulse? That is opportunity for will. Everything that happens or is, within or without, among the threads of character or in the train of events — each and all are opportunity, opportunity to make one step towards realizing and recovering *its own nature*, which is divine; its own powers, which are of the god; its own knowledge, which is of the universal meaning of life and all things. In other words the purpose of its presence in terrestrial life, at first overwhelmed by circumstance, the world, and the developed personality, that compound of long or short-lived impulses — is that it may *recover* its own nature, powers, and knowledge, against so much resistance; and therefore have them clearer, stronger and more intensely conscious than they could be to pure untried and unexperienced spirit. Only when man begins this undertaking, the steps towards *true* self-realization in consciousness and then in lofty action, can he regain the knowledge of his immortality. From the basis of mere personality, of intellectual reasoning, of experiment (!), immortality cannot be proved. The immortal thread must find itself and then it will know.

STUDENT

Lessons of an Earthquake

THE calamity of southern Italy has naturally made the theme of many sermons. But after reading some of them and abstracts of some more, we cannot acknowledge much illumination. Shrinking from the attempt to justify the ways of God to man, perhaps as impious, the preachers spoke rather of God's "inscrutable purposes." No few of them fetched out the somber and forbidding old phrases "*hurried into eternity*" and "*hurried into the dread presence of their maker*." That *compassion* underlay the matter we nowhere saw argued. Perhaps the preachers saw few data on which to base such an argument. In the absence of belief in Reincarnation they would indeed be hard to see.

Yet *compassion resulted*; that is obvious. If there was terror, pain, despair, in much greater volume was the universal compassion. Are not "the purposes of God" by that much less "inscrutable"? May not the compassion be *more of a good*, speaking as it were quantitatively, than the pain and terror were of an evil?

Suppose further that against one or two hundred thousand killed before the normal time, we set as many, or many times as many, awakened from a pleasure-sunk "life" — far more essentially lethal to them than an earthquake that should merely end their bodies — into *thought*; and that of these some proportion disentangled themselves, remained thinking, and finally faced their own souls; and that some much smaller proportion utterly changed themselves and became real helpers of humanity. Is not the picture bettered?

Deep in human consciousness there is a potentially divine center which, in most cases, only finds its voice and freedom after intense pain, after *mental* earthquake of some sort. It can *teach*, when the storm that freed it is over. And the storm is over when death's hand removes the terrified human *animal* from the *man* within who during life was so closely tied to it, when the brain and nerves have ceased to throb. Then is the moment when the man, illuminated by that awakened part of himself, learns something concerning the very Heart of being, something of its purposes with him and with all. After that is his rest-time; and then rebirth, deep within him being the lesson he learned. His lives are never more as futile, as thoughtless, as before. He is a thinker, and the trend of his thought is guided by what, in a region deeper than thought, he knows. Perhaps that was the only way to arouse such a man to thought; perhaps not otherwise could he be saved from the long numb of priest domination.

STUDENT

The Fall of the Rocket Stick

ABOUT a year ago one of the Pentecostal epidemics of which every century of our era has presented an example or two, descended upon a number of our people, and the usual phenomena resulted. Especially was there speaking with tongues, regarded as crowning proof of the work of the Holy Ghost. Excepting perhaps the "Holy Ghost," no one understood what was being said — which is usual in these cases; indeed with certain reservations invariable. But the victims and their friends considered that the "tongues" were among the vernaculars of India, and six of them, all girls, decided to go thither and preach to the natives. One only of these six has returned — disillusioned. The others — "well, they just vanished." And the survivor winds up her account: "Our gift of tongues was not from God. It was from some devil."

She is wrong again, as far as the last sentence goes. The "tongues" are automatic chatterings of the vocal apparatus, irregular discharges of nerve force, setting in when excitement and hysteria have reached such a point that reason has to abdicate. Only in certain very rare cases are they the emergence of long latent memory, as when some foreign language has been heard in extreme youth, even babyhood, and registered without comprehension in the depths of subconsciousness. In still rarer cases, very mediumistic natures may catch tags of old languages from their echoing-places in space.

When will people learn that the advent of the "Holy Ghost," the *Breath*, is rendered absolutely impossible in an atmosphere of the slightest excitement or emotion, even in the possibility of them? Or, to speak more accurately, for it is always and everywhere present, its *reception* and benediction are then impossible. *Silence* is its condition, silence of lip and thought and emotionality. STUDENT

Archaeology Palaeontology Ethnology

Great Civilizations Under Swiss Lakes

THE *Chicago Sunday Tribune* has an article headed:

How the Ruins of Ancient Cities have been Concealed for Countless Centuries under the Lakes of Europe. Exploration of the Bottoms of the Lakes of Europe by German and Austrian Professors has Revealed Relics which Furnish Proof that the Cities of the Stone Age Surpassed Pompeii in the Splendor of their Buildings and Statuary.

The Stone Age, considered as a definite age, is a myth. At all times there have been peoples who have used stone implements instead of metal ones, and such peoples still exist and continue to use such implements in various parts of the earth today. Explorers, finding the remains of such peoples and their instruments under the soil, have tried to make out that there was a definite Stone Age, affecting the whole of humanity. Their theory is to some extent favored by the fact that stone implements last longer than those of metal and therefore may be found in strata of such an age that all metal tools have corroded away.

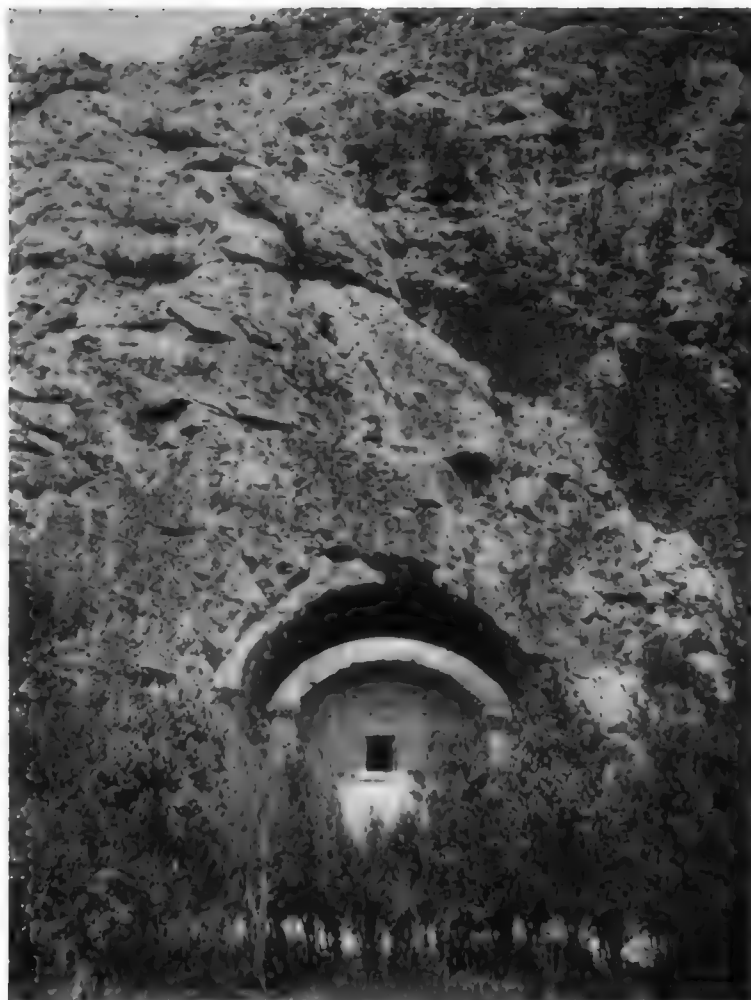
It seems that some Swiss villagers took advantage of low water in the winter to wall off the exposed parts of the lake-bottoms in order to reclaim them for agriculture; and that while doing so, they discovered the heads of wooden piles around which were parts of stags' horns, stone hatchets, etc. This, being reported to the scientists, led to further explorations from 335 lacustrine stations scattered over 55 lakes or bogs. The lake villages cover sometimes a square mile or more. The remains found show that the inhabitants "even in the Stone Age" understood how to weave linen, make bread, utilize domestic animals in agriculture, employ all sorts of tools, such as stone axes and saws, rope, bone needles, pestles, and picks, and to make pottery on a vast scale.

The age of bronze, we are told, added a great number of new arms and instruments, swords, lances, knives, razors, jewelry, mirrors, etc. But—

There was often a great diversity in the relics even when they lay close to each other. Some belong to the stone-bone-horn age, some to the bronze age, some to the iron.

But an eminent antiquary is quoted as saying that he questions if there is any class of antiquities that gives greater support to the chronological sequence of the stone, bronze, and iron ages, or throws more light on the introduction of metals into Europe, than those collected from the lake dwellings.

The woven and embroidered cloths are remarkably fine and prove the existence of looms "in those ancient and simple days." They knew ways of preparing leather so as to make it durable and supple. They were "quite refinedly civilized" and used spoons, pins, needles, buttons, combs, etc.



Lomaland Photo. and Engraving Dept.

THE FAMOUS "MIRROR TOMB," NEAR AMASIA, ASIA MINOR

The wonderful elegance of the lake-dwellers' workmanship has been the puzzle of their discoverers and explorers.

Not puzzling, however, except with reference to some preconceived theory to the contrary. If we insist that these people must have been simple barbarians, even when we find they were not, then of course there is puzzlement. It is as if one were to imagine that all countries beyond one's own were barren and inhospitable, and then say that even in these desolate regions men build houses, raise crops, have parliaments, and so on.

What is proved is that at times when, according to the theories, there should have been nothing but barbarians in Europe, there were civilizations; which is quite in accordance with more enlightened views of history derived from an intelligent study of the traditions and records of the past.

STUDENT

A Zulu Creation Story

UNKULUNKULU, the Old-old-one, broke off the nations of the universe from a reed which typifies the source of being and represents a father from whom the children are broken off, says a writer on the Zulu legends in the *London Standard*. Why should the Zulus have imagined such a strange origin for humanity as that it was broken off from a reed?

The *Ases* of Scandinavia, the rulers of the world which preceded ours, create the form of

Man from the ash-tree. This ash-tree is identical with the Hesiodic ash-tree, whence issued the men of the generation of bronze, and with the *Tzite* tree of the Mexican *Popol-Vuh*. In India we have similarly the *Asvattha* tree, in Tibet the *Zam-pun*, in the Kabala the *Sephirothal* tree, and finally the tree of Eden, derived from the Holy Tree made by Ahura Mazda. (See *The Secret Doctrine*, vol. ii, p. 97.) In *The Myths of the New World*, by Brinton, we read that the Yurucares of Bolivia say that when all men had been destroyed by fire, the god Tiri opened a tree and from it allowed various tribes to emerge. And one might multiply instances indefinitely. The Tree of Life, and other symbolical trees are found universally. Hence it is clear that the Zulus did not invent this story, but have handed down the symbolism of the ancient race from which they have sprung, just as we have still the Eden story, derived from the Hebrews, the Chaldeans, and still older sources.

Unkulunkulu sent this message by the chameleon: "Go, Chameleon, go and say, 'Let not men die!'" The chameleon set forth, but it loitered on the way and ate of the fatal purple fruit of Ubukwebezane. Then the Old-old-one dispatched a lizard after the chameleon. The lizard ran exceedingly fast, for it bore the

fateful message: "Let men die!" And it accomplished its mission and returned to the Old-old-one before the chameleon had reached its destination and had shouted: "Let not men die!" But the chameleon was too late, for men answered: "Oh, we have heard the words of the lizard, and through its word men will die!"

Here we have a form of the universal Fall of Man story; only one instance out of so many that might be cited. It is really absurd to go on believing that our particular biblical form of it is in any way unique. But the fact that this legend is universal should not detract from the reverence we feel for it; on the contrary, we should recognize it as being one of the allegories of the Universal Religion, and both we and the Zulus should forbear to take it in its verbal sense and endeavor to grasp the real significance of it. That significance, together with the meaning of many another ancient symbol, is explained in Theosophical writings, especially in H. P. Blavatsky's works, *Isis Unveiled*, and *The Secret Doctrine*.

STUDENT

"Mirror Tomb," Amasia

THIS tomb was ancient even in Strabo's time. Resemblances have been traced between these ancient tombs in Asia Minor and those of the Etruscans in Italy, who are now admitted by some antiquarians to have come from Asia Minor.

T.

✻ The Trend of Twentieth Century Science ✻

The Afterglow

SOME French scientific papers which deal with that phenomenon of twilight which is known as afterglow are condensed in *Science Abstracts*. Travelers in mountainous regions have often noted that about half an hour after sunset the peaks take on a new glow which endures some minutes. The whole eastern horizon may do the same; on the western or eastern horizons—in the former case from where the sun has sunk, in the other from an opposite point—diverging rays may be seen to stream up, perhaps half way to the zenith. And with these is the “second ray” phenomenon seen in India and Egypt. In one case, says the writer:

Directly the sun disappeared behind the Pyrenees, the gray-blue shadow of the earth was projected on the mists overhanging the sea horizon in the east. More than half an hour later there appeared below the dark band a light band, followed later by a second dark band. This lower dark band slowly widened, gradually overtaking the other two.

Since the appearances may also be seen in level country, the writer rejects the ordinary explanation—that the chilled air of the valleys causes a curving of the solar light. He invokes a luminous layer high up in the earth's atmosphere to account for the phenomenon. We know now of three or four distinct layers; one of them, for example, is the inversion of temperature layer, at a height of about eight miles; in another the wind is rushing continuously in the one direction and at an enormous speed. And another, or others, may quite likely be luminous.

But from one or more of these layers sun-rays at a certain angle may be largely reflected as from a mirror; and the angle of reflection may be such that at about half an hour after sunset the reflected rays fall upon the horizon. As the sun sank further the horizon would be again left in darkness. STUDENT

How Much Sleep?

WE are all interested in the habits of great men. And the journals very kindly gratify us from time to time by symposial printing of their replies to sets of inquisitorial questions.

An English journal has been asking them how much they sleep, and, as usual in such cases, the replies are conspicuously devoid of utility for the average man. Some do with as little as four or even three hours; some confess to eight or nine and an afternoon nap.

For several reasons little could possibly result from any amount of such information. First one would have to separate the amount of sleep which a man thinks he needs from that which is necessary for him.

Having determined what is necessary, one would have to consider why it is necessary. Is the necessity real or artificial? Which means: If certain faulty habits were corrected, what would *then* be the necessity?

Close rooms, by day or night, induce sleep; but then part of this sleep is really narcotism and must not be counted.

Excessive feeding, whether on nitrogenous

or carbonaceous matters, means more sleep; but this sleep also is partly narcotism from the products of decomposition.

The user of alcohol and perhaps of tobacco, also needs more sleep. Physical work also demands more than mental work.

So to get down to the foundations and compare properly, we should have to eliminate all these sources of confusion. And then, when we had done, we should still find that men differed. Sleep is the recovery of bodily cells, especially nerve cells, from the exhaustion produced by the pulse of vital consciousness. The cells of some individuals do this quickly, some very slowly. Few people recognize that in most cases the best of this work has been done by sunrise, and that somnolence after that, except for those in ill-health, near the extremes of life, or with special occupations, is then useless and often injurious. Our bodies are a part of that nature that has for countless ages got its stimulus from sunlight, awaking to the day's life under the first touch of the first rays. The rhythm persists, though we have carefully trained ourselves out of the way of noting it. Most people would find a good many little troubles disappear if they would imitate the birds. Their brains would be clearer for the whole day, and the processes of digestion more perfect. For a few days it feels rather a bleak sort of thing to do, but as soon as the body gets the habit it craves the stimulus of the first rays as much as the mind will crave the beauty of the daily spectacle. It must surely be a good thing to begin the day by an aesthetic feast on the grandest spectacle in nature. STUDENT

The Electric White Ant

OUR concrete skyscrapers and other buildings are ready to stand for all time to come as witnesses of our grandeur, on one condition—that we do not live in them, at any rate use no electricity in them. Mr. U. J. Nicholas has made some exceedingly important researches upon the effect of electric currents on reinforced concrete. Electrolytic corrosion of the contained steel is apparently invariable, taking place at the positive pole. It occurs even in neat cement, but is greater the higher the proportion of sand. If standing in brine, the concrete is not an insulator, for it invariably cracks. And as small a current as 0.1 ampere will do the work.

But the walls of our concrete buildings are lined with electric wires—for lighting, telephonic and telegraphic work, for machinery and for elevators. Every current must excite an induced one in the concrete steel. And although the concrete foundations do not usually stand in brine, they stand in water more or less impregnated with alkaline salts or in soil damp with such water.

Deterioration of the reinforcing seems therefore absolutely inevitable. Yet we are relying on it more and more and for higher and higher buildings. Are we not inviting a set of unparalleled catastrophes? STUDENT

The Puzzle of Gold

A FRENCH chemist, puzzled with the existing theories of the origin of gold, or rather of its presence in the crust, has made a new one. Gold is agreed to exist in the earth's nucleus; how did it get up into the crust? According to the usual theory it associated itself with sulphur and tellurium—two chemical cousins—and so, as sulphide and telluride, got into solution in hot springs along with semi-dissolved gelatinous silica. The silica crystallized into quartz as the springs got up near the surface, and the gold, dissociating itself from the other elements by whose aid it had climbed, deposited itself metallically in the new quartz.

But M. Fieux finds gold without quartz and quartz without gold. Some gold-bearing strata are quite free from quartz; in some quartz strata where is also gold, the two are quite separate. So he thinks that gold exists metallically in the earth's nucleus and got entangled in eruptive volcanic rocks, thus reaching the surface pure and by way of rock instead of salted and by way of water.

Chemists do not yet speculate on the possibility of the formation of gold *de novo* and *in situ* by some process of natural alchemy. In addition to which, it might of course also reach the crust from below, already made. Any fine morning chemistry may, however, light upon its parent, whether a metal or non-metal. STUDENT

How Many More?

WITH the naked eye, which was the first astronomical instrument to be discovered—unless it is the cover of another eye, in use before we acquired our coats of skin—about 8000 stars are visible.

With the best telescopes about twelve thousand times as many may be seen: that is, about one hundred million.

On long-exposed photographic plates forty or fifty times as many again come into view.

But no one supposes that we have come to the end of inventable instruments, or that each new one will fail to multiply the number of stars. How many stars then are there? It has been argued that the number is finite because if infinite the sky would be a uniform blaze of light.

It might—if there were no “dark stars” to intercept light; and we know there are; and if space, that is to say ether, were absolutely pervious to light, absorbing none. And it may absorb some. The number therefore may or may not be infinite. If we could make some instrument which revealed every star composed of any sort of matter that we now know or can by analogy imagine, worlds of some other sort might still be scattered unsuspected in any numbers throughout space. We might look through a tumbler of fluid containing “liquid crystals” without any suspicion that they were there. So there may be etheric worlds almost homogeneous with the ether in which they float; and worlds of yet subtler substance interpenetrant with them. C.

Nature

Studies

Pest Destroys Pest

A PORTUGUESE scientist is reported to have achieved successful results in destroying an insect pest by inoculating it with another pest inimical to it. The pest experimented on was *Leconium hesperidum*, and it was inoculated with a fungus of the genus *Sporotrichum* which is parasitic on many insects. The development of the fungus commences in the interior of the insect, and it grows out until it forms a layer between the insect and the plant. Finally it forms a white sheet which often covers the insect completely and reduces it to an empty shell which falls to the ground. The fungus draws all its nutriment from the insect and does not injure the plant. It is first cultivated on potatoes, which are then converted into a paste which is spattered on the plants, usually in spring. T.

Bee-Stings for Rheumatism

IT not infrequently happens that familiar folklore remedies in medicine, slighted by professional authority, which did not see a way of harmonizing them with the professional theories and principles, have later on been received into favor and provided, by way of credentials, with a scientific explanation. Thus grandmother's wisdom is vindicated, though the acknowledgment of the fact is often made, by some mysterious process, to redound rather to the glory of science than to that of traditional lore.

As an instance of this it may be noted that a doctor, writing in *La Nature* (translated in the *Literary Digest*), vindicates the ancient and popular belief in the curative action of bee stings in cases of rheumatism, quoting instances of its beneficial effect, and also direct experiments which have been made with it. The belief is widespread, and several doctors in different countries are mentioned as having investigated

it. A sting causes considerable pain, but if the sting is removed from the wound, the pain soon disappears. Three or four stings, as is known to bee-keepers, produce immunity against future stings, which do not cause irritation or swelling, and the immunity lasts about six months. The rheumatic patient requires more stings and in old cases of rheumatism the patient may have to submit to hundreds of stings!

As so many country people are martyrs to rheumatism, and the remedy is so accessible and simple, it is a good thing that attention has thus been called to its efficacy; and we see

that the bee, besides providing us with honey, is a boon even in his anger, and, like the Eternal Power whose creature he is, is merciful even in his punitive aspect. E.

The Greeks and Animals

A WRITER in the *Classical Review*, who had at first accepted Gomperz's view that "the temperament of the Greek people was never especially friendly to animals," investigated for himself and has come to this conclusion:

The Greeks not only appreciated the wonders of animal life, but sympathized with it, and, in some cases at least, believed that animals have their rights. To this school belonged Empedocles, Aeschylus, Theophrastus, Plutarch, and perhaps Sophocles and Euripides. And however much reasons of health, asceticism, and even "crankiness" influenced the less intellectual of those who followed the Pythagorean mode of life, it cannot be maintained that respect for animals was confined to a few persons, or to any one period of history. Singularly human, and singularly free from prejudice, the Greek reached a moral plane which, as regards animals and their rights, compares favorably with the theory and practice of the 20th century.

Another nail in the coffin of the theory that pre-Christian culture was cold and unfeeling. The Greeks had hearts and heads. STUDENT



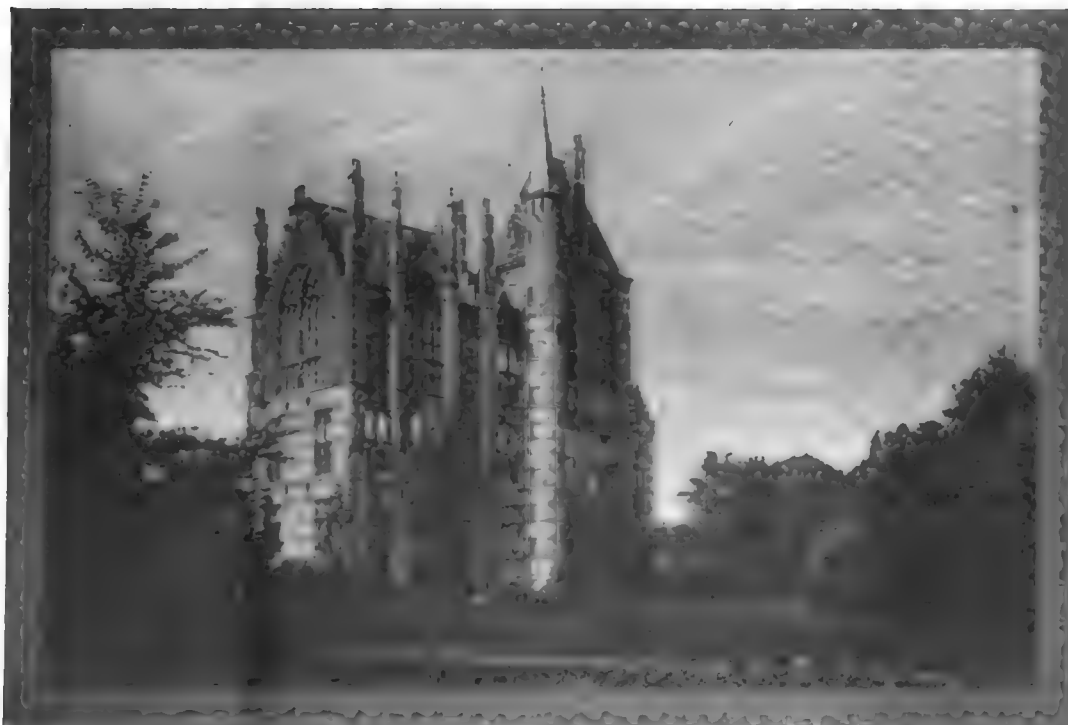
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GROTWONINGEN OR CAVE-DWELLINGS, LIMBURG, HOLLAND

... NATURE ne'er deserts the wise and pure,
No Plot so narrow, be but Nature there,
No waste so vacant, but may well employ
Each faculty of sense, and keep the heart
Awake to Love and Beauty!

AND what if all of animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps
Plastic and vast, one intellectual breeze,
At once the Soul of each, and God of all?

Coleridge



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GEOLOGICAL INSTITUTE, GRONINGEN

Students'



Path

Spiritual Gifts

I SHALL begin this paper with a quotation from *Galatians* v. 22, which is as follows:

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

I use the word Spiritual in the same sense as the word Spirit is used in this text, and there can be no doubt as to what that sense is. There is no possibility of confounding it with any other use of the word; the writer has used enough terms to make his meaning perfectly clear. It is the holy Spirit that he means—the Divine Breath—for the word I find in my Greek Testament is *Pneuma*, a word which, like the Latin *Spiritus*, means at once a breath or wind and a refined essence or presence. In the same chapter the writer says:

The flesh lusteth against the Spirit, and the Spirit against the flesh (in modern English we should say "desireth contrary to the Spirit"): and these are contrary the one to the other.

And this still further emphasizes the meaning which he gives to the word Spirit. The importance of thus dwelling on the distinction lies in the circumstance that the words "spirit" and "spiritual" are so much abused today. There is the same confusion as there seems to have been in the days when Paul wrote his letter. He found it necessary to tell his pupils in Galatia plainly what was the difference between the things of the flesh and the things of the Spirit; and if he were here now, he would find it advisable to emphasize the same point. What some people mean by the phrase "spiritual gifts" it is easy to see by reading what they write on the subject. We have all of us read some of these lucubrations, emanating from people who go in for "psychism," "soul-culture," "magnetism," "new thought," and so on. They are not all as bad as some, but the worst are pretty bad. Sometimes, as you know, these alleged powers are invoked for the purpose of gaining an increase in one's business, more wealth, more bodily comfort, advantage over one's neighbors, or some other such personal desire. Everywhere we see advertisements and prospectuses offering to teach people how to satisfy their personal desires by invoking some mysterious power out of their own nature. Can this be what Paul meant by the gifts of the Spirit? It seems rather to fit what he says about the works of the flesh. And there are some even who actually pretend to invoke the Divine Presence itself in furtherance of their petty wishes, and think that Almighty God will gratify their desires—like some naked savage praying to his wooden fetish.

I do not doubt for a moment that these people do actually evoke some kind of power; but what kind of power is it that they evoke? Are we to suppose that any and every power that happens to be to us strange and unfamiliar is therefore a holy or sacred or divine power? If so, we thereby confess ourselves most wofully ignorant and most wofully deficient in the power of imagination. For there are innumerable latent forces in man and in Nature that can be evoked, some of them good, some bad, some indifferent; some safe, some dangerous; some high, some low; some constructive, others destructive. What, then, is likely to happen to a person who lies down on his back and makes himself as passive as he can; or who fools with his breathing; or who reflects on some particular spot of his ana-

tomy; or does any other of the various kinds of gymnastics prescribed as means of attaining occult powers? Nobody can possibly predict what may happen to him; but one or two things are sure: that he will evoke a good deal more than he bargained for; that it will not be quite so easy to get rid of the power evoked as it was to evoke it; and that whatever else he may get, he will get—more desires.

One of the forces in man is his *vitality*. A person with an abundance of this and a well-balanced temperament can command the force sufficiently to be able to heal the sick. Some people hope to be able to summon this power to heal their *own* sick and infirm bodies. But it is a very strong power; and usually our sickness results, not from lack of vitality, but merely from our inability to control the force; for the vital force is a *universal* principle, permeating all Nature like the air. Hence these people, if they succeed in evoking this force, may only make themselves worse. Vitality is *not* what is needed to heal people; for they abuse their vitality, and if they had more they would only abuse it worse. But there is a still stronger objection; for behind vitality lies the force of desire—*Kâma*, as it is called in the Theosophical teachings—the driving force of the lower nature. It is this principle that controls our vital currents; and we by our will ought in turn to control it, but as a rule we are all more or less under its dominion. Now such practices as have been mentioned have the effect of arousing this principle to greater activity and setting it loose as it were. Hence, unless the will and the moral nature have been carefully and properly trained beforehand, the person who thus arouses the sleeping dragons in his nature is in danger of being by them devoured. Thus it is that we so often find these practices resulting in disaster, to the body, mind, or moral nature, or all three of them.

The gifts of the Spirit are nothing showy, but consist of everything that is humble, unpretentious, and serviceable. No one will deny that the evils of the world are the outcome of selfishness and indifference, and that what is needed to overcome them is higher standards of life for the individual. The seeking of so-called powers will not help; for they would only be used selfishly and unwisely and so increase the strife among mankind. "Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." "To live to benefit mankind is the first step. To practise the six glorious virtues is the second." "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." The world has need of such disciples as this. The first thing which the seeker of true Spiritual knowledge sets before himself is to kill out the *giant serpent of self*. This serpent is the great enemy of all true knowledge, perfection, happiness, attainment. In many an ancient myth it is represented by some dragon that has to be slain by the armed knight, some monster to be killed by the Perseus or Hercules, ere the desired boon can be attained. In all these ancient myths, preserved among all peoples, is symbolized the conquest of the dragon of selfishness, through which victory Man attains to wisdom and peace. It is a hard fight, for the demon of self clings tenaciously to our every fiber, and lurks in the most unexpected places. Yet it has some day to be fought and won, for the selfish life is not permanent and sooner or later must become impossible. Though we may now be living in a state of compromise between the good and the evil, that state of compromise cannot endure for ever. For, as life succeeds life, in the cycle of rebirths, our desires will strengthen by being fed, and our spiritual aspirations will also strengthen, until there is declared war between the two and a choice of masters must be made.

But the path of Spiritual knowledge is the path of joy and peace, for it liberates man from the slavery of his passions which are the source of woe.

The churches are supposed to be the dispensers of spiritual knowledge—at least they claim that their

intervention is necessary to the aspirant thereafter. A minister of the gospel is a person to whom is attributed the power to act as an interpreter of the divine will and an intercessor for spiritual grace between God and man. I will not venture to say whether or not they *fulfil* this high function, but will merely put it in the form of a question and leave it to be answered by whomsoever likes. But judging from the doubts which they seem to feel regarding the merits of their own position, they are not likely to inspire much confidence in others. Again, one might ask whether the kind of spiritual gifts that are dispensed at some revival meetings and that produce convulsions are the same as those mentioned by Paul in the above quotation. Yet all men feel that the gifts of the Spirit are a reality; to each and all of us comes the conviction that our ordinary life is but the shadow of the real life within. And we all yearn after the knowledge of this true life. The world is crying out for it. And the churches are failing them. In the last resort men will turn for aid, not to those who make great claims, but to those who are *actually able* to help them. They will turn to Theosophy; for Theosophy has teachings that *can* show the way, and make the religion of our inmost hearts real and practical.

It is absolutely essential to bear in mind the *dual* or twofold nature of man: man the animal and man the God. Science, in attaching too much prominence to the study of man, the animal, has threatened to plunge us into a reign of animalism and materialism, from which, however, we are rapidly reacting. The churches recognize that besides man the animal, there is a *spiritual* nature; but they can tell us little of importance about it. For them the spiritual nature is for the most part an affair of the after-death state and plays but little part in this life. But men are yearning for a knowledge that shall make their spiritual nature a concern of the life they are called on to live *here and now*.

The importance of recognizing the dual nature of man is especially great in connexion with the question of the so-called psychic powers; for we find that the distinction is usually completely ignored. In the movements for healing, now going on in some churches, the divine and the material are singularly mixed up. A certain clergyman throws his subject into a hypnotic trance and then suggests to him that he will be cured. The clergyman is asked in what respect his treatment differs from that of the ordinary hypnotizer, and where religion comes in. His answer is vague and unsatisfactory. He says that there can be no real reform unless the moral nature is reformed first; otherwise the reform will be merely an exercise of the hypnotizer's will, leaving the moral nature and will of the patient untouched. This is of course perfectly true; and the clergyman adds that only religion can supply the moral strength required. If so, then why hypnotize the patient at all? And is the religion of the churches the only influence that can strengthen the moral nature?

The means of strengthening the moral nature are the same now as always; they are plentiful and sufficient, and they do not include hypnotism or any other such treatment. These are only adventitious means called in to supplement our failures. The church has found itself unable to reform the patient by the proper means and has borrowed a very questionable and dangerous practice from the hypnotists and mental healers.

Great religious Founders have come at times of degeneracy, in order to recall to men's minds the laws of moral health and so save humanity from destroying itself by ignoring these laws. But, after the great Teachers have gone, their teachings have often been taken and misinterpreted. Religion is removed from daily life and made into a separate affair, and an ecclesiastical machinery is created to administer it. Thus the spiritual life comes to be regarded as something supernatural and artificial, and spiritual gifts are associated with the idea of great holiness and sanctity. But in truth the spiritual underlies all our life and should be an affair of every day, entering into our smallest actions; for

it is nothing artificial or grandiose, but something perfectly natural and sane.

The great Key to a realization of spiritual life is to overcome the delusion of selfishness; for this is a force which binds us down to a narrow circle of attractions and prevents us from escaping into the larger life. All Teachers of humanity have pointed out this fact, but the teaching has been converted into a kind of artificial pious regimen for the holy man to follow but not meant for the ordinary man; whereas it is really a law of nature, a rule of life. The will in man is bound by his desires and the delusions which these desires create in his mind; hence the will is a slave and cannot break free and elevate the man into the larger life. Therefore the universal rule for those who would tread the path of wisdom and emancipation is to set themselves free from these desires. These desires are but the manifestation in us of some of the most powerful forces of nature; hence the man who can master them becomes a *magician*; (but this is not a thing to be played with). The way to overcome the stupid selfishness and personalism of one's nature is to find higher ideals than those of mere personal welfare—whether temporal welfare or fancied spiritual welfare. Hence it will always be found that the sincere seeker after wisdom is engaged in altruistic work involving a forgetfulness of his own private interests and an absorption in a larger work for humanity in general.

This is the old old message, preached again and again to humanity, again and again forgotten amid the absorbing delusions of the flesh. And when religions have forgotten their true mission and have taken to preaching an artificial sanctimonious life and that man is born in sin and unable to save himself, then the old message has to be proclaimed anew. In the present century this message is being proclaimed as Theosophy, and H. P. Blavatsky was a Teacher who taught the ancient doctrine of compassion and self-forgetfulness which is true wisdom. It is thus that she made many bitter foes among the ranks of those who do not care to hear the naked truth, and many staunch adherents among those whose loyalty to all that is true and honorable enabled them to recognize her for what she was. It is safe to say that those whose hearts are pure and whose minds are bent on the pure truth will be able to recognize it when they see it. For the truth is manifest by its own nature. Those in whom the Spiritual nature is quickened become more balanced and natural and healthy in every way. Their lives become more useful; they cease to be troubled with the ambitions and anxieties that harassed them before. And the Spiritual gifts which they attain to are the power to *help and serve*, the power of discrimination showing them how to discern between the good and the evil in humanity, and an ever-present, never-failing deep-seated *contentment* that cannot be shaken by any superficial storm.

"Life is Joy" is one of the familiar watchwords of the Theosophical banner. The Spiritual life is Joy—not a common trivial joy but a deep-seated tranquil abiding peace that radiates out and illumines all around it. One who has this joy in his heart has his power to help others multiplied manifold; he becomes as it were a *Sun* radiating life and light all around. We still read in the Bible about the powers of the Spirit, about grace and faith and hope and charity and other mysterious powers. These words, partly by mistranslation and partly by wrong use, have lost nearly all their original meaning and now signify nothing more than pious states of mind. But the original teachers meant by them actual powers which radiated from the disciples who follow the Divine Law. They were *magic* powers—not vulgar magic but true Divine Magic. This is the message which the churches are failing to give, and which Theosophy now proclaims—that man is not meant to remain for ever the poor creature he is now, but that by his own God-given powers of Will and Aspiration he can raise himself to that level which the world's great Teachers have indicated for him.

H. T. EDGE

LIVES ARE BUT PETALS

LIVES are but petals flung upon the breeze,
Blown here, blown there, o'er land, o'er seas—
A little while to rest upon the bosom of the wind;
Till, unto earth relapsing, unto fate resigned,
Units of countless myriads, mellowing the earth,
Passing thro' countless cycles to rebirth—
Spark of the Infinite, thro' Ages born,
Gliding at last into the Everlasting Morn.

B. Darlington

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If it be true, as Theosophy teaches, that everything is governed by divine law and takes place according to the law; how is it that the law which is good places tyrants upon thrones and permits other forms of oppression and injustice?

Answer In answering this question, we must take note that there are two main factors to be considered. One is the law, of which it is said in the question, and correctly according to Theosophy, that it governs all things. The other factor is that in order to carry out the law there are needed agents or instruments, and these agents are man and other beings of whatever kind existent in nature, acting as such either consciously or unconsciously. From these two flow the stream of events and circumstances with which we are surrounded.

The law which thus operates and governs all things is known in Theosophy as Karma. In *The Key to Theosophy*, H. P. Blavatsky says:

We believe in an unerring law of Retribution, called KARMA, which asserts itself in a natural concatenation of causes and their unavoidable results. . . . And it is this, and this alone, that can account for the terrible, still only *apparent*, injustice in the distribution of lots in life to man. . . .

For Karma in its effects is an unfailing redresser of human injustice, and of all the failures of Nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with equal impartiality. . . .

As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. . . . Karma is that unseen and unknown law which *adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable. . . .

We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong and, further, that the sum total of National Karma is that of the World? The evils that you speak of are not peculiar to the individual or even to the Nation; they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equitable issue. . . .

It is impossible that Karma could readjust the balance of power in the world's life and progress unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief.

And in *The Secret Doctrine*, H. P. Blavatsky says:

Those who believe in Karma have to believe in destiny, which, from birth to death, every man is

weaving, thread by thread, around himself, as a spider does his cobweb; . . . When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. . . . It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through, and along with Nature, abiding by the laws on which that harmony depends, or—break them. . . . The law of Karma is inextricably interwoven with that of Reincarnation.

And in *Aphorisms on Karma*, which were given to William Q. Judge by Teachers, among whom was H. P. Blavatsky, and which he published for students of Theosophy, the following are of special value in connexion with this subject.

(1) There is no Karma unless there is a being to make it or feel its effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated.

It is of interest to note that Jesus also spoke of the necessity (by inference) of an instrument for the action of the Karmic law, "for," said he, "it must needs be that offenses come; but woe unto that man by whom the offense cometh." (*Matthew* xviii. 7.)

In the light of the above teachings, the answer to the question is clear. It is not the law that places tyrants on thrones, in the sense of acting arbitrarily (in which case it would not be law) or independently of man; but it is man himself who has produced the causes that result in such an effect. The presence of a tyrant on the throne or in power in any degree, is the nation's Karma; it is the result of the nation's own previous acts, and it is the way by which the nation reaps what it has sown in the past. In addition, it is an opportunity for the nation to awake and to realize its responsibility as a nation.

No tyrant can remain on the throne except by the apathy or consent of the nation. Once that a nation realizes its own power as a collective body, in other words as an entity, once that its higher powers are aroused, tyranny becomes impossible. Remember that "the aggregate of individual Karma becomes that of the nation to which those individuals belong," as was quoted above. If the individuals of a nation give way to self-indulgence and so establish, each over himself, a tyranny of the senses, what more natural than that this should at last find expression in a tyranny over the whole nation, as embodied in a ruler. Then comes the awakening, then in the effort to shake off the external tyranny the necessity is seen of self-denial, of fortitude, of self-conquest.

Look at the pages of history, and mark the rise of some nations after a period of tyranny, and sometimes the downfall of others where the people have not known the power they have through individual self-conquest. Accepting the fact of Reincarnation, can we not see then that tyrants are on thrones or in power because of the will of the people, not directly expressed may be, but nevertheless their will, and the outcome of their acts? The teaching of Karma answers the question, and shows also the way out.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THE OSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Tranquillity versus Selfish Indifference

Why Is It?

A PERSON unconscious or intoxicated who has a fall, unconscious of danger, without fear and with relaxed muscles, is never so seriously injured as a sober and alert person subjected to the same accident.—*Press Clipping*

A recent newspaper paragraph told of an automobile accident in which were two women with two babies; the women were hurt, but the babies not. Also, when we are engaged in an outdoor game, we can fall heavily without feeling the slightest pain or receiving any injury; whereas, if we fell while walking quietly along the road, we should probably hurt ourself a good deal. In hard work we may cut our finger without being aware of the fact until we see the blood; yet it would be extremely painful to cut one's finger deliberately.

All these instances go to show that the mind plays a very important part in our sufferings; and that it can not only intensify the pain felt but even cause wounds to be made where otherwise there would be none. A man expecting an accident concentrates his attention, and with it a great part of himself, into the part that is threatened. Hence he is intensely conscious of what happens in that part. But more than this, the shock to his imagination seems to be actually able to cause lesion of the body. If we could always fall as we do when we are playing a game or when our attention is otherwise absorbed and diverted from the accident; if we could be as unconscious as a babe or a drunkard; we should escape much pain and injury.

But though we may emulate the babe and the drunkard in this one respect, we need not copy their other qualities — ignorance and stupidity; if the avoidance of pain were our only object, we might as well become a log or a stone and so do the thing thoroughly. But we can learn the lesson of keeping our mind controlled.

And, passing from the consideration of physical evils to that of evils generally, we may ask to what extent our misfortunes are due purely to the imagination. To what extent might they be mitigated, or even altogether obviated, by our assumption of a right attitude of mind towards them? A Chinese book on the philosophy of Chuang Tze gives the case of a drunken man falling out of a cart without injury, as an instance of the immunity that

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

arises from the possession of a mind isolated in serene equanimity; and though the example of a drunken man is not in other respects held up for our emulation, the lesson to be enforced is the lesson of poise. The book is on the philosophy of "inaction," by which one's powers are concentrated in the stable center of one's being; and those who have read anything about Taoism will be familiar with the nature of the ideas conveyed.

And it is a solemn truth that we do cause the greater part of our own affliction by the attitude which we adopt towards the causes to which we attribute it. Pain results far more from a restless perturbation of the mind than from any other cause; the overcoming of it consists far more in controlling the mind than in attempting to change our circumstances.

There is one objection to speaking on this subject; and that is that the doctrine may to a certain extent be exploited in the interests of personalism, as has in fact been done by various cults which profess to teach a peculiar kind of self-culture and healing. It is needless to say that Theosophy does not advocate anything in the nature of smug complacency or callous self-sufficiency. It may be admitted that selfish indifference and hardness constitute one way of attaining (temporarily) to a condition of equanimity; but that condition is neither admirable nor enduring. The existence of several such persons is not conducive to each other's peace, since selfish wills always clash. Also the rhinoceros, and other pachydermatous beasts, shut themselves out from a great deal of what makes life worth living. We may build an incrustation around our aura, in order to keep off hostile forces, and we may suffocate therein, poisoned by our own emanations.

The seeds of Wisdom cannot sprout and grow in airless space.

Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

The Lion of the Law, the Lord of Mercy (Bud-

dha), perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. (*The Voice of the Silence*)

But selfish indifference, which turns away from the voices of compassion and duty, is very different from that calm poise which comes from a consciousness of the invincible power of right, that freedom which comes

from the cessation of interest in objects of desire and aversion. The *Bhagavad Gita* is full of this teaching. He who can center himself upon the real source of his Being becomes superior to the ordinary causes of unrest. Troubles pass him by without the power to disturb his serenity. He does not live in his emotions and delusions. But the attainment of ease and immunity is not his goal; he acquires them only as a means to his great end — that of duty and service.

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.—*Op. cit.*

STUDENT

Misdirected Philanthropy

TO spend our lives in doing good is well; but it is better still to do the best: to ascertain the greatest needs of suffering men and then direct our energies where they will do the greatest good. Hundreds of able, well-intentioned men devote their lives to the translation of the Bible into the petty, local dialects of ignorant savages, so that they may, to quote the words of an enthusiast, have access to "a magnificent literature for the price of fifteen pounds of arrowroot." In Africa alone the Bible is now sold in eighty-one distinct and barbarous tongues! By all means preach what you conceive to be the gospel to the heathen; let them have access to "the Plan of Salvation" in plain print; but the essentials of the christian scheme could easily be stated in the compass of a two-page leaflet and the attempt to provide "magnificent literature" for people whose mental life often barely rises above the level of an average child, seems a deplorable misuse of human power. Fancy attempting to translate the splendid nature studies in the Book of Job into the savage *patois* of the natives of Fouta Island, whose zoological vocabulary is limited to the names for pig, and rat, and dog!

What profit is there for a Nicaraguan na-

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AT the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday evening there was present a large and most interested audience. Two addresses were given as follows: "The Influence of Theosophy on the Home," by Mrs. Marjorie M. Tyberg; and "The Building of a City," by Mr. Iverson Harris.

In opening her subject, Mrs. Tyberg stated that the influence of Theosophy upon the home is that which is exerted upon those in the home, and can be seen in so far as they make Theosophy a living power in their daily life. The knowledge that Theosophy gives of one's divinity, of the law of rebirth, and of the perfectibility of human nature, has a very great influence in helping one to make the true impersonal demand, or call, upon those we love, for the working out of their higher possibilities in daily life. There has been enough of personal demand in family life. But Theosophy teaches the wider *impersonal* life, and opens the gateway to deeper joys of life hitherto unknown.

Of course, said the speaker, the greatest joy from the influence of Theosophy in the home is from the children who have been so fortunate as to have had presented to them very early in their lives these great truths, appealing to the highest and best in them—not new souls, but old souls, in new bodies. The influence of children thus blessed in childhood by a knowledge of Theosophy, is a constant spur to older members of the family, leading them on as does a radiant star.

Mr. Harris in opening his subject, which he declared to be one of vital importance, said that those who try to build a city may be divided into two groups; first, those who seek to build one in population, buildings, wealth, and on material lines generally; second, those who seek to build an invisible city in the heavens. The first ignored the heavens and the second forgot the earth, and consequently failed to build a city that shall be enduring. How is such to be done? It must be one in which both heaven and earth unite. The motive must be divine, the method practical. The soul furnishes the one, the mind the other; the heart is the meeting place. Looking back through the ages, where do we find, however, cities that have endured? Can we find one that approaches to our ideal? Yet, there are noble people in every city; there are practical people in every city. Why do they fail? In considering what was lacking, the speaker referred especially to altruism. Are there people, he asked, in whose lives altruism is a supreme power, and which are dominated by an undivided allegiance to the higher laws of life?

To ask, however, whether such a city can be built is like asking, is there a soul? And is it immortal? And because man is a soul, and because he is immortal and divine in *essence*, again and again must he try to build an enduring city, and in the end will not fail. It will be a city in which the divine is the ruling power and universal brotherhood the practice.

OBSERVER

Misdirected Philanthropy

(CONCLUDED FROM PAGE 10)

tive in the study of the letters of St. Paul when in his language there is no equivalent for "sin," so that the idea must be rendered by a word meaning "bad to eat"?

Again, the Eskimos, not being a pastoral people, have no word for lamb, and therefore in all passages where "lamb" occurs, the Eskimo for "little seal" is substituted. How many noble passages are utterly ruined by such a rendering, *e. g.*, "Behold the little seal of God that taketh away the sins of the world." All this would be amusing, were we not oppressed with the thought that the streets of our great cities swarm with neglected children, friendless people of our flesh and blood, boys in need of helpful comradeship. Is there not close at hand a greater need to satisfy, than the supposed desire of jungle-dwellers to possess mutilated translations of antiquated oriental books?

PERCY LEONARD

The Anomaly of Wordsworth

FOR Wordsworth was not only a great poet, he was also an incorrigible versifier, and he seems to have perpetrated his most trivial rhymes with as much solemnity as he wrote his immortal and heaven-born verses. He can move us almost to tears of happiness by the sheer beauty of some of his lines, such as these, for instance, in "The Solitary Reaper,"

For old, unhappy far-off things
And battle long ago.

And he can equally well make us weep with chagrin at the solemn inanity of hundreds of his verses.

So writes Mr. Bliss Carman in the New York Times *Saturday Review*, and from the Theosophical standpoint the whole question is one of high interest. Of importance too, be-

universality; inspiration against mediocrity; the unbounded against the narrowly confined.

The soul was there, and made Wordsworth a great poet. We should have dismissed him into obscurity, along with Dyer and the didactics, if we could have taken him at his own brain-mind's valuation of himself. The world does not require to be preached at; least of all in poetry. What it demands of the poet, and alone ultimately values, is new revelation of the soul and the beauty and grandeur of the soul. This Wordsworth did sometimes give; because the soul in him would sometimes take possession of the brain-mind, and sweep the theories and inanity away. It stole into his study now and again, you may say, while



Lomaland Photo. and Engraving Dept.

A CASTLE ON THE RHINE

cause it involves that most fascinating and vital of all subjects, the real nature of man. He has "all Africa and its marvels within him"; nay indeed, continents undiscovered and uninvaded. All kinds of systems of government are in full swing within us; unities and grand diversities; anarchies above all abound. We have only to look into ourselves for romances past all penning; who is there that has not seen some scene or two from Dr. Jekyll and Mr. Hyde played out in his own life?

The secret of the Wordsworth anomaly is of course to be found in that masterkey to all our mysteries, the doctrine of human duality. Wordsworth stands, not merely as an example of this; he is, par excellence, the example. Be it noted, too, that the duality need not be one of good versus evil. In this case, indeed, the lower side of it was painfully and laboriously good: a kind of goodness without profit. Often the brain-mind will ally itself with the passions and selfishness; then what we call evil is the result. But in this man's case we find no mark or sign at any rate, of evil or passions. The soul and the brain-mind made the duality of themselves; the lower elements do not appear to add further to the confusion. It was simply personality against

the brain-mind was dozing, and penned immeasurable things. It breathed its own marvelous music into some of his lines and verses, so that they cannot be forgotten: they have the same spell and glamor as the clouds and mountains, and belong to eternity. The soul is always devoid of creeds and theories; it looks on nature unveiled, and beholds directly all truth and beauty. Theories inevitably disappear before the great deeds are done or the imperishable words spoken.

Meanwhile the brain-mind awakes, and reads over what has been written. "Why, what a great genius I am!" it says. "No one could have evolved that line," it says, "without having thought out the theory of the thing as carefully as I have done. Simplicity," it says; "let me jot that word down in my note-book. That shall be my method; that shall be the distinguishing mark of my work. Simplicity! There you have the Open Sesame of the kingdom. Now I will go on writing this poem, or perhaps write another and better one, and let simplicity be my guide!"

So the brain-mind goes on with it, and reels off dreary platitude after platitude, dull inanity after inanity; and makes it all sweetly simple, after the fashion of water gruel or

prisoner's skilly. That is not the kind of simplicity the world wants. If we fed ourselves upon that, we should soon perish of ennui.

The soul has no rule of art and no doctrine, but sets down that which is immediate, intimately divine, life-giving. It echoes the tune to which the old world is moving; it voices the basic music of the universe. Simplicity no more conveys its method than any other word does. You cannot make a rule by which the work of the brain-mind will be equal to the work of the soul. You can make the two one; you can silence the brain-mind, and make it the ready instrument of the soul. You can be the soul, evoking it into your daily life by clean living and compassionate service; but, not being it, you cannot ever imitate it. Inimitability is one of its characteristics.

True, some men have written divinely and lived in a very opposite manner; but this will not destroy the argument. A habit that has been formed is not quickly to be wiped away. At some time or other those men worked and lived for the soul; they were inspired by whole-hearted compassion, and the grand voice came to them. They may have flung themselves among the passions since, and be unwinding the fabric that they wove; we may see no trace of weaving in their lives, but only of this unpicking and drawing out. Their singing was the remnant of the pattern which, for all their present blasphemy of life, it was still the soul that made. They are addressed to dumbness and the end of inspiration. Their magic may last for a few years or even for a lifetime; but it is cut off at the roots, and beginning already to wither.

Wordsworth had no sense of humor; and perhaps his case will give us a clue to as good a definition of humor as we shall find anywhere. He had no idea of his own duality. When he was the soul, he had no idea that there was such a thing as the brainmind of himself in existence; and when he was the brainmind he was sublimely unconscious of the soul. A sense of humor is perhaps, broadly speaking, an innate consciousness of inward relation and interrelation. It is oil for the wheels of life, to perceive that your own personality is not the ultimate reality of yourself, that no personality is final, but has always behind it that larger and universal thing the soul. The brainmind indeed, is a great Malvolio; all its strutting is based upon a false report. Perhaps the origin of the whole idea of humor is to be found in its solemn antics. It is the fool of the world, at whom the world is continually laughing. It conceives itself to be robed like a king; but its purple is only a beggar's garment, threadbare and full of holes. It would have the world respect its dignity; but only becomes dignified when it throws off paste and tinsel, and kneels down before its master the soul. It would have you admire its freedom, but in reality is never free until it accepts the glorious mandate laid upon it: "A servant of servants shalt thou be to thy brethren." K. V.

THE French *Académie des Sciences* has distributed fifty prizes for good scientific work. The prize of \$20,000 for communication with the planet Mars remains unawarded. There does not seem to be a sum appropriated as yet, for preliminary conversations with any other planet in our system. STUDENT

Some Sayings of Jesus

(From *Paralipomena*, a recently published collection by Professor Bernhard Pick, D.D.)

Kingdom of Heaven Attainable Through Self-Knowledge

THE kingdom of heaven is within you, and whosoever shall know himself shall find it; for if ye shall truly know yourselves, ye are the sons and daughters of the Father Almighty, and ye shall know yourselves to be in the city of God, and ye are the city.

Could anything express more clearly the teaching as to the Divine nature of Man and the means of realizing it? There is no room for ambiguity here. The kingdom of heaven cannot possibly be an earthly kingdom. It is within us; and moreover we can attain it. Nothing is said about postponing the attainment until after death. Self-knowledge is all that is required. Hence it is clear that the writer of this meant that self-knowledge was possible and the kingdom of heaven attainable. It is also perfectly clear what is meant by the term "Son of God"; for it is here applied to that man, whoever he may be, who, through true self-knowledge, has found the kingdom of heaven. This is fully in accordance with the well known ancient mystical symbol which describes the Divine Soul in Man as the "Son," the Universal Spirit being the Father. Again, the city of God is — Man himself. Thus the earthly tabernacle in which the real Man dwells is, after the purification of his nature, the city of God. What is this but the teaching that even the humble clay can become exalted so as to be a dwelling fit for the Divine? Should this not teach us to reverence the faculties and powers with which we are endowed and to keep them pure and strong?

This quotation is one of those found at Oxyrhynchus in 1903. It is at least as authentic as the sayings in the four authorized gospels.

Negative "Goodness"

A saying from St. Matthew's Gospel (*Codex C*, Palestinian Syriac Library) runs:

And I say unto you, that men must give an account of every good word which they shall not speak.

Negative goodness is all too common. What becomes of the pious recluse after this? How can one do one's duty, and attain, by shutting oneself away from the world? Jesus himself did not do this. In the canonical gospels he says, "Let your light so shine before men that they may see your good works."

Mercy

The following is from a Coptic fragment translated and published in 1903 by Professor Julius Böhmer:

It happened that the Lord went forth from the city and walked with his disciples over the mountains. And they came to a mountain, and the road which led to it was steep. There they found a man with a sumpter-mule. But the animal had fallen, for the burden was too heavy, and he beat it, that it bled. And Jesus came to him and said: "Man, why dost thou beat thy animal? Seest thou not that it is too weak for its burden, and knowest thou not that it suffers pains?" But the man answered and said: "What is that to you, I can beat it as much as I please, since it is my property, and I bought it for a good sum of money. Ask those who are with Thee, for they know me and know thereof." And some of the disciples said: "Yea, Lord, it is as he says. We have seen how he bought it." But the Lord said: "Do you not notice how it bleeds, and hear you not how it laments and cries?" But

they answered and said: "Nay, Lord, we hear not that it laments and cries." And the Lord was sad and exclaimed: "Woe to you, that ye hear not how it complains to the creator in heaven and cries for mercy. But three times woe to him of whom it complains and cries in its distress." And He came forth and touched the animal. And it arose and its wounds were healed. And Jesus said to the man: "Now, go on and beat it no more, that you also may find mercy."

It is easy to comment on this in the ordinary sermonic way, but there is more to be gotten out of it than that. The essential point in it is the surprise and sorrow of the Master on finding that *his disciples were unable to hear the supplications of the animal*. He heard them; why did not his disciples hear them? Alas, their finer senses were dulled and caloused by selfishness and indifference.

Does not this show that the range of our vision depends on the purity of our minds, and that an animal may be a very different thing in the eyes of the pure and holy from what it is in the eyes of some people? Do we not know that to some the animal is so much material for experimentation. Are not the minds of some so warped that they can talk of their desire to "benefit humanity" by means of cruelty to animals? What could their so-called benefits be (supposing the whole thing is not utter cant) but curses to humanity?

What an opportunity professing Christians have to learn from their Master the glorious gospel of Mercy! It beams on the heart of the Man who invokes it and melts and softens his whole nature like the genial sunshine. Let a man but resolve to do his duty, and straightway the power to see it is his. In the disciples the senses had become dulled to suit the requirements of unsympathy; the wish was father to the thought; they had surrounded themselves with a pachydermatous covering to shut out inconvenient sights and sounds. Such are some of our materialistic philosophies.

How many of the Master's present-day disciples practise mercy with the idea that the eyes of their Soul will be opened? How often is it a mere weak sentiment, with little power to do good? Not so the Master's mercy; that was strong and masterful, potent to relieve suffering.

There is a truer wisdom than that of the unawakened mind. Mercy and Illumination go hand in hand. The ray from the Logos is dual, manifesting as Love and Wisdom — Aphrodite-Hermes, as the Greeks called it, in a much misunderstood symbol. The gift of the Holy Spirit is dwelt upon by the early Christians; and in some of the epistles in the New Testament we find the philosophical terms used by them to denote these powers, words which have been translated *faith, hope, grace*, and so on, and now stand for little more than pious moods. But they were originally Divine gifts to be sought and attained by all disciples who followed the behests of the Master. T.

Remarkable Digging

CLEARLY we shall have to find new ways of using our muscles. Flying and swimming suggest themselves. A steam shovel at Panama, working an eight-hour day with stops for change of location and refreshment, has been digging soft rock unconcernedly, at the astonishing rate of 277 tons per average working hour. J.

Art Music Literature and the Drama

The Drama of the Future

IF it is part of Theosophy's mission to sow broadcast the seeds of a higher ideal of art, music, and the drama, it is also part of that mission to recognize, accentuate and encourage all who are striving for higher things on these lines. And those who best know Katherine Tingley's teachings regarding the higher drama, its true use and office, and its mighty future as an educative factor in the life of mankind, will best appreciate the very Theosophical utterances contained in the article quoted below (by M. Henri Bataille, Parisian critic and playwright, and for the translation of which we are indebted to the *Boston Transcript*). They will also see its limitations and recognize in it as a whole one of the signs of the new time.

Truth does not mean mere vulgarity; it has its sublime qualities, and may even attain lyric beauty; but it must dispense with literary lyricism, the verbal exaltation the word usually implies, the intoxication of words which springs from that mischievous romanticism which is still a blemish upon the drama! For the lyricism that rages too much and seeks to attain intensity by the massing of epithets and a profusion of rambling images we must substitute what may be termed "exact lyricism," a lyricism which is the true child of the artistic verities it proclaims.

Yes, the lyric state of mind exists, just as genuinely as other states of mind exist; only it must henceforth find its precise expression. It is by maintaining the exact and patiently studied relation between the exterior verities and the inner movements of the soul that we shall attain it; by the judiciously observed relations between the visible play and the invisible play, between the visible rays and the mysterious X-rays of our sentiments.

The inner world, the other world, their relation and their respective positions—*there you have the great reality, there the real problem; it is not an easy problem to solve.* . . .

What, then, is this famous Truth, goal of good pilgrims, eternal Mecca of artists? At first glance it may seem somewhat puerile to call it so refractory; it appears easy of access. But let us not deceive ourselves. We are not speaking of a superficial truth, compounded of appearances, or of a vulgarly effective realism, easy to arrive at and giving a cheap illusion of life. Such will bear to humanity the same relation that a picture post card bears to a Velasquez. No, we would speak of the relation between the inner truths of the soul and external verities. To set these two worlds face to face—this is the whole business of the drama! From their clash or their blending springs beauty.

By outward truths, we mean the exact and duly proportioned appearances of things, all that is tangible and outspoken in nature; we mean both their language and their visual expression of their totality. This is the very armature of the drama. By inner truths, we mean the secret of character, that which seethes within the individual and is not directly expressed—his deep and determined motives, as well as the subconscious but dominant forces of his life. Only on rare occasions does a man fully express himself. What he says is generally only one aspect of him, a single communication between his personality and the realm outside him. And doesn't this world of the mutely mysterious constitute the thing most interesting in life? Here you have the other

great and admirable goal! Do you ask how to reach it in an art as concerned with the surface as the drama, an art that precludes the possibility of description?

Ah, this is precisely the genius of the drama! It is elliptical. By cries, by words, by doors opening inward upon the soul, and by wonderful and truthful syntheses, it leads its audience to the dark, living waves of character, and it does so without in the least doing violence to external reality or to the verbal verisimilitude which we insist must be complete in our dramatis personae. To attain this end, we have two languages that correspond to the "ex-

ings—not in their full scope and variety, but at least in their essential interest. The proper mingling of these two means of expression will accordingly form the very basis of the drama and will constitute one of the surest phases of its progress. . . . whichever path he elects, your playwright may take for fact the following aphorism: *Whatever is untrue is doomed to perish, and if there is any element of conventionalism in a man's work, then, despite the success with which it is received or the genius with which it is defended, that element is already stricken with mortality and foredoomed to die.*

Truth! Profound and difficult ideal, source and end of all art! With what studious and unwearying care the generations hand on the mirror in which its image is reflected! How futile their yearning to grasp its entirety! And yet truth, however inaccessible, is forever before our eyes. It is not a hid treasure. It imparts itself to us with a devotion like that of a patient, tender mother. But in spite of this, we are always far away from truth, and thence comes our constant sorrow as well as our best aspiration.

The difficulty that we find in drawing from so patient a model is not merely because we are personally inadequate. Contemporary taste and the reactionary sentiment in the public (that two-cent Meccenas)—these are the principal wrongdoers. To be sure, one must not overestimate the brief resistance offered by the crowd; the artistic progress of the stage is not to be checked by it. Little by little the drama will rid itself of that vast collection of conventionalities which it has dragged like a ball and chain through the centuries. For it is inevitable that dramatic art should become the splendid thing it was meant to be. Is it not, indeed, the one art, in which all the others are blended, since it is speech as well as silence, the expressed as well as the unexpressed—action, soul, nature? It depicts the whole being. The present state of the stage and the present attitude of the public allow only a few reforms, *but the drama will, nevertheless, some day or other attain that degree of perfection which is its right, that plenitude of expression which seems to be its ultimate goal and the very essence of its laws. The period in which we live is already more favorable than its forerunners to such development; it exactly coincides with moral, theoretical and personal evolution touched with glowing enthusiasm.* . . .

(Italics mine) STUDENT

Books on Battleships

PART of the work of the officers of the Bureau of Equipment in Washington consists of the selection of books for libraries on battleships. The books on a single ship often cost many thousands of dollars, and comprise not only fiction, science, history, and miscellany, but dictionaries, encyclopaedias, reference works, and also the latest and best books on fortifications, hydrography, seamanship, navigation, tactics, naval architecture, etc. Sailors are great readers and the response made by both officers and men to Katherine Tingley's gift of Theosophical literature, recently made to all the ships of the Atlantic (now the "Pacific") fleet, showed a deep interest in the more elevating and beautiful things of life. The books of these floating libraries are always in demand and it is said that serious works form a large part. H.

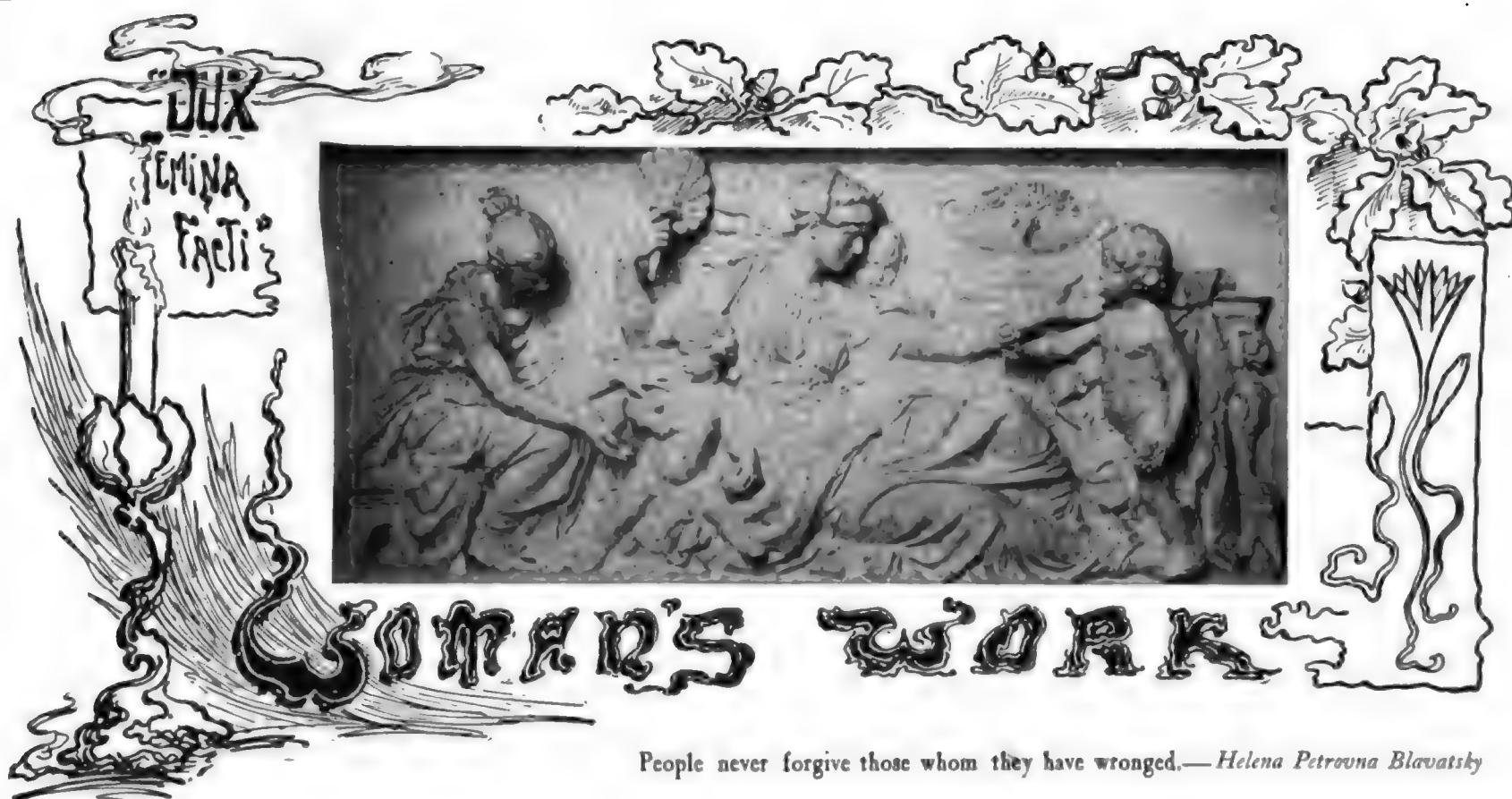


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BUST OF REMBRANDT, HOLLAND

terior" and the "interior" states: the direct language and the indirect language. The direct language—what need of defining it?—is that which we employ to express our sentiments and desires without detour. The indirect language is the language the meaning of which is not the same as that of the expression employed, but which veils or reveals the inner sentiment; it is our most common language in real life; it gives our words that special power which becomes at times so moving and so delicately modulated.

The direct language was almost the only language of the primitive drama—the drama from Sophocles to Racine. Shakespeare alone allowed himself an occasional divergence from it, and yet we find in Shakespeare its severest formula—the monologue. The indirect language would doubtless have been acceptable to the audience in the olden times. Our own public, actually more refined than it professes to be, is already clever enough to follow such shad-



People never forgive those whom they have wronged.—*Helena Petrovna Blavatsky*

Kew—and Our English Queens

WE visited recently the Royal Botanic Gardens at Kew, that spot so famous in English history and which was for so long the residence of English sovereigns. It lies in a curve of the Thames, between the Richmond and Kew bridges, and here, they told us, originally lay the little town of Kew, which was later moved to the eastward.

Hardly any spot in England has been more closely associated with royalty and more particularly with English queens. It was the home of Queen Mary for many years (indeed, the palace at Richmond was built by her grandfather, Henry VII, and in it her father, "burly King Hal," entertained Europe's then greatest ruler, Charles V, Emperor), and at various times it witnessed the activities of Queen Elizabeth and her court. Kew was the residence, also, of George III, his mother and his children, and it is to his mother, the Dowager Princess of Wales, that we owe the beginnings of today's marvelous botanic gardens. She began a small botanic garden for her own pleasure, and her son, who deeply loved her, lent every encouragement. However, when the mind of this unfortunate ruler became clouded, the Kew gardens were sadly neglected and not until the accession of Queen Victoria did they seem to anyone of sufficient importance to be kept up.

In 1840 the gardens were adopted by the government and were officially placed under the department of woods and forests. The original gardens contained but eleven acres, but today, with the adjacent pleasure-ground, they comprise between three and four hundred.

In 1850 the most wonderful and famous of water-lilies was added to the collection, having been originally brought from the waters of the Amazon by a botanist sent there by the Spanish government. Its discovery dates from the year 1801, and in 1837 permission was obtained from the Queen to name it *Victoria Regia*, by which name it has since been known.

Not until thirteen years later were seeds of it brought, in the gardens themselves, to successful bloom, and ever since in its blossoming periods it has been one of the glories of the place.

Today the Kew Gardens are the pride of the scientific world so far as botany is concerned, and a great pleasure-ground for the English and for tourists as well. More anon.

STUDENT TRAVELER

KOIANIMPTIWA'S SONG

YELLOW butterflies

With pollen-painted faces

Chase one another in brilliant throng
Over the blossoming virgin corn.

Blue butterflies

With pollen-painted faces

Chase one another in brilliant streams
Over the blossoming virgin beans.

Over the blossoming virgin corn

The wild bees hum:

Over the blossoming virgin beans
The wild bees hum.

Over your field of growing corn

All day shall come the thunder-cloud:

Over your field of growing corn

All day shall come the rushing rain.

Translation from the Hopi—*Harper's Monthly*

Harmony

THIS is a law of life; one of the fundamental conditions necessary to life.

Above, below, and throughout every conceivable manifestation, it is the first essential. The lack of it, driven to its ultimate, produces an absolute stoppage. If we can imagine all the forces concerned in any undertaking to be at variance, they would either kill each other or leave a surviving force, which, in its turn, under the supposition of disharmony, must meet an opposing one, and so on until the end is annihilation—nothing less.

On the other hand, its presence, carried to its ultimate, is unlimited in power. Under its

action, the stars move in their appointed courses. Infinite space, alive to its last atom, in majestic poise, pursues its purpose; and, over our earth, the Higher Law of Harmony prevails, leveling from time to time the clashing work of half-formed man. For man has not become, as yet. Half beast, half divine, his evolution is in process—but held back, because the law of harmony is not obeyed. As a result, instead of peace, happiness, health, glorious attainments—a golden age, in fact—we have war everywhere: nations armed to the teeth; individuals pitted against each other and themselves, doing what they would not, and wishing for what they can not do; sickness, poverty, despair; suspicion, envy, jealousy; misery, littleness, degradation—the last expression of defilement.

The lack of harmony, the hideous discords of life now are appalling; and yet history and human experience are full of examples which show its power. A recent one is the result of the Young Turk movement. Turkey stood, but a day since, as a helpless nation; apparently, no people so hedged in, so held in iron chains. No one could leave his own town without a permit, almost impossible to obtain. The press was strangled. Railroads nowhere in the interior; thousands acquainted only with the town in which they were born; education not general. What obstacles to freedom! Insurmountable, the world said. Yet underneath, behind all this, in silence, a mighty, united purpose was born in the hearts of the people. How it grew, none can say; yet when it came to maturity, by a simple turn of the hand, without bloodshed, without confusion, through the irresistible power of harmony the heavy cloud of centuries was lifted.

And so, in like manner, for a true universal peace, how little is needed! Each one has but to establish harmony *within himself*, and, silently, a mighty army is born, which, when the hour strikes, will bring a *new golden age*, as if by magic. GERTRUDE W. VAN PELT

A New Saint

AFTER an exhaustive investigation, extending in and out over four centuries or so, it will probably be decreed at Easter that Joan of Arc is officially a saint. There will be various ceremonies, and newspaper accounts of her are beginning to thicken. A long one thus begins a paragraph:

Joan of Arc was burned at the stake by the English at Rouen in May, 1431. Twenty-four years after her death, that is to say, in 1455, the bishop of Rheims, with the consent of Pope Calixtus III, instituted the initial proceedings with the view to her canonization.

The English at that time were as ruthless as any other people and doubtless felt vindictively enough towards this girl who had turned the tide against them. But it was the Church, not they, which burned her, the charges being heresy and sorcery. The inspirers and writers of statements like that quoted above, know very well that the public will never turn for their facts to an encyclopaedia. Let us therefore parallel it with a few lines from the *Encyclopaedia Britannica*:

By means of negotiations instigated and prosecuted with great perseverance by the [Roman Catholic, of course] university of Paris and the *Inquisition* — [the *Encyclopaedia* forgets that the proper title is *Holy Inquisition*] — and through the persistent scheming of Pierre Cauchon, the ejected bishop of Beauvais, she was sold . . . to the English, who, on January 3, 1431, at the instance of the university of Paris, delivered her over to the *Inquisition* for trial.

In other words the *Inquisition* maneuvered successfully to get her into its own hands, her delivery into English hands being but a transitional step in the game. Her examination related to the purely ecclesiastical charges of heresy and sorcery. Being absolutely loyal to her ideal of the Church, believing it to have God behind it, she humbly assented to that Church's God-inspired verdict that she was a heretic and sorcerer. The Church could do no other than pardon her — ostensibly; but it had not the slightest intention of permitting her to escape. She was handed back to the English and on various pretexts induced to resume the male attire which she had found necessary for the battle-fields. This was accounted a relapse into heresy. The Church got her again and carried out its fixed purpose.

Even Andrew Lang misses the point, fine as is his eulogy of her. He says:

In a tragedy without parallel or precedent, the flower of chivalry died for France, and for the chivalry of France which had deserted her; she died by the chivalry of England, which shamefully ill-treated and destroyed her.

She died not so much for what she had done as for what she was going to do, must have done, in the natural course of her interior development. As her mind unfolded under the clear spiritual sunlight that was shining

upon it, she would have gone on from the political liberation of her country to its spiritual. The priestly organization which held the soul of France in its grip knew very well that such a mind as hers must inevitably go on ripening until it saw far too much; that the influence she had acquired from her military prowess would presently make her every word echo throughout France; that, in fact, the game was up unless she were silenced. Her eyes had first opened upon France's political degradation; in fighting against that her whole attention had been concentrated. The peasant girl who could suddenly show the abilities of a great general on the field of battle, might



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THE FIREPLACE, OLD BOARD ROOM, ST. PETER'S HOSPITAL
BRISTOL, ENGLAND

show some other abilities when her attention got fixed in other directions. She saw one kind of degradation; she might see some others when she had remedied the first. Certainly she must be hurried out of the way. And she was. But not, we repeat, for what she had done, but for what she certainly would do. No one outside the Church saw the danger, for it was only the Church that was in any danger.

It is impossible to estimate the spiritual emancipation that would have blessed France had the Church failed to silence Joan of Arc; but most certainly not at this late date would the battle for liberty of conscience be waging there. France would have shaken off ecclesiastical domination centuries ago. STUDENT

'My Members Fail Me'

ON the road towards utter loss of heart lies the forest of despondency. The sun never shines there and paths that were worn by numberless erratic wanderers lead through wildest perplexities nowhither. A densely populated place, yet each traveler there feels and knows himself to be alone. Those who walk in paths of light and joy hear a strange sound of groaning issuing from this dismal wilderness and they name it "The cry of discouraged humanity."

Why do any ever enter there? Why do they not come out again? Why do they weakly complain of a condition doubtlessly entered willingly? Cowardice and ignorance led them in, bearing (they imagined) all the treasures of life; bewildered and fearful they go on wandering alone, like an "owl of the desert," lonely as "a sparrow alone upon the housetop."

Despondency is an unfailing outward sign of inward emptiness: an overturned bowl; a sun-burned shell; a sapless branch; an ash-strewn hearth; a frightened soldier. The meat, the life, the essence, the fire, the Cause, no longer animate. The disheartened who cry out in the darkness do not know that under foot there grows a potent herb, that, wisely applied, will restore life to that which seemed dead; will make of good use that which had been thrown away.

The one sweet plant that borders the paths of happy life and sends vigorous roots into even the poisonous black soil of despondency is Theosophy. Well might the insane world go down wild paths to despair, were there nothing to man beside a body sick with complex ailments and a "mind" dizzy with endless whirlings. But Theosophy reaches a vital, a healthful spot, if there remain one, infallibly. It fills the veins of the sufferer with living power; it washes all poison out of his brain. He assumes an attitude of authority, for he has remembered his royal identity. He is Man the Ruler once again. The body is the staff of the kingly pilgrim and the mind is a light to

him. Never again will he cry for help, but, with force conserved, felling and burning through the entanglements that have closed in upon him, he will retrace a way for himself and for countless despairing souls pressing behind him, out and up, towards the unconquerable kingdom they had almost lost and forgotten.

STUDENT

In a recent terrible flood in the West hundreds of people owe their escape to the heroism of one telephone operator, a woman. The flood came on in the night, sweeping away half the city, the while this woman remained at her post sending alarms to residence after residence. She herself perished, her own escape being cut off by the water. STUDENT



OUR YOUNG FOLK

Abraham Lincoln

FEBRUARY 12, 1809—APRIL 15, 1865

"With malice toward none, with charity to all."

THE day will never come when young folks cannot learn many lessons from the life of Abraham Lincoln; for it is a story of obstacles overcome, of strength and wisdom gained in the overcoming, and of steady growth in the power to serve unselfishly as patriot and statesman.

Abraham Lincoln's early struggles do but endear him to all those who are interested in the great American republic. They are bound up with the growth of the United States. The wandering spirit that drew the boy's restless father from the more settled regions to those which offered only hardship and ceaseless labor, was one aspect of the explorer's instinct. The very poverty which prevented families from returning, even if they so desired, to their old homes, and which drew many hitherto well-to-do families, like the Lincolns, into the class of borderland strugglers for a living, was an element that contributed to the march from the Atlantic to the Pacific, and helped to make the country what it is. It is an interesting fact that Abraham Lincoln, the grandfather of our hero, was a friend of Daniel Boone, whose fearless spirit and love of the wilderness made him a pioneer of pioneers.

One picture of Lincoln's youth is especially worthy to be recalled because of the influence this experience had upon all his later life. His mother, a beautiful, sensitive and refined woman, after doing her part bravely in the task of making a home in the rough region to which they had gone, fell ill and lay helpless for a long time before she died. Lincoln's great tenderness showed itself then—he was not yet eleven years old—for he nursed her as a daughter might have done, and during these hours when he was caring for her the soul of the mother revealed itself to the boy, touching and uplifting him in a way he never forgot.

It was Lincoln's good fortune to have a step-mother, who did her best for the struggling family and who also was remembered by Lincoln with constant gratitude, one of the first large lawyer's fees he ever earned being devoted to making her last days comfortable in a home of his providing. We often read of the faults of Lincoln's father, but it is well to remember that two of the great man's most striking characteristics were an inheritance from Thomas Lincoln, namely, his extraordinary physical strength and his gift for relating anecdotes in a dramatic and humorous way.

This very physical strength of Lincoln's—what a temptation it might have been to a boy with a cruel instead of a compassionate nature. It is recorded, however, that Lincoln never made unworthy use of it but was always a champion of mercy and justice; and that strong as his body was, there was something else about him which his neighbors and play-fellows early in his life learned to depend upon, and that was his ability to see the two sides of everything—and every person—and to form a correct judgment. It is said that he

was an umpire as often as he was a champion.

Wherever Lincoln went he soon became recognized as a leader and superior. This was because what he did not know he at once set himself to learn, and soon was in advance of his surroundings. His ability to learn without an instructor was astonishing. He found out that a knowledge of English grammar was indispensable, so he walked eight miles to borrow a book on the subject and soon mastered it. His friends secured him a position as surveyor. He knew nothing of surveying, but got a book telling about it, and soon knew enough to go to work at it. He was most accurate in his calculations too; for once there was a dispute about the place where a corner should be, and Lincoln, being chosen to decide the matter, settled upon the very spot where, a few inches below the surface, was found the stake originally placed to mark the location in question. It was the same with military affairs. When Lincoln became President he knew nothing of them, but he studied hard, and it is said that no military action decided upon contrary to his judgment ever led to last-

THERE are no accidents in my philosophy; the past is the cause of the present, and the present is the cause of the future; all these are links in the endless chain, stretching from the finite to the infinite.

LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

—Abraham Lincoln

ing advantage, and that none suggested by him and carried out according to the lines he laid down, failed to win a measure of success.

As a lawyer Abraham Lincoln stands as an inspiration and a rebuke. What steps might have been taken in bringing the law of the land into accord with the Great Law of Compassion if more of his countrymen had used their abilities as wisely as Lincoln did his. He discouraged lawsuits over points that could be settled by a little tact; he refused to uphold those who would attempt to use the law to support them in their dishonest claims; he would not take a large fee for a small service; and his honesty and generosity enabled him to see conditions clearly and to attain a singular sagacity in judging human nature and events. The practice of law was a great mental training to him, and it has been said, was a continuation of the training begun by the study of geometry, enabling him so unerringly to trace results from present causes.

What a triumph it was for this Western orator when he stood in the hall of Cooper Union in New York and delivered a speech which proved to all who heard or read it that here was a man who from the rude circumstances of the uncultivated West had emerged with a dignified, thoughtful, and convincing style of speaking and a modest but undeniably masterful manhood that won all hearts. Later, as President, Lincoln proved to a doubting world what manner of great man could be pro-

duced in America amid struggle and hardship and lack of opportunity for culture, when one sincere and persevering enough proceeded to carve out his own fortunes along lines of helpfulness and with devotion to an ideal ever expanding. It was this patient progress step by step, his constant readiness to give help, his knowledge of human nature, his love for his fellows, and his determination to lift them, that fitted him to guide events in the terrible period of conflict during which he was the head of the nation. James Russell Lowell, the great poet and scholar, compares Lincoln with Henry of Navarre, the dashing hero of the white plume; but of them he says that while Henry IV went the nation's way and left France strong, Lincoln steadily drew the nation over to him, to those higher hopes for the future, which he, because he was so close to the American hearts though free to soar above their heads, could best feel at that time. What a wise, compassionate hand was this, to guide a nation so!

Abraham Lincoln was a devoted student of the Bible and of the Declaration of Independence, two writings which Katherine Tingley has recently commended to the closer study of patriotic Americans. He was not a sectarian in religion, but no religious enthusiast or dogmatic theologian ever guided his life more strictly according to the practical teachings of Jesus. His life has inspired many a beautiful verse. In his *Commemoration Ode* Lowell writes of Lincoln:

Nature they say doth dote
And cannot make a man
Save on some worn-out plan,
Repeating us by rote:
For him her Old-World molds aside she threw,
And choosing sweet clay from the breast
Of the inexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true.

Edmund Clarence Stedman, a beloved American poet, who died a year ago, wrote apropos of the cast of Lincoln's hand:

Look on this cast, and know the hand
That bore a nation in its hold:
From this mute witness understand
What Lincoln was—how large of mold.
The man who sped the woodman's team
And deepest sunk the ploughman's share,
And pushed the laden raft astream,
Of fate before him unaware.

Firm hand that loftier office took,
A conscious leader's will obeyed,
And when men sought his word and look,
With steadfast might the gathering swayed.

What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free.

And Richard Watson Gilder, looking on a mask of Lincoln's face, wrote:

Yes, this is he who ruled the world of men
As might some prophet of the elder day—
Brooding above the tempest and the fray
With deep-eyed thought and more than mortal ken.
A power was his beyond the touch of art,
Of armed strength—his pure and mighty heart.

STUDENT

THE CHILDREN'S HOUR

A Bird Story

ONCE upon a time, in a dark, miserable yard in a large town, someone had wired in a lot of poor pigeons close to the ground. The walls of the houses rose high on each side shutting out the bright sunshine; only away up on the roofs could glimpses of the blue sky be caught at times. The pigeons had been so long shut up in their prison that they had almost forgotten about the clear sky and scarcely ever looked up to it, although the remembrance of it still slumbered deep down in their hearts. Sometimes one of them would be seized with an impulse to fly and would make a sudden dart upwards, but the cruel wire netting caught him and hurled him back to the ground, often bruised and bleeding.

But one wonderful day a strange pigeon appeared, a beautiful white bird, which perched upon the wire netting and told the poor prisoners about the beautiful sunshine and the free air where they could dart about like lightning. "Look up, look up," she said, "there are better things in life than keeping your eyes fixed on the ground to greedily snatch up the grain that is given you only to fatten you for the table of your keepers! See, the wire netting is getting rotten in places where you can force your way out and even if you cannot fly at first, don't you see that long ladder resting against the side of the house? You can hop up that to the top."

The pigeons began to look up and listen and some even did as she told them and pushed their way out; but as they and their ancestors had lived so long in that prison that they had almost forgotten the use of their wings, they did not try to fly but began hopping up the rungs of the ladder. Some reached the top, and, rejoicing in the bright sunshine, called out to their comrades to follow them — others, stopping half-way to argue about how many rungs there were to the ladder, lost their balance and fell down to the ground, some getting so badly hurt and maimed that they could not try again.

The beautiful white pigeon kept on, urging and encouraging them, but even while she spoke a shot from some of the cruel people, who lived in the houses, reached her and stretched her lifeless on the ground. The pigeons all began to mourn and say, "Now we shall never escape — who is there to show us the way now?" Suddenly they heard a sweet voice near, and looking up they saw another white pigeon that had been standing by all the time, though only a few had noticed him. He began to cheer them up and tell them not to despair but try to remember and understand what the first white bird had told them.

By this time the pigeons were beginning to wake up and have a little more sense and they listened more attentively than ever before,



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LOTUS BUDS WAITING TO HEAR A STORY ABOUT THE BIRDS

SLUMBER SONG

NOW the golden day is ending,
See the quiet night descending,
Stealing, stealing all the colors, all the roses from the west.

Safe at home each bird is keeping
Watch o'er nest and children sleeping,
Dreaming tender dreams of sunshine, sleeping warm, for sleep is best.
Sleep then, sleep, my little daughter,
Sleep to sound of running water,
Singing, singing through the twilight, singing little things to rest.

Down beside the river flowing,
Where the broom and flax are growing
Little breezes whisper gently, as night's music softly swells;
And like bells of Elfin pealing,
Lonely through the shadows stealing,
Tinkling, tinkling through the twilight comes the sound of cattle bells.
Sleep then, sleep, my little daughter,
Cattle bells, and wind, and water,
Weaving, weaving chains of slumber, cast about thee Dreamland's spells.

Mary H. Poynter

while he told them of the power they had within them. And again the cruel people came and wounded him to death also and carried him away; but even as he went he called out, "Don't lose heart, hold on, help is at hand."

And lo! there came a third beneficent, strong white bird, and seeing the pigeons all waiting and listening she began to sweep around in beautiful curves, and say, "See, use your wings like this, you all have the power to fly if you will but try." Some of the pigeons who were still painfully climbing the ladder, called out, "No, no — it's too dangerous, this is the only safe way — you have to climb each rung of the ladder — it's the way we were told to go."

"Not so," said the Great White Messenger, "that way was only pointed out to those who were not brave enough to try to fly, but you are birds born with the great gift of flight;

look into your hearts and find your divine heritage there!"

And the birds listening, a great hope and courage entered into their hearts, and rising with a mighty effort to spread their wings, the rotting wire netting gave way before the rush of their united action. It fell to pieces all around them and the birds rose into the air and began timidly to try to fly upward. Many times they fluttered down into the dust, but the tender, strong helper was always at hand to encourage and help, and little by little their wings grew strong and active — one by one they began circling around like their leader, higher and higher still, till at last they reached the top and away they darted into the free air and the bright sunshine, who knows with what gratitude and desire to help others in

their hearts.

I hope they all went right off to find other poor prisoners like themselves, to whom they could bring the message of liberation — don't you? Z.

The Singing Shell

THE great abalone shell in the garden at Lomaland, which forms the new fountain into which the fresh water constantly flows, is a musical shell. It has brought with it from King Neptune's realm all the magic of the palaces beneath the sea.

Sometimes it tells of the wind in the sails of the great ships at sea, and the storm waves as they dash against the rocky shore. Sometimes it murmurs the songs of the sea-fairies and the gurgling sound of the water in the coral caves. Sometimes it sobs and moans telling of disasters which might never have been if selfishness did not rule the hearts of the people; but mostly it sings of the joy to the world when the children of Lomaland go forth with brotherhood in their hearts to help the people.

The little red fish swim contentedly about in the shell, waving their soft little fins, like little bits of gauzy ribbon, through the clear water. Do they hear the song of the shell and listen to its sweet note of hope for all that lives? Who can tell? E.

Wise Words

NOTHING is easy to the unwilling.—*Gaelic Maxim*

ANGER begins in folly and ends in repentance.—*Pythagoras*

THE acts of this life are the destiny of the next.—*Chinese Proverb*

WE can never be the better for our religion if our neighbors be the worse for it.—*William Penn*

No person will have occasion to complain of the want of time who never wastes any of it.—*Thomas Jefferson*

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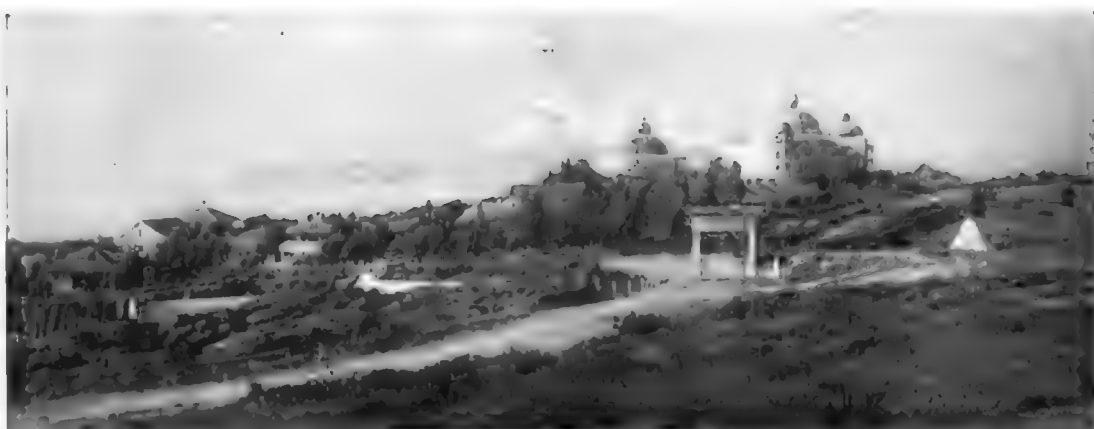
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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XII

FEBRUARY 14, 1909

No. 15

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION
Point Loma, California, U. S. A.

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 15

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The Yezid Lucifer

THE correspondent of an English paper relates how he passed one Christmas in Armenia, at a village in the mountainous district between Kars and Erzeroum. Here he met a very intelligent and relatively traveled member of the Yezid sect, a Kurdish people whose creed is usually summed up as devil-worship. To a Christian who has never understood the myth of Lucifer, who has never even learned that there is anything to understand in it, the mistake may be natural. But for the Theosophist the creed is quite transparent to the truth behind it.

Its hero, so to speak, is a being known as Melek Taouz, or King Peacock, once chief of the archangels, now fallen from heaven, but ultimately to be restored to his place. The cause of his disgrace is uncertain, but the Kurd gave this as the most credited account:

One day the Supreme Being ordered the angels to recognize their inferiority to Adam, who had been called into being shortly before. All of them hearkened to the behest save Melek Taouz, and he reasoned thus: "Adam has been formed of slime, which is matter, whereas I am a spirit. How can a pure spirit be inferior to gross earth? It is impossible. I will not lower myself before him." So he was thrust out of heaven for a time. Before this he had wielded great power. And he had ever shown himself well disposed toward the human race. Why should we forget these things now that he is under a cloud?

The speaker repudiated the suggestion that his people *worshipped* Melek Taouz; they merely felt grateful to him for what he had done for man, were sorry for his degradation, and commended the souls of the dead to his care. His care of the dead and his old-time services to men clearly differentiate him entirely from the orthodox form of the western Devil.

Worship, he said, was for God only; and he quoted a prayer in use among his people:

O God! No one is aware what manner of Being thou art. Thou hast no countenance. Neither thy height nor thy movement nor thy quantity is known. Matter thou art not. Thou hast neither feathers nor wings nor hands, nor voice nor color.

The student will recognize at once in Melek Taouz a hardly disfigured, however incomplete, version of the Theosophical teaching of man's soul, the "fallen angel," whom the law of compassion which is at once itself and beyond itself, made to incarnate in and become the unrecognized guide of its human personality, the "slime," so conferring on the animal the power of ultimately becoming divine. From

Self-Doomed
to Serve
on Earth

its presence in the personality arise *self-consciousness* and the voice of conscience. Man has the potentiality of genius because of this Genius within him. And after his death all that was worthy of it in him becomes for a while one with it. From this light-bearer, Lucifer, self-doomed to an almost endless task and responsibility, early Christian dogmatism constructed the Devil—and later Christian bigotry and pride now lightly labels as devil-worshippers those who preserve something of the original sublime conception! But that has its Nemesis, for Christianity itself will never be understood until it is illuminated with the light of all the elder creeds, even of all the old religious myths and legends.

H. C.

Real "Mental Science"

FROM the moment that a man begins to lead the life that conquers death, the word *opportunity* acquires an extraordinary applicability. Like Mesopotamia, but certainly with more reason, it becomes a blessed word. It becomes a key which first *reveals* the ten thousand unexpected doors which it will then open. An opportunity might be defined as an open door; the *thought* opportunity may have been the key that opened it.

The alchemists are credited, or discredited, with the search for a stone whose touch should make all things gold. If for *things* we read *conditions*, the thought *opportunity* becomes that "stone," and is the "stone" the higher alchemists used.

The side-crags of steep mountains may be considered in three ways, said an Arabian mystic: first, as impossibles; second, as difficulties; third, as steps. "And," he added, "they become what they are considered."

(Of course life's difficulties are very great. The morning is chilly and raw: how can a man be expected to feel genial and serene? Last night at bedtime he would have done a little meditation and thus stepped himself up a few volts, spiritually; but the baby was crying. It is really useless for a married man to try.

The wife is in still worse case. Worries, worries; all that about the higher life is not for women with families, my dear.

The drunkard even would occasionally like to get a glimpse of the promised land, and even the poor soul-sterilized morphine victim. Are not the barriers to the higher life for them too obviously insurmountable? They surely, must take the first view of the crags?

And another has no time and no energy. The grind of life is too wearing, too insistent. His overcoat was stolen yesterday, and two children are out at heel. Money, money! How shall *he* elegantly lead the higher life? Where is *his* "opportunity"?

Century Path---Supplement

Point Loma, California, U. S. A.

Vol XII

FEBRUARY 14, 1909

No 15

KATHERINE TINGLEY'S WORK IN CUBA

Additional Report (From an Observer's Notebook)

SINCE the publication of the Supplement to the CENTURY PATH of January 3rd, reports have been received of the addresses on San Juan Battlefield, November 22, 1908, on the occasion of the Unveiling of the Memorial Archway, and Dedication of the Granite Shaft, erected by Katherine Tingley to the memory of the Cuban, American, and Spanish dead, of the War of 1898; additional newspaper reports have also been received, and to make the previous account more complete the present Supplement has been prepared. With the exception of the address of U. S. Consul Holaday, the addresses and also the newspaper reports were in Spanish and have therefore been translated.

Address of Emilio Bacardí

YOUR Excellency the Governor; the Mayor of the city; Consuls of foreign nations; officers and soldiers of the U. S. Army; Artillery and Rural Guards of the Republic of Cuba; Mrs. Katherine Tingley, and other members of the Theosophical Society: Ladies and Gentlemen:—

There is truly something unique about this strip of Oriente Province, this part called Santiago de Cuba. I have at times asked myself, in those moments of sleeplessness that come to everyone: What mystery lies buried in this soil: what hidden things lie there, that this should be the place from which so many things of the highest importance should emanate? Is it, perhaps, the spirit of Guamá, the unconquerable Indian, who in these same mountains that surround us, fought and died valiantly defending his country?

This celebration, which is a feast of universal peace, such as perhaps there has never been before in the world, is being held in Oriente; and is an act absolutely unifying in its tendencies, to which all the nations of the world have gathered with these three peoples who here sanctified these fields with their blood, in the fulfilling of their duty as ordered by their fatherlands.

From the depths of human consciousness a voice speaks to my heart and tells me something that thousands of years ago was written in the ancient books of India; this voice tells me that there is a bond that unites us to all creatures—to those who evolve under the ray of the sun, as well as to those which

germinate under our feet; that we all form a part of that great chain of life, which has its beginnings in the night of time. And that voice warns us, also, that we must not give useless pain to any creature—that we must not wantonly pick a flower, because that bond of brotherhood binds us all; because, as the insect and the plant repose impotently on the bosom of nature, so also the child rests on the breast of its mother. The child will become a man; and who knows what the insect and the plant, in their slow and mystic struggle upward, will be in these times to come—part

fields, when we see how splendidly the sun shines and how Nature raises her hymn to the heavens, let us uplift our thoughts and send out to all the world the message of "Peace, good-will towards men."

Address of Major Matias Betancourt, of the Rural Guards of Cuba

LADIES AND GENTLEMEN, OFFICERS AND MEN:

I am moved to speak to you for two reasons, First, the order I have received from the illustrious patriot who commands the regiment to which I have the honor to belong, Col. Saturnino Lora; and secondly, the great sympathy I feel towards the object of this celebration.

Today we are to lay the cornerstone of the building where before long a large number of children will receive their education—the men of tomorrow—under the wise direction of the Rāja Yoga teachers.

Let us fervently desire for this association the greatest prosperity—this universally known League, working for the good of all humanity.

There has been unveiled, also, a memorial to those who here died so heroically, bravely fighting, and offering themselves on the sacred altar of their fatherland.

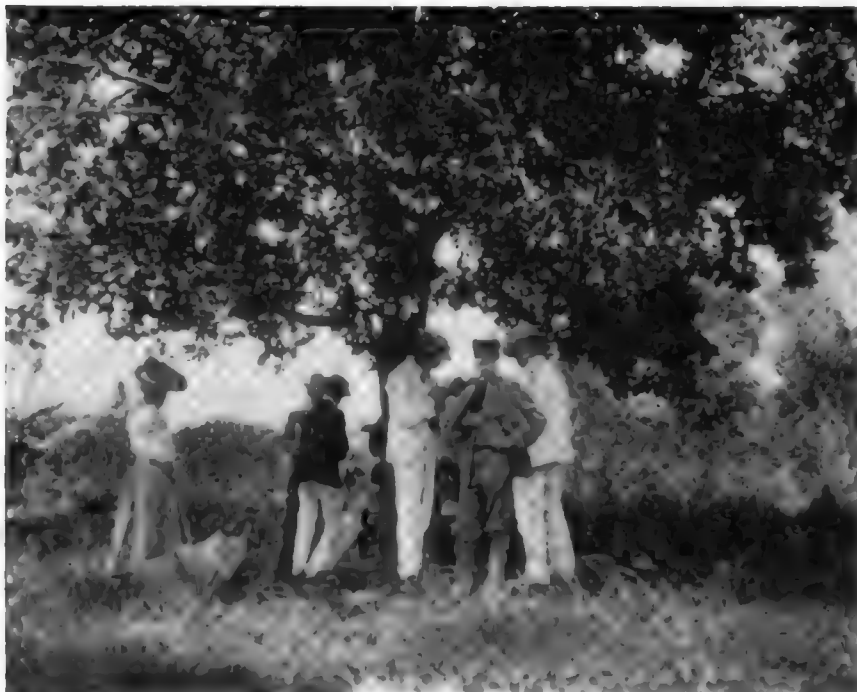
Let us keep in remembrance their patriotism and sacrifice.

And you, directors and teachers of this school today to be inaugurated, may you always teach as you well know, the duties of citizenship, and especially the spirit of a soldier.

The man who does not do his duty is not in a position to claim any rights.

But, ladies and gentlemen, let me say to you, that these duties, when they apply to a soldier, are sterner, and perhaps more difficult, because under certain circumstances he finds himself entrusted with the defense of his fellow-citizens, of his government, and of that which is and should be the dearest thing in the world—the fatherland.

The monument erected to those heroes will speak to you more eloquently than all these discourses. Take your inspiration from it, and you will have the power to show your pupils not the crooked path, but the straight way of honor and rectitude that leads to good citizenship, and to the inexpressible satisfaction of duty done: to the temple of glory, where in the halls of Fame and defended by



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KATHERINE TINGLEY AND PARTY ON THE CREST OF SAN JUAN HILL

Under this tree Col. Roosevelt hung his hammock on the night after the last battle of the war

perhaps, of the bodies of heroes or of great benefactors of humanity.

We have come here to render tribute, not only to the soldiers of America, but to those of Cuba as well, for together we have gained our long-looked-for independence; we come also to offer homage to the Spanish soldier, who, sent by his nation, perhaps against his will, fulfilled his duty, sacrificing himself for his country. All of them did their duty.

Before we conclude, let us remember that at a time full of misery, at a time of desolation and hunger, Mrs. Katherine Tingley came to those who were dying from lack of everything, and to bring us, like a rainbow of promise, the emblem of nations, the augury of future happiness.

When we contemplate the mountains that surround us, when we look at those green

the sword of Justice, rest those who live in the memory of the peoples of the earth, as an immortal keepsake, admired by the world, and acclaimed from generation to generation for their heroism and for their virtues.

**Address of Acting-Governor,
F. Manduley**

LADIES AND GENTLEMEN:—

Courteously invited by Mrs. Katherine Tingley, president of the International Brotherhood League, the honor has fallen to me to occupy this place on account of the Governor of the province being absent. The program to be given today consists of two things:

First; a homage to the great American army, that on this battle-field poured out its blood and offered its life for the benefit of our cause; and a remembrance of our innumerable heroes, who with unrivaled constancy made sacrifices of all classes, giving up for the benefit of the country their plantations, their lives, and the future of their families, in order to obtain independence.

Before such grandeur, let us bow humbly, and once more declare our gratitude to that noble and generous American nation; let us honor the memory of our heroes, and see to it that the flag, emblem of our independence, is always raised with honor and without stain.

Second; the laying of the corner-stone of the edifice that the International Brotherhood League is going to build for educational purposes. In the name of Oriente Province, that I represent on this occasion, I congratulate Mrs. Katherine Tingley and the League for the success of its humanitarian work, and we offer her a loving reception.

The Râja Yoga School through the education that it gives, will continue elevating the future culture of this country to a much higher point. The Republic, with this good fortune, will then receive more consideration and estimation from other countries. The work of the Râja Yoga Schools will produce great results; their good methods and proceedings being of great assistance to our educators, it will be a great benefit to the country—making true citizens, respectors of the laws, maintainers of order, and sustainers of the absolute independence of the Cuban Republic.



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A MOMENT OF INTROSPECTION

I. B. L. Officials Recalling Memories of the War; On the Grounds of the new School, San Juan Hill, Santiago de Cuba

Address of Mr. Holaday, U. S. Consul

LADIES AND GENTLEMEN:—

I heartily thank the International Brotherhood League, so worthily represented at this solemn act by Mrs. Katherine Tingley, for the honor of being named to pronounce a few words at the inauguration of the buildings that are to contain the Râja Yoga Academy.

Above all, it is impossible for me to silence the memories that throng my brain; in my heart I feel at this moment the sadness and the joys of the Cuban and the American people, when on this same spot was fought the decisive battle that was to free a whole people from oppression, raising for all time to come the banner of independence.

ple from oppression, raising for all time to come the banner of independence.

The American nation on that memorable day spared no sacrifice necessary to the carrying out of its work of redemption, and will continue fulfilling its noble and unselfish promises.

All here present this morning should render homage of feeling and respect towards those who fell in that bloody struggle. Among us there should no longer exist vanquished nor victors; there should remain nothing but the unity and fraternity of noble souls.

The strongest bulwark of a civilized nation should be found in its traditions; and that which will make it always grander is, to keep from staining those traditions, to the end that they may be perfectly preserved.

The erection of an educational establishment on this historic spot is an effective and appropriate means of perpetuating these sacred traditions, so intimately associated with the liberty and independence of the Cuban people, and they are no less sacred to the people of America.

I hope and believe that this new institution, consecrating its best efforts towards uplifting the youth of Cuba, will attain after so many sacrifices and unselfish endeavors, the most complete success in the difficult task which its founders have imposed upon themselves.

I offer then, my most fervent good-will toward the International Brotherhood League.

Office of the
the Mayor of Santa Clara
OFFICIAL

Santa Clara,
3rd December, 1908.
MRS. KATHERINE TINGLEY,
Santiago de Cuba.

Madam:

The City Council in session held on the 27th of November last, passed the following resolution among others as herein copied:

"The motion presented by Messrs. Dr. Eudaldo Gómez, Dr. Manuel Martínez Osuna, José García Conde and Licenciado Antonio Berenguer, was read, as correctly copied here:—

To the president of the Illustrious Council of Santa Clara.—

Honorable Sir:—

The undersigned being informed by the press of Santiago de Cuba and of this city (we attach a copy



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FOUNDATION OF THE SPANISH BLOCKHOUSE ON SAN JUAN

Captured and Destroyed by American Troops in the Last Battle

of the *El Demócrata* and another of *Publicidad*) that the Honorable Mrs. Katherine Tingley, President of the International Brotherhood League, at present staying in Santiago de Cuba, would perhaps accept the invitation of the authorities of this place to hold a public meeting, and believing that this might result in the Honorable Lady founding in this city an Academy for the education of children on the plan of those already established in Pinar del Río and Santiago de Cuba:

We pray this illustrious Corporation to take our wishes into consideration and to invite Mrs. Tingley to visit this city and hold a public meeting. Very Respectfully.—

Council after thoroughly considering the matter voted unanimously that the Municipal Executive proceed immediately and courteously to invite Mrs. Katherine Tingley, now residing in Santiago, to hold a public meeting in the "Caridad" Theater of this city in which will be expressed their desire that there be founded in this district a Râja Yoga educational center, similar to those now active in Santiago and Pinar del Río; a committee composed of the following being appointed by the President to meet at the station to await and salute the said Mrs. Tingley, and to attend upon her during her stay in this capital: Councillors Joaquín Montenegro, Joaquín Lubián, Francisco Montero, José Calich, and Dr. Gabriel Pichardo y Pichardo. In the same manner it was resolved unanimously that the expenses of the stay of Mrs. Tingley in this city shall be at the charges of the gentlemen who have made the motion referred to, the same being communicated to them by the Municipal Executive."

In session on the first instant Councillor Leandro Valdés was appointed as a substitute for Councillor Dr. Gabriel Pichardo who resigns his position as member of the said Committee.

I have the pleasure of communicating the same to you for your information and subsequent action.

Yours faithfully,

(Signed) Joaquín S. Silva
Mayor

Stamped with the Municipal seal of Santa Clara.

Mrs. Tingley

(From the Santiago Correspondent, *La Discusión*, Havana.)

HAVING accomplished the object which determined her recent visit to this city, Mrs. Katherine Tingley leaves for Santa Clara tomorrow, Saturday. The Governor of that province and the City Council of Santa Clara, have invited her to visit their city and make a public address. Also they have asked her to establish a Râja Yoga

Academy there, so it is considered possible that within six months Mrs. Tingley will have another school in that city. In Pinar del Río, where for the last two years there has been a flourishing Râja Yoga School, and perhaps in Havana, the illustrious benefactress will give public lectures.

Mrs. Tingley is very enthusiastic in regard to the Râja Yoga Schools which we shall have on the hills of San Juan, as soon as the buildings are completed. She has been asked by persons in many parts of Cuba, Puerto Rico, and Central and South America, to receive children in the San Juan School, which will include an Academy for girls, a military one



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SPANISH CANNON ON KETTLE HILL, SAN JUAN
On Ground selected as the site of the Râja Yoga Industrial School

for boys, and a school of arts and crafts, all in distinct parts of the ample grounds.

Mrs. Tingley's party consists of Mrs. K. Richmond Green, and Mr. Torsten Hedlund. The former has been associated with Mrs. Tingley from the commencement of the work for Cuba, and is a sincere admirer and true friend of this beautiful land. Mrs. Green is the chronicler of the Universal Brotherhood League in Cuba. Mr. Torsten Hedlund is a native of Sweden, where he exercises a great influence by means of an important daily published in Göteborg. The news which this gentleman will send and which will be published in his newspapers, will be read not only in Sweden, but throughout all Europe and America, wherever there are Swedes. Later he will visit Point Loma, California.

The Hon. Nan Herbert, Directress of the Academy in this city, to whose disinterested efforts so much of the excellent progress of this school is due, and Mr. Reinemann, from the Academy at Pinar del Río, are also members of the party.

We wish the illustrious Mrs. Tingley and her honored companions, the happiest of journeys and the best of success in her noble work for humanity.

The Râja Yoga School

(From *El Demócrata*, Santa Clara,
December 12, 1908.)

MRS. KATHERINE TINGLEY remained in this city two days, yet this time was sufficient for the heart of the great benefactress of humanity to palpitate with the desire, which she will carry into practice, of founding here a school which will open in January next.

It is easy to make a eulogium of Mrs. Tingley. She has been the Marta Abreu of two cities of the republic, Santiago, and Pinar del Río. Can anything more than this be said? Or anything more just? She has taken the Râja Yoga teaching to those two extremes of our country. How could we do otherwise than receive her with an affectionate welcome! The aphorism of Don José de la Luz: "To educate is not only to fit for a life career, but to attune the soul to life," is the motto and device of Mrs. Tingley.

We have made great progress in the political world; we are independent, but that is not sufficient. With a soil rich enough to make our country progress by itself, just as a body launched into space and subjected to the laws of inertia only needs for its advance the condition that none shall hinder it in its career, so we ourselves go from progress to progress. The soil is rich, and hunger and misery are unknown here in normal times. But, how are we progressing morally? The evil of the century

pervades and enervates us. Old branches of an old tree, we need new sap for our shoots. We lack a support, an ideal, a new teaching: a belief and a faith to serve as a basis for our progress—the belief in the high destiny of humanity, the faith that we can fulfil it by our effort. Mrs. Tingley has the magic wand in her hands, she will cure our sickness with her schools. There are already more than sixty children registered.

The International Brotherhood League, of which Mrs. Tingley is President, is an institution which proposes to regenerate humanity by means of education. It is non-political and in matters of religion its members enjoy entire liberty of conscience. They have indeed a philosophy which serves as a base, and that not only ought not to surprise us, but it ought to appear natural to us that people who propose to carry out a work so great should have a philosophic principle, a system to guide and encourage them. It would be strange that such a purpose should be carried out with those who undertake it having no common bond of ideas.

"There is no religion higher than Truth," is the motto of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, established for

the benefit of the people of the earth and all creatures; it consecrates the principle of liberty and human responsibility and dignifies man by declaring him master of his fate.

Râja Yoga means practical culture, not alone theoretical, of the highest human faculties concurrently with those of the physical body. We have seen in Santiago de Cuba a seed sown in poor soil, and with the intelligent cultivation of the Râja Yoga teachers give the most beautiful fruits. We have seen children of the most humble class grow up under that educative system, and they have raised their heads illuminated by the light of reason; we have seen them advance with firm and sure step along the path of dignity, and those children have often been in their homes drops of dew which have soothed with their example the souls of their kindred seared sometimes with the misfortunes produced by ignorance and misery.

So we are glad that our town has received with affection the founders of the new school; we congratulate ourselves on being able to count upon that new fount of education and morals for the future to give an abundant harvest of eagerly desired grain.

At Pinar del Rio

(From a Havana Paper.)

PINAR DEL RIO, 9th December. As had been announced, the illustrious benefactress, Mrs. Tingley, foundress of the Râja Yoga Schools, arrived by yesterday afternoon's train from Santa Clara. There went to the station to receive her the provincial governor, Colonel Indalecio Sobrado; the mayor, doctor Alfredo Porta; the Secretary of the Provincial Government, señor Andrés Rodríguez Acosta; representatives from the Provincial Council and the City Corporation, and many friends of the illustrious lady, with a numerous public. The Military Company of the Râja Yoga Academy acted as guard of honor.

The distinguished guests and the committee proceeded to the Academy where the pupils and some of their parents awaited them. The children, dressed in white, received Mrs. Tingley with songs, flowers, and words of welcome and gratitude. An exchange of affectionate and appreciative greetings took place between Mrs. Tingley and the distinguished people who had come to salute her.

The foundress of the Râja Yoga Schools tells us that in Villa Clara she was the object of the most distinguished consideration on the part of the public officials and the people, whose courtesy and good will are graven as an imperishable memory upon her soul.

Within a month there will be installed in that capital another Râja Yoga Academy, in a beautiful house situated in San Cristóbal Street. Great enthusiasm reigns among the Villaclareños on account of the Râja Yoga School, for the establishment of which they have made great efforts.

In company with Mrs. Tingley are Mr. Torsten Hedlund, a well known journalist of Sweden and Director of the International Brotherhood League in that country; Mrs. K. Richmond Green, a distinguished Boston lady; the Honorable Nan Herbert, Directress of the Râja Yoga Academies of Santiago de Cuba and Santa Clara; Señor Manuel Renueles, of Santiago de Cuba, and Mr. K. E. Reinemann, Professor of the Râja Yoga Academy of Pinar del Rio.

Râja Yoga Academy in Santa Clara Center

IT was a memorable day in Santa Clara when the Râja Yoga Academy was opened on January 21st last. Since Katherine Tingley's visit to the city, both parents and

who, with the co-operation of faithful helpers united into a harmonious band of workers, makes every moment and every act tell for the true progress and joy of the whole world?

Miss Herbert, the Directress, writes most enthusiastically of the co-operation of the Governor of the Province, the Mayor and City Council and other prominent citizens, who invited Katherine Tingley to visit Santa Clara, and that with their interest, the school has begun under the most favorable auspices.

When Katherine Tingley was in Cuba, she received many applications for children to come to Point Loma, and though she brought with her several when she returned, there were many others that had to be refused as there were no more vacancies. Among those who came with Mrs. Tingley were the following: Raoul R. Lopez Marín, son of the former Minister of Education; Gustavo Porta, son of the Mayor of Pinar del Rio; Emiliano Lago, nephew of the Governor of the Province of Pinar del Rio; also three brothers, José, Felipe, and James Jané; Enrique Colombié, and Emilia de Moya, of Santiago.

There has also been such an influx of applications for the admission of children at Santiago, that the necessity for the new Academy shortly to be erected on San Juan Hill is clearly shown. The building will be begun next December after the next season's rains, Mrs. Tingley having decided to wait until then so as to avoid interruptions to the work when once begun, which inevitably would occur during

the wet season. The designs for the building are all prepared and show it to be a very imposing structure, well adapted to the work in all its details.

In the Râja Yoga Academy

(From a Havana Paper.)

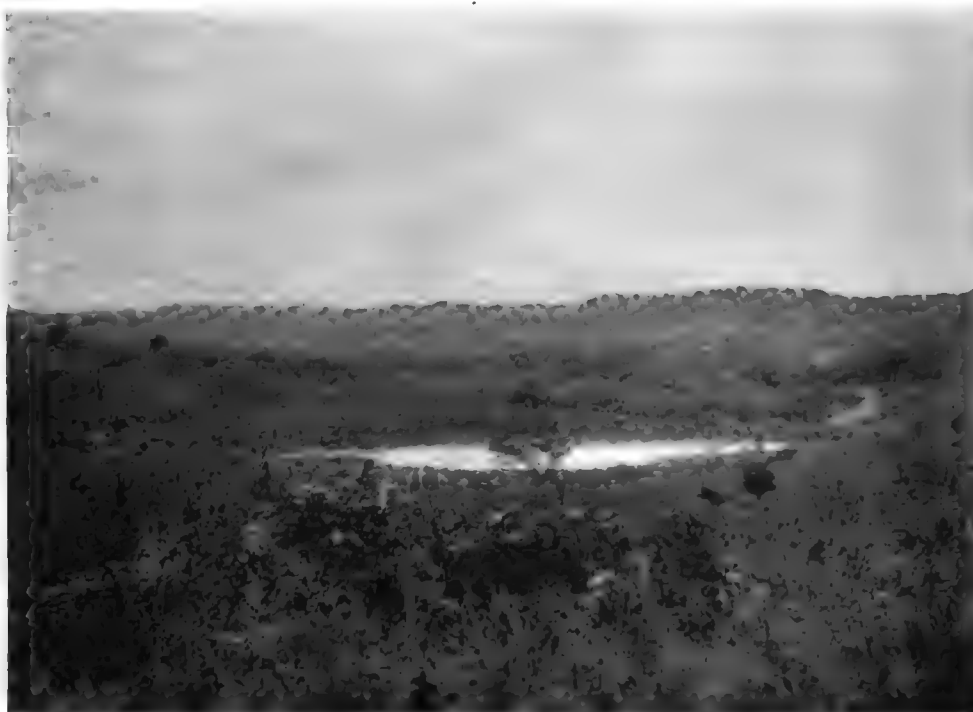
Pinar del Rio, 11th December, 7.10 p.m.

THE reception carried out last night in the Râja Yoga Academy in honor of Mrs. Tingley, Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, was magnificent, there being present a numerous party, among whom figured the Governor, Señor Sobrado; the Mayor, Señor Porta; the Chief of Public Works; Doctors Cabada, Montagú, Garcí Ribera, Cuervo, Lamar, etc., as well as distinguished families of this town.

The pupils of the Institution gave exercises in accordance with the Râja Yoga system and the children's orchestra added a delightful feature to the entertainment.

Señor Sobrado expressed the purposes of Katherine Tingley to enlarge the school building and make other improvements. The illustrious lady made a telling speech showing her love for Cuba and desiring days of peace and brotherhood for the happiness of the Island.

CORRESPONDENT



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LAGOON ON SAN JUAN HILL

The scene of one of the saddest and most tragic struggles of the last battle of the war

children had been looking forward to the time when Râja Yoga should be actually established in their midst.

The new Academy is under the direction of Miss Nan Herbert who is also Directress of the Academy at Santiago, and divides her time between the two. To assist her, several teachers have recently gone from Point Loma to Santa Clara.

The Academy building is one of the largest in the city, and in all its arrangements specially adapted for school work. It has been newly and artistically decorated under the direction of Mr. Leonard Lester, formerly a student at Point Loma, who for the last two years has been teaching Art in the Râja Yoga Academy at Santiago.

Adjoining the Academy is a spacious residence for the teachers. The children are crowding to the school and the people of the city are most hearty in their co-operation. All the plans for the school were arranged by Katherine Tingley before she left the Island, and great wonderment is expressed on all sides at the marvelous expedition with which the work of preparation has been done.

Is it not an evidence of what one person can do who is actuated by love for humanity, who has wisdom to plan and will and determination to execute, who is undaunted by obstacles, and

This is one of the victims of hereditary disease: never knew a day without pain, never had a chance to develop his mind, never had a body to develop.

That other was in jail once for a theft, can never hold up his head again. "Is your higher life for a man with a past like mine? Don't you have to have some sort of a clean soul to start with? I guess I might steal again if things got as bad as they were then and the chance opened. I tell you I'm terribly weak. Yet I'd like . . . if there *were* any sort of a way. . . What have you got to say, anyhow?"

The word opportunity is written across the whole stretch of life. But the letters are too big to see, their radiance too indistinguishable from common daylight.

Well then: it is written down the page of each year. "Oh we all know the value of New Years' resolutions."

But it is written at the head of the chapter of each particular new-born day; it is written on every line of the chapter. Behold! *It is every word of the line*—save one: that one is now. Yesterday is *then*, and that was never written in any book of *life*. And *tomorrow* has to have the breath of life in its nostrils before it becomes a living soul, a now. Life never breathes twice alike, and so tomorrow is unforecastable, not to be bothered with.

Thus whatever is now right in front and around, whatever condition now is, is opportunity.

Sometime we have all got to be perfect men and women. This may take many lives, but it will so be. Perfect men and women will possess every kind of power; their souls will be full-fledged.

Well: life is so cunningly arranged for every mortal, that every particular hour and condition contains an invocation to some power to come forth, to function and thereby grow—perhaps not much, one step; still, the whole thing is an affair of those one-steps.

If the condition is viewed by the mind in one way, it may, like the crying baby or the crippled and pain-racked body, be a deadly and impassable barrier; viewed in another way that same condition becomes an opportunity. In one view there is little but barriers, difficulties and discouragements, in life; in another there is nothing but stairway and opportunity.

Pain is difficult to bear. Think of it as an opportunity for development of the heroic pain-bearing power. Make the best effort you can to think of it and bear it in that way. Whereupon it becomes a step up the divine stairway to the Light; that *will* in you, which in your far-future (but perhaps not so *very* far) perfect manhood or womanhood will be so splendid and compelling and world-helping and even world-making, does the bit of growth possible to it in that particular moment. The divine Heart *present in that moment* is pleased and satisfied with you for the use you made of its gift. It does not ask perfection; it just asks the effort of that moment.

Mental inefficiency, perhaps dependent upon bodily frailty, is difficult to bear; and so is the sense of inferiority to those whose minds can quickly grasp things or which have been finely trained. *Try*, try to understand what you can. Think; think, say, of the full mean-

ing of the word opportunity. The perfect man will have a perfect and world-knowing mind. You have taken your step toward that height of mental outlook to which you, in some future life, will assuredly attain.

You love music but are too poor to get much of it. "Chance" now and then puts some fine music in your way. Drink hard and deep of it. "Chance," which is that divine Heart of the moments and of eternity, knows that some other developments are just now—perhaps for all this present life—more important for you. So it does not give you much music; expecting you, however, to do the utmost with the bit it does give.

The perfect man will be perfect in compassion. Compassion is a great power whose real use in the world we only faintly understand, since it is part of the creative power. Every day come opportunities for its use. See that you miss none; a friendly word, a cordial "good-morning," may do more than you know. Be particularly careful about it when you are feeling altogether irritated and irritable and chilly and selfish, for those moments are naturally the most fruitful opportunities.

Some man does you an injury, or his failings look repulsive to you. Seize that as the opportunity to think of him kindly, as misled by some passion, as overpowered by some circumstance that he cannot see as opportunity, as a son of Light that does not yet know it. In the far-off times of other lives you and he will look back at this together, each seeing how he helped or hindered his fellow.

If you have a vice under which you fail and fall, *fight*. Don't fight tomorrow, or this afternoon, but *now*. This afternoon will be now in its turn. There is always a difference that widens to eternity between a used now and an unused one. If you are going to fail this afternoon, you will nevertheless be stronger for the effort you made *now*. The great men of every sort are so because in past lives they used their *nows*. Now begin yourself.

In other words, stand front-on, to all the moments, and do something in each. Fill your whole consciousness with the sense of opportunity until you can see nothing else. And in each moment try to feel in your own heart that great Heart of the world which answers human life, the cries of human life, with opportunity; which yearns that we come at last to understand it, to know it, to feel that even in the pains which we see that we ourselves have brought about, it offers in each a blessing, a step, missing no single one.

Let us understand that life is nothing but opportunity. It is a mountain-side with a vast glory upon the top. Every moment can be made a step; out of every barrier and every difficulty can be drawn a strength. And the great benediction streams down into the lowest valleys upon him who *tries*, touching him from the first moment of the first effort, without any reservation on account of his past. It not only blesses him who tries, but *pre-eminently him who heartens someone else to try*.

"It's never too late to mend," says the old proverb. Don't try to mend; begin a new garment every day. STUDENT

THOU canst create this "day" thy chances for thy "morrow."—*The Voice of the Silence*

The Bible Absolutely Free from Error

BISHOP WELLDON, of the Church of England, writing in the *Nineteenth Century*, says that of the Reformers, Calvin alone insisted on the doctrine of the literal inspiration and inerrancy of Holy Writ; but that the Roman Catholics are tied up to a still more rigorous dogma:

According to the Pope, it would be impious either to regard inspiration as limited to certain portions of the Bible or to admit the possibility of error in the sacred writers. It would be intolerable to concede that Divine inspiration relates to matters of faith and morals and to these alone. For when the truth is at stake, no one is entitled to argue that it is not so important to consider what God said as what was his purpose in saying it. All the books which the Church receives as sacred and canonical have been entirely, and in all their parts, composed under the dictation of the Holy Spirit. But Divine inspiration, so far from leaving room for any possibility of error, not only excludes it, but excludes it without any qualification, inasmuch as God, who is the Supreme Truth, cannot in his nature be the Author of any sort of error. The complete immunity of all the Scriptures from error, has, the Pope declares, been the most positive belief of all the Fathers and doctors of the Church. It follows that any idea of contradiction between the sacred writers, or of any opposition in any one of them to the doctrine of the Church, must be repudiated as foolish and false. It follows, too, that as God, the Creator and Ruler of all things, is also the Author of the Scriptures, there cannot be, either in the natural universe or in the records of history, anything at variance with the Scriptures.

We must infer, presumably, that the Holy Spirit also supervised every *translation* of the scriptures. But the most striking point is the violence we have to do to our own reason; for, when we find contradictions, we are to assume that they are not contradictions. If two writers contradict each other, they do not really contradict each other. If anything in nature is contrary to what is said in the Bible, both are right. This seems to be the only attitude left for us to assume; and, as the Pope in his pronouncement appeals to logic and reason, it is hard to see why we should accord those faculties more respect in the case of *his* utterances than in the case to which those utterances refer. In short we are left in this quandary. If we accept the reasoning of the Bishop of Rome, we must reject the other reasoning; but, if we reject the other reasoning, we can but distrust the Pope's reasoning.

The whole thing amounts to the positive declaration that the Pope is above everything, an absolute autocrat over the entire nature of man. The infallibility of the Scriptures is based on the authority of the church of which he is supreme ruler; and his followers, it would appear, are commanded to believe in contradictions because he says so.

It is as well to have a definite statement, because then we know where we are. The Pope leaves us in no doubt as to the position he and his church intend to maintain, and we are free to choose whether we will accept this state of affairs. This church is particularly given to blowing hot and cold with the same breath. Hence it is of importance to notice that the flowery statements often made by those of its prelates who wish to recommend it to us as a model of reasonableness and liberality are obviously at variance with this positive declaration from the supreme authority they profess to recognize. H. T. E.

Some Views on XXth Century Problems

The Higher Role of Poetry

PESSIMISTS think that the days of poetry are over, lost in the colder light of concrete science.

They would be, if poetry were not the only now available language for the expression of another plane of being, a winged go-between connecting earth with an equally real heaven. The religious people ought to know more about this than they do, since for them it is a vital necessity.

For a part of our being we have no words; the few that pretend to apply have had nearly all the color washed out of them. The almost alone-standing word *spirit* awakes in most people merely a vague feeling of piety, perhaps some thought of Sunday and pews, silk rustlings and somnolent afternoons. "Ye are gods," and we are that far in realization of it!

There is no poetry for an animal. A tree is something to rub against; a purple and yellow sunset marks supper; the hush of evening is the time to keep an eye ready for the stir of a cautious rabbit; music is an indifferent noise; a painting is a piece of cloth that might be good to lie on if it were thrown in the proper place; a butterfly is a beak-full of meal—except the wings, which are rather a nuisance. The animal monad, though it has every potentiality, is so far only a unit of flesh consciousness incarnating in all sorts of flesh, bee-flesh, bird-flesh, tiger-flesh, dog-flesh, and in each of these fleshies living a different kind of animal life.

That is one pole of man's consciousness; and if he had no other he would be merely an animal monad in the completest kind of flesh. As he has a mind, he has evolved a rich language for the expression of all he knows of the rich world he lives in and his sensations therein.

But he has the other pole in the spiritual world, and that world must surely be supposed to be at least as rich, in its way, as the material world—as full of change and play and "scenery" and event. Those men who have succeeded in developing that pole of their consciousness, we call mystics; they try to tell us about that world—and almost instantly run out of words. For we have not evolved our language for any such purpose. It deals with trees and molecules and meals and heat and cold and dollars. So the mystics have to be content with general expressions of rapture; and with words which, taken from common life, can be made to do as symbols—for example, light. Sometimes their own minds make them fall into entire delusion; thinking they see as spiritual actualities pictures which the mind brought up from the region of terrestrial actualities.

Man actually is a spiritual being and does live part of his life in the spiritual world alongside of the other part in this world. And that is by far the richer and changefuller of the two. Our consciousness there is that of the heart. But we have not yet learned to *think* there; we have not yet a mind which stands to the rich stream of spiritual feeling as the common mind stands to the stream of

terrestrial feeling; we have not systematized; still less have we words which stand as close to such feelings as does for example *thirst* to its feeling.

Putting music, in this connexion, aside, the poets are our only interpreters. The higher among them do get their consciousness caught up into the spiritual world, or the fringe of it; they do get a far vision. And then they have to use words in a double way, doing the best they can. They so select and arrange them according to their sound and association that they go at more than their face value and awaken the feeling in him who hears or reads them. So selected and arranged, the words can take on a new light from above—almost apart from their face value in meaning. It is a very vital piece of work the poets do, not so much in making a new language—though we must one day have that—as making the old one do provisional duty for the coming new one. All the higher states that the poets give us are the sortings out of the faint general state we ought to get from the word *spirit*, a word so pale, so emptied, and then sometimes so hideously repainted and refilled!

STUDENT

Truthful False Testimony

A FRENCH court is seriously considering the employment of hypnotism for the obtaining of testimony in a celebrated case now pending. One would have thought that folly precluded by even the little that science does actually know of the hypnotic state. It knows of the occasional emergence of multiple personalities which may make the most absolutely diverse statements concerning each other, concerning events, concerning each other's past doings and history, which may incriminate each other with amazing circumstantiality of detail, every word being false. It knows that the hypnotized subject may weave his own personality into any scene or story upon which during waking moments his attention has rested, relating his own imaginary doings with perfect verisimilitude. And it knows that the subject's mind is guided by the expectancy of the operator, by his preconceptions, and by the pictures and thoughts in his mind.

Yet it is proposed to raise the sayings of the dazed victims to the status of legal evidence!

A professor in our own country proposes methods but little better. He will pronounce words of which some do and some do not relate to the supposed crime, his victim being required to reply with the first related word he can think of. The replied words and the relative times taken for the replies are noted, and from a study of these his innocence or criminality is noted. What is not noted is that the mere charge of a serious crime throws some natures into a dazed and even semi-hypnotic state based on fear, in which they will become negative to the operator's mind and sensitive to his expectancy, then behaving and answering in every respect as if guilty.

The whole set of methods are illegitimate,

morbid, and vivisectional. A grave and sane public opinion would not tolerate them. What with hypnotism in the churches, hypnotism in the hospitals, hypnotism in the laboratories, in the class-rooms, in the reformatories and schoolrooms, in the law-courts, juvenile and other, on the entertainment platforms, by parents in the nursery, and self-hypnotism in the new cults—it looks as though a never-hypnotized person would in a few years be a rarity—outside of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY! And every hypnotized person has lost *something* of his humanity!

STUDENT

The Marvels of Figures

PROFESSOR IRVING FISHER recently said that Massachusetts was the only State in the Union that presented statistics from which to judge of the increase in the length of human life. These statistics he accordingly gave, showing that longevity increases fourteen years in a century; that is, that people now live that much longer than they did a century ago.

The average length of life is now, say, thirty-four years. A century ago it was therefore twenty; the century before that it was six! In another thousand years it will be one hundred and seventy six.

This will hardly do. One fraction of one country for one century does not give space enough for a parallax to be visible. There exist nowhere sufficient statistical data to enable us to make any general statements about longevity. The probability is assuredly against its increase. Whilst we learn more hygiene we do not necessarily practise it. And we certainly make little enough application of that department of it which in practice is control of "natural" proclivity. It is *there* that real increase in longevity, when we attain it, will have its cause.

STUDENT

Against Opium

THIS country does things on a large scale, and when there are good things to do, the good done is therefore on a large scale. We have crystallized the civilized world's desire to suppress the illegitimate use of opium into definite proposals, already submitted to the other Powers. A conference is immediately to meet at Shanghai, and we have proposed that its work should reach back to the various home countries themselves, each appointing a commission.

"Our idea," say the official words,

is that each government's commission should proceed independently with the investigation of the opium question on behalf of the respective country; second, to ascertain the best means of suppressing the opium traffic if such now exists among the nationalities of that government in the far East; . . .

By way of a preliminary step of our own, Secretary Wilson has recently issued an order keeping opium designed for smoking out of the country. We have, of course, much more to do; for the use of morphine—we might as well include its worse sister, cocaine, while we are about it—is now a national peril. C.

Archaeology Palaeontology Ethnology

The Illustration

SPALATO is the town on the Adriatic to which the Roman Emperor Diocletian retired in A.D. 305. The Duomo is close to his palace and is usually supposed to have been the temple of Jupiter, intended by Diocletian for his tomb-house. Externally it is octagonal, the interior circular and domed, and it has a curious crypt. The pulpit, of many-colored marbles, is considered one of the finest specimens of Romanesque art, dating from early in the XIIIth century. The old Roman towns of Dalmatia contain much of interest to archaeologists. B.

The Greeks and Natural Science

IN a scientific contemporary occurs an extract from a paper on "The Greeks and Natural Science," in the "R. P. A. Annual." The writer maintains that the Greeks knew more natural science than is generally accredited to them, and then paints a picture of what might have been the world's subsequent history, had they pursued science to the extent of inventing means of communication such as we have now. They would have come into closer contact with the spiritual philosophy of India, and the two together might have raised mankind to such a pitch of civilization that the dark ages would never have occurred.

Aristotle described vast bodies of observed facts in botany and zoology and classified them; the geological observations of Pythagoras were as correct, and his conclusions from them as sound, as those of the founders of modern geology. Eratosthenes determined the obliquity of the ecliptic and measured an arc of meridian. These last facts are called "remarkable," but they can be remarkable only by contrast with a preconceived opinion as to the attainments of the Greeks. Euclid's geometry is also mentioned, along with Archimedes' mirrors, as an instance of Greek natural science; and this in spite of the fact that the writer distinguishes between inductive science and *a priori* science. This surely shows that there is some confusion of thought.

It may be safely inferred that the reason why the Greeks did not advance any farther along the lines which natural science has pursued in our day was not because they were unable but because they did not deem the pursuit profitable. And, taking the writer's cue, one might also indulge in a vision as to the probable course of subsequent history, had they done so. They might have developed their brain in the same unsymmetrical fashion as we have, and have lived to lament the loss of those finer faculties to whose exercise the world has been so much indebted. Did not Darwin so lament the blunting of his own finer faculties, and is not his case typical of modern culture in general? In that case



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ROMANESQUE PULPIT, IN THE CATHEDRAL AT SPALATO, DALMATIA

the world might have sunk into still darker ages. For would the materialistic science of these supposed Greeks have enabled them, any better than we, to appreciate the lofty philosophies of India?

Again, one cannot altogether agree to the laudation of the inductive method at the expense of the *a priori* method. Because at one time or another men have carried the *a priori* method to foolish lengths and become lost in the mazes of speculation; and because Bacon and others have cleared up the situation temporarily by starting the pendulum the other way; are we to infer that the one method is wrong and the other right? The obvious truth is that each method plays its own important part in the workings of the intellect; that an entire and symmetrical culture would use both in equal share; that partial culture lays stress alternately upon one and the other; and that no mind ever did or can use either one exclusively.

Let it not be forgotten that the Greeks in some mysterious way knew of some science of proportion that enabled them to create inimitable works of art. Our science has not discovered that as yet. Nor does it appear to

be progressing along the road that leads to that kind of knowledge and ability. Vast and intricate as our mathematical science is, it obviously excludes some vital factor that could enable it to find expression in works of beauty comparable to those found in Nature; hence it falls considerably short of being a "natural" science in the full sense.

To speak again of our mathematics: does it not universally labor under a great disqualification — that it has not discovered the connexion between abstract quantities and natural quantities? Its arithmetic is entirely discordant with its mensuration. Every single chord of a circle is in an indeterminate ratio with the circumference; all the functions of triangles, with trifling exceptions, are equally indeterminate. The periods of the heavenly bodies, the atomic weights of elements, practically everything, in fact, are expressed in approximations, and the indeterminate quantity reigns supreme.

In many other ways, too, our science is at variance with the practical necessities and actualities of life. The truth is that it is very highly specialized, having developed wonderful engineering skill as a burrowing animal but not being distinguished as a navigator of the higher strata. We can hardly disparage the Greeks because they did not depart to this extent from their usual rule of harmony and proportion in all things; and well for us that they did not.

Everything to its own cycle: modern science may be all right for the present cycle. It has played its destined part in uniting distant corners of the world and in expanding human ideas in the only way they could be expanded in such an age. But this is not to say that there were not similar periods in the past — a remoter past than our historical researches have yet revealed to us. The seas roll over the sites of races that ran their course and passed through all their stages; and these in all probability had their eras of physical science and carried them to greater lengths even than we have as yet. The Atlanteans had conquered the air.

The writer concludes by saying that

The wheel has come full circle. East and West have once more met; and what man shall forecast the future?

Oriental calm, stimulated by Occidental energy, will teach modern science that there is a wider meaning to the term "practical" and that wisdom in life means something more than a knowledge of a few physical forces. We have lately seen how readily an ancient race, previously supposed to be intellectually inferior, can master modern science when it wants to; and we may also see it developing that science to practical ends which we ourselves have not yet dreamed of. STUDENT

✻ The Trend of Twentieth Century Science ✻

Cycles in Earthquakes

THE Italian earthquake has occasioned some scandal in that it was not predicted. Indeed the methods of geology have been arraigned and its acquirements contrasted with those of astronomy. The contrast is not of course very just, for geology largely depends upon astronomy and must to some extent await astronomical investigation.

Still, there is something to be said for the charge. Geology has not made all the use of astronomical data that was possible to her. Theories as to the causation of earthquakes have, till almost recently, neglected anything that astronomy might have to say about the condition of the sun in respect to spots, neglected to note whether there might be an earthquake cycle corresponding with the spot cycle or the solar rotational cycle; neglected the moon; and neglected the varying pulls, however slight, that would result from the varying conjoint and opposing positions of the other planets. The movements of the earth's axis of rotation upon her axis of figure have only begun to be related to earthquakes and there is as yet hardly a speculation upon the possibly planetary and solar causes of these movements.

The newest theory of earthquakes, that of Mr. Stanley, gives the earth a crustal or sub-crustal circulation of molten rock in long tubes that very much suggests the subcutaneous circulation of blood in the smaller vessels of the body. In a recent lecture this geologist balanced a quantity of ice in one scale-pan of a balance, with weights in the other. As the lecture went on the ice gained weight to the extent of half an ounce. Condensing the air about it and precipitating the moisture upon itself, it was maintaining a current towards itself from its whole vicinity. The lecturer argued that at both poles of the earth, but particularly at the south, the same process must be going on. Currents of air must be attracted from the equator to the pole, chilled there, and made to deposit their water vapor as snow. Thus at the south pole the mass of ice may be a hundred miles in thickness above the sea level. The enormous weight of this he did not attempt to calculate.

Then came reference to a French experiment, which showed that water in a glass tube properly encased, kept under adequate pressure and greatly heated, finally dissolved the tube that enclosed it.

Beneath the earth's crust, or in its deeper layers, is already the necessary heat; the water is from the under surface of the polar ice-cap; the pressure is the mountainous weight of a hundred superincumbent miles of ice. We have therefore, according to the theory, a lake of rock in white-hot solution in water, under this pressure. From the pole it therefore forces its way outward on all sides and along lines of least resistance through the crust. One of these lines, for example, is supposed to cross the Antarctic Ocean, (underneath it), reach Cape Horn, and then run

up the west coast of South America beneath the Andes. Volcanoes are vents, places of "give" along these vast arteries; an earthquake is the oscillation of the crust following upon a "give" or upon any sudden movement of the current of fluid rock. For like all theories up to today, though not necessarily like those of tomorrow, this one connects earthquakes and volcanic outbreaks as two sides of one process.

However this may be and however much further knowledge may—Theosophy says *will*—disconnect the two phenomena, it remains to show that they are not at haphazard but periodical. There may be several overlapping cycles, some peculiar to the earth's own life, some related to recurrent planetary, solar, and lunar, cycles; and they will be doubtless difficult to disentangle. As a matter of fact, though he would not own it and may be unconscious of it, the geologist, who has only just admitted solar influence in this matter and hardly yet admits lunar, does not at all like the idea of planetary influence. It has just a flavor of astrology and therefore of "superstition" which he does not wish to encourage. Still, facts have a way of finally getting very obtrusive. STUDENT

Hypothetical Matter

WE have curiously inverted our conceptions of late years. Matter we were sure of, and we postulated an ether. Now, it is the ether we are sure of, and we postulate matter.

The physical world is what we see. But how do we see it, and exactly what do we see? Darkness cannot be positively seen; anything visible is so because it emits or reflects light, and it is the light alone that is seen. But if light is ether in vivid vibration, then it is ether we see, and it alone.

Then perhaps we can touch the physical world? No; nothing, no most ultimate particle, touches any other; there is space between. Across that space, which is often enormous compared to the size of the particles even of solid and continuous matter, play the forces of attraction and repulsion. We know only ether, set in motion or tension by forces; "matter" is a postulate, a set of points from whence forces emerge into action upon the ether, the ether which alone we see and know.

But again; what are sight, touch, and the rest? Are they not changes in sensuous consciousness? Must not the ether be a plenum of consciousness of some sort, capable of modifying *our* consciousness just because it is of the same nature?

Human thought seems to have got the thing upside down. The mind conceives of itself as surrounded by masses of particles of heavy deadness which it calls matter. This does not work well; so the scientific mind proceeds to put together a number of incompatible conceptions, to add to the lot some verbal conceptions to which thought cannot correspond—*e. g.*, absolute elasticity—and then

call the whole *ether*, conceiving it piecemeal.

Might not more understanding gradually come if scientific men, without renouncing their proper work, were to begin altering their minds, begin conceiving of *consciousness* as the stuff of things with man's consciousness in relationship of kind? It would take a good while for the mind to become readjusted, but the effort would be worth while; all kinds of new and illuminating conceptions now utterly unsighted, would come into view. This for the simple reason that mind would have for the first time thrown itself into relation with actuality, with the positive fact of things. Surely that could not be without its certain, if slow, influence.

And then there would be no difficulty in conceiving of the existence of *higher* ethers, that is to say planes of cosmic consciousness interacting with *our* corresponding planes of consciousness—so far as we had developed. We could speak, as did the ancients, of purely divine ethers or Aethers, intercommunication between them and our corresponding centers being—as in lower cases—by way of a corresponding order of *Light*. In those upper or inner divine seas there would be conscious centers of action, "gods" if one likes the word. And within each, as well as in man, and beyond each and man, the selfhood of one *SELF*—reachable not by petition, for that is postulating separateness, but by retreat to individual selfhood raised ever more and more toward its highest, communion of self with *ITSELF*. Religion, science, and philosophy, would then have regained their unity. Each working with the other two we should not need three mental compartments. STUDENT

Water-Finding

A LIVERPOOL (England) firm has placed on the market an automatic water-finder which really does the work it professes.

The atmosphere is usually electro-negative and the earth electro-positive. Currents are always tending to flow between, establishing momentary and local equilibrium; currents said to be least at mid-day and for an hour on either side of that, and less when earth and air are charged with moisture.

The principle upon which the instrument works is that these currents are strongest in the vicinity of the subterranean water courses, a magnetic needle affording the method of measurement. Apart from this, smaller indications are given when the instrument is carried over very metalliferous soils.

We are accustomed to deny the possibility of a power whose working we cannot understand. On that principle the majority of people have usually denied the existence—though perfectly well-evidenced—of *human* water-detectors. It always seemed probable that this power rested on an extra sensitivity to passing electricity. Now we know that subterranean water facilitates or increases these currents between air and earth, we can perhaps put ourselves to less trouble in denying the human detector who senses them. STUDENT

Nature

Studies

Lomaland Scenic Beauties

THE illustration, fine as it is, can give to a stranger no idea of the beauties of color in the scene. Earth, herbage, sky and sea, all combine to offer the most bountiful array of delicate hues, so harmonious as to present to the glance an effect of quiet uniformity, but unfolding themselves to the attentive eye in endless variety. The soil gives every variety of yellow, brown and red-brown; the leaves all shades and tints of green; the blossoms bejewel the landscape with patches of gold, purple and rose; nor are the grays of the lichens wanting as setting to the brighter colors. Beyond, the ocean makes a broad band of darker greens, blues and purples; and over all is the sky, clear blue as sapphire, and at sunset decked with ever-new effects that defy all imagination and description.

There is a genial warmth and exhilaration exhaling from the unexhausted soil and from the herbs, all of which are fragrant. Since its occupation, Point Loma has become more beautiful; more herbs and trees have grown; and birds have flocked hither in greater numbers. H.

Armored Animals

AMONG animals we find almost every kind of armor, from integuments like the shield of a savage to suits of mail like that of a knight, and even what resembles the plating of a battleship.

Among mammals the armor-bearing species, excluding the mere pachyderms like the rhinoceros, are confined to the *Edentata*. These include the pangolins of Southern Asia and Africa and the armadillos of South America. Both are survivors of a very ancient stock whose traces are found in the rocks. Of old the armadillos were a mighty race, with numerous species and with individuals of gigantic proportions. The *glyptodon* was 11 feet in length, and the *chlamydothere* was even larger. These beasts carried on their backs huge armored domes of bony plates. In spite of their invulnerability they have perished from the earth, becoming extinct in a manner "it is impossible to surmise." This "constitutes, perhaps, the most mysterious problem of geological study."

The pangolin is a creature almost lizard-like in outline, clad from head to tail in a suit of horny plates, like huge thick finger-nails, overlapping each other. Its head ends in a long narrow snout, within which is its ant-eating tongue. In walking, it preserves the claws of its fore feet by walking on its palms, so to say. Part of the head and the under part of the body are unarmed, and the creature rolls itself into a ball like a hedgehog when surprised. The scales are really a modification of hair.

In the armadillos of South America, however, though they belong to the same order as the pangolins and also eat ants, the armor is of bone-material deposited in the true skin in the shape of little shields, though each shield is itself covered with a horny plate developed in the epidermis. The dorsal surface alone is, as a rule, protected; so the animal tucks its head and limbs in when attacked.

In Tortoises, which are reptiles, the carapace is formed of plates, some of which are an outgrowth from, and actually welded to, the backbone and ribs, while others originate in the true skin. The exterior of the carapace is covered with horny material—the "tortoise-shell." The joints of the outer covering do not correspond with those of the inner.

Among insects there are some beetles which have a very hard covering, and others which seem to owe

DIM Coasts, and cloud-like Hills, and shoreless Ocean—

It seemed like Omnipresence! God, methought,
Had built him there a Temple: the whole World
Seemed imaged in its vast circumference.
No wish profaned my overwhelmed Heart.
Blest hour! It was a Luxury,—to be!

Coleridge

their protection merely to the appearance of hardness; for, while closely imitating the others in appearance, they are really soft.

Among crustaceans we have the lobsters in a jointed coat of mail, and the crabs preferring the strong-box type of protection. Finally we have the molluscs with their consummately architected shells, arched and ridged and closed by herculean muscles. *Tridacna gigas* has been found to measure more than a yard in length and to weigh 500 pounds, and would be capable of the alleged feat of holding bathers until they were drowned by the tide.—(Abridged from *Country Life*, London.)

Why is it hard to understand why animals became extinct? Perhaps because we have the notion that Nature proceeds by a blind momentum, obeying dynamic forces that, once started, are inexorable. In that case the animals should have been able to survive geologic changes, and at least a few Noahs and Deukalions should have found refuge during the cataclysms. Besides, other animals did not become extinct. What calamity could have blotted out so many doughty warriors from the whole earth?

But if we surmise that the stocking of the globe with life is accomplished by intelligent agencies and in accordance with designs, it will not seem so strange why there should be one type of animals in one age and another in another. And we may suggest that the races became extinct through failure

of offspring when the Monads of that kind were no longer supplied; as happens with human races.

STUDENT

A Monument to Horses

A MONUMENT to the horses killed in the South African campaign has been erected at Port Elizabeth, Cape Colony. It consists of an oblong base of granite surmounted by a bronze statue of a war-horse and of a soldier feeding it. The pedestal has been shaped on one side into a drinking trough for horses, above which are three drinking fountains for human beings; and the inscription runs:

The greatness of a nation consists, not so much in the number of its people or the extent of its territory, as in the extent and justice of its compassion.

The monument has been erected by public subscription raised by small contributions from all parts of the British Empire. T.

Preserving the Bison

THE bison range, in the Flathead Indian Reservation in Montana, for which Congress made an appropriation, has been selected. It embraces about 12,800 acres, which will be fenced in. Funds for the purchase of the bison are being raised. The first person to take steps for the preservation of the American bison from extinction was the late Austin Corbin, who fenced some 6000 acres at Blue Mountain Park, New Hampshire, and secured a herd of bison. This herd became the inspiration of the present American Bison Society, founded in 1904.

This so-called "buffalo" is the animal which man, in the pursuit of his imagined rights and interests, so nearly extinguished; so it is only just that by man the mischief should be undone as far as possible. We have not yet discovered how to recreate an extinct species of any kind. STUDENT



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HILLSIDE, CAÑON, AND SEA: POINT LOMA

Students'



Path

From THE DHAMMAPADA

THOUGH in the mind hath made us, what we are

By thought was wrought and built. If a man's mind
Hath evil thought pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

“He hath defamed me, wronged me, injured me,
Abased me, beaten me!” If one should keep
Thoughts like these angry words within his breast
Hatred will never sleep.

“He hath defamed me, wronged me, injured me,
Abased me, beaten me!” If one should send
Such angry words away for pardoning thoughts
Hatreds will have an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only love;
The ancient law is this.

Whoso imagines truth in the untrue,
And in the true finds untruth—he expires
Never attaining knowledge: life is waste;
He follows vain desires.

Whoso discerns in truth the true, and sees
The false in falseness with unblinded eye,
He shall attain to knowledge; life with such
Aims well before it dies.

As rain breaks through an ill-patched roof, so break
Passions through minds that holy thoughts despise;
As rain runs from a perfect thatch, so run
Passions from off the wise.

The righteous man rejoiceth in this world
And in the world to come; in both he takes
Pleasure. When he shall see fruit of his works
The good sight gladness makes.

The law-obeying, loving one, who knows
Only one verse of *Dharma*, but hath ceased
From every hatred, malice, foolishness—
He is the Buddhist priest.

Sir Edwin Arnold

Facts and Fancies

DAY by day the sun rises upon a world of activity. Men women and children awake from sleep. The work of the previous day is resumed or new work is begun. Some work strenuously with a definite object in view. Others make the best of life in a mechanical sort of way. The very youngest children are usually bright and happy, but as they grow older what are usually called the cares of life come over them, like a darkening cloud, and they fall into the general stream of older people. And so the old world jogs on day after day and year after year.

And now the question arises, what are all these people doing? What are they living for? What pushes them forward and how is their action guided?

If we were to ask this question about the

plants and animals the answer is evident. These are guided by the laws of nature. They grow naturally. They have no ideas or thinking faculties. Their being is provided for them and tended by the mighty forces that play through their lives.

Is it the same with man then? Not at all. He does not grow naturally. Would that he did. Having a mind and a power of will he chooses his own course in life. He finds himself in the world, surrounded by a multitude of different courses of action and thought, each of which (did he but know it) is of vital importance. There are endless ideas, attractions, repulsions, all for his choosing or rejection. Perhaps he accepts his surroundings without much question, modifies them a little to suit himself, and falls into the stream. May be he is strong enough really to think for himself. Between the two extremes there are infinite gradations.

What guide is needed that he may choose rightly? Evidently that he should know the truth about himself, and that he should so guide his thoughts and actions that they may be in harmony with the nature which surrounds him, with the laws of his own being, and with the destiny of his race.

It is well, now and then, to pause and review the situation. No merchant or banker would consider his business complete without a periodical balance sheet. No general would dream of going into battle without a careful review of the situation of the enemy. Any other course would be simply madness and invite defeat and destruction. In the same way, no man who is wise, will go on living and working, day after day and year after year, without continual and careful review of what he is doing and why he is doing it.

No intelligent observer of passing events can avoid noticing that the whole world of men is passing through just such a review. There is no record in history of so important a balance sheet of assets and liabilities as humanity is now making for itself. It is expressed in a thousand ways. Individuals, cities, nations, are becoming increasingly alive to the necessity of finding out something of the real truths of the situation as regards themselves,—individually and collectively—and their fatherland.

In making this review, is it not clear that it involves in every case, a search after the real truth? We do not intend to be blinded any more. Overcoming our natural tendency to let things go on as they always have done, we find ourselves compelled to put on the thinking cap.

In doing this we begin gradually to see daylight. We separate facts from fancies and illusions. The latter cling to us with a desperate tenacity. But the strong man, or the strong city, or the strong nation, will make a powerful and continuous effort and throw them overboard. Then will come freedom and a new birth.

Every community is made up of individual units. The nation is a community of states, the state of cities, the city of individuals. Strength arises from united and harmonious action, and in each case the responsibility of the whole lies with the individual. The cry of the pessimist is ever before us, “I can do nothing,” but he is not well informed. If he were so, he would know that all the great re-

forms which the world has ever known have been initiated by individuals, who, voicing the needs of their day, and perceiving the opportunity afforded by the unuttered, scarcely recognized aspirations of their fellows, have broken the bonds of fancy and proclaimed the truth. Their usual fate has been, first persecution, and later on, deification. But this has been because those who surrounded them have not had that courage of their convictions which the martyrs had themselves. So we need not listen to the pessimist. He does not realize how, over and over again it has been proved, that one man, strong in the power of truth, can take a citadel fortified in error.

Everyone will agree that what is needed in the present day is an urgent recognition of the immanent consciousness, the Divine Power, as the guide of the world. If every man could only see this with an understanding eye, all would be well.

But the difficulty lies in a general misunderstanding of how this is to be accomplished. To comprehend it rightly we must unflinchingly separate fact and fancy. For countless ages the fact has been known to the sages of all time and is proclaimed by the great world Teachers. The fiction is represented today by the outcome of multitudinous creeds, priestcraft and churchianity.

And yet the truth is so simple that even a little child can understand it, better perhaps than a college professor. It is expressed in the words of William Q. Judge: “Man is God incarnate.”

If this be true then where shall we look for the deity which shall guide us, if not within ourselves? This is a fact which everyone recognizes more or less completely. Why not make it more insistent than ever before? Why not make it the guiding factor in all that we undertake?

Everyone knows that from the heart of man flow those expansive and beneficent forces which make for the universal good. The Spirit of God dwells within, and is felt in the appeals and in the guidance of conscience. It cannot be argued about. Everyone knows it is there and feels its influence. It is “true, eternal, strong, pure, compassionate, just.” If this guidance were taken as the ruling power in individual, city and nation, how soon would there be a magic change! For the individual as for the nation the kingdom of Christ would be at hand.

Upon this noble teaching that mankind is in touch with the divine, through the manifestation of the divine spirit within him, which he may seek after, feel and know, rests the declaration in the Declaration of Independence that “all men are created equal.” Upon this fact also depend all progress and the future evolution of the human race. All reforms depend upon it, for it is the guiding factor in them all; and we may rest assured that the world will never come to an end until the great perfection of mankind is accomplished by this means.

In the meantime we have to do our duty in the present day. We have to recognize that the world will always be just what *man* makes it, for he is its *creator* by means of the divinity that works through him. By the recognition of the Brotherhood of all men and of their inalienable right to guidance by the God within, will the world be saved. STUDENT

POLITICAL GREATNESS

NOR happiness, nor majesty, nor fame,
Nor peace, nor strength, nor skill in arms or
arts,

Shepherd those herds whom tyranny makes tame;
Verse echoes not one beating of their hearts,
History is but the shadow of their shame,
Art veils her glass, or from the pageant starts
As to oblivion their blind millions fleet,
Staining that Heaven with obscene imagery
Of their own likeness. What are numbers knit
By force or custom? Man who man would be,
Must rule the empire of himself; in it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.

Percy Bysshe Shelley

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What interpretation does Theosophy give to *Matthew x, 28*? "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" — Gehenna.

Answer The general tenor of the passage is plain enough. Jesus is sending his disciples to the "lost sheep of the house of Israel." He warns them not to expect any better treatment than he has himself received: "The disciple is not above his master." They are not, however, to be terrified by the evil words or actions of men. Hypocrisy is a sin and a blunder; and all the works of hypocrisy will be laid bare. Physical suffering and the death of the body are of no weight compared with what injures or destroys the soul. Therefore he says, "fear him which is able to destroy both soul and body in hell." A similar passage is found in *Luke xii, 5*: "Fear him which after he hath killed hath power (or authority) to cast into Gehenna."

This general meaning is plain enough; it is only when we come to examine the last clause critically that difficulty arises; and the difficulty has been felt ever since the early days of Christianity. Clemens Romanus, a reputed disciple of Paul, seems to refer to this very passage in his second epistle. In recent times German scholars have held opposite views as to whether God or the devil is meant. English scholars, though not unanimous, have thought that the weight of evidence upholds the former view.

It is noted that in the first clause, "do not be terrified by those that kill the body," *phobeisthai apo* is used. This is a Hebrew idiom found in the Old Testament (LXX) Apocrypha, and in the New Testament, but not in the classics. It has the force of "turning away in terror." But in the second clause only *phobeisthai* is used. In the New Testament this has sometimes the sense of "to regard reverently."

Even to the Theosophist the passage is not wholly free from difficulty, though the main signification is obvious. H. P. Blavatsky has taught that there is such a thing as the loss of the soul; that there are soulless men, many of them. By the "lost soul" she does not mean the higher Ego, or the reincarnating Ego; and certainly not the HIGHER SELF. She means the lower self which often fights against the higher Ego, our true Self. Jesus

speaks of the great loss the man (or manas) sustains by losing his soul, even though he gain the whole world.

The septenary nature of man was not known 2000 years ago, except to the few. Jesus had to use the only means available — the Aramaic or Greek ideas and words of his time. In this way he used the term Gehenna, the figurative word for the lower part of Sheol, or the after state. But the "body" does not go into the unseen world, and therefore body and soul could not be destroyed there. Luke is free from this difficulty for he says "hath power (or authority) to cast into Gehenna."

In a sense no one can cast us into hell; we must do it ourselves. We must burn ourselves, yet the New Testament speaks of God as "a consuming fire." The Holy Ghost is the consumer as well as the regenerator. We find the same idea in Hindü philosophy. We see the same truth illustrated around us in nature. Hence, as the lower nature persistently wars against the higher, a time may come when lower ego and higher ego will be separated, and in that case the lower ego is "cast forth as a brand and is withered," as Jesus taught. This is a most terrible "hell," and if there be many such people in the world, it is no wonder H. P. Blavatsky said "the man-bearing earths were the only hells in the universe." (REV.) S. J. NEILL

Answer II. Very often in attempting to get at the meaning of a statement it is taken in its literal sense, aside from the spirit and genius of the writer or speaker, or without due reference to the context. Now it is surely right to look at a statement from a literal standpoint; this must not be ignored, and due weight must be given to the choice and meaning of every word; but can this be done if we do not have the keynote of the whole teaching of which this is a part?

The first part of the statement is surely clear enough, and presents no difficulties: the injunction is to have no fear of those who can kill the body only, and the reason for this attitude is implied in the latter part, namely, that man is more than body, and that though the body be destroyed, he does not cease to exist. In fact, are we not warranted in assuming from the statement that the body is no more than an instrument? But then we have the teaching that the soul may be destroyed, and the point of the question seems to be in regard to the meaning of this and *who* or *what* is he or it that can destroy both body and soul.

As stated in the foregoing answer, some believe that God is meant, and others that the devil is referred to as the destroyer. But is the former of these views consistent with the general teaching of Jesus in regard to God, who careth for the sparrows, "and are ye not much better than they?"; "who maketh his sun to rise upon the evil and the good, and his rain to descend upon the just and the unjust"; whose will it is "that not one of these little ones should perish." Yet we must not forget that when in speaking of the wicked servant who had been forgiven a debt by his lord, yet refused to extend the like forgiveness to a fellow servant, and for which his lord "delivered him to the tormentors," Jesus said

concerning him, "So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses." And a careful consideration of still other passages will make plain, so it is claimed by students of Theosophy, that those things which Jesus says the "Father" does, are the action of the Law — the Higher Law — and that there is nothing arbitrary in it, but the "will of the Father" and the Law are one and the same. In the same way the action of the "Devil," if there be a Devil, cannot be but according to Law, or if evil be taken to be action contrary to Law, in its higher phase, then still the effects are governed by and are the result of Law.

Now, in the statement in question, we have reference to two kinds of death, the outer, physical death, and an inner death, death to the soul. Both must be under the action of the Law. The first may or may not be the result of acts done in the present life; it may be the repaying, through the Law, of evil done in a previous existence; or it may come in the line of duty, as in war, or otherwise as the act of another for which the sufferer is not directly responsible.

But in the second case, the responsibility is direct, the destruction that is wrought on body and soul together is from oneself and not from another, the means of destruction are in one's own hands and the Law provides that the penalty shall be carried out; not an arbitrary penalty, but the result of one's own acts and thoughts and inherent in them. Can we say that God or the Devil destroys body and soul in Hell? Surely, only if we make both God and the Devil synonymous with man himself; for verily man is his own savior and his own destroyer. He makes his own heaven and his own hell. But this statement just made cannot be fully understood apart from the Theosophical teachings of Karma and Reincarnation; and in the light of these there is both warrant and support of the truth of it in the teachings of Jesus himself.

"What shall it profit a man if he gain the whole world and lose his own soul; and what shall a man give in exchange for his soul?" This Jesus said after he had described the man who lived for himself alone and had heaped up riches for sensual enjoyment and ease. There are two courses open to man in life; either to live the higher life, which is in accord with the divinity that is within him, a life of altruism, self-control, and the performance of duty; or the life of the lower nature, selfishness, ambition, or lower still and more gross, one of sensualism and vice. The one leads to self-emancipation, to power to become what man truly is, "one of the sons of God" — it is the pathway of advance; the other leads to self-destruction, to the loss of the soul.

But should we fear? No, "fear only to fail in your duty, and even then let your fear be for others and not for yourself," said Katherine Tingley. No, there is no cause for fear if we do but keep our eyes on the light, and our hearts fixed on the performance of duty and the welfare of others. To work out our own salvation, as Paul says, that is the task set before us; for neither by God nor Devil external to ourselves, or other than ourselves, are we either saved or damned. The kingdom of heaven is within, and there too is the kingdom of hell. The choice is ours. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Hand of God

PLAGUE, pestilence, and famine, earthquake and tidal wave; these are among the things we attribute to "the hand of God." No one, we say, can prevent or foresee or understand them; they are huge calamities that must be passively endured. Thousands are swept away, and the whole matter we hold to be right outside the province of human will. There is some disturber outside the universe, with power and will to wreak havoc upon us; we dare not dream of our own responsibility. If we had more imagination it would be a nightmare to us, would this.

The truth is, that we have grown so accustomed to shirk responsibility, that we are unfitted to meet this question in the way it ought to be met. We look for the cause of every illness outside of our own shortcomings; and hold that justice has no sway this side of death. The first thing that a manly philosophy would teach us is that we are the masters of our own fate, and that nothing flows to us save from our own hands. We should make that an axiom, and cultivate spiritual courage. There is no happening not replete with splendid lessons, which go unlearned by reason of our obliquity of vision.

Such occurrences as this terrible one in southern Italy, for example, might teach us many things. We have been cultivating unwholesome and unnatural conditions. We need have recourse to no dogmas; there are truths which all creation is conspiring to shout at us always. We are boxed up with the rest of humanity on this globe, which is our mother, our native home, our abode, during the past, present and future. It is probably not true that you can come to any place where man has not been. Where there are deserts now, there were abundant civilizations of old times; not a sea rolls, but over some antique empire. All the matter of the world is full of the contact of man; we have strewn our thoughts over the mountains and the plains, and even the ocean waves cannot escape from them.

Climate and surroundings go to make us what we are. The desert puts its impress on some of us,

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

the forest upon others; the character of one people will have a large dash of sea-faringness in it; others will be shot with the irregular grandeur and mysticism of the hills. Nature segregates and mixes her children that they may grow into the perfect races she desires. She would have each race reach

and that by gluttony (to put it baldly), which is a state of the mind. Your body is fit and trim, or lax and unwholesome, ultimately, as your mind and character make it. Indeed, nothing goes through the mind but leaves its stamp on the body, and not only on the body but on all the surroundings; one sees that in the feckless and littered habitation of a slovenly-minded person. Do we do nothing to the earth then?

We, who go armed against each other; who live in an atmosphere of mutual suspicion; who cultivate selfishness as a virtue—we have not risen up and fluted with our wills that there shall be order and decent living throughout the world. We have let vice grow in our midst; we have banished the idea of our divinity. It is through orderly living that health is maintained; and where will you find that upon earth? Is it to be wondered at that nature grows sick, and must try severe remedies?

When such a catastrophe happens, one always notices that a great wave of sympathy is roused from all over the world, and the nations vie with each other in sending help. We are suddenly interested in the afflicted people, and desire to be, even remotely, of some service. That ought to be our normal condition, but it is not. If it were, at any rate we can say that there would be that much less evil for a cataclysm to undo.

The effect results from the cause, and is not arbitrarily set down after it. Indigestion, which is the result of gluttony, is intended also to be its cure, did we not so close our eyes to these things. It is inevitable in the nature of

things that pain should follow upon the breaking of laws. Here then is a warning against our selfishness and an alleviation of it for the time being; it is a grand calamity, and caused by what? Set it down as an equation; it is the easiest one in the world to solve. Science has not yet arrived at such a point, it is true; but then there are so many points at which science has not yet arrived; and so many at which she is but arriving year by year now; points she has liberally fulminated against too, while she was still infallible.

STUDENT



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WALO VON GREYERZ, PRESIDENT OF THE STOCKHOLM BRANCH, UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, AND HIS FAMILY

out into the unknown, and gather jewels of experience and wisdom. She has set infinite variety on the paths we are to travel. We are here for her sake, and are a part of her; through us whatever she may learn is to be learned.

Now what goes on in the mind has its effect on the whole nature of a man. It is true that we are affected by our physical conditions; but it is also true that our physical conditions are affected by us; and this last is more true than the other. Your indigestion was perhaps caused by unwise eating;

The Theosophical Address at Isis Theater

OWING to an unusually stormy evening, the usual Sunday evening meeting at the Isis Theater, San Diego, was postponed until the Sunday following.

More Sayings of Jesus

THEY who are with me have not understood me.—*Acta Petri*

The Lord knoweth them that are His, both those that are near and those that are far off.

The disciples thus spake unto Jesus: "Thou art a key to every man, and the one who shutteth to every man."—*Codex Askew*

This is evidence of the fact that Jesus was a Master of Wisdom who had esoteric teachings such as could be communicated only to those able to receive them and who spoke to others in veiled and symbolic language. The same is told in the canonical Gospels. It also gives part of the reason why his teachings

Civilization and Capital Punishment

THE Society of Friends of Philadelphia has issued a most useful little pamphlet briefly summarizing some of the arguments against capital punishment, but giving most space to a demonstration that it does not deter. This is effected by statistics gathered from many countries which have tried, or are trying, the results of the abolition.

But first, the pamphlet answers the contention that its abolition would lead to an increase of lynchings.

"If this opinion be correct," it says, quoting from Charles Galbreath,

as numerous writers aver, we shall, of course, find the majority of lynchings in the States (of our own country) that have abolished the death penalty. What are the facts? In the last fifteen years two of these States have not had a single lynching. Of the others, one has had two lynchings and the other four, while Georgia, the State that leads all others, with one hundred and seventy-two executions, also

there were eighty-seven capital sentences. "In other words, with no executions the number of murder cases had decreased by nearly forty per cent."

France: No deductions can be drawn. The *New York Nation*, commenting on the recent refusal of the French Chamber to abolish capital punishment — by a vote of 330 to 221 — remarks that "the period of years taken to show the increase of crime is altogether too short."

Holland: Capital punishment was abolished in 1870. The Dutch Minister of Justice says that: "The statistics demonstrate that murders in proportion to the population are diminishing."

Italy: There has been no death sentence since the accession of King Humbert. In the *International*, the Italian procureur-général asserts that the number of serious crimes is decreasing.



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PARC DE LA CAUNELAYE, PLANCOËT, COTES DU NORD, FRANCE

came to be converted into a dogmatic creed after his departure. According to the Gospel accounts, if we take them literally, these disciples deserted him in the time of trial, but came out as strong champions of some system which they preached in his name after the trials were over. Moreover there seems to have been a Pauline school and a Petrine school, teaching differently from each other. The last quotation has been interpreted to mean that Jesus shuts the doors of other beliefs, but it more probably refers to the fact that a Master is doorkeeper to the Mysteries, both as the opener to those who are ready and as shutter to those who are not. T.

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 8:15 at the Isis Theater, by students of Lomaland assisted by children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

stands second, with two hundred and thirty-seven lynchings. Texas follows with one hundred and forty executions and one hundred and eighty-three lynchings. Alabama almost duplicates the record, with one hundred and nineteen executions and two hundred and six lynchings; while Mississippi, which falls a little behind, with ninety-seven executions, leads all the States with two hundred and forty-nine lynchings. . . . Almost without exception, executions and lynchings go hand in hand. (Written in 1906.)

If lynchings are considered as index of imperfect civilization and as corresponding, in relative numbers, with the degree of its imperfection: then, since they go hand in hand with judicial executions, the persistence of the latter in any State or country is another index of the same. What is the experience of the States and countries which have taken the step in advance?

Belgium: "The Minister of Justice stated in 1890, that during the decade 1846-1855, when executions were carried out, there were one hundred and forty-three capital sentences." During the next decade, with no executions,

Portugal: "Capital punishment," says the pamphlet, "was abolished in 1867. Homicides are officially stated to have materially decreased since abolition," being in 1880 one half of what they were before.

In *Switzerland* there have been no executions since 1879, though any of the Cantons may re-introduce it at their option.

In *England* nearly half the death sentences passed are commuted. In *Austria*, between 1870 and 1879, seven hundred and ninety out of eight hundred and six were commuted. In *Sweden*, twenty-nine out of thirty-two. In *Norway*, eleven out of fourteen. In *Denmark*, ninety-three out of ninety-four. In *Bavaria*, two hundred and forty-two out of two hundred and forty-nine. In *North Germany*, between 1869 and 1878, four hundred and eighty-three out of four hundred and eighty-four, the one convict executed in this case being not actually guilty of murder, but only of the attempt at it. He was in fact the man who attempted the Kaiser's life.

United States: Each State has its own Criminal Code. Five have abolished the Death Penalty. The Attorney-Generals of these States said (in 1907) that there had been no increase in the number of mur-

ders as a result of abolition, and expressed themselves as satisfied with the existing condition of things in their respective States.

Maine has had an unusual experience. Prior to 1876 the death penalty was partially abolished. In that year it was abolished altogether. In 1883 it was re-established. Did the dread penalty stay the uplifted homicidal hand? No. The very next year the number of homicides rose from four to thirteen. The two years following showed eight and five cases respectively. The Governor declared in his message that the re-enactment of the death penalty had failed utterly as a restraining influence. In 1887 it was again abolished, in the language of an official of that State, "Never to be enacted again." The number of homicides for the three years preceding the enactment of the death penalty was eighteen. The number for three years under the death penalty was twenty-six. For 1887 and 1888 there are no reports. For the three years following after the abolition of the death penalty the number dropped again to eighteen. Nor is this all. Statistics are available from the State, covering a period from 1860 to 1904, with the exception of the years 1887 and 1888, making in all forty-three years. In twenty years, covering the earlier portion of the period while under capital punishment, the State had, according to judicial records, two hundred and fifty-three homicides. For the remaining twenty-three years, without capital punishment and with a larger population, the State had only one hundred and sixty-two, homicides. With capital punishment the homicide trials averaged annually a little less than thirteen. Without capital punishment the average was seven. If the population is taken into account, there were in Maine just about twice as many murders with the death penalty as there have been without it.

So stands the case in the civilized world at present. May it not be said that at best capital punishment is useless as a deterrent? The pamphlet from which we have quoted presents the usual positive arguments in an unusually clear and quiet manner, to which Theosophy can add several more. But mainly this one: that the intense and morbid strain of the convicted man's consciousness before and after his execution, long after, constitutes it a center of virulently morbid moral infection, spreading its emanations far around among the minds of the people, energizing latent pictures of crime and the emotional disturbances that lead to it, and depressing the vitality of every sensitive nature. In other words, capital punishment continues to create what it is intended to cure.

H. CORYN, M. R. C. S.

A Mysterious Visitor from Afar

THE comet (*Morehouse*, C 1908) which has just passed out of sight behind the sun, was an object of far greater interest than the larger and brighter comet visible in 1907 (*Daniel*), owing to the unusual behavior of its tail, which provided material for unlimited speculation among astronomers.

Instead of conducting itself as an orderly comet should, and gradually increasing in size and brightness as it approached the sun, this erratic specimen has been characterized by rapid and inexplicable changes and outbursts.

Several times complete transformations took place within a few hours, entirely changing the appearance of the comet. On Sept. 30 the comet looked like a comet, with a bright nucleus and a long fan-like tail, but in a short time the tail had practically disappeared. A little later a new tail appeared, which at one time was quite separated from the head, and on Oct. 15 a curious secondary tail was developed some distance from the head. Traces of a spiral motion in the tail were detected on Nov. 18.

The cause of the transformations is utterly

unknown, but hope is expressed that the 239 splendid photographs taken by Professor Barnard at the Yerkes observatory will throw some light upon it.

The present accepted theory of comets' tails is partly that the head evaporates quantities of extremely minute particles of matter, so minute that the pressure of sunlight overpowers the attraction of gravity and pushes them away into the depths of space. An electric repulsion is also suspected. This extraordinary theory explains the curious fact that the tails are always directed away from the sun, but it gives no light as to *modus operandi* of the production of the minute particles from the nucleus in the first place.

Comet Morehouse was nearest to us on Nov. 3, and will again be visible in the spring but only in the southern hemisphere. It was well seen by observers at the Theosophical Headquarters at Point Loma. STUDENT

The Lessons of a Tooth

PROFESSOR BOULE, of the Paris Natural History Museum, has done a nice little bit of reasoning, resting upon a single tooth. The tooth is that of an elephant; but he is dead. In fact he passed away sometime early in the Quaternary epoch. The island of Delos, one of the Cyclades, in the Aegean Sea, was being excavated for archaeological reasons. During this process, M. Homolle thought he would sink a shaft on his own account and was rewarded by this solitary and unobtrusive tooth. The rest of the elephant was not in evidence. But when alive he must have dwelt around there somewhere. So must his friends. But Delos is only 3 miles long by one-sixth wide. Consequently the island was then a part of the main continent, which, since his death, must have gotten its southern fringe so torn up over there in the eastern Mediterranean.

Perhaps there was once no Mediterranean; we know it was bridged at Gibraltar. Considering the great civilizations all round its brim, one might suspect that the remains of one greater than any of them may lie hidden at the bottom of its basin. STUDENT

Clipped from the Press

ONE has been wondering a little how the Romanist church at Riesa has been getting on. It may or may not be generally remembered that last February the following irresistible notice was widely published in Saxony:

We beg to call attention to the fact that during the month of March a solemn mass will be read every day in Riesa for the special benefit of those helping the church in that place. These masses have been instituted by the building committee and enable anyone to obtain the blessings and grace of the whole thirty-one—five high masses included, for one mark (25 cents). The money will be applied to the building fund. There must be those who have special wishes for wife, family, or relatives or who suffer from seasickness or from pecuniary distress. These masses are further applicable to the souls of the dead. Here is indeed an opportunity to obtain a rich store of grace at slight expense since one mass usually costs more than the whole thirty-one.

Respectfully,
CHURCH BUILDING COMMITTEE,
Riesa on Elbe.

This clipping is cut from *The Converted Catholic*, Nov. 1908. H. C.

New Discovery by Physicians

AT a meeting of Congregational ministers to discuss the Emmanuel movement, a noted M. D. addressed the audience from a doctor's standpoint. As reported, he made the following remarkable statement:

The physicians themselves were the first to discover that there must be a personality distinct from the brain, and that the brain by itself could not originate thought.

Words cannot be found to describe the audacity of this statement about the physicians. Theosophy has always had to fight for that very point against many physicians, by whom it has been bitterly assailed therefor. Now we find a physician asserting that physicians were the first to discover this fact about which Theosophy has been fighting! "Even physicians have at last discovered it," would be a better way of stating the actual case; but even that would not be true of physicians as a body.

We've all got to be idealists. Materialism hasn't a leg to stand on,

continued the speaker, quoting another doctor. Another sign of the times. T.

Does Abstinence Cause Worse Evils?

AN influential authority, whose views are discussed in the press, either lends or seems to lend his support to the theory that total abstinence produces worse evils than it stops, and that therefore moderation should be the aim and not total abstinence. Here is confusion of thought; for the writer, or the critic who quotes him, speaks of abstinence and prohibition alternately and indifferently, as if they were the same thing; and thus an argument against prohibition is made to pass for an argument against total abstinence.

The question whether prohibition is or is not a wise means for securing temperance need not detain us at present. We are concerned in maintaining that total abstinence does not produce worse evils than it stops. The real question about prohibition is whether or not it can produce abstinence. If it cannot produce abstinence, then, in declaring prohibition to be an evil, we declare abstinence to be a good; and, admitting abstinence to be a good, the question becomes how to secure it by some other means than prohibition.

It may or may not be true that prohibition will lead to worse forms of intemperance, such as secret debauchery and drug-taking; but it is obviously not true that total abstinence will do this. Even though total abstinence may at first cause the precipitation of a few acute symptoms, such an outcome is only what is always to be expected from sudden attempts at reform; and, so far from being an index of failure, it is a herald of success. These effects are only sporadic and temporary and should never deter us in our determination to go on. The devil always tears his victim when he is ejected. To allow him a permanent tenancy for fear of the consequences of firm conduct is to make terms with him. T.

A STURDY old lady has just died in county Limerick, Ireland, after reaching the unusual age of 118 years. She lived to see her grandchildren's grand-children. She was a firm believer in the cold water bath and had one every morning up to last August. J.

Art Music Literature and the Drama

The Poetic Drama and Real Life

THE following appears in today's paper:

The poetic drama seems to have fallen on evil days. Perhaps this indicates a tendency which will everywhere more and more prevail.

Already our modern city civilization is something strangely and in many ways essentially different from the civilization of even two generations ago, and different from any civilization the world has ever had. It is certain that the vast majority of playgoers will never be interested in scenes, in manners, or in characters, remote from their everyday, ordinary life. Therefore, apart from mere amusement and nonsense, we expect that most successful plays of coming time will be those that swiftly and realistically snapshot current events, personages, and even slang of the passing hour.

Does this imply or even allow a great school of national drama? Perhaps not. Yet after all, the keenest, not the greatest or highest, but the keenest pleasure any work of art can give is the taste of real life.

The Theosophist will at once ask "But what does the writer mean by 'the poetic drama,' and what by 'real life'?" If by "poetic drama" is meant a sentimental portrayal of fanciful and wholly fictional notions, such as budding writers are sometimes guilty of producing, then we agree that it is doomed. If the term is meant to include those great dramas and dramatic poems which give us glimpses of the soul in stress and in joy and which strike below the surface to that rich vein where character lies awaiting the magician's touch to reveal it—those mighty heart-songs of the ages, ranging from *Alcestis* and *The Eumenides* to Shakespeare's *Lear*, *Hamlet*, and *The Tempest*, even to Browning's *In a Balcony*, a poem essentially dramatic—then we must disagree. Such as these may not be on the boards of every cheap theater nor may they be vociferously demanded by *hoi polloi*, but they are no more "doomed" than the sun is "doomed" after sunset. A period of hours will intervene during which no sun will shine, but we may depend upon seeing it as gloriously regnant as ever at the following dawn, and gratefully welcomed by all who have had enough of night.

And so with all dramas which clothe with the finer poetic garment the great truths of destiny and of life. They are today obscured, it is true, but considering the lowness of general ideals, the almost universal ignorance of soul-life, or of any life in its higher aspects, considering the tendency toward the cheap and the sensational and the fact that the theater is regarded by the majority as an amusement-hall merely, a sort of "merry-go-round" and not at all as an educational center, considering that the urging force back of dramatists as well as impresarios is generally the

dollar—considering all these facts, would it not be comment most unkind if the true poetic drama were stated to be immensely popular? Those who know life would look upon such an avowal with suspicion, and justly.

The present age, as the Teachers of Theosophy have so often pointed out, is one of transition, of over-turning and general plowing-up. People are driven by the almost universal inner urge, felt but almost never understood, to get out of old ruts. But what one shall get into instead depends upon the person, upon his innate qualities, good or bad, his education, the force of his environment, the purity or

commentary in proof of the age's ideals. Poe received ten dollars for *The Raven*. A certain writer and alleged dramatist, whose productions are so filled with slang that the average American can understand most of them only by context and "guess" while an English audience which witnessed one of his plays last year asked to have it translated (!)—this writer made an independent fortune in less than three years from such writings as these alone. Is this sort of thing "the taste of real life"? H. P. Blavatsky says, in one of her marvelous writings (*The Key to Theosophy*, page 175):

The clue lies in the double consciousness of our mind, and also in the dual nature of the mental "principle." There is a spiritual consciousness—the *mānasic* mind illumined by the light of *Buddhi*—which subjectively perceives abstractions, and a sentient consciousness—the lower *mānasic* light—inseparable from our physical brain and senses. The latter consciousness is held in subjection by the brain and physical senses and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only the spiritual consciousness, whose root lies in eternity, which survives and lives forever, and may therefore be regarded as immortal. Everything else belongs to passing illusions. . . .

What is life? A bundle of the most varied experiences, of daily changing ideas, emotions and opinions. In our youth we are often enthusiastically devoted to an ideal, to some hero or heroine whom we try to follow and revive; a few years later, when the freshness of our youthful feelings has faded out and sobered down, we are the first to laugh at our fancies. . . . The *inner* man is the same; the outward living personality is completely transformed and changed.

And some years earlier she wrote in *Isis Unveiled* (vol. II, p. 593):

From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. . . . The closer the union the more serene man's destiny, the less dangerous the external conditions.

Could anything be plainer? The man is not the coat he wears. The real self is not that bundle of quarreling personal emotions, propensities towards personal gratification, selfish tendencies, whims and crotchets which the modern-day slang-ridden "literature" of the drama depicts. Real life is something besides the panorama of outward trivialities, and the drama which contents itself with depicting these, "snap-shotting" them for the passing entertainment of those who go to the theater only to get away from themselves, is the drama that is "doomed" to pass, along with all the other cheap sensationalisms of the day. The true and higher drama, that gives us light and philosophy, is only now coming into its own. STUDENT



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A ROMAN HEAD

ORIGINAL IN ONE OF THE NATIONAL MUSEUMS AT ROME

otherwise of his motives. So some rush into this or that cult, others take up one of the numerous expressions of the faddism of the age, still others try to forget themselves—and do lose themselves—in light and fleeting pleasures, among which are those numberless so-called "dramas," which "swiftly and realistically snapshot current events, personages, and even slang of the passing hour" and which, we are told, give us "the taste of real life." (!)

Which brings us to the second question, "What is real life?" and also suggests silent



Verily that body, so desecrated by materialism and man himself, is the Temple of the Holy Grail, the *Adytum* . . . of the mysteries.—*Helena Petrovna Blavatsky*

The Mingled Threads of Life

THREE souls stood ready once again to leave the upper world and enter upon another cycle of endeavor. It was a solemn moment. They looked back into the eternity of their own existences. Free at that instant from the temptations that had once assailed them; from the clouds that had once enveloped them; breathing an atmosphere of purity and electric clearness, they saw the truth regarding themselves. They saw where they had done ill, where they had done well. One by one they perceived the golden opportunities they had passed by lightly. They saw their own selfishness which had too often blocked their way; their vanity, which had so often obscured the truth; their indolence, which had held them back; their carelessness and ambition which had hurt so many others. In that clear light in which they then stood the past was unveiled in sharp lines and true colors. With the same pure vision they looked forward. They saw the meaning for them of the surroundings they were about to enter. They understood well that the place they had reached was one to which they had brought themselves, and that it lay with them to wield the forces they would encounter for weal or woe. They knew that all the experiences before them, whatever might be the seeming, had but one purpose for them and that their success or failure in the coming tests would rest upon their power to hold this purpose in their hearts. And as they gazed with intense earnestness on the life which lay before them, the Angel of Destiny appeared and touched them with his rod. "Your hour has come," he said, "be strong. It is my part to lead you thither, as it will be again to meet you when next you return this way. You go forth to work out in action the powers you have already gained; to germinate the seeds you have already planted; to weave in symbols another design in the book of your lives. The pattern and the threads will be of your own making. But only the threads spun from the matrix you carry from this world will be living

threads, only these can endure; work with them and you will leave in the lower world a beacon light, an inspiration to your fellow workers. Work with those which are born in the lower world, and no light, no help can come to them. Go forth, and may the impress of this moment never leave you. When you return again from your journey I shall be forced with my magic rod to touch the patterns you have woven, and lo! their nature will at once appear."

The Angel left them and the three pilgrims entered into the valley of the shadow of life. Oblivion swept over them and in the gray dawn they emerged into the material world and found themselves face to face with the Great Illusion. The only memories they carried with them were their impulses, their characters, and as in a dream they moved about. The breath of heaven was yet upon them and in the sweetness and freshness of the morning air they bathed. New sights and sounds attracted their senses. The mystery of life entranced them. Of flower and leaf and bird they asked its secret, yet no sound reached their ears save a confused and distant murmur of sweetness whose music seemed to die if they but stirred a breath. From sunshine to shadow they danced, from blossom to pebble, surprised, bewildered, charmed, and spinning all unconsciously the threads of life. Slowly, but deeper and deeper the subtle enchantment invaded them. The past faded yet fainter and the dream became to them a reality.

They now became fully absorbed in their surroundings and with intense activity began spinning their threads of myriad colors and textures. They were possessed with desires to weave designs worthy of their powers, yet their purpose grew dim, and, save in the case of one of them, was soon utterly forgotten. The design in itself and the admiration it would cause became for the second the goal

of existence; while for the third, the effort of weaving often seemed too great a burden to endure. Spinning she could not avoid, as it was a necessary condition of living in the world of matter. Yet she spun carelessly, heedless of the threads she chose, and as she rarely took the pains to weave, the threads gathered in tangles about her feet, and held her as in a net. Bitterly she complained of the restrictions she began to feel, of the obstacles that impeded her wanderings. At times, as she sensed the cause, she sought to separate the tangled threads, and to weave them into some pattern which flitted through her brain; but she soon grew weary of the irksome task and relapsed into an indolence which encumbered her yet further.

The first, who still dimly felt the purpose of her life, resolved to weave as best she could a pattern in harmony with it. And ere the shadows fell each night she looked to see whether in her weaving she had done aught to thwart this purpose and aught to further it. And by degrees her vision grew clearer, and that which the Great Illusion had dimmed for her at first, became more and more unveiled. She looked through the dazzling objects which at first had held the focus of her eyes, and to her they were transparent; and she saw painted on the screen of time the pattern which was planned for her and which she must bring down to earth. And a deep joy filled her soul, and in patience, contentment and persistence she wove from day to day.

But her task was not a brilliant one. Quiet were her colors and simple the design, and few there were who knew its value. The many who passed her by turned not their heads a second time to see her work. And only a very few of the busy throng knew or cared what she was doing.

But with the second it was not so. Quickly she began to feel her power to spin threads of brilliant color, and to weave them into a design such as rarely could be seen. And she worked with untiring zeal. Little by little,

as the pattern began to be displayed, the passers-by gathered round it to wonder and admire. Larger and larger grew the crowd; more dazzling, more beautiful, more irresistibly charming grew the design. Those who were under its spell said it rivalled the sunsets in glory; the gentle beauty of a rural scene in sweetness; the fragrance of a spring morning in freshness; the opalescent tints of a fair sunrise in delicacy; and the grandeur of a primeval forest in majesty. Many who gathered round this fair creation forgot entirely their own patterns they had to weave, and passed the days in worshipping this. Many others, lost in envy at such splendor, sought to fashion something like it. Their own designs, which were often well begun and full of promise, they cast aside and tried to break their threads and start anew. But as their threads had not been made for such a pattern they only spoiled their own and could succeed in nothing else.

And the weaver continued to weave, mingling her threads with such subtle skill that none could say which were the living ones and which were not, though to the enraptured multitude they seemed to be all alive.

Time passed. And for the three souls who had entered the world together the hour struck. The first was not disturbed at the summons, but the third was overcome with regrets. "How have I let slip these golden moments which are now behind me," she cried. "Would that they were mine again." The second rebelled at the interruption. "I," she exclaimed, "I who know how to weave so well, whose work is of such magnitude! must I obey this call!"

And the distracted and awestruck multitude complained that one of such importance should be asked to go when so many lesser ones would not be missed.

But events moved forward as if all these little cries had not been uttered. The Angel of Destiny appeared before them.

He looked with pity upon the third, bringing with her only patches of designs, and all caught in the tangled threads of her own making. He touched them with his magic rod and the most of them vanished from sight. "I have liberated you once more," he said, "but not forever. When again you come to earth these will form once more, and you, you only, must sometime disentangle them." And knowing this was true she made no answer. But covered with remorse she stooped to gather the few living threads which clung about her, and departed.

Upon the second he gazed in stern silence. Then lifted his rod and touched with it the wondrous design which she had brought him, when, horror to behold, all its beauty fled. The most brilliant threads became charred and dirty. Large patches here and there decayed and fell away. Many threads turned into ashes and in powder disappeared. Ere long, the glittering, gorgeous picture was transformed into a ruined heap of desolation. Over its surface stretched the living threads which had held the whole together, though heretofore concealed.

The Soul looked upon the scene of destruction with a heart rent with despair. Stooping, she gathered up the living threads and departed.

And now the Angel turned to the first Soul,

who stood, all unnoticed, with the modest picture which she brought.

He lifted his rod and touched it as he had the other. And lo! a marvel was wrought. The picture began to glow with life. An exquisite harmony of color played over its surface. A luminous ether enveloped it. A soul began to shine through its form, shedding all about it rays of love, compassion, and help.

Turning to the Soul beside him the Angel of Destiny said, "Depart in peace. Your work will remain in the world of mortals, an inspiration to all who follow you."

And in a cloud of light she vanished.

STUDENT

Joan of Arc—Saint

NOT many months ago the Freemasons of Paris placed on the statue of Joan of Arc a wreath bearing the inscription, "To Joan of Arc, whom the Church burnt." A group of Romanists retorted with another wreath, this one bearing the words, "To Joan of Arc, whom the Church has the courage to canonize."

So far the French government has prevented the ecclesiastical authorities from having any official part in the public festivities celebrated in the Maid's honor in Orléans, annually, and all detachments of the French army are required to present arms when passing her birthplace in Domrémy. But the ecclesiastical battle as to Joan of Arc's saintship, which has been waged for so many years, is at last over, and, as a writer in the *CENTURY PATH* some time since remarked would probably be the case, she is to be officially canonized at Eastertide by the Pope, his court, cardinals and bishops present, the ceremony to be lengthy and imposing. When it is over Joan of Arc's name will have been officially inscribed in the "catalog of saints" and a decree will go forth commanding that her memory be devoutly kept by the Church.

The list of things required to be proven to the Vatican before canonization could take place makes illuminating reading side by side with the very opposite things that were proven (!) — to the satisfaction of the Church — in order to have her burnt. They are, first, that she never told a lie; second, that she was absolutely unselfish and without one taint upon her personal character; third, that she performed at least one miracle through faith in God.

Joan of Arc was burnt by the same Church, on May 3, 1431, this young girl of nineteen, as a heretic and sorcerer. Its votaries have been taught that the Church was infallible. What conclusions are likely to be drawn now?

So much has been written about Joan of Arc, so numberless have been the controversies about her ever since the first court of rehabilitation held its sittings and preserved for posterity priceless depositions of eye-witnesses, among other valuable testimony, that there would seem little more remains to be said. Yet the Theosophist looks at matters from a deeper standpoint than the unphilosophic thinker, or the thinker whose conclusions have only a false philosophy to take root in. The reflection forces itself upon one: what greater things might not this unparalleled warrior have done for humanity had she never been within the pale of the Church at all, to be hampered by its theological limitations, crucified, and

continually hindered in her work by its "ministers." Even had she passed out of life at the age she did, how much greater might have been her work but for the continual interference of priests and bishops, now holding back one enterprise until they could send an ecclesiastical "court" to Domrémy to ascertain whether or not Joan had spent a fairly creditable girlhood; again hindering something else; finally wearing her out, body and almost soul, by that last "trial," the most infamous in history?

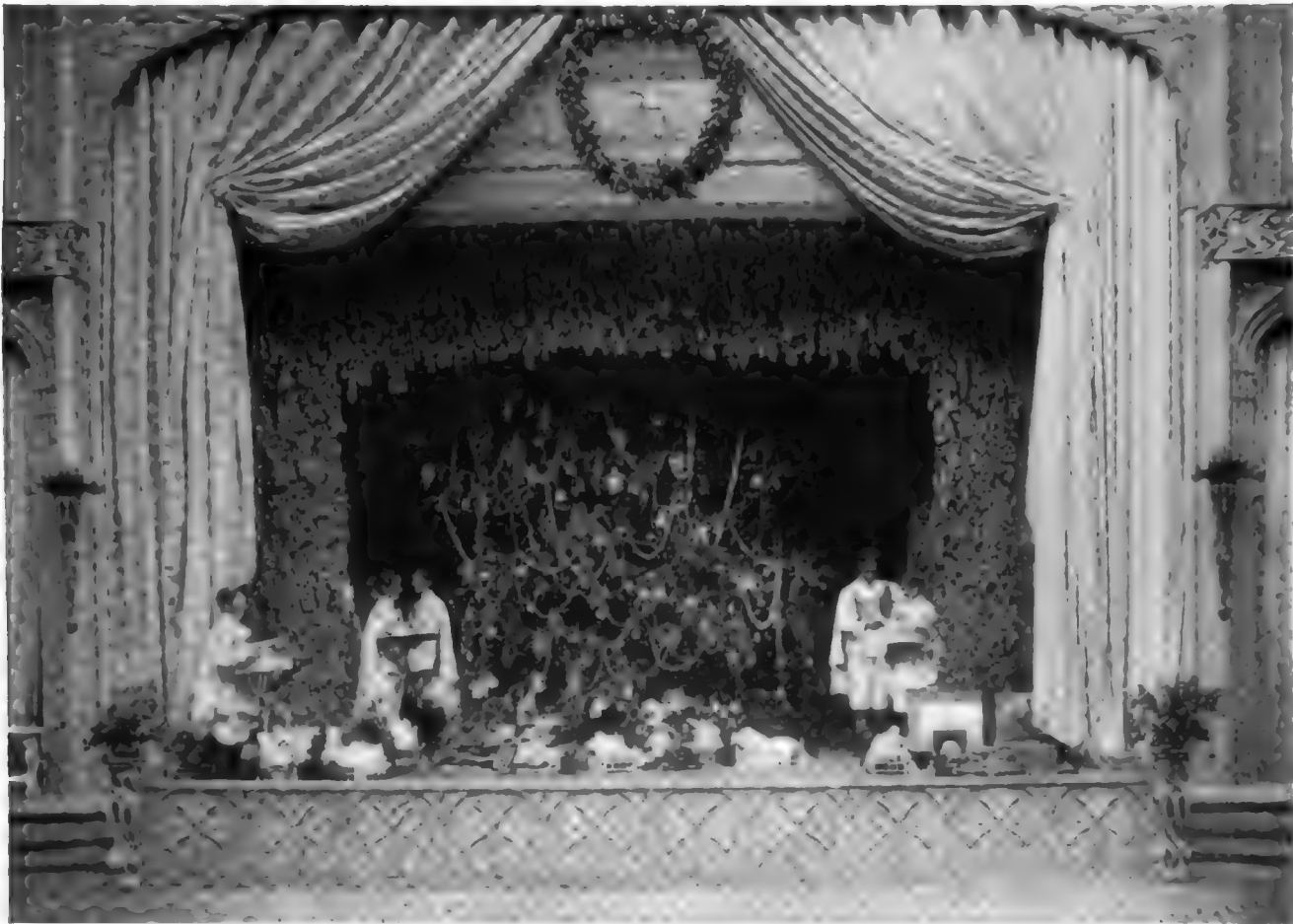
We have only to look back at the lives of the really great women workers for human brotherhood in the past to get a faint glimpse of what it would have meant to the world had they been born without the pale of the Church. To be sure, in the Dark Ages of which we speak, death would have been the lot of most of them, sooner or later, as it was of Hypatia. Yet would it not have meant more to the world had these great souls been granted the boon of even a much shorter time than was their lot, for open unhindered work? Think of the active, actual constructive work they might have done! Think of the inner, deeper knowledge they might have given to their followers, the few!

Read the records of the life of Saint Birgitta of Sweden, born in the Church, a worker within it so far as outer forms went, but really one of its most discouraging problems. She was bent upon reforming ecclesiastical abuses, and reform many she did until the convent she founded in Sweden became known as a center of light throughout Europe. But at what bitter, what heavy cost! Hindered, hampered, annoyed, held back on every hand by the ecclesiastics in power, all that she did for the cleansing of the Church was done *in spite of it*.

Even more pathetic is the record of the struggles of Saint Teresa. And yet we cannot blame the Church for accounting a nuisance a young nun who spent her time writing letters to parents advising them "to keep their daughters at home or marry them to the poorest man rather than let them enter convent life," which she characterized as "the straight road to hell." Yet she herself, pure, devoted soul, was powerless to break away, and so her reformatory zeal had to spend itself in effort nine-tenths wasted, and crucifixion unspeakable for the whole of her unselfish life. What might she not have done for humanity—so pitifully needful of help in the Spain of her day—had ecclesiastical stumbling-blocks not been put in her path nor ecclesiastical dogmas fastened within her gifted brain! And there are others, so many others, of whom the same might be said. History throws a strangely revealing light upon the causes of earth's distracting and sorrow-fraught conditions, when read from the viewpoint of Theosophy.

Today conditions have so far altered that the chosen Messengers of Light can find a place to live in, a place to work in, that is not horizoned by the dicta of religionists. They may be persecuted, reviled — they are, and will be probably for an age or two yet — but they stand superb, aloof, and free. The Light they bear does not reach those who stumble along the path through a deadening screen or two of dogma, but clear, pure, direct. If so much has been gained for these great souls since Joan of Arc lived, what of the future? H.

OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

THE CHRISTMAS TREE AT THE RAJA YOGA ACADEMY, POINT LOMA
SANTA CLAUS' HELPERS DISPENSING THE GIFTS

The Shining Jewels

ONE evening, as I stood in the door of the rude dwelling where I had lived long years, gazing with satisfied admiration at the precious object I held in my hand, my attention was withdrawn and became fastened upon a blazing light far off over a great hill. With sudden decision I closed the door of my house, clasped my jewel close to my heart, and started toward that light.

"What is, what can be, this wonder?" I asked, and the reply came as though my own heart had spoken:

"It is the shining of the jewels of the Temple."

"Whence came such flashing jewels?"

"They were borne thither, one by one, by such as you, carrying so tenderly now that with which you have been entrusted."

"My little jewel gleams but weakly. Yonder is a perfect blaze of glory."

"The dullness of your jewel is due to your lack of wisdom. Were you wise in your trust it would be shining also."

"No one knows better than I the needs of my own, or the nature of that which has been mine for ages. No one could so love it."

"Foolish fond! There are tiny flaws in the most exquisite gem. At any moment, in your blindness, your ignorance, you may overstrain a weakness and find your jewel ruined in your hand, a victim of your failures."

A PICTURE FROM POINT LOMA

SUN is linking sea and sky;
Winged songsters homeward fly;
Dying melodies float along,—
Children's voices—vesper song.

Lo! o'er the wings of the sun-tinted west,
A softening grey is intoned with the gold;—
Comes now Queen Night—puts her children to rest,
Wrapped in her veil. Through a silvery fold,
Hesper is twinkling; his clear, serene eye
Meeting the earth-born, who look to the sky.

Music leads while shadows fall;
Open doors to lighted hall,—
Flower-altar, garlands gay,
Nations' flags in proud array;—
Mighty strains of music swell,
Lift the mind, with magic spell.
Now it changes, soft and sweet,
Timed to children's dancing feet.
Happy voices heart-light bring;
Little fays from rosy spring;—
Flower-wreaths in flowing hair:
Joy is beaming in the air.

O, here is peace, here is hope, here is rest.
Brotherhood-workers, with hearts full of cheer,
Meeting as comrades, from east and from west,
In freedom of soul, and in absence of fear.
Their voices ring out, in the star-sprinkled night,
The watchwords—"For Truth, Liberation, and
Light!"

Students

Fearfully trembling, I looked at it, my treasure, my beauty, my flawless one. Oh, not perfect! As I looked, I saw tiny weak places that I had not seen before, and I knew the truth about my own arrogance and ignorance. What should I do? *What should I do?*

The blazing lights beyond brought hope, and I knew as I walked toward them that love should teach me to keep my jewel bright until I should reach that place. By-and-by I came there, weary and dazzled, and with great love set my dim little jewel upon the altar along with those that sparkled so lustrously. Happy I, whose little treasure has become a part of that clear brilliance shining out into the dark and troubled world, lighting all dear hearts home!
W. D.

Facts Worth Knowing

BLACK lions are found only in the Sahara Desert.

A GREAT naturalist, Sir John Lubbock, once had a pet ant that lived to be 15 years old.

GENERAL Robert E. Lee, the hero of the Confederacy, completed his course of study at West Point without a single mark of demerit.

IN the Arctic regions there are some animals which are black or brown during the short summer but turn pure white in winter and so can not be noticed on the snow, thus escaping harm from beasts seeking prey.

THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

THE BOYS AND GIRLS OF THE RAJA YOGA DAY SCHOOL, SAN DIEGO, CALIFORNIA,
AT THEIR CHRISTMAS FESTIVAL

What is the Heart-Light?

"WHAT is the Heart-Light?" Nora asked her sister Florence; while Ben paused in his play to hear the answer. Florence mused for a moment, then she told them a story.

"Long, long ago a beauteous Being, a Son of Light, longed to help the people of Earth, and he knew there was only one way, and that was to touch their hearts. The Great White Light of Love and Unity enveloped them, but it could not make a home within their hearts unless there was an altar there upon which it might rest, and the Bright Spirit knew that it could only be formed from his own radiant light.

"This meant to go far away from his beautiful happy home in the Great King's country where all is love and harmony, down into the world where there is so much discord. But the beautiful Being knew there was no other way to help the people except by entering their hearts, so he opened wide his wings and flying to Earth with a heart full of love he turned himself into thousands of shining hearts, one for each human being and each aglow with love, and longing ever to return to the country of the Great King. And all these shining hearts are brothers, and they are always working to help people to try to live the heart-life, which is one of brotherhood and unity; for these shining hearts know that when this is done the people of the Earth will be glad, and the beautiful Being of which they are the parts, will be able to return to the home of his Father, the Great King."

"Is there one of the shining hearts inside my heart?"

"Surely," answered her sister.

"And Ben's too?" asked Nora again.

"Yes indeed," said Florence.

EACH OTHER

LET us help each other;
This day must we try;
Wait not for another,
Time is flitting by.

Let us cheer each other,—
Give the ready smile;
Thinking of another
Shortens every mile.

Let us love each other,
'Tis a rule of gold;
When we love another,
Love doth us enfold.

Helen Elinabeth Coolidge

"How do you know?" said Ben—but he hoped it was true.

"Why did you get up in the middle of the night to let little pussy in out of the rain? And why do you behave as well in school when the master is away, as when he is there?"

Ben smiled; no words were needed to answer.

"Is it trying to be as good as ever we can, that will help the Heart Fairy to get back to his beautiful home?" Nora asked earnestly.

"Yes," said Florence, "by loving, and sharing, and helping, and so bringing about unity, which will cause us to feel the joy of the beauteous Being, and go with him hand in hand to the glorious palace of the Great King."

E. I. W.

A Strange-looking Boy at Point Loma

WHERE is that whistling boy? I cannot see him. He keeps on whistling; what does he want? Whom is he whistling for. He is plainly calling someone; perhaps me. I will go and find out. Ah! Are you the boy? Now I see who does the whistling.

I found him sitting on the porch of a house. He wore a bright green suit of clothes, with the sleeves elaborately embroidered in red, yellow, and indigo blue. His boots were black. A green hood covered his head so that I could only see his dark gray nose and round, yellow eyes.

When he saw me he stopped whistling and said, "Halloo! Good boy!"

"Well!" I said, "you funny fellow; you are a good little parrot!"

"Good-bye!" said the parrot; "pretty bird!"

AEA

Canaries' Singing Saved Many Lives

ONE of the very cold nights lately in Chicago a fire broke out in a building in which no less than fourteen families were living. They were all saved though they were forced out into the cold, and they owe their lives to twenty-five canary birds who chirruped so loudly and so long that the sleeping people heard them and woke up in time to leave the building safely. The canaries saw the fire first and kept on singing even amid the flames, for the firemen were so busy getting the women and children out that they could not save the birds. Brave little songsters, singing away to save others' lives. G.

A Doll in a Strange Place

FOR a long time a little girl, who had to work in a factory in England, used to take something rolled up in her apron with her every day. She kept the precious object well covered up and it was only after two years that some one found out that it was—a doll. The poor child had no chance to play with the doll as she was busy all day but at any rate she took her along for company. And Dolly kept the secret. M.

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Total number of hours sunshine recorded during JANUARY 1901.
Possible sunshine, 319. Percentage, 32. Average num-
ber of hours per day, 3.27 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

FEB.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
1	29.962	61	48	50	49	0.02	E	4
2	29.861	60	50	57	48	0.00	E	9
3	29.785	71	52	53	49	0.03	E	8
4	29.831	57	52	54	50	0.53	NW	12
5	29.840	59	46	48	45	0.00	E	5
6	29.778	58	48	54	53	0.02	SE	4
7	29.709	58	54	54	54	0.03	SE	4

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Edited by KATHERINE TINGLEY

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Was Jesus the first Teacher of Compassion?

UNDER the title of "The Religion of Kindness," is noticed a most extraordinary article in the London *Spectator*. This influential and usually well-informed paper positively commits itself to the following statement:

No doubt our Lord . . . must be admitted on all hands to be the true teacher of peace and goodwill to men,—the first revealer and expounder of the doctrine of human kindness.

The article is written in contravention of Lord Morley, Secretary of State for India, who had said that he refused to believe that Oriental countries inevitably and invariably interpret kindness as fear; and he had backed up his opinion by pointing out that the founder of Christianity was born in the Orient. To this the *Spectator* replies that the Orient crucified him, so that the argument points the other way. Continuing, it says:

Though Christianity, with its message of kindness, has conquered all Europe and the Western world, it has never been able to make any real headway in the continent of its birth. . . .

For ourselves, we should say that though Orientals, like other human beings, appreciate kindness, they do not rate it nearly as high as the Western peoples do, nor as our Lord taught the world to rate it. The fatalism which is obvious, or perhaps latent, in every Oriental creed as its rock

foundation must tend to make men somewhat indifferent to kindness. On the other hand, the mystery of free-will co-existent with, and yet not antagonistic to, the Divine Omnipotence and Omniscience, which is the essential characteristic of the religion of Christ, encourages and stimulates kindness to others. Oriental kindness must to some extent be passive because of the fatalism behind it. The Eastern feels that if it is the will of God, the sufferer will be relieved, and if it is not, he will not, but that in the mighty march of the Divine order neither event is of any great importance. The Christian, which is in effect the same as saying the Westerner, believes it to be his duty to make himself the active instrument of the will of God.

The writer is good enough to add that—

Every man who knows the East could give hundreds of examples of true kindness in the Orient. Still, when all is said, and the balance is struck, kindness is, we are sure, viewed with less passion in the East than in the West.

In the next week's issue of the *Spectator*, a writer quotes Dean Church to the effect that:

The Universal Doctrine of Compassion

The ideal of this was complete sacrifice of all that was pleasant to flesh and blood, for the sake of the soul—to deliver the soul from the passions, and ignorance, and slavery, and burdens of this mortality and it was accompanied by two things: the most

passionate enthusiasm to communicate with, and so to help and deliver others; and a spirit of tender and all-embracing kindness, which expressed itself in the most touching language, and embodied itself in the most touching acts; which sought out the forlorn and the miserable, and which willingly associated itself with the degradation of the outcast, and with the shame and doom of the sinner. Such an ideal was presented to the men of the East before our Lord appeared.

So that it is clear our champion of Christianity has not got this justly respected and scholarly Dean on his side. But there is no need to quote Dean Church. The statement of the *Spectator* is so absurd and contrary to the well known facts that it would be a waste of time to refute it. Has the *Spectator* never heard of *The Light of Asia*? And what of the bibliography of Buddhism, not to mention other ancient religions of India? Shall we quote from the teachings of Zoroaster? Or shall we give passages from the *Book of the Dead*? The whole thing is too absurd for words. The Doctrine of Compassion has ever been the central teaching of the Wisdom-Religion and the cardinal principle of all the religions that sprang therefrom. Jesus but echoed it. It is in fact the Law of Life, the life-breath of the human Soul. For all who have ever recognized the Divine nature of man, Compassion has been the master-key to the Mysteries. And we have the whole of the mighty Buddhist world before us today, opened out as never before, as testimony to the spirit of compassion in Gautama Buddha's teachings!

What can possibly have been the object of a great paper in making such a wild statement? One can only suggest that the pressure of modern progress in thought has made itself felt to the extent of forcing to the surface the latent beliefs of even the most circumspect. No one can sit on the fence nowadays; the fence has been too rudely shaken; hence we often find people executing reluctant leaps down on the side they are least afraid of. But what are we to think of the scholarship or general reliability of an authority which can declare flat-footedly that Jesus was the originator of the doctrine of compassion?

And think of the statement that "kindness is viewed with less passion in the East than in the West," written in the midst of a great city where thousands are daily living on the verge of starvation in the midst of others living in luxury, and where, in short, there is a vaster and more varied assortment of un-

Such Bigoted
Assertions
Simply False

The Result of
Centuries of
Distortion of
Truth

kindness and selfish indifference than was perhaps ever gathered together in one place. Again language fails to describe this statement adequately. What *must* the intelligent Oriental, reading his *Spectator*, think of this complacent panegyric on the passionate kindness of the Westerners, all

The Compassion!! glowing and flaming with the
of Western desire to help their brothers
Civilization in consequence of the teachings of their Savior? What kind of a world do such writers live in?

And the extraordinary ignorance—for so charity bids us call it—of the sacred literature of the East, on the part of a journal professedly so great an authority on literature! Not to know that, instead of fatalism, the East has the most profound and philosophical conceptions regarding the nature of the human will and its relation to the Divine will; in comparison with which the philosophy of Christianity (if we can use the word philosophy at all) is the merest child's talk! The East, with its Adepts, its Mystics, its Sages, its Holy Men, its universal belief in the possibility of man's attaining union with the Supreme—this East, we are asked to believe, teaches that man cannot alter the decision of God or Fate and that man's actions are of no avail!

The "Heart Doctrine" of the East phy, which are a presentation, in the language of modern thought, of the ancient tenets of the Wisdom-Religion, have been expressed largely by means of terms and conceptions taken from Oriental philosophies and religions. And those teachings clear up the question of the human will and its relation to the Universal Will with a clearness quite unknown to Christian theology. If ever we do find among Eastern peoples a tendency to fatalism, that merely represents a falling away from the true teachings of their religions and philosophies; and the same thing is found in even greater degree in the West, the land of Calvinism, vicarious atonement, and of the doctrine that the Roman church determines the interpretation of scripture and the Pope is the supreme arbiter of the decisions of the church. To compare the superstitions of one country with the highest professed ideals of another is not fair.

Other writers, with more discernment of the signs of the times, are asking whether the West has not taken the wrong path in life, while the East has comprehended the meaning of life better; and the last few years have made patent to all that the East contains a latent power that can unfold most unexpectedly.

The Meaning of Life is Compassion The champions of the supremacy and uniqueness of Christianity are driven to their last defences; and if this is a specimen of the kind of resource to which they are driven, the indications are that they are in a bad plight. For whatever Jesus was, whatever his teachings were, nothing can be more certain than that the doctrine of compassion did not originate with him. Nor is it any disparagement of the Master to say so: he himself claimed that his teachings were of old from the beginning; he was an interpreter of the Divine Law, and an exponent of it in his own life.

H. T. EDGE, B. A., (*Cantab.*)

William Q. Judge on Planetary Influence

IN days when "astrology" and similar fads, depending for their popularity on the small modicum of truth they may contain, are so much in vogue, it may be useful to make clear the position of Theosophical students with regards to them. Can a thing be true and yet mischievous? is a question that may be asked, implying that if it is true, it can not be mischievous. But the necessary rules of logic require us, if we would reach sound conclusions, to be precise in the use of words. Does the word "true," as used above, mean "wholly true" or "partly true"? On that point hinges the whole matter. A thing that is only partially true may be very mischievous, from its ability to deceive those who do not perceive the error that enters into its composition. And this is precisely what a Theosophist would say of modern so-called "astrology" and kindred arts of divination.

Let us turn to a letter on this very subject, written by the second Leader of the Theosophical Society, William Quan Judge, as long ago as 1888. Writing to *Lucifer*, H. P. Blavatsky's magazine, he says:

Over the ambitious signature of "Magus" a correspondent asks in your July issue, "What is planetary influence and how does it act on man?" . . . Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient"—or entire heaven—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

It seems clear that the zodiac and the planets that move in it have an influence, but that this influence is small by comparison with other influences that obtain; the case being similar to that of a comparison between the moon and the sun as sources of light. The moon gives light at such times as it happens to be strong and the sun is not there. The zodiac and planets exercise a noticeable influence only in cases when the other influences are weak. This exactly meets the case of modern "astrology," whose predictions are so unreliable, yet in which there is just enough truth to keep it alive in a restricted circle.

But Mr. Judge was generous. He generously assumed that modern astrologers could and did achieve accuracy so far as their limited sphere was concerned. But do they even do this? Experience shows that we very seldom find them taking any account of the *position* of the Zodiac in the celestial sphere, which of course may vary from a small arc with low altitude to a large arc towering into the zenith. They merely consider the position of the planets in the Zodiac, not asking where the Zodiac, and consequently the star, actually is. Thus two people may each have Mars in the "midheaven," and so be put in the same class; yet in one case Mars may be in the zenith, and

in the other down towards the horizon! One would have thought that if planetary influences are so important with modern astrologers, the position of those planets in the celestial vault would be a matter of moment; but such does not seem to be the case. Ecliptic longitude alone—even longitude and latitude combined will not give a planet's position; and for the most part even the latitude is ignored.

It is easy to see, then, that this so-called science contains enough error mingled with a little truth to constitute it a fruitful source of misguidance. And the same applies to other so-called sciences which give partial indications or show minor influences. But the worst phase of the question is that by pinning our faith to these indications, *we thereby render ourselves more subject to those minor influences than we otherwise should or need be*. Just as a Church may swing the world so long as people believe in the efficacy of its blessings and cursings, but loses all its power the moment they refuse to believe and venture to defy those pronouncements; so planetary influences which have dominated us may lose their power to do so the moment we realize that we are really superior to them.

The "planetary influences" would seem to be affiliated with a certain set of minor influences that revolve in our own nature, and that run, like those of the sky, in a belt that rises a little above and falls a little below the waist. They correspond to the "Lower Manas"—the inferior or terrestrial aspect of Mind—where the earth-bound emotions and their associated ideas and fancies hold sway. Most people are as yet bound by these influences; but it is man's destiny to rise superior to them. The first step towards the achievement of this freedom and supremacy is—to realize that in fact we are thus free. For, as in the instance given above, it is the fact of this realization that breaks the chains. Thus we may rule our own planets. Mars and Venus may do what they will in their own sphere, but the tranquility and independence of our own Soul they shall not avail to disturb. Let us render the influence of the "ambient" stronger in our lives, and then the planetary influences will grow so unimportant that we may defy any astrologer to presage our fate. STUDENT

The "British Association" in America

NEXT Autumn the British Association for the Advancement of Science visits Winnipeg, and will also spend some time in the United States. Twelve hundred members are expected, headed by Professor Sir J. J. Thompson. This famous Association, which was founded in 1831 at the suggestion of Sir David Brewster, meets annually for a week in the early autumn, but never in London. It takes care of all branches of science, economic as well as natural, and its transactions have been reviewed in the *CENTURY PATH* on several occasions. It is assisted by grants of money, a system which has been coveted by this country as placing science on an independent basis. The President changes every year, and the principle is to allow different branches of science to provide the President in turn. Thus extremely broad-minded and even revolutionary ideas have been given from the Presidential chair, and the body is a happy mean between a science too popular to be academic and one too academic to be popular. T.

Some Views on XXth Century Problems

The Spectator's Discovery

THE (London) *Spectator*, commenting on a remark of Lord Morley's anent the susceptibility of the Oriental to kindness, calls Jesus Christ "*the first revealer and expounder of the doctrine of human kindness.*"!!

The *Spectator* surpasses itself, but will not even some Christian rise and protest? Has not a single one of the readers of the *Spectator* read a single one of the sermons of, for instance, Gautama Buddha? Some of the things they might find there surpass in energy of expression anything that is to be found in any of the Gospels. Unbounded love of humanity is the insistent keynote of everything Gautama said.

Let no one deceive another, let him never despise another in any place; let him not out of anger or resentment wish harm to another.

As a mother at the risk of her life watches over her own child, her only child, so also let everyone cultivate a boundless friendly mind towards all beings.

And let him cultivate good will towards all the world, a boundless friendly mind, above and below and across, unobstructed, without hatred, without enmity.

Standing, walking, or sitting, or lying, as long as he be awake, let him devote himself to this mind.

In India's great spiritual poem, the *Bhagavad Gītā*, the Spirit of the Universe is represented as speaking to the warrior-hero Arjuna. In the last verses, after giving him its final teachings, it says:

He who, with supreme devotion, expoundeth this supreme teaching to my worshipers shall come to me; and there shall not be among men anyone who will better serve me than he, and he shall be dearest unto me of all the earth.

To teach others is thus outlined as the final duty of those who have learned to know this Spirit. And earlier in the poem the hero is instructed to go so far in self-forgetfulness as to make the self of others his self. "The man of purified heart . . . for whom the only self is the self of all creatures," — a sentence translated by Burnouf as "*vivant de la vie de tous les vivants*," living one with the life of all that lives.

The *Spectator* sentence is a libel upon every one of the great pre-Christian Teachers of religion. What would Jesus himself have said of the advancement of such a claim for him?

Cultivated Negativity

A LONDON journalist, writing in the *Fortnightly Review*, remarks, apparently with pride, that he has the "gift" of automatic writing, adding that he has a lady friend "who can write with my hand at any distance with even more freedom than she can write with her own." He gives a striking instance of the working of this "power," seeming to regard it as a very valuable possession.

Automatic writing means the retirement of the will from oversight of bodily movements. The writing movements which then result must therefore be directed from with-

out, as in the case in question: or by anything that happens to be active in the subconsciousness. In either case the writer has permitted himself to become negative—to another person, or to some force in his own nature to which he should be positive.

The automatic writer forgets that when he has let something in, or up, which replaces his own will in the movements of his arm and hand, he has also let something into his mind. This may be a thought or an impulse; or some subtler influence which will later develop into a thought or impulse—then regarded by him as his own and either expressed in conduct or woven into the mental fabric. And that this infection, permitted a few times, begins to become automatic, goes on in unobserved passive moments, and at night. And lastly that it never alters mind and character for the better, always for the worse. Evil is always about us and in us, and the one guard is will. Take will off its duty and evil begins to come in. The automatic writer will never notice that his power of concentration is weakening, his trains of thought getting confused; or that he may be falling victim to vanity or sensuality; or that even *petit mal* ("little epilepsy," attacks of a moment's duration) may be setting in. For with these results he is losing the power of self-judgment. But his friends may see; some time they will see.

The state in which automatic writing is done is a state of hypnotism, slight in degree, but open to suggestion like the same state produced in the recognized ways. STUDENT

The March of Suicide

THE suicide list for last year has been made up. Nearly eleven thousand Americans brought their own lives to an end. The total for 1899 was about half as many. Since then the increase up to the double has been year by year uniformly progressive. As many committed suicide last year from despondency alone as committed it from all causes combined in 1899. Most of the other countries are in the same case, some worse.

The newspapers reporting this, draw no conclusions, get no suggestions from it. But obviously the number of suicides is an index of the general suicide tendency; and the general suicide tendency is therefore twice as great as it was ten years ago; the interest in life is half; the intuition of its value and meaning is half. He who commits suicide cannot make it yield any value or meaning for him. His fellows still try to make it do so by calling upon and exhausting the pleasure-centers of their being, by any and every method filling up consciousness so that it has not time to look in at its real emptiness. The "rush of modern life" of which we are so proud is not vitality, it is fever, it is the other aspect of suicide. It may be twice as great as it was ten years ago; but the equal progress of suicide—even among children—shows what it is.

In other words our civilization is failing; if it does not change its methods it will utterly

fail, for it is unconnected with the real spring of life.

Life has in it possibilities of joy of which all the pleasures are but the poorest substitutes. But the path to the joy wants a little searching for, now; the pleasures are close at hand, for those who still find them pleasures. In the search, however, man may be doing the very highest of all possible services to his fellows. In finding his own soul in the silence he is touching a thousand hearts with a secret hope which does its work though their minds can neither account for nor justify it. He has gotten knowledge, and the message that there is a way has gone forth.

Civilization has forgotten the soul; yet man lives on a still continuing but now nearly exhausted wave of true life which the soul once sent forth. It is this which makes his mind other than the mind of the animal. If civilization is to continue, man must open the old channel for another supply, and then keep it open. He has used it to enhance even sensual pleasure beyond any possibility of the natural animal. So his body, hardly preservable from disease for a minute, is nearly worn out. Modern medicine, on its present lines, will never open up any new stores of vitality; at best it will conserve a little longer what there is. For a new supply man must go to the source, his long silenced soul. There is no other cure. And the professing teachers of the time, who can tell him exactly the path to God, are strangely silent about the path which must first be trodden before there can be any entry upon that other—the path to the soul. One must perforce ask how much they really know of either? And whether their ignorance, behind their professed knowledge, may not be the radical cause of the failure of our civilization? STUDENT

Child Suicide

RUSSIA is getting alarmed at the suicide list of the school children: Up till 1903 the average for the higher schools was 14; last year there were 25 reported. Various causes for the increase are suggested, most usually over-pressure. Wedekind, the dramatist, suggesting the force of example, probably covers more of the ground.

But the example need not be witnessed, told of, nor written. The sustained thought of suicide, energized by despair, is far more infective than we usually realize. Theosophy teaches that the victim of his own act is not dead, but rather self-condemned to live on amid the thoughts that surrounded the deed until the hour of his normal death—therefore perhaps for years. Those thoughts and pictures are within the human atmosphere and are continually about the minds of the living and embodied.

The suicides of children and adults will go on till we have so altered the ways of civilization that life is seen in its true promise and beneficence. But that means, to begin with, Brotherliness. After that, all is easy. Brotherliness is the first word of the soul, the one essential of a stable civilization. STUDENT

Archaeology

Palaeontology

Ethnology

Pompeii

POMPEII has risen to a fame, which it would otherwise never have achieved, by a visitation from the hand of Nature, whose very punishments are blessings in disguise. The inhabitants were visited with death, which is the common lot of humanity, and many suffered deprivation and want, which is also a not infrequent lot. The Law did but concentrate its workings on a single spot and moment; and, in doing so, it was sealing up for long distant generations an invaluable record and testimony of ancient life. Thus buried Pompeii has risen again as a triumphant herald of ancient tidings, contributing no small share to the preservation of our heritage from antiquity.

The little we know of the origin of the town indicates that it was very old and had been under many successive conquerors. According to Strabo it was first occupied by the Oscans, then by the Tyrrhenians (Etruscans) and Pelasgians, then by the Samnites, before coming into the possession of Rome. It was a fashionable resort and gathering-place for people of many nations. There was an earthquake in 63 A.D. which destroyed or seriously damaged a large part, including most of the public buildings; and the inhabitants were still engaged in rebuilding when, in 79, the eruption took place. Being covered with ashes and small stones to an average depth of 18 or 20 feet, it has been more easily disintombed than Herculaneum, which was buried under volcanic tuff (hardened mud). The burial was so complete that the site was forgotten. In 1748 it was discovered that beneath the vineyards and mulberry grounds were the ruins of an ancient city, and in 1755 systematic excavations began and have been continued since.

The town was situated on a small eminence within a mile of Vesuvius and was an irregular oval about two miles in circumference, surrounded by a wall except on the shore side. The plan is regular, the streets being rectangularly laid-out, with the exception of a principal thoroughfare leading from the gate of Herculaneum to the Forum, which is crooked and narrow, being in some parts only 12 or 14 feet wide including the raised footpaths on each side. The other streets rarely exceed 20 feet. They are paved with large polygonal blocks of hard basaltic lava, fitted closely. At the sides were raised footpaths, connected from place to place by stepping stones, which must have been awkward for the vehicular traffic. But the streets can hardly have been frequented to the extent they are in modern cities; the living rooms of the



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EXCAVATED SHRINE, POMPEII



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STREET IN POMPEII

houses open to the interior and present blank walls to the street, except in some places where there are shops. Any description of the plan of the town, so far as excavated, or of the numerous public buildings, would take too long; the most important item is the private houses, in which Pompeii is unique. All kinds have been preserved, from the humblest to the most pretentious, and enable us to verify the descriptions coming from literary sources. STUDENT

The Chapelle-aux-Saints Skull

THE human skull found by two priests in a cavern near Chapelle-aux-Saints, France, and mentioned in the CENTURY PATH, vol. xii, no. 13, proves that man existed at a very remote age, and that this particular specimen was of a different type from that of the ordinary civilized man of today. More than this it does not prove; the rest is theory. We dare not even say that that type was more degraded than the present type; we only know that the skull was differently shaped. The present Caucasian type, with its large development of the forehead, constitutes our standard of high development; but it is by no means so sure that this particular conformation was always the mark of the superior races, or that the particular development of some of the reasoning faculties, which characterizes our own civilization, marks the high-water mark of mental development. Again, even if we regard this skull as belonging to a degraded type, no more is proved than that such degraded types existed at that time—as they do at this time—and that the owner of the skull perished, as might be expected, unburied, out in the wilds, among the beasts. But the question whether there were civilized people contemporary with him—as there are civilized people contemporary with the barbarian of today—is left unanswered.

Finally, no analogy that may have been noticed between the shape of this skull and that of an ape is warrant for assuming that the man was descended from the ape. Such a theory is entirely unsuggested by the facts and is due to a preconception. In the account of an interview with a French museum authority, he is even made to say that this analogy shows a close *parentage* to the chimpanzee; one would like to know how he infers parentage. Science is over-careful as to facts when called on to admit an unwelcome truth; but, when a favorite theory is to be supported, the slightest circumstance that can in any way be twisted into a confirmation of that theory is eagerly welcomed as proof. STUDENT

The Trend of Twentieth Century Science

Laugh, but—

IT may be a good thing to laugh—at the right things; but it is not at all a good thing to grow fat. This is now on statistical evidence, furnished by the medical director of one of the New York life insurance companies.

The first point was to determine from an enormous number of measurements the relation of height to weight in averagely healthy people. Then to determine the mortality of these people; and then the mortality of those whose weight is under or over that proper to their height. It would seem that both men and women gain weight slowly till somewhere between 55 and 60; then there may be a few years in which it remains stationary; then it begins to go down. It would seem possible—Dr. Osler notwithstanding—that not till the year at which this increase ceases, should physical efficiency cease to advance.

The proper weight being determined, and the deathrate going therewith, it turned out that the deathrate rises the more that weight standard is departed from in either direction. But it rises much more when the departure is in the direction of excess than when the other way. And it would appear that in the latter case it is not the defective weight that is the usual cause of the higher deathrate, but tuberculosis, which first becomes the cause of the defective weight. No one, therefore, who is under the usual standard of weight, but is otherwise healthy, need bother about it.

But to be over the standard is another matter. Especially at ages over 30 the deathrate rises with every additional rise in the weight called normal for any particular age. And not only so, but the additional weight makes the presence of any disease which may coexist, more serious. Where the abdominal girth exceeds that of the expanded chest, the condition may be said to constitute a disease in itself.

The diseases to which the overweights are particularly liable as contrasted with the underweights, or which in them are much more frequently fatal, are of the nervous system in general, of the heart and circulation, of the liver and digestive system, and of the kidneys. It is evident that the excessive eating and insufficient exercise which are causing the weight are at the same time causing the malady.

STUDENT

A Theory of Mimicry

THE naturalist Mr. Selous has made a remarkable suggestion to account for a number of the cases hitherto regarded as protective mimicry.

It is natural, on seeing the close resemblance of a creature to its surroundings—for example of a butterfly to the twigs or leaves upon which it rests, or of a caterpillar to a bit of a dead stick, or of an innocuous creature to one that stings—to assume that the mimicry protects.

But there are many puzzling cases in which the mimicry is carried to an altogether unnecessary and extreme degree inexplicable by

natural selection; and others in which it is useless. It is, for example, useless for a night-flying tropical moth to imitate a day-flying wasp, for the former's enemies know nothing of and therefore do not fear the latter.

Mr. Selous suggests "the influence of environment." He means that the environment as a whole, its colors and general features, or some one element in it, in some cases somehow affects the creatures in contact with it. He does not amplify, but if we venture to do so for him the theory means that the formative subconsciousness, the conscious formative vitality, of the creature is affected by some colors or forms about it, whether of nature or another creature, so that the young of that creature tend towards a resemblance.

He is merely suggesting for the animal kingdom a process which in the human kingdom constitutes one of the varieties of "mother's marks," and the theory is doubtless quite valid.

STUDENT

Astronomy and History

THE orbits of astronomy and history occasionally intersect and then we learn something of one and perhaps of both. In this way astronomers have become assured of a minute lengthening in the day and the year which is still going on.

In 1693 Halley showed that the month is slightly lengthening. Professor Newcomb thought that history might help here, and he accordingly considered a set of nineteen eclipses of the moon recorded by Claudius Ptolemy as taking place between 721 B. C. and 136 A. D., measuring from them the rate of increase and corroborating Halley's calculations.

The year is also lengthening. But this, Professor Newcomb did *not* take into consideration, and so he rejected as incorrect the traditional dates of a number of ancient solar eclipses, namely:

Nineveh, 763 B. C.

Archilochus of Thasos, 648 B. C.

Thucydides at Athens, 431 B. C.

Agathocles, near Syracuse, 310 B. C., and

Tertullian at Utica, 177 A. D.

Mr. Cowell, of the Royal Greenwich Observatory, did the necessary work upon these dates and found them not only consistent with each other but with Professor Newcomb's and Halley's variously reached calculations respecting the month. The nineteen lunar eclipses and the seven solar pointed to the same facts, the lengthening of the day, the month, and the year.

Moral: perhaps ancient traditions correspond with fact after all!

STUDENT

The Plane of Life

DR. HALDANE, in his address before the British Association for the Advancement of Science, tried to advance science by directing its gaze to a plane behind or above that of ordinary matter and energy, the plane of organic life. Organic life, he argued, uses these but is not of them; it is metaphysical. The persistent identity of a liv-

ing organism is not physical identity, since the matter of it is changing every moment and in a little while has wholly changed. For a similar reason it is not energy-identity.

In recognizing it as an organism we are applying an elementary conception which goes deeper than the conceptions of matter and energy, since the apparent matter and energy contained in it, or passing through, or reacting with, the organism are only the sensuous expression of its existence. . . . It must be . . . the aim of biology gradually to penetrate behind the sensuous veil of matter and energy which at present seems to permeate the organic world at all points.

The unit of living matter, whatever it is, should stand to the biologist as the unit of inorganic matter—molecule or atom or corpuscle—stands to the chemist and physicist.

A unit of life is a unit of nature-feeling, continuously embodying itself for the completer expression and working out of that feeling. That desire is the active cause of variation, of evolution. The unit may be passive to its environment or make-up in respect of ninety-nine per cent. of its doings, or ninety-nine per cent. of each doing; but there is always the unobserved residuum, the one per cent., in which it is acting from within, outward, impressing instead of impressed by, its own molecular structure, advancing. Such within-arising activity, when considerable or summed, becomes one of the causes of the marked variations now called "mutants" as well as of lesser and less permanent ones. Nature, thus viewed, begins to appear very intelligible and rational.

STUDENT

The New Planet

A NEW planet seems to be as it were in the air, new in the sense of unknown.

Neptune has been lately found to be conducting himself a little irregularly, and from these irregularities Professors Pickering and Forbes have tried to work out the place of a planet even beyond him. When he is found, he will in that sense be new; his actual age will be his own secret. He may be as old as the sun, or he may be a comet recently captured and made to settle down into steady life.

It seems unlikely that he will conform to Bode's law, for that gives evidence of failure to correspond with facts when we get out as far as Saturn. If you take the number 4 and add to it successively the geometrical series 0, 3, 6, 12, 24, 48, 96, 192, 384, and 768 you get a series of numbers of which the first six correspond pretty well with the relative distances of the first six planets from the sun: Mercury being 4 (accurately 3.9), Venus 7 (accurately 7.2), the Earth 10, Mars 16 (15.2), Asteroids 28 (27.4), Jupiter 52 (52.9).

At Saturn, considerable divergence begins, the Bode number being 100, and the real number 95.4. Uranus also diverges by 4 points, and Neptune by 88. His Bode number is 388, his real one 300. The Bode number of the new planet is 772; what his real number may be we cannot tell. Perhaps Uranus, or even Saturn, may be the last to own allegiance to Bode's distance scale.

STUDENT

Nature

Studies

Voyage of a Buoy

THE Christiania Meteorological Institute has received a letter from the island of Sörö in Finmark, stating that last November a buoy was driven ashore there. It contained a letter to the effect that it had been set adrift on July 24th, 1900, near Cape Bathurst on the north coast of America, 250 miles north-east of the mouth of the Mackenzie River. Thus it has traveled for over eight years and has probably been through the Polar Sea and the North Sea, between Greenland and Spitzbergen, to Norway.

Civilization Destroyed by Waste

THE visitation of God and the working of Karma operate largely through human agency, men thus rendering themselves the instruments of their own undoing. To some minds this thought seems to be like an explaining away of Providence or Higher Law; to other, and better balanced minds, it is but a confirmation and illustration of the working of these higher Laws.

President Roosevelt's remarks on the reduction of part of northern China to a desert through reckless lumbering in the past, raises speculations as to the possible extent to which the cause may have operated in other parts of the world. In many places we find old countries blighted with barrenness; and in not a few we find now but the traces of civilizations that once occupied the wastes.

In the *National Geographical Magazine* for January, the U. S. Consul-General to Smyrna writes as follows of Pergamus:

The hills, however, for the most part are barren of forestry. The ruthless devastation of the timber resources of this country for centuries has done its work, and I very much doubt if even a rational system of forestry will ever bring back to those hill-tops again the magnificent pines which once adorned them. Nature has been too badly treated. The soil which slumbered upon those slopes at creation's dawn has sifted to the valleys, and the floods have carried it away to the sea. Nothing now remains but sterile rocks which bake in the glaring rays of the torrid sun.

And he goes on to speculate as above as to the responsibility of man for the devastation



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BROOK AND WOODS, NEAR ARCACHON, FRANCE

that has followed in his tracks. Luckily we are waking up to a sense of the necessity for true economy in our use of Nature—an economy, not of the individual for himself, but of each individual for the whole society. When humanity approaches Nature with the thought, What will this profit me? then it is like a swarm of locusts on the face of creation. Our Forest Service is wiser; but it has had to undertake what individuals cannot be trusted to do of themselves.

But what a thought! That some of the mighty civilizations of the past may owe their destruction to such a very human cause as reckless use of the forests! In other words, that selfishness, the loss of the national conscience, led to its inevitable myopia, blinding

people's eyes so that they knew not what they did, causing them to say, "Let us be happy today, for we know not what tomorrow may bring forth; we are in the hands of God!" They had forgotten that they *were* the hands of God, and that if they did not act, God would be left without hands, so far as their country was concerned. Or, to put it another way, the hands of God would be forced, and the only way in which the great Law of Justice and Mercy could remove evil and sorrow from the world would be by obliterating the nation that was breeding them. STUDENT

Resources of Siberia

THE vast area of Siberia is as yet scarcely touched commercially.

It contains over three billion acres. In 1900 it was estimated that out of 19,727,000 cultivated acres, 11,625,000 were under crops. The export of dairy products is rapidly increasing; 30,000 buckets of butter, each containing 36 pounds, were sent to London per week in 1901. The pasturage in the butter producing region, which lies chiefly in the district of Tomsk, is so good that there is 7 per cent of butter fat in the milk. In 1902 a Danish firm was the first to export salted beef, mutton, and pork from Siberia to London, and it is considered that the mutton may become a competitor in the markets of western Europe. Exports of hides and skins increased from 2800 tons in 1899 to 5200 in

1902. More than 1600 tons of eggs are exported annually.

The River Amur is rich in salmon. 2000 tons of preserved fish were exported in 1902, but the high prices of salt and tinplate are retarding the canning industry. The State forests of Russia covered 650,689,497 acres in 1906. But mining has the greatest future. Where there are so many mountain ranges the mineral resources are abundant and varied. Gold in placers is the chief mineral product at present. The average annual production of pig iron in the Ural and Siberia has been 657,440 tons from 1902-6 inclusive; and coal rose from 660,770 tons in 1902 to 1,325,400 tons in the year 1905.—Facts from the *Journal of the American Asiatic Association*

Students'



Path

The Doctrine of Our Church

(From *Svenska Dagbladet*, Stockholm, Nov. 16, 1908)

THOUGH the discussion about "The Doctrine of Our Church," which has been going on for a time in the *Svenska Dagbladet*, has had the character of a personal debate, it may be permitted to a *tertius interveniens* to add some words, as the question is of general interest. However, I cannot take up the subject without having given Professor Santesson most hearty thanks for the manly, open, and dignified way in which he has appeared in this significant debate with Mr. Fries (Doctor of Theology), a gratitude which surely is felt by many and which I hope will not be the less welcome as it comes from a person unknown to him.

The present question is of such wide bearing that it is impossible to treat it fully in a short article. If I have rightly understood the matter, it appears to be in regard to Christianity as given in the doctrine of our Church (in the "New-Protestant" theology), and as conceived by one who without any prejudice whatever, has studied the teachings of Jesus in order to find the truth. For one who, above all, follows this last course in thought and action, names and dogmas must be of small weight in comparison with the practical contents of the teachings and their bearing on everyday life. With all due respect to the historical evolution of the church-system and to the cultural tradition this represents, all petrified growths must be cut off as soon as no blood circulates there any more. Dogmas, definitions, and names, which for centuries have brought more strife and sophistry than real religious life, have to be abandoned if we wish a Christianity that can serve as daily bread to the people in general.

It is just such a thing we now need according to Professor Santesson. And the question concerns more people than the small number of learned theologians. We live in a practical age that cares little for subtle theological distinctions or more or less fruitless definitions, and therefore it is only natural that the people can hardly be satisfied with the attempt of the New-Protestantism to re-interpret some of the dogmas in a so-called rational way. This work may be a necessary transition for free-minded theologians, but it does not reach the root of things, it does not give the people a deeper conception of the essence of religion or of its worth. As Professor Santesson has it: "it is far easier to carry through such a thing than the more far-reaching reform" which he considers necessary; but this is no reason at all why we should be content with only half a reform. Professor Santesson makes a comparison between the present situation within the church and that at the very start of the Reformation—a comparison which serves well to show the depraving in-

fluence of certain dogmas—and he is of the opinion that now as then radical measures are necessary, if the pith and marrow of Christianity shall be able to stand forth saved from the hard, lifeless shell in which the church has enclosed it.

Many will probably have their own ideas in regard to the manner in which this longed-for reform should appear, and many more are perhaps not at all so ready to give it their welcome, if in some special point it should differ from the traditions their own reform-thoughts express; but still there are those in our time who readily take a truth as soon as it meets with the demands of their soul and heart. It is for such inquirers I wish here to give information.

The necessary reform-work is already begun. Over the whole world it is carried on by an organization bearing the name of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, the Headquarters of which are situated at Point Loma, California, where the Leader, Mrs. Katherine Tingley, is living. To avoid misunderstanding and because the name of Theosophy has been and still is used in connexion with societies and teachings that are opposed to the true objects of Theosophy, it might be well to state that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY does not endorse or approve of any other society that while calling itself theosophical is not connected with the International Headquarters at Point Loma, and of which the Leader and Official Head is Katherine Tingley. Since, even in our country, Theosophy has been said by its enemies to be something mysterious and its adherents to be cranks and falsifiers, it is only right to accentuate that it is not atheism, not spiritualism, not christian science, not healing by faith, not hypnotism, not so-called "occultism," not spookism, not clairvoyance or any kind of "spiritual" quackery. On the contrary, Theosophy makes the clearest protests against all these and is their strongest and most dangerous enemy, because it unveils their methods and purposes.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky, William Q. Judge, and some others in New York, in 1875, does not employ any supernatural mystical means or explanations; its work is wholly founded on the recognition of brotherhood as a fact in nature; "its principal purpose is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity." "Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man." In this broad way this Society will bring about the reform that many thinking men, in need of some kind of religion, are longing for at present.

This reformatory work does not turn against any special dogma-system of any church, but against absurd dogmas in general, when they are hindering men in their search after truth in the religion which stands nearest to their hearts. For, according to Theosophy, there is a kernel of truth in every religion, though it may be covered more or less by a dogmatic shell. Theosophy seeks to open the eyes to the essential in religion, for that which can make life lighter, richer, and more beautiful; and it advises everyone to grasp clearly and

realize in life the moral truths belonging to the special religion in which he has been brought up.

Theosophy is no new religion; on the contrary it will show the truth in every religion and make men abstain from fighting about unfruitful dogmas. The motto of the Society is: *There is no religion higher than Truth.* Neither is it a new movement among spiritual movements, for it has appeared more or less clearly at different epochs, for example in the Neoplatonic philosophers in the Third century who founded the Eclectic Theosophical System and established a society of "lovers of truth." The form in which H. P. Blavatsky presented Theosophy to the Western world, makes it more intelligible and useful to our time. Her writings give clear, logical answers to the moral and philosophical problems which lie at the root of life.

It is natural that Theosophy then includes everything that was taught by Jesus. It sees in Jesus just the same as does Professor Santesson, a man in whom the divine spark inherent in all has grown to a clear flame. This can, however, be achieved only by gradual evolution, as Nature knows of no sudden leaps. Thus Theosophy says that man's evolution is achieved through successive lives on earth, following a fixed law of cause and effect which reigns in the spiritual and mental worlds as well as in the physical. The necessity of just retribution and loving guidance, which Professor Santesson rightly accentuates as a cornerstone in Christianity (as in every religion)—which however in the most serious way is contradicted by the dogma of personal atonement—can be answered in full only by the acceptance of an absolute, all-pervading fundamental law in nature, from which there are no exceptions, which does not depend upon the will of some anthropomorphic Divinity and cannot be appeased by prayers or sacrifices.

This fundamental law is in reality the same as what Jesus calls "God's will," without which not a hair of our heads will be touched. And this God is, according to Theosophy, no personal being outside of the world (usually pictured as a gigantic shadow of man) but a universal, divine principle, the root of all, "the omnipresent power of evolution and involution." The law of cause and effect, according to which evolution proceeds, is the expression of the divine life in Nature and human life, and may therefore be called "God's will." Men are trained by it as it leads them forward by degrees through the great universal means, viz., that we have to bear the effects of our own deeds. It depends wholly on the free will of man how his future will be, for constantly he creates causes, the effects of which sooner or later will reach him.

It is obvious that this view of man's evolution is built on the conviction that man is a soul. This divine, responsible soul is the essential thing in man, for this it is that appears in successive physical bodies, which are born and die as all other forms in nature; this is what constitutes the real difference between man and the animals: a teaching which very clearly illustrates the hints as to the real nature of man found in the words of Jesus and Paul. Much that Theosophy has to give concerning the origin of man and his real nature is to be found in hints in the words of Jesus, but it is all too evident that the interpretation of

them given by the church has made so many thinking minds turn their backs to it, that a new, clear, and unprejudiced light on them has been necessary, if the religion in the form of Christianity should not be rejected as unsuitable for its purpose. The practical purpose of a religion may in short be said to be to serve as a backbone in daily life: the religion that does not give us such a thing we have no use for. And it is therefore that H. P. Blavatsky constantly repeats that the quintessence of the teachings of Theosophy as realized in practical life is *duty*.

OSVALD SIRÉN, PH. D.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does Theosophy teach that every man—that is to say the lower personal ego—is alone responsible for his acts and must meet the consequences himself; or is the Higher Reincarnating Ego the chief actor? A man dies before he is able to amend his misdeeds, and in the next incarnation the new personality does not know he is linked with him and has to pay his debts. Does the Higher Ego sit serenely aloft, sinless and untouched by the antics of the lower, or is it responsible and cognizant of all the bad and good actions of the personality? In a word, where is the controlling agency? How does Theosophy meet the problem of man's responsibility for his acts?

Answer Supposing you had read the first of the series of Theosophical Manuals, the one dealing with "Elementary Theosophy," you would have found the explanation of this matter. You would not raise a fine point as to whether the mind had any responsibility for the theft committed by the hands. Brain may argue that theft is against sound logic; but logic, it is to be presumed, is lost sight of when hands begin to itch towards the pockets of the well-to-do. Yet you cannot punish the hands, and at the same time shield the brain from bitterness.

"A man dies before he is able to amend his misdeeds, and in the next life the new personality does not know that he (the new personality) is linked with him (the man who died) and has to pay his debts." "I have a grand influence on my dog's moods," said the tail; "whenever I wag, he is evidently pleased." "I did not know I was linked with that Tongue," said Hands; "last year the fellow borrowed money, and now it is I who have to work to pay it back." Not to speak of the fable which Menenius told the Plebeians.

Every personality is a ray out from the soul; that is to say, a part of the soul itself; and all experience gained is for the soul's sake only. If we had the sense to see it, these personalities are of little consequence *per se*. We have lost sight of ourselves, and are involved in a labyrinth of the unfitting and unworthy. We should live the lives of Gods, and be vexed by no problems, but that voices from below are perpetually calling, and we have grown amazed and hesitant under their clamor. Supposing that this royal doctrine be true; what sort of beings ought we not to be, who have lived life upon life these millions of years! Who have gathered experience among all ancient peoples; founded and destroyed empires; sailed on all seas, engaged in every manner of warfare; squandered immeasurable treasure, and known immeasurable embarrassment and grief! Signs of this olden wealth were not

lacking would we hold still within ourselves for a moment, and refuse to be crazed by the hubbub of the lower world. For the cells of the body will have their say and we must needs heed them; they cry out to be fed with their accustomed food. And ambition and jealousy will have *their* say; and every event and emotion of our days; they come crowding and clamoring into our minds, or else streaming and figuring past us with uncertainty interminable. All these are our concern; we watch them with absorbed interest, and leave remote and unremembered the substance of ourselves.

After all, it is not arguments that are needed, but rather that we should rise up with some little pride, and turn away from our degradation. There is that within ourselves which is the fundament of all we can conceive of nobility; I mean, of all that any human being could conceive, for we have lost most of the art of grand imagining. Why clamor for justice for the personality, when it is neither you nor I, but only a tool we are to use? It feels, you say; it suffers and is sentient, and therefore is entitled to consideration. Do not go too fast. When you have taken some false step or place that cannot be made to belong to you; all the world will be reminding you of its falsity a dozen times a day. You shall not abide there in quietude, nor enjoy any peace. For nothing remains undisturbed by an anomaly, and whatever is out of place is anomalous.

Now we are out of place. We imagine ourselves to be these personalities, being in truth something widely different; we have rushed in "where angels fear to tread." So all this suffering and sentience that we meet here, is to warn us that we are intolerably placed and must begone. Seeing that we will not heed, we need not complain of injustice. We were expected to carry our light into the darkness; instead we have all but forgotten the very nature of light.

"Every man," you say, "that is, the lower personal ego." Here is an unwise position, a statement pregnant with ill-understanding! Man is not two beings, that is, two separate sources of existence, but only one. For you may call his duality circumstantial, temporary, the fruit of his surroundings; but his unity pertains to the ages. The personal man emerges from the soul, and is a part of it; it withdraws, too, again and again into the soul, and in such withdrawal finds more than reward for all the suffering it may have known. For joy is the extension of consciousness and the loosening of its bonds. Personality is a cage and chains; but the life of the soul is, to be presented with wings and the freedom of ether and the deep. The first means, to be concerned with mediocre and tame operations; the second, to know all the curious motions and unravellings of life.

The brain-mind will play quaint tricks with any teaching, if you but give it leave to deal as nicely therewith as it may desire. The whole difficulty arises when our eyes are, so to say, not on the object, and we are concerned, not with life, but with comment, theory, opinion. Man is the controlling agency. Whom will you blame for the catastrophe when the driver refuses to gather up the reins, and the horse runs where he wills? Theosophy meets the problem by making clear to man his responsibility; he is none the less responsible

because too listless to take this responsibility in hand. He that is responsible is yourself, as you now know yourself: meditate upon that, and you may discover yourself to be something beyond the lower personal self; to be, indeed, beyond limitation and of unsuspected dignity.

W. B.

THEOSOPHIST. . . . Reincarnation means that the Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. Therefore it would be as absurd to expect this *new* memory to remember that which it has never recorded as it would be to examine under a microscope a shirt which had never been worn by a murderer, and seek on it for the stains of blood which are only to be found on the clothes he has worn. It is not the clean shirt that we have to question, but the clothes worn during the perpetration of the crime; and if these are burnt and destroyed, how can you get at them?

INQUIRER. Aye! how can you get at the certainty that the crime was ever committed at all, or that the man in the clean shirt ever lived before?

THEO. Not by physical processes, most assuredly; nor by relying on the testimony of that which exists no longer. But there is such a thing as circumstantial evidence, since our wise laws accept it, more, perhaps, even than they should. To get convinced of the fact of Reincarnation, and past lives, one must put yourself *en rapport* with one's real permanent Ego, not with one's evanescent memory. . . .

THEO. . . . This is the real Individuality, or the divine man. It is this Ego which . . . made of that human-like form a *real* man. It is this Ego, this "Causal Body," which overshadows every personality into which Karma forces it to incarnate; this Ego which is held responsible for all the sins committed through, and in, every new body or personality—the evanescent masks which hide the true Individual through the long series of rebirths.

INQ. But is this just? Why should this Ego receive punishment as the result of deeds which it has forgotten?

THEO. It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor (the personality *that was*) did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the new coat on the back of a boy, who is flogged for stealing apples, should be flogged for that of which it knows nothing. . . .

THEO. Has the coat torn to shreds from the back of the man who stole it, by another man who was robbed of it and recognizes his property, to be regarded as fairly dealt with? The new "personality" is no better than a fresh suit of clothes with its specific characteristics, color, form and qualities; but the *real* man who wears it is the same culprit as of old. It is the *individuality* who suffers through his "personality." And it is this, and this alone, that can account for the terrible *seeming* injustice in the distribution of lots in life to man.—H. P. Blavatsky, in *The Key to Theosophy*.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Realities of Life

IT may truly be said that the mission of Theosophy is to bring people back to a sense of the realities of life. This statement may sound a little startling to those who may have imagined Theosophy to be something visionary—and there have been such even among the ranks of those calling themselves Theosophists. Nevertheless the statement is made in all seriousness, and may be regarded as defining what Theosophy stands for in the minds of a more earnest class of Theosophists.

It is true that people are in the habit of relegating their religion (as they call it) to the sphere of fancy and pious reflection, thus making it unreal; so that by contrast with this unreal religion, the ordinary mundane concerns of life appear comparatively real. It is true that many of our highest ideals are apt to remain ideals still, with no immediate prospect of becoming realities; even our love for our neighbor resembling that of

The Sluggard Pity's vision-weaving Tribe,
Who sigh for Wretchedness, yet shun the wretched,
Nursing in some delicious solitude
Their slothful loves and dainty sympathies.

Coleridge

And if this be people's conception of Theosophy, then that Theosophy is indeed concerned with unrealities. Yet such was not the conception of the Founder of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, H. P. Blavatsky, as her life testifies. Her life was a perpetual sacrifice, of comfort, position, reputation, everything the world can give, to her mission. Nor was such the conception of William Q. Judge, her successor, nor is it that of the present Leader of the Theosophical Society, Katherine Tingley, under whose Leadership the Society has been wisely guided along the lines intended by its Founder—those of the most powerful agency for uplifting humanity now on the earth.

The unreality of the affairs of daily life has been the perpetual theme of poets and wise men. The result of a plentiful experience of life is to convince the reflecting individual of the illusoriness of all the usual objects of pursuit. It is a perpetual disillusionment, as we discover that one thing after another mocks us and falls short of the goal we have been striving for. The so-called realities of life are not realities; they are illusions because they

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

do not fulfil the promise which their appearance led us to expect; they cheat our faith.

False religious teaching has encouraged man in his despondency by telling him, "Yes, this world is all a fleeting shadow; there is no reality or blessedness this side of the grave." It is this false religious teaching that Theosophy aims to dispel and to replace by a truer, nobler religion—a religion which the world had before it fell into the darkness of superstition and dogmatism.

Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away.—Wordsworth

And so we have lost the power to see and the power to enjoy what is in the world. We are like moles, all unconscious of the sun and air and flowers. And we say there is nothing there because we cannot see it and feel it. But some have had hours when their inner senses were unsealed.

It seemed like Omnipresence! God, methought,
Had built him there a Temple: the whole World
Seemed imaged in its vast circumference.
No wish profaned my overwhelmed Heart.
Blest hour! It was a Luxury—to be!

O the one life within us and abroad,
Which meets all motion and becomes its soul,
A light in sound, a sound-like power in light,
Rhythm in thought, and joyance everywhere—
Methinks it should have been impossible
Not to love all things in a world so filled.

Coleridge

Wordsworth, in his *Intimations of Immortality*, speaks of the Child as

Thou, whose exterior semblance doth belie
Thy soul's immensity;
Thou best philosopher, who yet dost keep
Thy heritage, thou eye amongst the blind
That, deaf and silent, read'st the eternal deep,
Haunted for ever by the eternal Mind—
Mighty Prophet! Seer blest!
On whom those truths do rest
Which we are toiling all our lives to find.

And the poet wishes he had the vision of a Pagan, that he might see

Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

There was a time when these classical myths meant no more than a faded superstition; but there was a time when they stood for sublime realities. We no longer feel mighty Presences in Nature, thrilling our soul with responsive powers. Our science scrutinizes the external forms of things and spins webs of dry mechanical theory; but the inner

agencies, the joyous life, the sparkling intelligence, the wondrous harmony, of Nature it perceives not. It has been left for poets to get occasional glimpses and to convey them to us in broken words.

Yet heaven is all around us, not only in our infancy, but all the time. But human faculty has lost the power to perceive it. We live in a world of shadows and reflections, the realities corresponding to which are out of our sight. Theosophy aims to bring us back to a knowledge of those realities. It proposes to show man a purpose in life that will not continually mock and elude him. Back of all the natural forces which science studies lie the conscious intelligences that operate in Nature, which ancient peoples have known of and revered, but which to us are mere fables. And back of the ideals and yearnings which we perforce cherish, but which we vainly seek where they are not to be found, lie the realities of the Inner Life where these ideals are realized. That mysterious principle called "Love" is sought in vain among the passions and sentiments. Mistaking the flame for the Sun, we only singe our wings. The source of Love is higher, deeper, remoter. It can find no abiding place where there is still a tinge of selfishness. So, for the unenlightened and the unemancipated, it remains a mocking vision; but it can be realized in all its beauty by those who will rise to the plane of impersonality and make their own lives a manifestation of its generous influence. And there are many more realities which in the world are represented only by illusions. The realities are the riches of the Soul, such as cannot be taken away, even by death. STUDENT

It is the priesthood which has to be held responsible for the reaction in favor of materialism of our day. It is by worshiping and enforcing on the masses the worship of the shells . . . of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium.—H. P. Blavatsky

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening at Isis Theater, great interest was shown by the audience in the whole program. The music which was provided by the Rāja Yoga Quintet, including a violin solo, was, as always, charmingly rendered, awakening a sense of the deeper harmonies which are so often missing from what are technically the most finished and artistic performances.

After a very interesting paper on Happiness by Iverson L. Harris Jr., one of the Rāja Yoga students, in which he divided mankind into great armies seeking happiness, one by selfish means and for the gratification of self, and the other by seeking the welfare of others and following out the higher ideals of life, Mrs. Marjorie M. Tyberg spoke on the subject of The Human Personality — the Use and Misuse of its Powers. She described the personality as the guise which we wear from birth to death in any one life. It is not the real self, but if we regard it as such, and center our consciousness wholly in it, directing our energies to the gratification of its desires, with interests separate and generally conflicting with those of all other human beings, this personality will become an end in itself and effectually bar the entrance into the mind of high aspirations or ideas of universal application. It is of course a case of mistaken identity. Man is not the personality, but the soul which has lived through many lives and gained experience through many personalities.

The personality is the guise or mask assumed for one life only. It is made up of elements which we have used before in past lives, and which return to us, on the occasion of our reincarnating, with the mark we have put upon them in the past. In our personalities we face the past, we are what we have made ourselves. The very mask we wear from birth to death is of our own creation.

The use of the personality is as an instrument of the real inner man, the Soul. The recognition of oneself as the soul who lives throughout the long cycle of human births is the first step towards the correct use of the personal powers. It is the beginning of the mastery of the nature by one who is the true master. Theosophy teaches man the truth about his own nature and the use of each aspect of that nature; it teaches him to regard the personality as the means by which the inner divine nature can express itself on the outer material plane, a vehicle constantly to be purified and uplifted, so that at last through it may shine the light of the soul. This constant setting of the mark of the god-like nature upon the guise of the soul will gradually build a personality that can reflect the god within. This is the right use of the personality. The misuse of it is the indulgence of low desires, absorption in selfish interests, and the setting of it up as a separate entity. To know what is the true man, what the personality, and the right relation between them we must turn to Theosophy. OBSERVER

Brotherhood and Higher Powers

THE word "brotherhood" has for the Theosophist a meaning quite different from what it ordinarily has. Ordinarily it stands for an amicable state of society, in which the advantages of co-operation are substituted for evils and everybody secures a fair share of the good things of this world. Also the result is usually confounded with the cause, and people fail to realize that the fraternal condition which they propose to bring about must have an adequate cause or moving spirit to create and maintain it. The spirit of brotherhood will bring about the condition of brotherhood, and people try to bring about the condition without having the spirit. Besides this, the condition of social amicability and equitable economic distribution does not in itself constitute a final and satisfying ideal for mankind, and it therefore leaves unemployed

In short, the object of brotherliness, for the Theosophist, is to create the conditions for a higher and fuller realization of life, to bring new powers and faculties into operation, to raise man from his present semi-animal condition to a fuller realization of his innate Divinity. What object do people in this connexion usually have? As a rule they have no object higher than that of maintaining a peaceful order of society; and sometimes there is a religious idea as well. Their aspirations may run to the extent of imagining a better condition of health and physical perfection, but the notion of evolving a higher type of humanity in the truer sense does not enter into the calculation.

Yet the great Teachers have ever proclaimed the possibility of attaining a higher state of life, and have urged brotherliness as the necessary condition therefor. But the "Christ-



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and unsatisfied many of the strongest instincts of human nature. For these reasons Utopian schemes for the establishment of fraternal communities have always proved futile.

The meaning of brotherhood in the mind of a Theosophist may be illustrated by comparison with an orchestra. Let each human individual be represented by a particular musical instrument. Conventional ideas of brotherhood aim to make all play the same instrument, or to make all play in unison. Theosophy aims to produce an orchestra, in which each plays a different instrument and a different score, but all play in harmony and rhythm. The principle involved is this — that out of a harmony of many diverse elements there is created something which none of the elements could have attained separately. And so, from a harmonious co-operation of human individuals, may spring into being a new life in which all share, but which is impossible for any one without that co-operation. A deeper reality is born.

life," though a term that is sometimes used, does not ordinarily imply a high or desirable state; it usually stands for religious exaltation or piety.

The fact is that the churches do not possess the keys of the Kingdom of Heaven, and so they cannot unlock the gate for humanity. Although they are desperately concerned to maintain their title to supremacy and the justification for a continuance of their existence, yet they are unable to inspire us with any ideal or motive that is competent to infuse us with a new vitality and lead us on to higher things. And equally in vain do we look elsewhere for an inspiration. Aside from Theosophy, we find only the earnest groping for illumination and the various movements that are daily being started in the futile attempt to supply it.

But Theosophy has behind it its vast and sublime teachings, the heritage of the ages, which lead the mind on to new and broader conceptions of human nature, harmonize the

contradictions of life, explain the vexed problems of science, reveal the true meaning of religion, and inspire us with a rich and undying enthusiasm for the cause of perfection. The Theosophist knows that there are spiritual powers in man, and that brotherhood is the condition of their realization.

The usual principle of education is "Me first"; the idea of looking after Number One is carefully instilled from the outset. The result is an over-cultivation of the personality—that is, of the inferior parts of human nature—whereby humanity is the loser, both collectively and individually. The opposite principle is that of "Others first"; and by instilling this principle of conduct from the outset, we develop the superior parts of human nature, and the community gains both individually and collectively. New powers and faculties unfold in the individual, faculties whose development was previously prevented by selfishness.

The great importance of this is that our entire view of the prospects and possibilities of humanity in the future is changed. We no longer confine our anticipations to the imagining of a state of mere peaceful and evenly-distributed enjoyment of the produce of the soil and the pleasures of culture, though these may come incidentally. Our efforts are directed to the attainment rather of the spirit and motive than of the outward effects. It is the *spirit* of brotherhood that should be sought. Selfishness and folly are the causes of woe and can only be overcome by the growth of some other and overmastering incentive. But unselfishness is not the mere absence of selfishness, which would be a negative quality; it is itself the positive quality, and selfishness is the absence of it.

In the present state of our development, each one of us imagines himself to be the center of the universe. In imagination and feeling we are self-centered, and this condition causes each one naturally to think of himself first. But suppose it is possible to transcend that condition and to become aware of the existence of another force within us, a force impelling to act in the general interest instead of in our own. Suppose we can become conscious of the possession of a broader life than that which we now feel in our bosom, a life which seems to link us up with all creation and merge our personality into the general life. And suppose that this new Life is joy and peace and liberation and light. Would not that be a Gift of the Spirit? And is not this, perhaps, what the old disciples meant when they spoke of Gifts of the Spirit, and what Jesus means when he speaks of the Kingdom of God?

To awaken the Soul in humanity, then, is the Theosophical idea of brotherhood; and with the awakening of the Soul will come new Light. Many are feeling this truth dimly and their earnestness inspires them to various attempts to live the Christ-life and get in touch with the "All," etc. But such efforts are futile unless grounded on a broad and far-reaching philosophy of life, such as is comprised in the Theosophical teachings. In Theosophy, philosophy and ethics go hand in hand, being mutually indispensable. It is the ancient Wisdom-Religion, of which modern creeds and sciences are but the dim reflections, and these mainly in brain-consciousness only. STUDENT

How to be a Blissful Prophet

FROM a Boston paper one learns that a "new cult" has arisen, "The Eternal and Universal Brotherhood of Mystics." "Blissful Prophets," says the journal, are at the head of it, issuing at regular intervals the teachings, "which, when followed, are declared to enable members to accomplish wonderful things." Reading on, in order to ascertain the nature of the wonderful things, appears this paragraph:

Some mystics, it is claimed, by such practices as long continued suppression of the respiration, inhaling and exhaling the breath in a particular manner, sitting in 84 attitudes, fixing the eyes on the tip of the nose and endeavoring by force of mental abstraction to unite themselves with the vital spirit which pervades all nature, are able to make themselves lighter than the lightest or heavier than the heaviest substance, or as small or as large as they please.

But the mere neophyte must not aspire too high; he is recommended to remain content with his present weight and size:

The adepts do not, however, advise attempts on the part of all members to reach this extreme state.

In good time they will come to it; they are, apparently, irrigated from all quarters so as to ensure their growth. They are assured that at the noon hour "The Word" is spoken for them. "The Holy Spirit and the angels and mighty mystic adepts are trying to help you each day at noon." They have another try at night, and in addition the guardian angel lends a hand. At night

Commend yourself entirely to your guardian angel and the unseen powers and you will be cared for in your sleep in a mystic way that will be most blessed. Remember each night the mystics who care for the eternal sacred roll are fervently caring for you and all names on that blessed eternal roll; and great and mighty angels are helping you and them in this blessed work.

But you must be on "the blessed eternal roll" to get all that work done on you; we do not read that "the mystics" are bothering about the rest of humanity. No meat must be eaten; it seems to be bad.

No man whose body is poisoned with flesh meats or poisons can see or hear the angels; they approach only pure white auras, in the pure white light.

This, says the journal, is from the text-book. There is to be a colony on the banks of the Penobscot, in Maine; but notwithstanding their association the members will live in sorrow and loneliness. That appears to be the condition of learning how to fool with the scale pan and the yard measure.

We only work wonders in the world after we wed the Silent One in love after sorrow and loneliness.

But one wonders, after all, how poor humanity is to get its name on that eternal blessed roll, whether the angels and the Holy Spirit and the mighty mystic adepts and blissful prophets and guardian angels and Silent Ones do not occasionally turn an eye on to the four thousand millions who will not be able to get to the Penobscot. H. C.

ON June 17 this year the sun will rise totally eclipsed in the south of Tomsk, Russia, and set totally eclipsed at the south of Greenland. It will be a partial eclipse throughout China, Siberia, and North America. J.

Clipped from the Press

Sovereign's Declaration

MR. GLADSTONE'S VIEWS

To The Editor of *The Daily Telegraph*

SIR:—Father Bernard Vaughan asks, according to your report of his recent sermon on this subject, why Roman Catholics should be singled out for exceptional treatment? The late Mr. Gladstone answered the question thirty-four years ago in his pamphlet on "The Vatican decrees in their bearing on civil allegiance."

Mr. Gladstone wrote: "That the Pope of Rome had been, and was, a trespasser upon ground which belonged to the civil authority, and that he affected to determine by spiritual prerogative questions of the civil sphere. This fact, if fact it be . . . is the whole and sole cause of the mischief. . . . All other Christian bodies are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Nonconformists, one and all, in the present day, contentedly and thankfully accept the benefits of civil order; never pretend that the State is not its own master, make no religious claims to temporal possessions or advantages; and, consequently, never are in perilous collision with the State. Nay, more, even so I believe it is with the mass of Roman Catholics individually. But not so with the leaders of their Church, or with those who take pride in following the leaders. Indeed, this has been made matter of boast:

"'There is not another Church so-called' (than the Roman), 'nor any community professing to be a Church, which does not submit, or obey, or hold its peace, when the civil governors of the world command.' (*The Present Crisis of the Holy See*, by H. E. Manning, D.D., London, 1861, p. 75.)

"The Rome of the Middle Ages claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing. Is that all? Far from it. By condemning (as will be seen) those who, like Bishop Doyle, in 1826, charge the medieval Popes with aggression, she unconditionally, even if covertly, maintains what the medieval Popes maintained." (*Vatican Decrees*, pp. 10-11.)

The fact is, the authorities of his own Church have answered the question put by Father B. Vaughan, and we may well ask him whether the Bulla "Coenae Domini" does not establish the Ultramontane doctrine that both bishops and priests, in his communion, look on the laws of England, or ought to do, so far as they are concerned, as laws which they have no conscientious obligation to obey? Mr. Gladstone says of the convert to Rome that he renounces "his moral and mental freedom and places his civil loyalty and duty at the mercy of another."—Yours faithfully, James Maden Holt

Stubblee, Bacup, Dec 22

(From the *London Daily Telegraph*, Dec. 25, 1908)

IF from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally,—and the Scientists had failed to relieve him,—the sufferer could call a surgeon, who would give him a hypodermic injection; then, when the belief of pain was lulled, he could handle his case mentally. Thus it is that we "prove all things; (and) hold fast that which is good."—*Science and Health with Key to the Scriptures*, 1908 edition, page 464; lines 13 to 20

Thus it is that we are to prove all things and hold fast to that which really does the work.

Incantations, said Voltaire, are good against rats—when accompanied with rat poison. By all means incantate, but don't forget the other thing.

We must confess to an ignoble desire to know whether in such case as the above the fees of the "Scientists" who fail are turned over to the mundane surgeon (no capital "s" here) who succeeds? H. A. W. C.

Art Music Literature and the Drama

The Centenary of Edgar Allan Poe

ON January nineteenth last was celebrated in various cities the hundredth anniversary of the birth of Edgar Allan Poe. The room which he occupied while a student at the University of Virginia was on that date opened as a museum. Faculty and students of Johns Hopkins University, Baltimore (the city in which Poe died) held a special memorial celebration, the principal speaker being the Hon. John P. Poe, a prominent Maryland attorney and the poet's only living relative. At the little cottage in Fordham where Poe's wife died and where the bitterest agonies of a hard and agonizing life were endured, a tablet to Poe's memory was unveiled, and special celebrations were held in Boston, the city of his birth, in Providence, and in many other cities.

It were high time. Perhaps no one, with the single exception of Thomas Paine, has in this enlightened day been more outraged by the wilful mis-statements of early biographers, than was Edgar Allan Poe. He was pictured as half-insane, erratic, and a dipsomaniac, whose poems and stories were thrown off at fever heat in the intervals of gross debauchery. He was *persona non grata* in decent society (!) and (how this reminds one of the account of Paine's death-bed recantation, which the inventor later admitted he was paid \$80 to write) at least two generations have been piously shocked at the account of how Poe was found dying in the gutter, having fallen there because intoxicated!!

Naturally, these outrageous falsehoods were resented by the prominent literary men and women who knew Poe best in life — Nathaniel P. Willis, among the number — and the result was a searching scrutiny of all available facts, to the poet's lasting vindication. But we all know how long Truth is in catching up with a lie that has once got two hours ahead. So widely spread were these disgraceful fictions that few are not even now psychologized by them to some degree and not to refer to them, in sheer justice, is impossible.

Poe stands beside Hawthorne as one of the greatest romancers in prose, one of the greatest masters of style, that America has yet produced. As a poet he is more thoroughly poetical, more musical, more mystical than any. As a man he was more misunderstood, more unappreciated and more sensitive to suffering than any other figure in our permanent literary history. Instead of being an erratic genius, those who knew him, who employed him, who worked with him, tell us that he was regular, punctual, and absolutely reliable. Instead of his writings being "dashed off," after the pose of the mediocre, they were the result of the hardest, most severe and disciplinary, and most painstaking work. Instead of his having been born with the gift of romancing in prose and singing in verse on the end of his pen, ready to be employed at any time without effort. Poe won his gifts through the severest of scholastic training, the closest and most careful study of the great masterpieces, ancient and modern, and the most persistent literary toil.

Stanzas from ULALUME

... HERE once, through an alley Titanic
Of cypress, I roamed with my Soul —
Of cypress, with Psyche, my Soul.
These were days when my heart was volcanic
As the scoriac rivers that roll —
As the lavas that restlessly roll
Their sulphurous currents down Yaanek
In the ultimate climes of the pole —
That groan as they roll down Mount Yaanek
In the realms of the boreal pole.

And now as the night was senescent
And star-dials pointed to morn —
As the sun-dials hinted of morn —
At the end of our path a liquescent
And nebulous lustre was born,
Out of which a miraculous crescent
Arose with a duplicate horn —
Astarte's bediamonded crescent
Distinct with its duplicate horn.

And I said — "She is warmer than Dian:
She rolls through an ether of sighs —
She revels in a region of sighs:
She has seen that the tears are not dry on
These cheeks where the worm never dies,
And has come past the stars of the Lion
To point us the path to the skies —
To the Lethæan peace of the skies —
Come up, in despite of the Lion,
To shine on us with her bright eyes —
Come up through the lair of the Lion,
With Love in her luminous eyes."

But Psyche, uplifting her finger,
Said — "Sadly this star I mistrust —
Her pallor I strangely mistrust:
Oh, hasten! — oh, let us not linger!
Oh, fly! — let us fly! — for we must."
In terror she spoke, letting sink her
Wings till they trailed in the dust —
In agony sobbed, letting sink her
Plumes till they trailed in the dust —
Till they sorrowfully trailed in the dust. . . .

Edgar Allan Poe

As a school-boy and collegian Poe was noted for his skill in athletics, and was, says an old school-friend,

a swift runner, a wonderful leaper, and would allow the strongest boy in the school to strike him with full force in the chest. For swimming he was noted. . . . In our Latin exercises at school Poe was easily first. He was very fond of the Odes of Horace and repeated them so often in my hearing that I learned by sound the words of many before I understood their meaning. In the lilting rhythm of the Sapphics and Iambics, his ear took special delight. . . . I remember Poe also as a very fine French scholar.

So wholesome and strenuous a youth to blossom into an ignoble and erratic later life!

From his father Poe received the inheritance of a legal and trained mind; from his mother, an actress and a woman equally noted for her beauty and her virtues, his charm and beauty of manner, his great natural refinement, a love of the ideal and a passion for and rare understanding of music. For Elizabeth Arnold was a brilliant musician, her premature death having been brought about by the struggle to maintain and care for her three little children, early left fatherless, and of whom Edgar Allan was the second.

Over-indulged in childhood and early youth

by the wealthy Scotch merchant who adopted him after his mother's death, Poe was not prepared for the world's heartless unconcern when he later tried to support himself by his pen. For one of his best-known volumes, which early reached a sale of tens of thousands, the sole remuneration received by Poe was a few copies of the work! For *The Raven*, which "made him the literary lion of the season, was translated into various languages, and created a literature of its own," he received ten dollars. Every journal for which he ever wrote his matchless stories, several of them moribund when he became a contributor, shortly leapt into fame as important, respected, and among the most profitable periodicals of the day — and all through his brilliant and never-faillingly resourceful pen. Yet all that he could earn in those early days, by the most exacting and regular work, was but a few hundred dollars a year, and when his idolized wife lay dying he had not the means to procure her needed comforts.

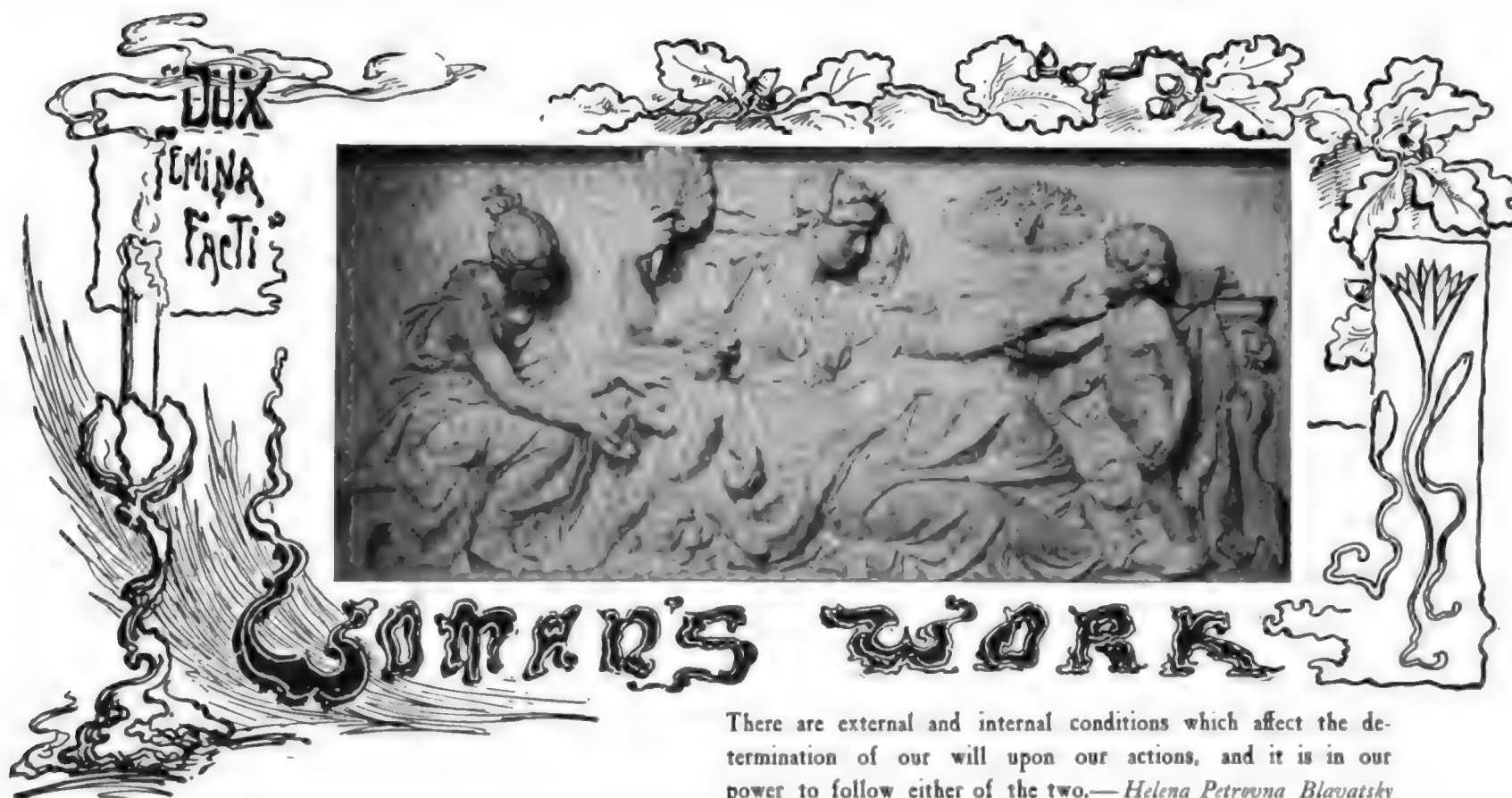
Poe's adoration of his beautiful, frail young wife need not be dwelt on here. Her death nearly killed him, "and for some time afterward he remained in an apathetic stupor. It may be truly said that never again did his mental faculties appear to regain their former power."

William Wilson, *The Fall of the House of Usher*, all of Poe's Prose Poems and Essays, *The Bells*, *The Raven*, *Ulalume*, *Al Aaraaf*, and others — our chiefest literary monuments of their kind they will remain. To the soul which guided that inspired pen, sore-tried, sensitive, proud, gifted, sincere, with a heart passionately responsive to affection, one were callous not to offer buds of remembrance, sweet incense and ivy, the wreath and the laurel — for what was striven for even more than for the music that was achieved.

STUDENT

The Drama of Truth and Philosophy

THE drama that gives us truth and philosophy, such as those ancient sacred mystery-dramas revived by Katherine Tingley — of which *The Eumenides* was the first — and those now being written under her direction, are of the sort that are immortal. For they are woven of the imperishable warp of a knowledge of man's true nature crossed by the divine and changeless woof of a knowledge of the higher laws of destiny and of life. The final web shall fade not, neither can it change nor pass, nor can moth or dust corrupt it. It is now in the weaving, and, if signs mistake not, there is now in the hearts of men generally the promise, the germ only as yet, of an awakening which shall make them able to distinguish between the real in life and the unreal, the true coin in drama and the counterfeit. Though mid-noon is far from being at hand, the first faint rays of light that precede sunrise are assurance of its coming to one who knows the cyclic march of the days. Only the ignorant are pessimistic, saying, "True drama is lost and dead." Those who know philosophy know that it is even now returning to claim its birthright. STUDENT



There are external and internal conditions which affect the determination of our will upon our actions, and it is in our power to follow either of the two.—*Helena Petrovna Blavatsky*

EVERY visitor to the British Museum must have been struck by the beauty and magnificence of a royal throne carefully preserved under a glass case in the upper Egyptian gallery. Although it is unfortunately incomplete, the seat and back having disappeared, there is plenty to command the highest admiration. The framework is made of a rich, dark, red wood, very heavy and strong. The legs are shaped like those of some animal, and some of the decoration is of light-colored wood, but the chair is heavily plated with gold and silver for the most part. The asp is the principal motive of the design of the plating. We are fortunately able to tell the name of the Pharaoh to whom this exquisite example of ancient art belonged, for it bears the royal cartouche of Queen Hatasu, or Hatshepsu as she is sometimes called, one of the great women of history.

This relic is particularly interesting because so few personal remains of this sovereign exist. Though her mummy has been searched for many times during the past sixty years—since the time when her supposed grave was found empty—it is only within the past few years that it has been found in a quite unexpected place in the valley of the Tombs of the Kings. Three great chambers were opened in the limestone cliffs before the two ponderous sarcophagi were discovered containing Hatasu's mummy and that of Thothmes I, her father. This important find is due, says the *London Times*, to "the lavish expenditure and American tenacity of Theodore M. Davies."

From the records that have come down to us it is clear that Hatasu was an extraordinary character, one of the most, if not the most, daring and original innovators among Egyptian Pharaohs. She has aptly been called the "Queen Elizabeth of Egypt," for among other qualifications for the title, it was under her direction that one of the most adventurous trading and exploring expeditions of the ancient world was carried out. Besides being the daughter of Thothmes I and the wife of

A Great Egyptian Queen

Thothmes II, by whom she had two daughters, she had hereditary rights to the throne from her mother's side, and when her husband died she reigned alone for sixteen years. The Eighteenth Dynasty of Egyptian kings, to which she belonged, is generally placed at about B. C. 1580.

When Queen Hatasu assumed sole control she adopted the titles and style of the Kings, even to the costume, the war helmet, and the false beard! But in spite of this formidable appearance, or perhaps in consequence of it, her reign was one of profound peace: her triumphs were those of Art, Science and Commerce.

Her portraits (of which we have several) are just what might be expected; they show a cheerful, handsome and intellectual face, full of life and character. She restored many shrines and temples, and particularly enriched the great temple of Karnak. In front of the fourth Pylon she put up the two largest obelisks ever made in Egypt, red granite shafts 109 feet high. One has fallen. These enormous monoliths were cut out of the living rock, carved, polished, and brought down from Syene in the remarkably short space of seven months. Could we do as much today in the time?

But Queen Hatasu's most wonderful architectural feat was the building of the perfectly original temple of Deir-el-Bahari, on the west bank of the Nile, nearly opposite the Great Temple of Karnak. Taking advantage of the peculiar nature of the site—a great natural theater hemmed in by high cliffs—she caused the temple to be built in terraces, each one being at a higher level than the last; hundreds of sphinxes in rows, splendid colonnades, and immense flights of steps, added dignity to the effect; and finally, at the height of five hundred feet above the Nile, the more sacred rooms and the Holy of Holies were excavated

from the solid rock at the back of the theater. The name of the architect has been preserved, Sen-Maut, an unusual tribute probably called forth by the originality and genius shown in the design. It is greatly to be regretted that the temple is in a ruined state; but fortunately a magnificent series of sculptured and painted scenes remain upon the upper walls, illustrating in great detail the expedition which Queen Hatasu dispatched to the mysterious land of Punt, now believed to be Somaliland in eastern Africa. The temple was dedicated to Amen, the special deity of Thebes, and to Hathor (a form of Isis), Lady of the West, who was, oddly enough, supposed by the Egyptians to be the Deity of Punt.

The principal object of the daring expedition to Punt was to obtain materials for making the sacred incense of the temples, but the captain seems to have had a roving commission to get as many curiosities as possible.

The series of pictures begins with the starting of the expedition, which consisted of five ships and 210 men. The voyage itself is not represented, but the arrival at Punt and the reception by the King and royal family are given with realistic detail, even to the rather unprepossessing features of the queen. The Punt royal family was not black, though the queen strongly resembles the famous "Hottentot Venus" in figure! Queen Hatasu had sent handsome presents to the King of Punt, and in return the ships are laden with a marvelous variety of curiosities, including monkeys, elephants, giraffes, dogs, panther hides, tusks, ebony, gold, thirty-one myrrh-tree saplings, quantities of aromatic gums, and several natives. A grand banquet in the Egyptian style was given by the officers of the flotilla on their departure, but we find no representation of the return voyage. Perhaps it was uneventful!

The series closes with the grand reception in Egypt, in which Hatasu is seen in great state congratulating the successful adventurer-

ers and examining the strange beasts and other curiosities.

An important question has arisen in connexion with this voyage. How did the ships get to Punt if they started from the Nile? To do so they would have had to circumnavigate nearly all Africa. The pictures prove that the start was made from the Nile, and yet it was a thousand years before the Egyptians made their first voyage through the Pillars of Hercules and around the Cape. Must not Queen Hatasu's navigators have reached the Red Sea by some short cut? It is known that some time after Hatasu's day a branch of the Nile which then reached the Red Sea was in a canalized and navigable shape, and Seti I has had the credit of this great engineering feat, but the fact that the Punt expedition required such a communication makes it almost certain that it was open already in the time of the good and great Queen Hatasu.

A STUDENT OF ANTIQUITY

The Trend Upwards

THE future kings and queens of Europe are being brought up in an almost Spartan simplicity, their child-lives being bounded by study, work, and a very real self-denial. Surely their royal parents set an example to that class called in America as well as Europe the *nouveau riche*, whose children are so universally spoiled by unwise training and indulgence. Fortunately for America it is not a very large class as yet.

But Queen Victoria set royal mothers a royal example, or rather we might say that her own mother did before her, for the little Victoria was brought up in a manner most simple, her life filled with wholesome occupation for head, hand and heart, and quite destitute of the unwholesome stimuli one so often associates with the environments of wealth or position. Doubtless because of her mother's influence and example the Queen's own sons and daughters were brought up under her personal supervision and most sensibly and unostentatiously. These in turn followed, and today among the most devoted and judicious mothers in Europe are the Queen's granddaughters, Queen Maud of Norway, Queen Victoria of Spain, and the Crown-Princess of Roumania. The latter, who has wholly conquered the hearts of her foreign subjects by her superb qualities as a woman, is the happy mother of four children, all healthy, bright, and filled with ideas of future helpfulness to humanity.

The devotion of the Czarina as a mother is well known, and her greatest happiness is to be with her five children. She superintends not only their education but their daily régime, insisting that they be dressed sensibly, that their food be of the simplest, with an entire absence of the needless luxuries that in so many well-to-do families are counted in among the necessities. The present Princess of Wales is another example of motherly wisdom and devotion. She superintends her children's lessons daily, their walks, their hours of recreation and fun, and looks after their diet personally with as much care as if she were physician as well as mother.

In Germany it is the same, simple food, simple pleasures, plenty of study and plenty of work. Both Emperor and Empress are

agreed that the royal road to their children's future usefulness is the life that is wholesome, happy, simple, yet strenuous and with plenty of room for self-denial of the right kind—the life that we sentimentally associate with the much-lauded “middle-class,” but which, as a matter of fact, is not especially characteristic of that class.

The influence of examples such as these must be incalculable. Considering the faults and inadequacies of modern-day education, the best of it, the result can only approximate the ideal; but even then how much does this not mean for Europe in the future! Not only will these children, all of whom will be influential in a very marked degree, bring into their life-work of later years an unwonted share of mental and moral poise, competency,

and strength, the growing general refusal to shirk one's duty. One might paraphrase H. P. B.'s saying thuswise, and not far miss the truth: “We must first regenerate the mothers of the race before we can hope to regenerate the homes.” With the mothers in line, loyal to their highest ideal, alert to safeguard from evil and to encourage on lines of good, the fathers will step into their real places as warrior-guardians of the home, no longer content to be mere providers of its material needs. Then, when true ideals of education, made practical as is now the case in the Râja Yoga Schools and Academies being established by Katherine Tingley, are brought to the attention of earnest fathers and mothers, they will be ready to appreciate them, fitted to receive them. And there will be homes



Lomaland Photo. and Engraving Dept.

A GROUP OF THEOSOPHICAL TEACHERS AT PINAR DEL RIO, CUBA, AND FRIENDS:

Sr. Manuel Rendueles third from the left, Mr. Torsten Hedlund in center, and Mrs. K. Richmond Greene, sitting

skill and brotherliness, but their influence on all classes below them will act as a general leaven. It cannot help but be so, and recalls H. P. Blavatsky's saying, “We must first regenerate the rich ere we can hope to regenerate the poor.”

Looking back over history we find great and wise mothers, such as Maria Theresa of Austria and Queen Isabella of Castile, but these are one, perhaps two, in a single generation. Today the mother of royal birth who contentedly resigns her prerogatives to hired hands, no matter how competent, is scarcely to be found. And while it may be argued that no mother can have the wisdom of a Solomon, a Hippocrates, a Cornelia, all gathered into her one brain, and that in many cases the services of a skilled physician or an educator of long training must be far more valuable than her own, that is not the *crux* of the matter. The point to be emphasized is the growing general feeling among mothers of *personal responsibility*, the growing willingness to rely on mother-intuition and the woman's true tact

where the true ideals can take root and grow.

In spite of the sin, vice and misery of the age, in spite of the arrogance, the persecution, the wilful wrong-doing and unbrotherliness, there are indications of the growing of better things. The effort towards commonsense and simplicity in royal families, though as yet little more than an indication, yet shows unfailingly the trend of one life-current and that it is upwards.

STUDENT

In an old Spanish volume (published in 1510) occurs a passage, which, translated, reads as follows:

H. H.

Know that on the right hand of the Indies there is an island called *California*, very near to the Terrestrial Paradise, which was peopled with black women without any men among them, because they were accustomed to live after the fashion of Amazons. They were of strong and hardened bodies, of ardent courage and of great force. The island is the strongest in the world from its steep rocks and great cliffs. The arms of the women were all of gold, and so were the caparisons of the wild beasts which they rode after having tamed them; for in all the island there is no other metal but gold.

OUR YOUNG FOLK

George Washington

(Feb. 22, 1732—Dec. 14, 1799)

THE year 1732 always suggests the birth of this illustrious soldier and statesman. His grandfather, a brave English gentleman, had emigrated to America seventy-five years before. A man of education and high principles, as well as a valiant soldier, it was not long before John Washington was taking an active part in colonial affairs. His sons and grandsons in their turn kept alive the family traditions, being brave and loyal, and serving Virginia as ably as their ancestors had served the mother country.

Until he was twelve years old, George Washington led the life of a healthy, energetic school-boy, excelling in out-of-door sports and growing tall, strong, and fearless. Then his father died, and an awakening and serious thoughts came to the hitherto care-free boy; for although there was a large landed estate bequeathed to the family the fortune left for the support of Mrs. Washington and her five young children was but small. So George felt, that as the eldest son, the great responsibility of taking care of the family fell to him, and that he must choose a career. His heart turned to the sea, and he confided his wish to enter the navy to his elder half-brother Lawrence, who succeeded in securing him a midshipman's berth. George's kit was already aboard ship and he was just about to follow it when a message came from his mother importuning him not to go to sea. He yielded to her rightful authority and returned home. What great issues hung upon that simple act of obedience! It put George Washington, then only fourteen years old, in line with the opportunities that prepared him for his great life of patriotic service.

Upon his return to school, to mathematics George added the study of surveying. Every moment was henceforth precious to him. He no longer joined his comrades in their sports but sat patiently poring over his books during recreation time. Nevertheless he did not lose interest in his school-fellows, and to quiet, thoughtful George in the schoolroom they brought all their disputes, sure of his impartial judgment, his knowledge, and his sympathy.

A much worn copy-book belonging to this period of George Washington's life may still be seen. In the orderly rows of figures evenly and correctly set down; in the carefully written copies of bills, receipts, bonds, and other business documents, one may see how carefully he trained himself in his youth in that painstaking attention to detail and method and



Lomaland Photo. and Engraving Dept.

THE BASE OF THE EIFFEL TOWER, PARIS

FRAGMENT

A NOBLE soul is like a ship at sea,
That sleeps at anchor when the ocean's calm;
But when she rages and the winds blow high,
He cuts his way with skill and majesty.

Beaumont and Fletcher

system in his work which enabled him in manhood to carry on practical affairs, whether of his estate, of war, or the government, so successfully.

In this same copybook are set down those one hundred and ten maxims of civility and good behavior that young Washington took for his standard. They are based upon the deep moral principle of consideration for others, and he demanded of himself that he should live up to them. So completely did he exemplify their teaching, that until recently it was thought that the maxims were of Washington's own composition; but now it is known that they were the flower of the fine courtesy and chivalry of France, admonitions set down for the character building of her youth. They gave to the boy born in the Virginia woods—because he opened his mind and heart to their influence, and exerted his strong will—that wonderful dignity of bearing which won for him the esteem and recognition of all, even of foreign countries, when their support was needed in the struggle for independence.

His school days over, George Washington, then sixteen, visited his brother Lawrence at Mount Vernon. Soon his modesty and gentle

bearing won him the notice of his brother's wealthy and influential friend and neighbor, Lord Fairfax. His knowledge of surveying combined with his energy and thoroughness further commended him to this gentleman, who made him surveyor of his large estate. The appointment given, so exactly and well did George perform his work, that in two years' time he was given the office of public surveyor upon the recommendation of Lord Fairfax.

Promotion followed quickly. Before he was twenty, Washington was military inspector of the frontier with the rank of major. This post gave him a thorough knowledge of the backwoods and valuable training besides. He grew strong and vigorous, insured to hardships and dangers and through contact with all sorts of men, Indians among them, he gained a knowledge of human nature. Therefore when the Governor of Virginia needed a messenger to go to the frontier to settle

the border disputes among the French, Indians, and colonists, George Washington was ready. To the Ohio River he went and came back with clear and accurate reports and to the same region he returned, for it became the theater of the French and Indian War, which grew out of the border difficulties. From this war, strengthened by severe lessons, George Washington emerged as the most distinguished man in the colonies for honor, valor, and meritorious public services.

After six happy years of peace spent at Mount Vernon, Washington was again called into public life. When it was known that war was inevitable, that a head for the army must be chosen, one man stood out supreme in the public mind, above all personal and colonial differences—George Washington.

During the seven long hard years of war, with its varying defeat and victory, amid slow retreating, rapid advancing, and patient watching and waiting, the character of Washington shone out like a star. It gained him the love and trust of his sometimes half-clad and underfed army of patriots; it brought within the circle of his friendship all the men of character and ability who were prepared to serve their country unselfishly; it won the respect of Europe for the valor and integrity of the struggling colonies. Not in marvellous gifts of genius but in his great character, lay the greatness of George Washington. Therefore we may all, young and old, great and small, every year and all through the year, pay him that greatest tribute—the tribute of emulation.

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HOW very important are the days of childhood and youth, when so many things happen which can never be forgotten and so many ideas enter the mind which help to influence a person for his whole life. This was true of George Washington, as well as of many other great people; and a story is told about what happened when he was a boy—something which he never forgot and which helped him very much when he had

THERE'S NO DEARTH OF KINDNESS

THERE'S no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers!

Gerald Massey

grown up and become General Washington.

You will remember that Washington followed his mother's wishes when she sent him word not to enter the navy, though he dearly longed to go and learn to be a sailor. His mother knew what a disappointment it was to him, to give up all thought of going to sea, and she wished to show him that she appreciated the sacrifice he made when he yielded to her wishes and stayed at home.

In those days people in Virginia sent to England for many of the things they needed—just as Washington himself did later on—and Mrs. Washington sent across to the old country for a very nice knife for a present to her son. When she put it into his hands she said "Always obey your superiors." These words made a great impression upon the boy, for he loved and respected his mother. He often took out the knife and, showing it to his friends, would tell them of

his good mother and of her words, which he used to say he never would forget.

One day when General Washington was feeling very much discouraged, because it seemed as if he could not make the Government realize that something must be done at once to provide the soldiers with food and clothing, he actually began to think that he could lead the army no longer, if things were to go on in such a sad way for the soldiers. And he sat down and wrote a letter, giving up his command of the army.

The army without Washington! His generals could not imagine such a thing. Just then one of them thought of the penknife, and said to Washington: "You said you were always going to obey your superiors. You were commanded to lead the army. No one has given you the command to stop leading it."

These words seemed to rouse in Washington some thoughts he had for the moment forgotten. With his usual simplicity and unselfishness he quickly decided to keep at his post. The words of his mother, spoken to him in youth, were a kind of talisman, connected as they were with the gift he had received on the occasion of his obedience to the command not to go to sea—at that time the wish of his heart. They helped him to be true to his trust.

A. G. M.

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Total number of hours sunshine recorded during JANUARY 101.
Possible sunshine, 319. Percentage, 32. Average num-
ber of hours per day, 3.27 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

FEB.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DAY	WET		DIR	VEL
8	29.819	60	52	53	48	0.39	W	20
9	29.922	56	49	50	49	0.02	NE	5
10	29.724	58	48	50	48	0.00	E	4
11	29.663	58	50	51	48	0.29	E	8
12	29.713	58	51	55	55	0.05	SE	8
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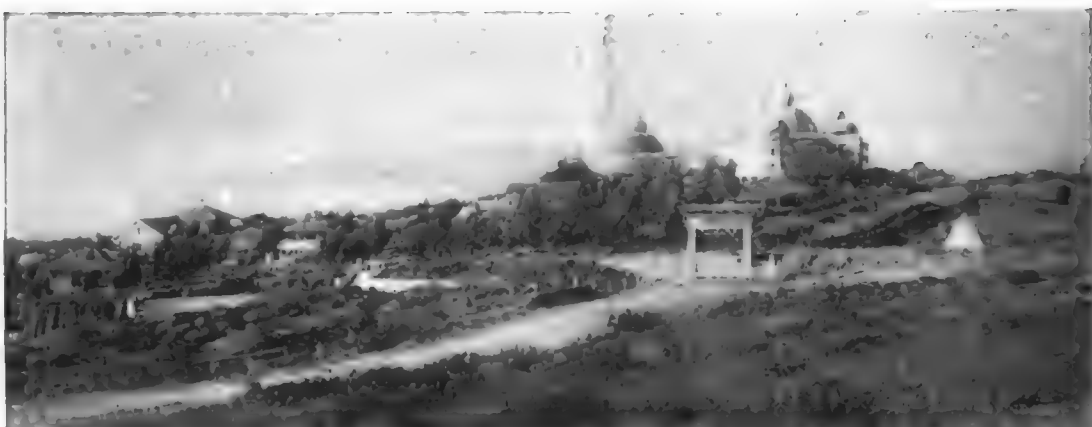
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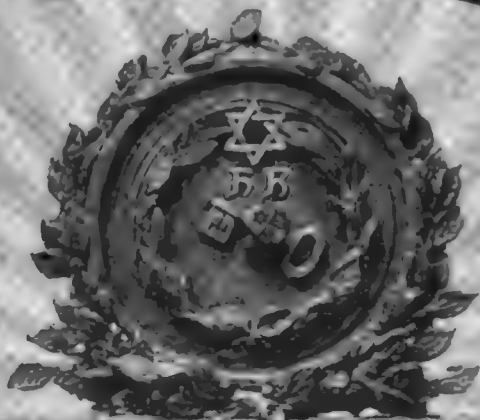
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and

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ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 17

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Theosophy and the Legends of the Pacific Islands

COMING generations ought to be very grateful to the collectors of folklore who are doing more than they know to support the historical teachings of Theosophy. They are preserving testimony in its favor which the world will regard as invaluable when it wakes up to the importance of Theosophy—"the most serious movement of the age"—though today the real import of the quaint traditions of the simpler races may only be known to a few. They are not regarded by orthodox science as records of actual facts, warped and distorted perhaps, but merely as the fancies of "primitive" myth-makers. But what is orthodox today need not, and in this case, will not, be orthodox tomorrow.

The scientific attitude is bound to change before long, for, as the legends are not pure inventions, thinkers will be compelled to open their eyes to this neglected source of valuable information. The resemblances of certain strange allegories found in many parts of the globe concerning the history of man and of the world, cannot be rationally explained by mere coincidence. The fact that most unexpected magical practices, such as the fire-walking ceremony, are carried on by widely scattered people, and that identical beliefs in the so-called supernatural co-exist among far-separated races, has caused some folklorists already to speculate as to the possibility of a carefully concealed knowledge to which the materialistic science of the West has not got the key.

A large number of strange legends of great interest to the student of Theosophy were fortunately collected in Hawaii before the wholesale conversion of the people to Christianity. Other Pacific islands have also yielded valuable information of a similar nature. The Hawaiian traditions are in the form of narratives and songs, and are of undoubted antiquity. Some missionaries suggested that their close resemblance to parts of the Old Testament proves a Hebrew source—that possibly the mythical "Lost Ten Tribes of Israel" wandered as far as Hawaii! But Theosophy simplifies the question without calling in any such wild hypothesis, for when we find that some of the legends are closer to the Secret Doctrine of Antiquity—the common basis from which the great world-religions sprang—than to the Old Testament story, the inference seems plain enough.

A devoted scholar, Judge Fornander, in his *Polynesian Race*, gives the Hawaiian account of the Creation by a trinity of gods, Kane, Ku, and Lono; or *Sunlight, Substance, and Sound*, who evolved themselves out of primordial darkness or chaos! This is extremely significant from the Theosophical standpoint, as all students of the "Stanzas of Dzyan" in H. P. Blavatsky's *The Secret Doctrine*, will immediately perceive. By an act of their will, these gods—who were regarded as fundamentally One—dissipated the chaos, created light, the three heavens, and the earth. An ancestral man was formed by the gods out of "red earth"—a purely Esoteric teaching—and woman sprang from his rib. While humanity was being made, the evil principle, the spirit Kanaloa, interfered, and said: "I will take your man and he shall die." And so it came to pass.

But this was not the first appearance of man on earth. This "man-and-woman," i. e., dual-sexed humanity, appeared upon the reconstruction of the world after it had been destroyed by fire on account of the sins of the first people. Here is an unmistakable reference to the destruction of the prehistoric continent of Lemuria in the Pacific Ocean, upon which a primitive race dwelt who were less completely evolved than the later physical Atlanteans.

In Hawaii there are several legends of the Flood and the escape of "Nuu" (!) and his family in a ship. They landed upon Mauna Kea, the highest mountain in Hawaii, after which Kane, the Deity, descended upon a rainbow in order to reprimand Nuu for some transgression. The Hawaiians had an elaborate tradition concerning the first beautiful continent upon which mankind lived, called Kalana-i-han-ola, or Kalana-with-the-life-giving-dew; and they had a vague recollection that the death of the first man was connected in some way with the tabooed fruits of the bread-fruit and apple tree. Other stories resembling those of Jonah and the Fish, Joshua stopping the sun, and Joseph's Dreams, have also come down to them from remote antiquity.

When the earliest Hawaiian converts to Christianity were taught the Bible stories, they are said to have been astonished at the parallelism of many of them with their own sacred traditions. How is it that we find such legends in the Pacific Islands, and not only there but scattered up and down the earth in most unlikely places, or preserved in the sacred books of dead or living religions? Can

we be so credulous as to believe that the large number of such coincidences are accidental? How unlikely it is that the world-wide story of the Virgin Birth of a Savior, in some instances on December 25th, and the many coincidences in the lives and deaths of Jesus, Krishna, Mithras, Buddha, Quetzalcoatl, and others, should have arisen spontaneously without any common philosophical origin. How shall we explain the universal tradition of the destruction of a former continent (Atlantis) by a Deluge, or the curious fact that the Biblical story of the Confusion of Tongues was believed by the Mexicans long before the arrival of the Spaniards—the Pyramid of Cholula replacing the Tower of Babel?

Thoughtful minds are refusing to believe that every tradition of the Jewish scriptures is a literal description of fact. Thousands of ministers probably believe, and a large number frankly admit, that at least the earlier stories in *Genesis* are to be classified with the folklore of other faiths, and should be studied in a broadly independent spirit. Unfortunately, in surrendering the old-fash-

Theologians Have ioned literal interpretation of the Bible, the more liberal churchmen are in danger of "throwing out the baby with the bath," for the poetical allegories of many chapters in these scriptures are really records of fact, condensed and transmuted into personal narratives in the customary Oriental way. But as the theologians deliberately destroyed what was left of the Mysteries of Antiquity in the early days when Christianity became the state religion of Rome, it is no wonder that the key has been lost to the West.

But Theosophy has returned again at this critical time bringing the only logical and effective solution of the problems which affect humanity. It brings that which can prevent the intellectual suicide of theological literalness or the hopelessness of Materialism. Theosophy is not a creed, which must be accepted under threats. In its intellectual aspect it is a lamp throwing light upon the difficult paths of research; in its practical aspect it is the builder of a new humanity.

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The study of folklore, in the light of Theosophy, proves that the ancient traditions are full of profound meaning and can be of real use to us today. It provides ample corroboration of the existence of lost and almost forgotten continents upon which we *ourselves* have lived and worked out many strange problems, the results of which are imbedded in the general consciousness of the race. It helps in the demonstration of the brotherhood or fundamental unity of mankind, and shows how incorrect it is to regard the civilization of the last few thousand years as containing the whole history of cultivated man.

Looking to the future, Theosophy promises that by unselfish effort, and borne along on the great tide of immortal life manifesting

Reincarnation Is Nature's Simple Plan

through Nature's method of Reincarnation, we shall attain in coming ages to a heroic, nay, a godlike, life on earth, and when the lessons have been learned for which the spark of divinity within has been embodied, it will be time to pass on to higher spheres, having realized, in the words of William Q. Judge, that "sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing."

CHARLES J. RYAN

Is there a Personal Devil?

SOMEONE asked me if I believed in a personal devil, and I said, "Yes, certainly I did," for I had been brought into close range with him and knew him well.

So said an evangelist at a recent revival. One does not doubt that the speaker had shared the common experience of being brought into contact with the progeny of his evil thoughts and desires, an entity bearing so many of the human traits of its parent that it seemed like a personal being. But it is quite needless to suppose that there is only one such personal devil for all humanity. Indeed no one would be likely to hit upon such an improbable idea if he did not have in his mind the theological teachings about the Devil. Disregarding for the moment those teachings, and looking simply at the facts, one comes to the more reasonable conclusion that this tempter is special for each individual.

Whenever we frame in our imagination the picture of an evil thought, and accompany it with a corresponding desire, we thereby actually create an entity—not a human being, of course, but a living, soulless, irresponsible, semi-intelligent force. This abides in our atmosphere, and its one and only tendency is to express itself in action. It is like a seed floating in the air, ready to settle wherever it may find suitable soil. Perhaps it may not find the suitable conditions for a long time; and then, when we are off our guard, or in some way rendered susceptible, it may make its entry. As we have probably forgotten its original source, it will seem to us like a tempter whispering in our ear; and as it is made up of our own elements, it may seem quite like an actual being.

But this personal devil may not be the product of a single thought; it is more likely to be the accumulated growth of repeated indulgences. These indulgences may have been actual deeds or only mere thoughts; in either case it is the thought that is the main creative power. Thus we may create a veritable haunter, endowed with our own force and a part of our intelligence, ready to tempt us at any favorable opportunity.

Further it is possible that some of such creations may be the composite work of more than one mind; that the forces we create may assail other people, and theirs assail us. Thus there may be "devils" that claim more than one master, but still their "name is Legion, for they are many."

At this point it may be well to call to mind that we can also create good forces, such as might in a similar way be mistaken for "angels." Let us by all means create as many of these as possible, to minister to ourselves and to other people, and to neutralize the effects

of the legion of daimons of the other kind.

The theological Devil or Satan is another question. This has been proved by H. P. Blavatsky, who adduces to her support many other authorities, to be a misunderstood allegory. Satan is one of the Asiatic equivalents of Venus-Lucifer, the star which heralds the dawn. In symbology this stands for the Divinity incarnate in Man, for Luci-fer is the *Light-Bringer*. This ray from the Godhead sacrifices itself by "falling" from heaven to earth; that is, it undertakes incarnation for the purpose of raising the lower elements of human nature to the status of the perfected Man. But theology has transformed this Satan into a demon of darkness, thus destroying the meaning of the sacred allegory. And, having thus deprived Man of his Higher Self, it has provided for his salvation by devising the doctrine of vicarious atonement and prescribing the interposition of ecclesiastical machinery.

Hence the personal devil is a mixture of two distinct things. First there is the common fact of experience—that we are actually dogged by the phantoms of our own evil thoughts and past acts; second there is this transformed sacred allegory. But the idea that there is only one personal Devil is as absurd as the idea that there is only "one personal God." The eternal Source of all things is not personal, but something far more than personal, for personality is a limitation. And of intelligent forces, both good and evil, there are countless numbers, of all grades, in the universe.

STUDENT

Increase of Population in Cuba

IN 1899, at the close of the war, the population was 1,572,797. On September 30, 1907, it was 2,048,980. This increase is at the rate of 39 per cent per decade. It has not been brought about by immigration, for the foreign element increased only 0.2 per cent; but it is due almost entirely to the excess of births over deaths since the war. The rural population has gained much more rapidly than the urban. About 9 per cent of the population were born in Spain, and less than 3 per cent in the United States. Children under five years of age formed nearly 17 per cent of the whole population in September, 1907, nearly double the proportion in the United States. The children of school age were, however, 11,500 less than in 1899. The war and the accompanying reconcentration caused the death of vast numbers of young children, most of whom were under the school age. The survivors are now eight years older and constitute a large proportion of the school age class, while the numerous children born since the war have hardly reached the school age.

Of the whole population 37.7 per cent were wage-earners, comparing with 39 per cent in the United States. Of boys between ten and fourteen, 27.8 per cent were wage-earners. Of the whole wage-earning population nearly one half are engaged in farming, fishing and mining. Manufacturing and the mechanical arts, trade and transportation, domestic and personal service, about one-sixth each; and the professions, about one and a half per cent.

The foregoing facts are extracted from a paper read before the American Association of Geographers in January, published in *The National Geographic Magazine*. J.

Some Views on XXth Century Problems

Drink and Genius

A WIDELY known American lady-novelist has just published a story in which the hero is a poet — when semi-intoxicated; otherwise a mere versifier. She constructed him by combining two actual cases, poets, one just dead — a degenerate who could hardly button his coat except when stimulated by alcohol, but could then in addition write real though decadent poetry; the other still living, a great poet once.

I think it was something like twenty-five years ago — he is an old man now — when a friend of his took him in hand and cured him of his dissipated habits. Result: no more poetry.

Before that, his poetry "was the marvel of the critics and bears the mark of the most genuine exalted inspiration of genius."

The name of neither is to the point. The novelist passes on to the discussion of the relation in such cases of genius to alcohol. She seems to think that genius is some spot in the brain, a spot which in the case of these poets responded only to alcohol — evidently a quite material spot, and, she seems also to think, necessarily abnormal and even diseased. "With the other workers in the realm of imagination this diseased spot may proclaim some other peculiarity" — than that of requiring alcohol as a stimulant.

Genius cannot be explained, of course, but some of the laws at least by which some of its abnormal characteristics are set free may come within our comprehension. . . .

If genius is divine or supernormal-human, how comes it to be (apparently) *stimulated* by such a substance as alcohol? How even made free?

The difficulty is insoluble except in the light of reincarnation.

The real genius knows that in his greater moments he, as a thinking personality, is not creating but giving form of some sort to a breath, a light, a current, coming down upon his mind from some higher part of his nature. He knows that if his body is in certain ways out of order, his mind will be so dulled that it cannot find the exact word or thought or combination of color or sound which is needful to *express* the inspiration which may nevertheless be present. If it be still more dulled it may not even be able to feel the inspiration at all — which *may* nevertheless be present. He cannot say that it is not.

Suppose that under the influence of alcohol he finds that he can now compose. How is this? For a short time, during the first stage of the subtle work of alcohol, it behaves from one point of view as a stimulant, throwing the brain-cells into a state somewhat resembling that of relative health. The mind is therefore freer in its motions and can respond for that time to something from beyond.

But this is no stimulation of genius. It is a mere temporary clearing away of gross obstacle to its expression. Very temporary; done at great cost to brain and body; done with constantly more difficulty, and leading to final wreck. The hireling presents his bill.

Why cannot all men express genius during temporary half-intoxication, "stimulation"? All men have the Light within, above, part of them, the soul, the Genius, Daimon.

In other lives the man of genius cultivated the relationship, the communication; made his mind by great effort susceptible to the inspiration of that part of self which is beyond mind, raised it out of entire subjection to the moods and conditions of the body. It is possible to go on with this work from life to life, making the mind finer and finer, making it at last the perfect expressor of the soul; that work ends in man re-becoming a god.

But it is possible to let it go, to cease efforts, to slip sideways into paths of vice and sensuality which wreck body and mind. For more than one life after, the mind may retain half latent some of the power once gained. It is in subjection to the body, but if by any means the body can be tranquilized and the muddy brain-cells cleared again for a little while, that latent power will manifest itself and there may be poetry. There may be real poetry, but it will show the stains; it will have more or less of decadence, of the erotic; and the life of the poet will show what is happening to him. He is going downhill and if he is not pulled up short may reach the last cosmic ditch.

Let such a man, if he finds that he cannot compose without alcohol or morphine, live without composing. Let him train his will. Let him lead such a life as will entitle him, at his next birth, to a body that will not hamper and smirch his mind. And let him seek the soul, the Genius, once more. For if he cannot respond to those of its waves which under happier circumstances would give him genius, he need never remain unresponsive to those which will give him joy, peace, an ever clearing comprehension of life, an ever greater love for right action and for humanity. And he can never know that at some unexpected moment the whole power of his past will not suddenly descend upon him. C.

Will as a Catalyst

THERE are some physiologists who are also philosophers and believe in the soul.

But they are compelled as a rule to keep the two sides of their thought entirely apart, and when lecturing in their physiological class rooms you might never guess that they were not complete mechanicalists.

You would hear them explain that intake and output of force were identical in quantity. From sunlight and food, as we go through life, we get a supply of force. Most of this we expend in keeping up our heat and in doing work. Any that remains after our death is gradually liberated in the complete destruction of the body during its decay. From the moment the force enters us it goes through changes, one after another, corresponding with chemical changes in the cells which take it up, use it, and free it again; each change was necessitated by the one that came before and necessitates the one that comes after. There is an unbroken chain.

This is the physical side of life; the lecturer knows, of course, that consciousness *attends* upon the chain all along, as link passes into link; but he does not think it *active*.

There is obviously no place for will, and the lecturer, as physiologist, cannot see where it would come in. Will cannot be thought of as an element in a chemical equation, and life is a sequence of chemical equations adventitiously painted with consciousness. Will, if anything, is from within; if it can affect chemical reactions, guide forces of phenomenal nature, it must do so by adding to them or subtracting from them, neutralizing or reinforcing. To admit that would be an affront to the doctrine of the persistence of force. It is therefore not a force, which is to say that it does not exist.

All this the lecturer would have to put aside if he were to speak as philosopher. As such, he would have to speak of will as playing *the* active rôle in cosmic and human life.

Is there any necessity for the philosophical or spiritual physiologist to keep his mind in two compartments? Can we not conceive, at any rate by analogy, how will can be an active factor in the flow of forces and yet be not one of them, looking at the matter from the purely scientific side?

There are certain substances known to chemists as ferments or catalysts which *initiate* or *guide* chemical reactions among other substances among which they may be placed, which only need to be present in the minutest quantity, and which themselves undergo no change or diminution of quantity or activity however long they may be at work. Many metals are in the group; one two-hundredth of a grain of platinum will cause ten quarts of hydrogen and oxygen to unite. Invertase, obtained from yeast, will change 200,000 times its weight of ordinary sugar into invert sugar. Pepsin is another; the body is full of them; indeed it is suspected that all its activities are carried on by means of them. How they act no one knows, further than that they guide phenomena — changes of force, the passage of the links — which would otherwise occur differently, or initiate phenomena which would otherwise not occur at all.

Have we not here a possible analogy to the work of will? Have we not, in catalysts or ferments, an example of something which *guides* forces without adding to or taking from their quantity and without losing itself in the process? If we see a horse coming we can either run away, or, to save the child, run to meet it, the two acts involving perhaps exactly the same expenditure of force but throwing it out in two different acts. Will was used; but we do not need to believe that will was part of the physical force used or that it was altered in quantity; it behaved like a ferment, guiding expenditure.

And so, in making some statement that includes will and the soul, we could perhaps say that will is the soul in action, realizing outwardly its inward nature; or that will is the power set going by the soul for the realization of its nature.

STUDENT

Archaeology Palaeontology Ethnology

Art Relics of Pompeii

SOME notes on Pompeii, with illustrations, appeared in last week's issue of the CENTURY PATH. The art treasures discovered there, one authority says, excite the utmost admiration in their profusion, the elegance of their design, and the exquisite finish of their workmanship. And they are only the casual gleanings from a second-rate provincial town!

The illustration shows amphorae such as were used by both Greeks and Romans for preserving wine, oil, fruits, etc.; tall slender vessels of earthenware, and sometimes of stone or glass, with two handles at the neck and tapering to a point at the bottom.

The number of utensils found in Pompeii is almost endless, including numerous surgical instruments, some of them very ingenious and elaborate, *but all of bronze*—and this when the Romans used tools of an iron that has not rusted and that must have been as strong as steel. Their razors, too, were of bronze, and the Roman aristocrats were clean shaven and, in later days at least, most remarkably particular and delicate about the care of their skin. Conclusion—they knew how to put a razor edge on this bronze.

If a modern second-rate provincial town were buried for centuries, how would the casual gleanings from its ruins compare with those of this ancient town? The answer to this question determines the result of the following rule-of-three sum: as those relics are to the relics of Pompeii, so is the modern town to the ancient town as it was. STUDENT

Rustless Iron of the Romans

REFERRING to a dogmatic statement made by someone, that Roman ironwork could not exist today on account of having rusted away, a correspondent to the *English Mechanic* says that in the Antiquarian Museum in Edinburgh there is a collection of articles found during the last two years in the excavations at the Roman Camp at Newstead near Melrose. These include an iron helmet, beautiful specimens of work in sheet metal, the faces being wonderfully well portrayed; the iron socket of the pole of a chariot; two chariot wheels, with the felloes of ash—a single piece bent round with one joint, the joint clamped on each side with iron; the spokes of elm, the iron tires in position, and the wooden naves bound at each end with broad iron rings. There is a collection of gardener's tools, in which are two scythe-blades, and a rake-head consisting of eight or nine iron spikes driven through a wooden cross-piece. A large number of hooks, rings, a chain or two, eyed hooks



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COLLECTION OF AMPHORAE, POMPEII

(the large eyes being welded); several bridles and bits, the bits being formed of square iron twisted into spirals when hot. Among the carpenter's tools are adzes, chisels, and axes in good preservation; a gouge, a boring-bit. In the smith's tools are several hammers, sets, flatters, etc. A cold chisel is interesting, as the head is spread and the sides somewhat split by much heavy hammering; yet the shank is only a half-inch in thickness, and how could it have stood up to the hammering "unless it was of steel"? The writer concludes that it is evident the Romans were more advanced in civilization and the arts than we have been accustomed to think.

And their energy and power of work appear to have been enormous. In the first Punic War they built a fleet of one hundred quinqueremes and twenty triremes in sixty days from the time the trees were felled, using a wrecked Carthaginian ship as a model. The above account of antiquities seems to show that they knew how to make their iron—or was it steel?—rustless. There are also points in connexion with cements and plasters that we should be glad to know. Certainly this century seems destined to witness the explosion of many an old insular notion regarding our predecessors.

But our over-estimation of ourselves, being a sign of vanity, must pale in the light of knowledge and may make room for true pride, which does not nourish itself on the depreciation of others but is as generous as it is dignified. STUDENT

An American Pompeii

THIS is the name given to the Casa Grande ruins near Florence, Arizona, by the annual report of the Smithsonian Institution. The work, which is still proceeding, has proved the ruins to be very much more extensive than was expected. A large number of structures has been discovered, but the largest excavated during the past year was one 200 feet long with eleven rooms and a plaza. In the central room is a seat called by the Pima Indians "the seat of Montezuma." Shall we have an American Renaissance, attended by a discovery of past classical ages peculiar to this continent? If so, the history of the world will be changed for us, and the traditions of Asian-European culture may be modified by something entirely new.

For America too has a mighty past, as we know from the indestructible buildings that have come down to us from times preceding those of the earliest races of whom we know anything, and from the existence on some of these buildings of a symbol language, which, though for the most part yet undeciphered, has revealed an extensive knowledge of the greater astronomical and chronological cycles, similar to that of the Egyptians. But there is a huge gap between them and us, which may yet be bridged over; and then we shall have something more worthy of study than the bone-yards and waste-piles in which so many archaeologists are now mining. T.

The Walls of Jericho

A German society has been excavating a group of mounds near the village of Ericha, by the Dead Sea, the supposed site of the ancient Jericho. After a week's digging, the exterior wall was encountered eight feet below the surface. *The excavators were astonished at the technical excellence of the construction.* Somehow the facts seem to be always running afloat at the theories of excavators. The wall consisted of three parts. The natural rock foundation is overlaid with a filling of loam and fine gravel, upon which is a sloping rubble wall, heavily bulging externally, twenty feet high and from six to eight-and-a-half wide. This wall has enormous blocks at its base and every interstice is carefully filled in. Upon this foundation is the wall proper, of clay bricks, and the whole must have been an imposing structure visible for many miles.

Some experts are in doubt whether the walls are those of Jericho; and the remark is made that there is need for scepticism about archaeological finds, as sites are often "salted" by interested parties! STUDENT

The Trend of Twentieth Century Science

Inorganic Bacteria

A NUMBER of phenomena lately reported suggest the existence of inorganic bacteria, though the microscope has so far revealed nothing. That metals are in their way living has been known for some time. They can be poisoned, chloroformed, tired out, and so over-tired that they do not fully recover.

It now appears that they can be the subject of infectious disease. *Knowledge and Scientific News* reports this phenomenon in the case of a piece of tin, the changes in which were described by Dr. Von Hasslinger. It had been kept about two years, by the end of which time it had completely changed its appearance, the surface being granular and dull. Its texture was softer, and instead of melting as previously at 231 degrees centigrade, it now melted at 205. But this melting appeared to kill the disease, for on cooling it had recovered its original appearance and melting point.

The infectivity of the disease was shown by the fact that when small portions of the plate were left in contact with healthy pieces, these soon became inoculated with spots of the same condition which spread at the rate of several millimeters a day.

If metals can retrograde under the influence of metallic bacterial monads, it seems possible that they may progress under similar influence. The changes of and beyond uranium show the possibility of slow general permutation everywhere among them, and this may perhaps be always mediated by forms of life appropriate to such grades of matter.

STUDENT

Man's Antiquity

IF as Theosophy claims, man is so very ancient, why do we not find his bones? If he was on earth with the great reptiles, why do human bones only begin to appear so much later? Why, even when they do begin to appear, are they so much fewer than those of the animals? Compared with the animal life, the human palaeolithic period was but of yesterday; compared with that, the beginning of the stone age was yesterday. Yet all along, we are told, there was man.

Sir Ray Lankester has recently given a part of the answer to the difficulty. The absence of bone-remains arises

partly from the fact that human bones are not so thick and strong as those of the large animals, and more easily soften, break up, and are lost. It is also due partly to the fact that the men were not nearly so numerous as the wild animals; but it is chiefly due to the fact that these people usually, but not always, buried their dead in the open, and whilst the bones of animals which had been eaten were left about in heaps on the floor of the caves, and became cemented together by the petrifying deposit caused by water dripping from the walls of these limestone caverns or occasionally actually flooding the caverns, the bodies of the men themselves were removed when they died by their friends and family, and buried in the open ground, where they have gradually dissolved and broken up.

But that difference in texture which Sir Ray Lankester notes, and which may formerly

have been much more marked than now, does not cover Theosophy's claim that prehistoric man was *civilized*, as civilized as, and sometimes more than, man today. Yet as we go back through our own iron age, through the bronze age, to and through the stone age, we find a nearer and nearer approach to savagery, and at last savagery itself. How and where the civilizations?

First then: in Asia, in Central and South America, ruins have been unearthed which Theosophy asserts on various evidences to antedate by far the European lithic periods, ruins that abundantly demonstrate the civilization of their builders and on which current history is absolutely silent.

And secondly: continents have gone up and down throughout geological time. What is now continent was once sea-floor; the sea-floor was and will be continent. Where is now the Atlantic was once Atlantis, and on this immense continent was that civilization or were those civilizations of which Europe and Africa, as they appeared, harbored the barbaric fringes. The fringes remained when the great continent sank in a series of catastrophes recorded in many legends; and they ultimately became the palaeolithic people whose remains we barely find persisting in the caves of Europe. Theosophic history has lightly sketched all this. There will be much more when science begins to find the sketch reasonable and explanatory of many present difficulties.

STUDENT

The Catarrhal Safety-Valve

SUMMARIZED in *The Medical Record* is some bacterial work recently done by an English microscopist, Dr. R. W. Allen, the bacteria brought by him to book being those concerned in catching an ordinary cold. It appears that there are four sorts of them, usually working all together or in twos and threes, any one of the four being, however, capable of doing full execution alone.

Dr. Allen discusses various medicinal remedies, settling down upon oil of cinnamon or oil of eucalyptus as the best. But he finally comes home to vaccine therapy, advising injections of cultures of one of these germs if you can find out which is answerable for your misery, or of all of them if you cannot. This is during the continuance of the cold; but after it is over you are to secure yourself against further invasion by an injection every four to six months.

That might possibly be successful; there might be no further colds. But what is a cold? What preliminaries lead to it? We know now that the preliminaries consist of a systemic storage of effete and under-oxidized matter, small piles of combustibles here and there in the blood and tissues. They are present mainly because of overeating and under-exercise, aided by other faulty habits and conditions. When accumulation has reached a certain point, the small piles invite the presence and multiplication of disease germs, those connected with colds being usually the nearest at hand. A conflagration follows,

pains in the muscles, acute catarrh, a little fever. In a few days it is over and the danger-piles have removed. The cold has been more beneficial than otherwise.

But suppose the prophylactic injections have been sedulously submitted to. No colds occur. The rubbish piles go on growing, unsuspected by the victim. They attain a considerable height and finally the pneumonia coccus gets wind of their existence. He has a fine mass of food, unlimited chance of multiplication, and he makes full use of it. May not the immunity from colds now easily cost the man his life?

In this country each average person eats half his weight of sugar in a year. If he will leave that out of his diet the chief ingredient of his rubbish piles will be missing. Perhaps in the same time he drops half his weight in nickels into the hands of car conductors. If he will stop doing that, most of the other ingredients will be missing. The germs will find him swept if not necessarily garnished, and resume their old stand outside the ice-cream parlors waiting for the people to come out.

M. D.

Atmospheric Layers

NO one has yet any theory to account for the "isothermal layer" in the upper air.

Its existence is now undoubted, having been perhaps finally settled by a series of twelve balloons sent up experimentally last year by the British Meteorological Office. Up to a certain height, as those who have ascended mountains know, the air lowers in temperature. But at a height of nine or ten miles this lowering ceases and the temperature then rises considerably. The rise is not due to solar radiation, for it exists just as well by night as by day. The radial extent of the layer is not yet known, nor whether any special conditions obtain just beyond it. Immediately this side of it is a layer in which the wind velocity falls, and at a height of about twenty miles there is a layer in which the wind is moving continuously with an enormous velocity. The atmosphere is in fact like everything else: the more we know of it the more does uniformity disappear in complexity of structure. At present the electrons are all uniform, and the earth's nucleus is a uniform steel ball. Doubtless if we had better eyes no two electrons would be exactly alike or would have exactly similar functions; and the earth's nucleus would be as complex in structure as we are now beginning to know that the interior of an amoeba or a blood cell is.

STUDENT

Our Cities' Disease Layers

SOME recent bacteriological studies in cities might give us a hint as to how *not* to build them. Specimens of air were captured at successive heights, corresponding with the stories of the houses. In streets of some depth, there is a sort of sediment of bacteria, pretty thick and with a liberal proportion of disease-producing species. From this level upward, there were fewer and fewer bacteria according to the height. STUDENT

Nature

Studies



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"RUFUS STONE," NEW FOREST, ENGLAND

The Rufus Stone

THE picture shows, not the stone, but the triangular iron pillar in which it is encased as a necessary precaution against the vandal hands of tourists who were transferring it piecemeal to sundry spots on the earth which they considered more sacred. Here William Rufus is said to have been slain by an arrow in 1100—whether by accident or design is disputed. The inscription gives the familiar story that the arrow was shot by Sir Walter Tyrrell at a stag, and glanced from a tree. The New Forest is by no means all trees, but includes much beautiful heath-land. It is 76,000 acres, and contains herds of deer. It is mostly Crown land, and to the Royal father of Rufus England owes the preservation of this beautiful spot in an uninhabited condition for over eight centuries.

T.

Queer Insects of Southern California

WHEN digging in the soil the gardeners frequently uncover a large, uncouth, incredible kind of insect called the Jerusalem cricket. The abdomen is striped with black and white transversely and is enormously corpulent. He has a babyish look in his face, and one pair of his six legs a little resemble those of a common cricket, but are quite useless for jumping purposes. They are supposed to appear above ground only after dark, which is just as well, as they look so unfinished and incomplete as to be quite unrepresentable to the public gaze. They are said to feed on decaying vegetable matter.

On summer days is often seen an active busy little insect racing over the paths, and at first sight one might almost suppose him to be a little tuft of scarlet plush blown by the wind. It is the wingless wasp, or rather one of the wingless wasps, for there are many species. Some are larger than honey bees, some are much smaller, some have gray hair and some have white hair; but all display the same restless activity. The male enjoys the power of flight and sometimes may be seen engaged in condescending conversation, by means of his antennae, with one of his crawling, earth-bound sisters. The wingless wasp has a very bad character with some students by reason of a very effective sting; but if handled with reasonable courtesy they will run all over the hand and never offer the least offense.

STUDENT

Minerals Produced in the United States

A GEOLOGICAL Survey table classifies the mineral products of the United States as follows:

METALLIC: Pig iron, Silver, Gold, Copper, Lead, Zinc, Quicksilver, Aluminum, Nickel, Tin, Platinum.

NON-METALLIC: Fuels: Bituminous Coal, Pennsylvania Anthracite, Natural Gas, Petroleum.

Structural Materials: Clay Products, Cement, Lime, Sand-Lime Brick, Slate, Stone.

Abrasive Materials: Corundum and Emery, Abrasive Quartz and Feldspar, Garnet for abrasive purposes, Grindstones, Infusorial Earth and Tripoli, Millstones, Oilstones etc.

Chemical Materials: Arsenious Oxide, Borax, Bromine, Fluor Spar, Gypsum, Lithium Minerals, Marls, Phosphate Rock, Pyrite, Sulphur, Salt.

Pigments: Barytes (crude), Cobalt Oxide, Mineral Paints, Zinc White.

Miscellaneous: Asbestos, Asphalt, Bauxite, Chromic Iron Ore, Feldspar, Fibrous Talc, Fuller's Earth, Glass Sand, Graphite, Magnesite, Manganese Ores, Manganiferous Iron Ores, Mica, Mineral Waters, Monazite and Zircon, Precious Stones, Pumice Stone, Quartz, Rutile, Sand (molding, building, etc.) and gravel, Talc and Soapstone, Tungsten, Uranium and Vanadium.

T.

What Makes the Heart Beat?—Salt!

A QUESTION asked in a scientific contemporary as to what makes the heart beat, is answered in a manner strikingly illustrative of the weird faith of modern science that puts ancient "superstition" in the shade. It is not God that makes the heart beat; it is not the Archæus or the vital principle; not even protoplasm this time; but simply sodium chloride, NaCl, common table salt! This, it seems, had been suspected before; but now it is confirmed by the behavior of a certain jelly-fish, caught off the coast of Florida and examined by a biologist. These creatures pulsate in sea-water—but only under the condition that they are not deprived of certain organs in their outer rim.

These organs are a number of minute specks to which has been given the name "sense-bundles." When they have been cut off, the jelly-fish no longer answers to the stimulus of the sea-water. The explanation is that the sea-water contains besides the stimulating NaCl, other salts which have a contrary influence and so neutralize the NaCl. But the sense-bundles contain calcium oxalate, which reacts chemically upon the sea-water in such a way as to yield an excess of common salt, whereby the creature is made to pulsate. The writer on this investigation goes on to speculate whether an excess of common salt may not be the "cause" of the beating of all hearts, including the human heart.

It seems as if we were getting back to the old theory of the alchemists, with their "Mercury, Sulphur, and Salt," in which category salt represented the spirit of animal life. True, they reached their results deductively instead of inductively; but either method of reasoning will yield correct results in proportion as it is rightly founded and rightly reasoned; and a true symbol should work out correctly on all planes. It would be strange indeed if science should come to the conclusion that salt is after all the main ingredient in producing the phenomena of animal vitality; and perhaps similar discoveries might be made with regard to sulphur and mercury. But, we trow, no amount of the sodic chloride would suffice to make the heart, of marine radiate or terrestrial biped, beat without the presence of its invisible host.

STUDENT



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BEECH AND OAK NEAR THE RUFUS STONE

Students'



Path

THE MESSAGE OF THE MOUNTAINS

O! BEHOLD the mighty mountains
 With heads uplifted high
 Like giants bold, in times of old,
 Their faces toward the sky —
 "Look up," they say, in silence grand,
 "Fear not the shadows dim;
 Great Souls are not cast down with gloom,
 There is a strength *within*
 That comes to all who dare to stand
 Upright, and brave, and true;
 Believing that a power for good
 Is working through and through
 This undeveloped life of ours."
 And, surely, day by day
 We, like the mighty mountain peaks,
 Shall find the wondrous way
 To lift our heads and hearts on high;
 And use the mighty power
 Implanted in the human soul
 For some great good each hour.

Octavia Goldsworthy

The Pursuit of Knowledge

THE teachings of the philosophers and sages of all time are founded upon the essential difference between man and the rest of created beings, in that he alone is endowed with powers of thought, by the right use of which he may attain to knowledge and true wisdom.

A consideration of this makes it evident that thought and wisdom are not synonymous terms. Thought seems to be a process of trial and endeavor by which true knowledge may come to be realized. Wrong thoughts lead to wrong conclusions. The experience brings painful results, which are mercifully interposed by the Law of Being as a check upon their continuance. Right thoughts contain within themselves their own confirmatory essence.

Thus, there is within man himself a potentiality of true knowledge. In these days we are scarcely aware of it, or have lost sight of it. But this mark of divinity is man's birthright. It is a part of the man himself. And it can be discovered by him who will recognize and hold it within his consciousness as the guiding star of his life. It is his savior and comforter in the difficult and thorny road which leads to the realized knowledge of eternal peace and wisdom.

If this be so, and so it is, then what is thought? It cannot be wisdom, for this is a thing apart. You may have thoughts of wisdom and unwisdom. The latter are dark, turbulent, cloudy, inharmonious, decadent. The former are bright, peaceful, harmonious. The latter come from the lower, the former from the higher man. And the recognition of the dual nature of man and the resulting influence upon his thoughts is one step on the road to wisdom. And surely a considerable step.

It would appear that a thought is a shell of

outward seeming which contains an essence within itself, and the nature of its existence is due to the power of the essence within it. There is a part of man which enables him to judge of this. The task before us is so to act from our higher nature that our thoughts shall be directed along lines harmonious therewith.

This higher part of man's nature knows everything without ratiocinative thinking. It may be very deeply hidden but it is there. It is wisdom itself. Its existence accounts for the persistently innate ideas (which we all have) of our own Immortality, and of the guidance of Law through all planes of being. Any man who has strength enough entirely to *stop thinking* for a moment, and to look calmly at this idea, will *know* it to be true. If he does not do so, it will be because he has not stopped thinking.

The currents of thought run through the minds of men so persistently that it is very difficult to stop them even for a moment. Most men's characters are fed, unknown to themselves, by the crumbs of the essence, bad or good, which lies behind their thoughts. It is not to be expected that in an instant a man can stop all this and, recognizing unveiled truth, step right into it. But at least we can begin to control our thoughts, and neutralize low ideals by high ones. The very fact that we know how to do this is the proof of the presence of the silent discriminating divinity which is beyond thought.

We have been accustomed to believe that thought is a function of the brain; but this is more than doubtful. No doubt the brain is a physical register of thoughts of one kind; but it is questionable whether it is capable of producing any of those lofty aspirations of thought which lead to real knowledge. Its function is that of the personal, lower, or animal mind. A Teacher has said, "the lower mind sees nothing beyond its own desires, its own personal interests and gratifications." No doubt the brain is the register of what modern education is pleased to call "facts."

Let us carry the idea one step further and suppose that a man named John Smith thinks that he is John Smith and that is all there is in it. His brain is apt to tell him so, because it has no evidence to the contrary. But the fact is far otherwise. The truth is that he is a mystery to himself, who is masquerading through one brief day of eternity in the character of John Smith, so that the real man, the mystery, may be taught and enlightened by that particular experience. It is also true, little as he may think it, that this experience was chosen by the mysterious being within, and that no blame attaches to anyone but himself, for all that has happened or ever will happen to him.

Real knowledge can never be arrived at through the brain. Neither can it come by contentious argumentation and during the encounter of the opposing idea-forms. The real knowledge is revealed in the silence when the fight is over. This is true whether it applies to the arguments of contending words in debate, or the arguments of the brain-mind within a man's own temple of consciousness. The real knowledge is wordless and needs no argument. It is the voice of that within which knows.

No man can arrive at the truth vicariously. He has to work for it himself, and within

himself. In doing this it is well for him if he pursues the right methods and looks in the right direction. If he will do this wholeheartedly, he will soon acquire confidence that he is on the right track. The opinions of others are utterly useless to the real seeker, unless they obtain that confirmation which his own mirror of truth will surely give him.

Many years ago a well known preacher had a circle of friends and admirers. He was much looked up to as a man of knowledge, though he held the opinions of a narrow and soulless creed. As a man of enormous intellect he carried much weight. But those who were looking further afield came to know him as "the man who kept his opinions on his bookshelves." If anyone asked him what he thought about a point of doctrine, he invariably took a book from his well furnished library and read to his inquirer the opinions of others. They seldom contained any real food for an earnest seeker, hungry after truth.

Thus, from one aspect we may look upon thought as a shell which contains an essence within itself. It is an outer form in which knowledge is clothed. It is the idea which holds the ideal within it. It registers nothing but the mask, the veil, or covering, of truth.

A man's character depends upon that formless essence, consciousness, which lies behind his thoughts, and as he lives up to the highest within him his own divinity will supply the discrimination to aid him in choosing and directing them rightly.

Whilst we intuitively attach no real value to any other man's opinions, until we have proved them by the touchstone of our own consciousness, we can never forget that there are men who have passed on this road before us. Each man must gain for himself the power to recognize these wise ones. And with boundless love and gratitude he will know that to them he owes his second birth, and that they are the true guardians of the world's priceless wisdom. He will find that they point out the road which even then he must test for himself in every step.

These masters of wisdom say that in the silence is the only true knowledge, the silence of word and brain. As said by H. P. Blavatsky in the *Voice of the Silence* (from *The Book of the Golden Precepts*):

Have mastery o'er thy thoughts O striver for perfection.

Thou hast to feel thyself ALL THOUGHT and yet exile all thoughts from out thy Soul.

And in the *Bhagavad Gītā*, Krishna in the following marvelous description thus instructs Arjuna as to true Wisdom:

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be attained by wisdom; in the hearts of all it ever presideth.

STUDENT

HOMER

HOMER, thy song men liken to the sea,
 With every note of music in his tone,
 With tides that wash the dim dominion
 Of Hades, and light waves that laugh in glee
 Around the isles enchanted; nay, to me
 Thy verse seems as the River of source unknown
 That glasses Egypt's temples overthrown,
 In this sky-nurtured stream, eternally,
 No wiser we than men of heretofore
 To find thy mystic fountains guarded fast;
 Enough—thy flood makes green our human shore
 As Nilus, Egypt, rolling down his vast,
 His fertile waters, murmuring evermore
 Of gods dethroned, and empires of the Past.

Andrew Lang

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Ought we not to know and understand life, and be able to recognize where and why failures occur? And in order to do this, should we not study the people around us, their faults as well as their virtues? Why then should it be called gossip, to speak of the failings of others?

Answer We ought to know and understand life, but such understanding never yet came from chatter of that kind. Our eyes ought to be very keen and alert, upon our own business; all our actions should be set through a strainer, filtered, as it were; and put under spiritual microscopic scrutiny. This is the first duty; because man has a grand faculty of seeing askew. What seems a mountain in another, often appears to be no more than a molehill in ourselves, for there is a strange refraction in the atmosphere through which the brainmind views the world.

That atmosphere must be cleaned of its treachery, which is to be done by work; it would be well, therefore to set about working at something when the desire for gossip comes on you. By work you shall learn; your own effort and the resistance of your material coming together, make a sort of friction which wears down the bitterness and rawness of your nature. So and so, poor fool, engaged upon such and such a work, does not come up to your ideal in the performance. His best effort is clouded in stupidity; he is evidently at least half blind? Let be; if there is any effort there, the man is yet pushing forward the lumbering wagon of the world. What of yourself? Are you pushing, too, in your own sphere? Do you exert any better muscles than those of the tongue and jaw?

But you two are side by side, and it is evident that half your effort is wasted because of this man's ineffective procedure. He sprawls and wanders; his ungoverned limbs are constantly in the way of his colleagues. Now and again he has a habit of pulling in an opposite direction; too much to the right or to the left, or entirely backwards. Does that interest you; do you find it a profitable topic? The object after all, is to move the thing forward; one's mind ought to be concentrated on that. One can become a veritable dynamo of force; charged and perpetually accomplishing; but this cannot be while there is any leakage through unnecessary speech.

A seal is set upon thought as well through speech as through action; the word, as well as the deed, opens a certain gateway into the

material world. You may vent a thing in speech, which was before unknown, until it becomes recognized and a part, as you may say, of practical politics. All sounds have some wonderful effect upon the consciousness of man; and sometimes we perceive these, but more often they go to make up that grand concatenation of infinitesimal currents which molds and directs the life of the world.

So when you speak of your fellow's failings, you do but confirm them, and him in them. "Give a dog a bad name"—and he will live up to it, in all probability. Some men are deliberate hypocrites, and have one life for the world to see, and one for their own delight and destruction. But with the run of mankind, there is no clear decision of this sort; we live a life in common, and are, to ever so great an extent, what others make us. We ought not to be: there is a fountain of life and mastery within ourselves, which, did we but clear the way for it, would flow out spontaneously and tinge and uplift the living of the whole world. But now volition only leaks through us; and this perpetual leakage through all mankind forms the great drift and current of the world, so very hard to stem.

We live a life in common, and the daily food of our mentality is mainly alien thought. You can easily wreck a man's life by setting abroad an evil report of him; get enough men to think evil of him, and it is a good chance that from being innocent he will become evil. If we had the sense and power to do it, we would realize his capabilities for good, even though he failed to live up to them; thus our thinking would in time be an incentive to him to come up to the standard we were setting. To think well of a man is to challenge him. *I declare you to be a soul: we as good as say, now, will you dare to be less?* It is as if a life-line were thrown to the hidden divine in him, this high belief by another. If the belief were strong enough and universal enough, the soul so believed in could hardly fail to be evoked; unless there were sentimentalism on the one hand and hypocrisy on the other. You know your brother's failings? Fix your eyes on his virtues then, for always that will grow on which thought is concentrated. Know the failings, yes, and guard against them; but this without letting them be among the contents of your mind.

The truth is, we are mighty and powerful magicians, would we only use the kind of magic wherewith we are endowed. We could remove mountains; it would not be difficult to do so. All these world-girdling oppressive ranges whereunder our minds are buried—fear, unrest, irritation, suspicion and distrust; it is they that hold the world distraught and recalcitrant; and we could go day by day piecemeal removing them all. All that science is there, waiting to be learned. We have learned to look upon those things as tedious virtues, whose practice ought to be as natural as the arts we acquired in babyhood, which we have long since forgotten acquiring. To disentangle human yarn; to help instead of hindering; to hurry ill qualities into oblivion, and not to inflame and worsen them with tactless treatment—all those things ought to be as natural to us as speech.

Tactless treatment? We might use a far unkind term. Why is it that we gossip?

Let us assign no philosophic validity to the practice, lay no flattering unction to our souls. Easy are the beginnings of hypocrisy; you only dare not face yourself, and dare not call your undaring cowardice. Cut yourself off in the midst of your neighbor-vivisection party with this thought—what a smug, oleaginous little creature are you, thus to be larding and fondling your own sweet self-righteousness, your sense of well-groomed, immaculate superiority. Was it you who thanked God in the market-place, that you were not as other men? In all gossip the implication is, how well it would be for So-and-so if he were as we are. Or rather, as I am; for no one need ever trust very far his fellow gossip; he is destined to carry abroad your failings, as you are his; you shall both feed your vanity on each other, each at the other's expense.

You gain no good out of any man's evil. No man's poison can ever be your meat. In publishing another's failings, one does but proclaim his own.

K. V.

Question The great problem of the past as well as the present, has been how to live. In what way will Theosophy help in the solution?

Answer The great problem for the men of all times has been how to live. It is impossible to imagine any subject for thought or discussion which does not (when finally analysed) lead us back to this great parent of all problems.

And if we look closely at the branches of the tree of intellectual knowledge, we shall find that hidden within them lie problems of a deeper kind which touch the chords of the mystery of man's *real existence*. Joy and sorrow, pleasure and pain, success and failure, birth and decay, life and death, right and wrong, peace and passion, heaven and hell, altruism and selfishness, are the occult or hidden experiences of life, just as truly real as—nay more real than—the problems of the physical brain. They are less understood. They cannot be conveyed in words, for he who has not already felt a measure of their reality is blind and deaf and dead to their full existence. They are the problems of the *real Occultism*.

Most men are unaware that there is a Science in existence which deals with these problems. It has been unknown in the Western world for the last 2000 years. Carefully guarded from profanation by those who watch over the welfare of mankind, it has been proclaimed once more by H. P. Blavatsky, the messenger of those guardians. It is the Science of the Human Soul and its object is Peace and Good Will to Mankind.

The proclamation that there is such a real science as this, which has laws of its own, and which *any man* may study for himself, has been scoffed at and misunderstood. From the fact that it deals with the very essence of man's inner experiences it *must* be studied, each man for himself.

And there are thousands who have recognized the inestimable value of this new revelation. Many are the seekers after truth who have found at last a key to the mysteries of their being and are solving the problem of how to live.

This Kingly Science is the science of Theosophy, the Wisdom-Religion. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Theosophy and the "Psychic Wave"

A WRITER from a Californian observatory to the columns of the *English Mechanic*, who was recently referred to in the *CENTURY PATH* as having speculated on the nature of the mysterious cosmic substance that is cold light or electricity, also writes concerning the "psychic wave" in modern thought. He says:

The mighty psychic wave or impulse now actuating the entire human race, spreading everywhere, has reached this peak. Thus, as if something wonderful had occurred, floods of letters suddenly appeared up here saying that the brain does not think—that it is a mere tool used by a thinker. . . . Mentalism is now greater than spectroscopy. . . . But how the people found it out at the same time in India, Europe, Australia, New Zealand and the United States . . . is a standing psychic mystery.

This again is testimony to the prevision of the Founders of the Theosophical Society and their messenger, H. P. Blavatsky; for it was largely to prepare for the coming of this wave that the Theosophical Society was founded. It was stated that such a wave would come, and that, if it came in the then condition of humanity, without any powerful moral influence to direct it, the result would be most disastrous for humanity. For humanity was fast in the bonds of selfishness and ignorance of the true laws of life. It was utilizing most of its discoveries for purposes which in the main tended towards the destruction of civilization. If psychic powers should come into its possession, it would utilize them in the same way and unimagined horrors would result. Fortunately we are now only concerned with a speculation as to what might have happened—nay, certainly would have happened—if the Theosophical Society had not been founded. But we have around us abundant indications from which to judge. The quantity of deleterious rubbish that is poured out, offering the public personal advantages, such as wealth, beauty, power over others, self-satisfaction, etc., to be attained by "psychic" practices, is well known to all. We may form some idea of what uses mesmerism would be put to in many quarters, were its power more generally available. Added to all this, there are of course many possibilities such as can easily be guessed but cannot decently be described.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

But what has the Theosophical Society done? It has associated the idea of higher powers and human attainments with the idea of human solidarity, and inseparably connected the question of the development of man's inner faculties with the ideas of duty and helpfulness. The Theosophical Society, with its Headquarters at Point Loma, under the leadership of Katherine Tingley, has fulfilled the great purpose of H. P. Blavatsky by establishing on an irremovable basis a Society in which Occultism and Brotherhood are inseparably associated, and which works solely for the uplifting of humanity.

The consequence is that the motives and tendencies of various cults and movements come into clearer definition, so that people can determine whether or not they are working towards the uplifting of humanity. It is well indeed that there is a strong and responsible organization able to stand at the helm of this psychic movement and steer it; otherwise we should have had pandemonium by this time.

The Grave of Arthur

IF King Arthur ever lived it may be presumed that he ultimately died, and if so, was buried. Where? A correspondent of an English weekly quotes the following, from the *Annales de Margam*, dating early in the Thirteenth century:

The bones of the renowned Arthur, King of Britain, were discovered in a very ancient sarcophagus, near which stood two pyramids, on which were inscribed some letters, but which, on account of their barbarous and uncouth form, could not be read. The occasion of their being found was this: While some persons were digging the earth between the aforesaid pyramids, in order to bury a certain monk who had purchased permission to be buried there, they found a sarcophagus, in which they observed what appeared to be the bones of a woman, with the hair still undecayed, which being removed, they found another laid before the first, in which were the bones of a man; and having removed that also, they found a third below the other two, upon which was placed a leaden cross, on which was inscribed:

"Here lies buried the renowned King Arthur in the Island of Avalan." For that place being surrounded by marshes is called the Island of Avallon, that is, the Island of Apples; because an apple is called in British "aval." Then, opening this sarcophagus, they found the bones of the aforesaid Prince, very large and long, which the monks placed with due honours in a marble tomb within their church [of Glastonbury]. The first grave is said to have been that

of Queen Gwenever, the wife of the said Arthur, the second that of Modred, his nephew, and the third that of Arthur himself.

One is naturally full of questions which that account leaves unanswered. *How* ancient was the sarcophagus? Had it any markings, like those on the pyramids? And what was the shape of the leaden cross? Was it the *ankh*, laid on the breasts of dead Egyptian initiates? Or a svastika? Or a "Maltese cross," found sometimes on prehistoric tombs of Central and South America? *Was* it of "lead," and what was done with it and the sarcophagus? In what language was the inscription? What was in the pyramids?

The good old monks did not bother to investigate or record these matters. And what did they think of it? For Arthur was an initiate of very, very pre-Christian days, and the sarcophagus was nearly as "ancient" when it was found as it would be (is, if it exists somewhere) now.

STUDENT

The Uses of Forests

WELL-WOODED regions are the visible symbol of a healthy balance in nature.

Those who ever keep their eyes on the ground fail to perceive the vital meaning of woods and forests, and will sometimes say there is no clear evidence of their effect on rainfall. But forest regions of Africa, South America, and elsewhere have a copious annual rainfall. And their regulating effect in preventing floods from removing vegetable soil is great also. But there is much more of the utmost importance that is not so obvious to either engineer or agriculturist. The trees are, like human hair, the retainers, conservers, and distributors of the vital electric forces in earth and air, the breathing apparatus of the earth's life-forces. Destroy them with all their beauty, and human energy begins to stagnate. Like in the arid deserts in China and elsewhere, life becomes dry and formal and dead—asthmatic, glaring and materialistic in expression.

STUDENT

The Theosophical Address at Isis Theater

OWING to an unusually stormy evening, the usual Sunday evening meeting at the Isis Theater, San Diego, was postponed until the Sunday following.

William Q. Judge on Theosophy

HERE is something in the writings of W. Q. Judge, so simple, so direct, so convincing, that at once attracts the mind of the reader or listener, commanding his attention; and instinctively, or rather intuitively, the conviction is forced upon one that here is a man who speaks from knowledge, and that his words are not mere theory or opinion, but truth born of the experience of many lives.

He said:

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.

One feels this to be so when studying his writings, for there is that which appeals to the understanding of the simplest minds, comprehensible by the mind of a child; yet containing lessons for the advanced student.

Read the two articles "Karma," and "Practical Theosophy." In the latter of these is advice so sorely needed in the present day when people are running wild after psychic powers, and the allurements of so-called occultism. Mr. Judge wrote this in 1890 and the words are as applicable today as then.

The practical Theosophist will do well if he follows the advice to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they also have an inherent power due to their truth and their intimate connexion with man to compel attention.

From the article "Karma":

It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma. . . . It is the attitude of mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquility alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action. F.

The Living Mother, Earth

THE men of modern times agree in ridiculing Pliny and the naturalists of ancient days who thought the earth was a huge ball-shaped animal, and yet these very scoffers, so contemptuously merry at the notion of the spheroid animal, were in their early, embryonic days nothing but simple cells and just as globular as Mother Earth. A study of the minerals on the surface of the earth seems to support the common view that

nourishment from fluids underneath, as trees absorb the water from the soil.

Madame Blavatsky in her *Secret Doctrine* teaches that the water circulation of the globe sustains a perfect correspondence with the blood of man. Just as the springs and subterranean rivers wind their way through channels underground, so flows the blood in artery and vein, and there exists a growing discontent with explanations based on rock-formation and the laws of fluid pressure. What shall we say then of petroleum, whose origin is utterly unknown? Is this another of the vital fluids of our much-enduring mother?

The earth is warm beneath the surface; but that implies no warrant for believing that the greater depths are incandescent. True, there is often a continuous rise in heat as we go down; but in some places, at a greater depth, the record shows a tendency to cool. The molten lava poured forth by volcanoes is no proof that earth's inside is melted rock, just as we cannot argue from the behavior of a boil that man's interior is formed of pus. Volcanoes, like cutaneous eruptions may be due to local inflammation. Who that observes a horse dislodge a fly by a convulsive twitching of the skin can fail to be reminded of an earthquake, when with a movement of impatience the huge animal confounds her parasite, vexatious man? The skin of man transpires carbonic acid gas and it is common knowledge that all cavities within the ground are, in the absence of free ventilation, filled with this poisonous gas so universally a product of the life of animals. The earth upon its journey is enfolded in an envelope of air, and is it merely fancy that inclines us to believe that persons entering a house on a wintry day carry a surrounding envelope of air that chills whomsoever they approach?

There is a daily rise and fall of barometric pressure, which our scientists have never yet explained; so that perhaps we may be pardoned if in this we see

suggestions of the slow and measured breathing of the planetary monster. The mode of nourishment may be by drinking in the stream of electrons poured forth by the sun, which, by a subtle alchemy within the crust, are changed to metals and secreted through the skin. For if light be the magnetic substance out of which all matter is woven, the vital sun-forces may be the shuttles.

These random thoughts have sprung to birth in consequence of a deep-seated wish to know. They are a modest contribution to a dark but fascinating theme. The "babes and sucklings" of Philosophy, engaged in artless prattle, sometimes emit stray sparks of truth that "wise and prudent" elders find to be as lights in a dark place. B. A. S.



Lomaland Photo. and Engraving Dept.

WINTER SCENE IN SWEDEN

we are living on a gigantic pebble of dead stone; *but the extreme outside of every animal consists of dessicated, lifeless scales*, and our profoundest borings in the crust have never reached a depth proportionate in thickness to the dead layer of the epidermic scales. All the essentials of landscape are displayed upon the skin; cañons and plains and mountain ranges formed of wrinkles. As our unwearied planet urges her way along her annual path, she is enveloped with a film of brine called "ocean," and in like manner is an athlete toiling on the race-track bathed in a salt solution which we call his "sweat." The forest areas of earth have their analogy in the hair-covered tracts upon the skin. The hairs, supported on their roots, derive their

Clipped from the Press Something about Sicily

FROM Greece, en route for Genoa, Italy, we made several stops along the Sicilian coast, our first call being at La Bella Catania. The names of the islands and cities seem especially suitable to the beautiful country—Sicily, Sicilian, Messina, Catania, Marsala—pleasing names, that are suggestive of music, sensuous climate, sweet wines, blushing fruits—all of which we found a part of Sicily. Catania is a perfect little city, lying at the foot of Mount Etna, with clean pavements, beautiful homes, blossoming parks. The rich dales, filled with orange and lemon groves, make a decided contrast to the dark, gloomy, and smoky mountains above. Catania is a smile, Etna a frown; Catania laughs, Etna groans.

A noticeable piece of statuary in Catania is that of an elephant, sculptured from the lava of Mount Etna. It stands in the public square, and is a life-like looking animal, with its white tusks hanging close to its black lava hide.

The soil in the greater part of Sicily is phenomenally fertile. In the valleys it is rich to the depth of thirty or forty feet, and in consequence little labor is necessary to raise the most bountiful crops. This is probably the reason why the people are willing to live so near Etna, notwithstanding its past history of massacre. It is as dangerous today as ever, ruling the country like a tyrant. The men, women and children however, appear in a prosperous condition, and lazily happy. They were fond of lying about on the hillsides, in the parks, and under the trees; figuratively speaking, the fruit falling into their mouths, and while eating the fruit, they look out upon the sea, drink in the opiated air, and care not for the threats of Etna, as they feel sure that one day in Sicily is as a thousand years in any other land.

Etna's cruelty dates back to 476 B. C., when it annihilated fifteen hundred people. During the seventeenth century it buried thirty thousand. Its last serious eruption was in 1879, when no lives were lost, but a large tract of valuable land was desolated. This volcano has a record of about eighty serious eruptions.

Our next stop was at Messina. Americans are quite familiar with the fruits and wines of Sicily; the Messina oranges, the Sicilian lemons, the juicy figs, and the ladies' favorite wine, Marsala, which they make in immense quantities, and yearly export five million gallons to India, England, and America.

Our next anchorage was at Palermo, the capital of Sicily. It is a handsome city, although it is very old and has passed through the usual experiences of eastern countries. Originally inhabited by the Phoenicians, then by the Greeks, then the Carthaginians held sway, then the Romans took possession, then the Goths; after them the Byzantine emperors lived there for a time in luxury, and also the Saracens.

I was persuaded to visit some old ruins at Taormina, in the province of Messina, and midway between Messina and Catania. We went by rail through a luxurious country, with far extending vineyards both on the right and on the left; the vines, as they bent with the weight of their offspring would have brought a smile to the face of Bacchus. Ancient Taormina was built 400 B. C. Near the old is built the new village of Taormina. From the station it looks like one building set upon a hill, but after miles of travel, the one building seems to separate into many. You enter a single street which is over a mile in length, at the top or end of which is a fashionable hotel. If you go along the roadway, as we did, it is necessary to enter the hotel from the roof, and proceed down stairs; if you come up by a narrow pathway, you can enter the hotel from the first floor. The day was fine and the view from the hotel superb. The sun shone brightly upon the sea, and the waves rippled beneath its rays in iridescent splendor. Etna loomed up in the distance, black and demon-like,

slightly relieved, however, by its cap of snow worn on its bumpy head. This view is said to be the finest in Sicily, and I doubt if there is a finer view in the world. The principal feature of the ruins is a theater. The guide-book says it is reckoned one of the most splendid ruins in Sicily—which seems a misnomer, as I cannot understand how there can be any splendor about ruins. This theater in ruins had a depressing effect on me, as did also the theater of Bacchus in Athens. It brings sadness rather than joy to see these wrecks of former splendor, and to look at the time-worn and mutilated marble seats, where once sat Alcibiades, Cato, and Cicero, together with the youth and beauty of their day.

I have visited the catacombs in many places, but for realism and horror, the catacombs of Palermo excel all others. An old monk was our guide; a fluffy hood was about his head; yards of rosary encircled his neck; keys were dangling about his person like bells; and a girdle of rope bound his waist. Old and white-bearded, he looked as though not belonging to this or the spirit world, but rather as a figure moving between the two. We followed him down into the dungeon palace of the dead, where the walks were well-paved, as seen by the help of a little daylight that had strayed in timidly, as though afraid. Thousands of skeletons were dressed up, and standing in rows, with cards attached to their fleshless hands bearing their names and a few lines of their history. Thousands of coffins were piled one upon another, with a glass partition showing the ghastly skull and remnants within. The sight was enough to make a skeptic of a saint, so dead—so everlastingly dead—were those regiments of people. Had the spirits left the bodies? Had they risen?

A carriage drive of two hours took us to the top of the hill, where stands the church "Mosaic." It is so named on account of the biblical history which is portrayed on the sides of the church in mosaic, representing the story of Adam and Eve, Noah and the ark, Jacob, slightly bald, ascending the ladder, and his reception by the Lord at the window of heaven. It is truly a mosaic church, even to the floor.

From Palermo we sailed over the bluest and most enchanting of seas, the Mediterranean, and into that harbor of beauty, the "Bay of Naples."

Frequently the death of thousands by famine, pestilence, or war, is but lightly noticed, yet a gloom was cast over Naples by the sudden loss of one life. Just before our arrival a gentleman, leaving his wife and three children at the Grand Hotel, Paris, came to Naples, in order to gratify a long-felt desire to ascend Mount Vesuvius. He felt pressed for time, and in consequence ascended the Mount the same afternoon of his arrival, with only a small boy as a guide. Vesuvius has often proved treacherous and has shown herself an enemy to life, as in this instance. The stranger ventured too near her fiery mouth, and turning half-way round, he called to the guide and remarked, "How singular, the earth seems moving." In an instant the earth had moved him out of sight, and the old saying was verified, "Ashes to ashes."

We left our steamer at Genoa, and after purchasing our tickets for Paris by the way of Turin, we used the few moments left us in Genoa admiring the monument erected near the station in honor of Christopher Columbus.

We remained only a few hours in Turin, but long enough to discover that it is justly called one of the five beautiful cities of Italy. I noticed there to my surprise, a church which evidently was not Roman Catholic. It proved to be Waldensian—sometimes called Vaudois. These early Protestant pilgrims seem to have been overshadowed by the spirit which moved Martin Luther, a later dissenter. They have been severely persecuted, but through all these centuries have proved true to their convictions, martyr-like, enduring their persecutions. Innocent VIII went to the extreme of issuing an order for their extermination. Their church in Turin today stands out as a gigantic monument of their super-

stitions. They receive much sympathy from England, and from Protestant countries, which contribute about three-fourths of their church income. They have been woefully scourged, shot and shell having diminished their number to some four thousand. Throughout Italy they have about forty-three churches. . . . (*The Truthseeker*, Jan. 30, 1909)

TO King Alfonso's initiative and encouragement more than to anything else is due the accomplishment of a feat which has attracted little attention on this side of the Atlantic, and yet which is destined to play an important role in the future history of Spain. It is the piercing of the Pyrenees by means of a tunnel. Hitherto the Pyrenees have formed an almost insurmountable barrier between Spain and the remainder of Europe. For the railroads connecting the Peninsular with the continental system ran only along the coast, on the west and on the east, where the great mountain range dips at either extremity into the sea.

Now, however, a tunnel has been constructed and inaugurated which pierces the Pyrenees almost in the middle and enables trains to be run right through from Pau to Saragossa, thus giving direct railroad communication between France and the center of Spain, where all the latter's most prosperous industries are situated. The ceremony of inauguration was attended by French and Spanish cabinet ministers, and merely questions of etiquette prevented the presence of King Alfonso, who has manifested so much interest in the enterprise. In fact, had it not been for his urging, his energy, and his enthusiasm, the work might still have continued, as it had remained for so long a mere subject of academic discussion. What with this and other public works, and the remarkable industrial and commercial progress of Spain during the last few years, to all of which Don Alfonso has contributed, he bids fair to remain on record as one of the most useful monarchs that have ever occupied the Iberian throne. (*Chicago Daily Tribune*)

A Sure and Certain Hope

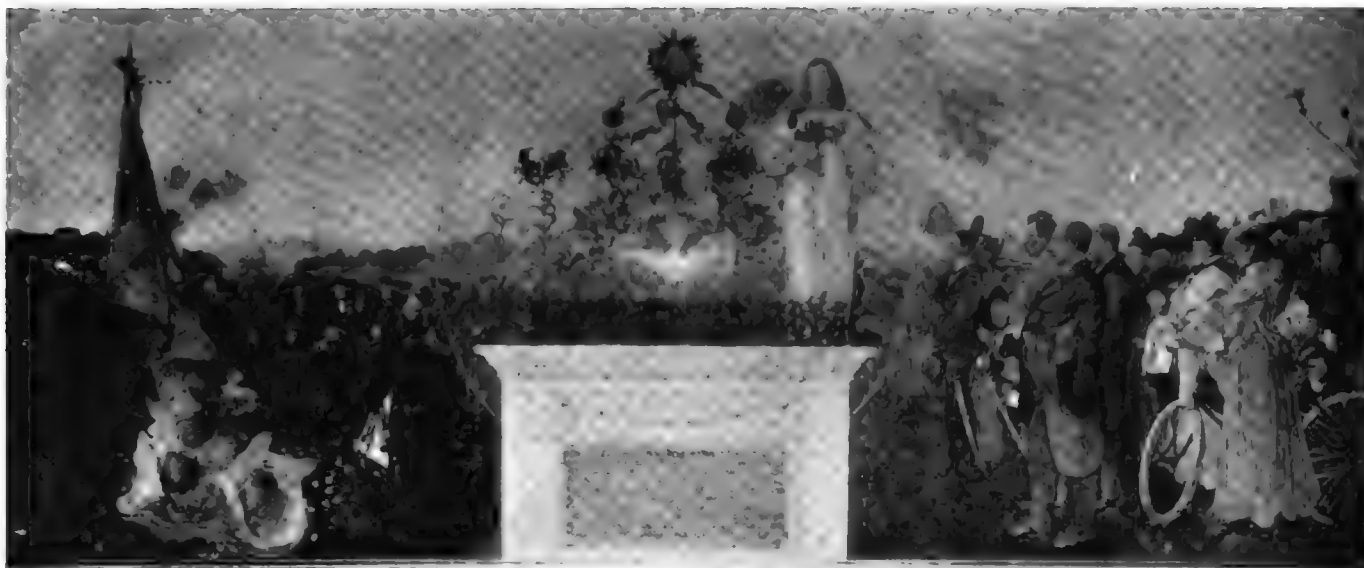
A CHRISTIAN training predisposes us to look outside ourselves for help and to depend on blessings granted in response to our requests by an indulgent patron in the sky, so that we come in time to fancy that the Power which grants us favors which we have not earned, may equally withhold our just deserts according to his fancy or caprice. A mind thus shaken by uncertainty is apt to waver in its confidence and falter in its daily work.

We need to fortify ourselves with the conviction that our failure is impossible *while we persist in aspiration after better things* and try to make Theosophy effective in our lives. Our faults and failings may be mountains high; but liberation is a certainty if we but persevere. This hope is based on the bed-rock of common-sense and simple logic and should be dwelt upon until from being hope it grows into a certainty of adamant strength. Our evil habits that shut out the light are of our own creation. Born of our thought, made vital by our strong desire, they owe to us their life and to ourselves as their creators do they look for their support. If we withdraw our help, ceasing to feed them either by love or fear, their life-force ebbs away, and disconnected from the mind which gave them birth, they dwindle day by day and disappear.

If we adopt a new ideal, feeding and nursing it to vigorous life by our continued brooding thought, then as it grows, so will the foul brood of vampires starve and die. Our ultimate achievement is so certain and so sure, *if we persist*, that it need not be sought for nor solicited, but follows of itself. We are not pensioners nor paupers supplicating alms; but kingly men and warriors in a league with the Divine; yes, Gods ourselves, and what we wish for, that we can create by that Divine Omnipotence whose glory shines with fadeless splendor in our inmost selves.

P. L.

Art Music Literature and the Drama



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SEMI-ALLEGORICAL CARTOON IN OIL BY CARL LARSSON THE SWEDISH ARTIST
REPRESENTING AN OUTDOOR SERVICE OF CADETS BEFORE DRILL

An Ancient Sun Myth of the Vancouver Indians

THE following legend, one of many treasured from time unrecorded by the Indians of Vancouver Island, is another interesting evidence of Theosophical truth as to man's origin and the origin and destiny of races. It bears a strange likeness to the old Norse traditions, again to some of the Greek, Hindû, and Egyptian myths that only Theosophy can explain. The transcript which follows, written down by a Student, has been read, and is vouched for as authentic, by the Wise Men of the tribe to which it belongs.

H. M.

His name was Klisalagita—just Sunmaker. People said that his father dwelt in the sky where his daily duty was to carry the Sun along the Sunpath, that the people of earth should ever have his life and light and warmth with them. The Sunmaker was never born, it is said, but one there was in the tribe whom he called his mother. She loved him, her only son, as she called him, but even she never quite understood him, because his ways were not as the ways of other Indian boys. They laughed at him and his ways and his silence. But he laughed with them and all were happy together, for he was happy all day long. The other boys left him alone a good deal and did not often ask him to join in their games, but this did not trouble him in the least.

Sunmaker needed no companions among the boys because everything that lived he made his friend. He talked with the flowers and the trees and the rocks; the rivers whispered merry tales to him of the mountains, and the sea told tales of lands afar. Never did he tire of asking questions, and strange were the things he learned, for the forests and winds and brooks told him all they knew, and the birds had no secrets from him. They knew his silence and they trusted him, as nature and nature's children know how to trust one who tells no secrets until he finds one who can really understand their meaning. Even the birds, those terrible chatterers, are silent when they see a man among them whom they do not know.

One day when he had grown to a hunter's age, Sunmaker asked his mother whence he came.

"Your home was in the sky before you came among the tribe," she said. "In the sky is the Sunmaker from whom you have your name. From him

you have your happy nature which makes men say you have the Sunmaker in your heart."

After this he was ever thinking of going to find his father in the sky, and he was more than ever away in the woods, although his mother did all she could to make him stay in the village and forget his wild ways. At last she thought that if he were married he might settle down and grow more contented among the tribe.

When she told Sunmaker that he ought to marry, he seemed pleased enough, but strange was his choice.

"I must have a wife of the rocks," said the Sunmaker. And his mother laughed. But she had put the idea in his head and he persisted.

So the mother sought in the stone country and found for him a stone princess. Nothing less than

THE voice of Truth—the "still small voice"
whose destiny it ever was to first preach in
the desert.

Helena Petrovna Blavatsky

a princess would she have for the Sunmaker, her son.

The Sunmaker's wife would not talk nor move, so Sunmaker struck her. And the stone princess being hard like other stones he only bruised his hands. So he grew tired and left her.

After awhile his mother told him again that he ought to take a wife.

"I will have a wife of the sea," he said. "Get me for a wife a daughter of the kelp." And his mother laughed. But a daughter of the kelp he would have. "The long brown tresses of the kelp are the sunlocks my wife shall have," he said.

And his mother took her canoe and sought him out a princess of the kelp for nothing less than a princess would she have for the Sunmaker, her son, whom she loved.

So he swam out to the kelp and his wife told him to cling fast to her. "The tide will come," she said, "and you will drift away, away."

The Sunmaker clung to the long brown tresses and the tide rose, but the kelp princess held fast to the rocks beneath the great water. The tide rose and rose as the Sunmaker clung there. Lower and lower he sank until he was nearly drowned in the swelling waters. At last his mother came in her canoe and

she found him with the life gone from his body.

Working and rubbing, moving his arms up and down without stopping, she brought the life back to him and the kelp princess saw him no more.

After this she persuaded him no more but left him to do whatever he wished.

In those days there were great monsters by land and sea, like huge serpents. Now they live only in the sea at great depths and rarely do they show themselves to mariners. But that they once lived on land all can see, for are not the great landslides and mountain rifts there to show where the Sisautl has passed?

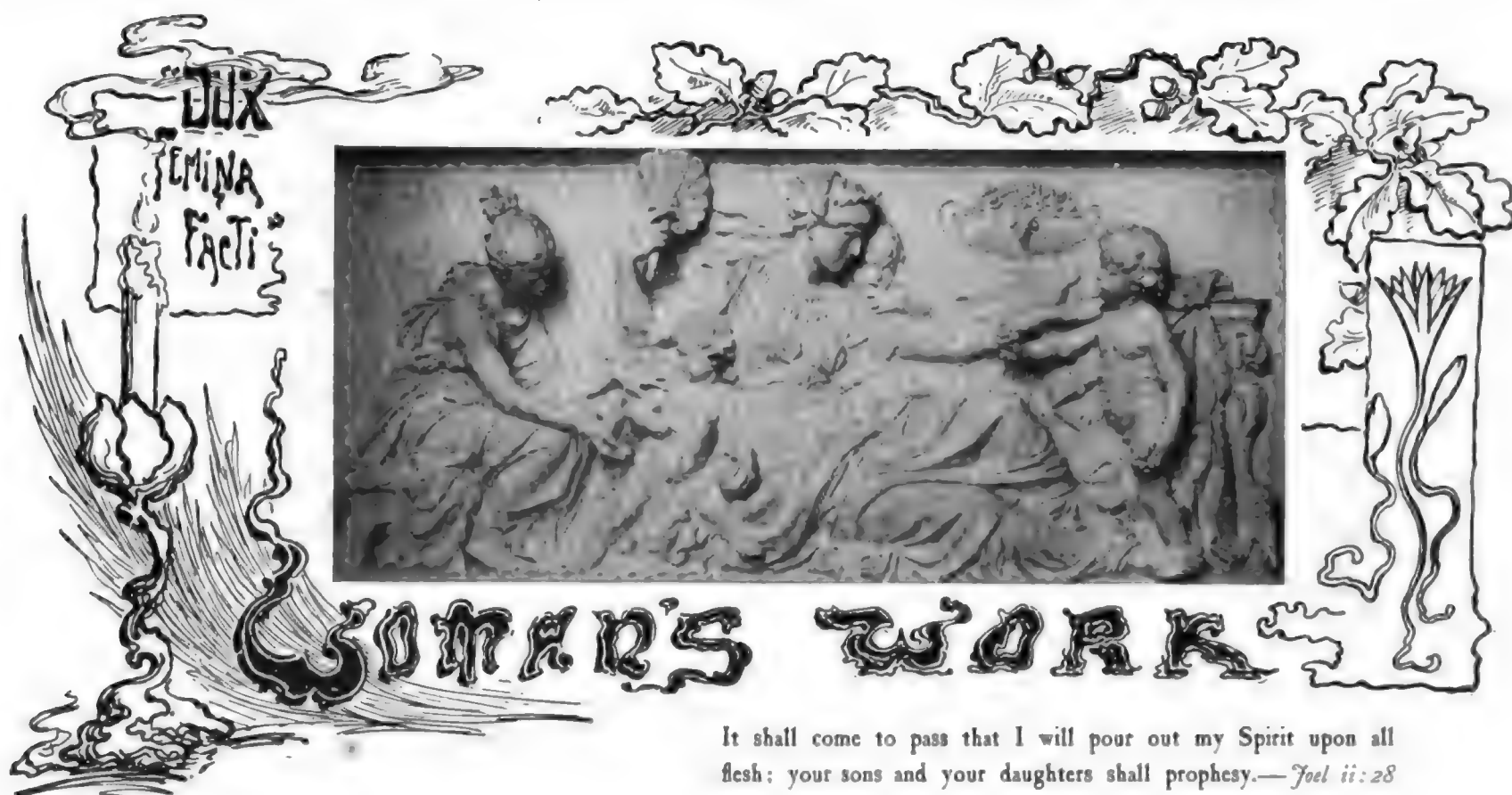
Terrible is the Sisautl. His look will turn to stone all who look at him, and for the one who finds even a single scale from his back, it will work wonders of magic. Three heads he has, one at each end and one in the middle of his great coiling body. Terrible is he to meet, for what can the poor hunter do, who meets this dreadful enemy—the Sisautl?

And yet there is nothing that may not be overcome by the right means. So it is with the Sisautl. If ever the hunter meets this terrible monster, calmly and without fear must he put his hand behind his back, and in his hand he will find the hilt of the magic sword with which alone the Sisautl may be vanquished, even when he is yet a great way off, too far away for the hunter to gaze into his eyes and be turned into stone. One blow in the air with the magic sword and the Sisautl will vanish; both the monster and the sword disappear together. But ever where there is need the sword is at hand ready for the warrior to wield it, when its power is unconquerable.

(TO BE CONTINUED)

A Royal Art Exhibition

A LETTER from Paris states that a most novel art exhibition is being arranged in that city, in which only sculptures and paintings by royalty will be shown. Queen Amelie of Portugal will exhibit, also her young son, the King (who recently received honorable mention upon a painting which he exhibited under an assumed name). Others will be the Queens of Italy and Roumania, the Princesses of Denmark and of Schleswig-Holstein and a number of other royal personages. It is the first exclusively royal art-salon that has ever been arranged. STUDENT



It shall come to pass that I will pour out my Spirit upon all
flesh: your sons and your daughters shall prophesy.—*Joel ii:28*

Pageants and the Church

THE revival of the spirit of pageantry in England has now reached the Church and arrangements are progressing rapidly for the English Church Pageant, to be held in the grounds of Fulham Palace on six successive days in June next.

The significance of this revival has been dealt with in a previous issue (CENTURY PATH, vol. X, no. 39, p. 14). It is proposed here to review the last historical appearance of this spirit, to which is credited the origin of English drama.

Before the Norman Conquest the nearest approach to drama in English literature were simple dialogs between the soul and the body; but a century earlier rudimentary dramatic performances are said to have arisen in connexion with the ritual of the English Church. The Miracle Plays and Moralities are traced to this source. Of the latter, the simple dramatization of such a text as "Righteousness and Peace have kissed each other" grew into the range and sweep of *Everyman*, which has been so successfully presented and favorably received in England.

The earliest recorded Miracle Play is one on the subject of St. Katherine, about the close of the eleventh century.

It is very remarkable that at so early a date it was not played in the church, as we know, because Geoffrey borrowed from the sacristy copes which were unfortunately burnt the same day at his house. (*Intermediate Text-book of English Literature*, p. 115.)

The earliest Miracle Plays written by an Englishman are the work of Hilarius, a pupil of Abelard, about the time of Stephen. But they are in Latin, with refrains in Old French, and we have to wait until the following century for plays written entirely in the vernacular. It is again remarkable that "no English play which has been preserved to us contains any marks of its representation by clerical actors." But the Church soon realized the

value of this revival and attempted to confine it within her fold.

If it should be urged that the invariably religious form of these early attempts proves that they originated in the Church, it must be pointed out that in those times the Church was all-powerful and prescribed, so far as it could, an ecclesiastical form and limitation for all the creative efforts of human genius. The early painters, poets, and musicians did the best they could under the limitations, occasionally, throwing in, however, a *Bacchus* and

MARCH

HEY, alder, hang thy tassels out
This blue and golden morn;
And willow, show thy silver-plush,
Wild grape, thy scarlet thorn!

And velvet moss about the trees,
Lift every russet cup;
The dew is coming down this way,
With pearls to fill them up.

And birds, why tarry so a-South?
Spent is the bitter rain!
With messages of love and cheer
Come North, come North again.
Ella Higginson (Selected)

Ariadne, and the like, into the crowd of "Holy Families" and "Madonnas."

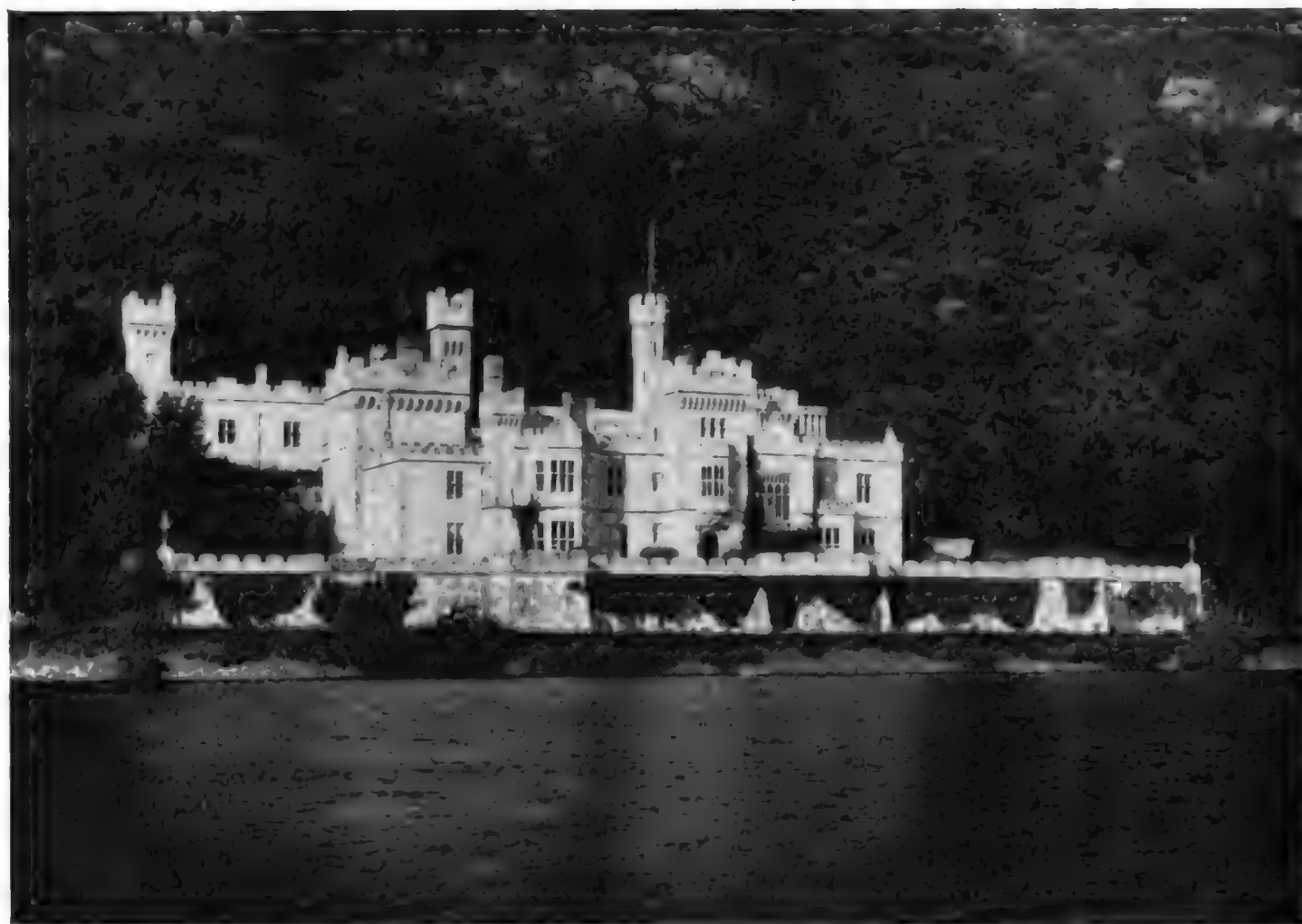
These plays, it must be remembered, were now beginning to take their place in literature and so might easily get beyond control of the Church—a fair sample of ecclesiastical pressure, and logic (!), being afforded by the following from William of Waddington:

Hyt ys forbode hym in the decre
Miracles for to make or se;
For miracles, gyf you begynne,
Hyt ys a gaderynt, a syght of synne.
He may yn the Cherche, thurgh thys resun,
Pley the resurrecyun; . . .
Gyf thou do it in weyys or grenys
A syght of synne truly hyt semys.

However, the drama—"whose end, both at the first and now, was and is, to hold as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure," and being therefore a living thing even in its incipient stages—soon broke away from its ecclesiastical bondage. As early as 1233 the parish clerks of London had added acting to the entertainments which their guilds were prepared to provide. The Church tried to suppress these plays but we read that on the public holidays, notably the feast of Corpus Christi, "the favorite form of popular entertainment was soon added to the religious procession, and eclipsed it in popular favor"! The revival soon burst its narrow bounds, though for a time "religious" scenes, calculated to enforce the dogmas of the Church, prevailed.

Starting with Christmas and Easter scenes, the performances were expanded with the growth of the guilds until complete series or cycles—from the (Biblical) Creation and the Fall of Man, through scenes from the Old and New Testaments, down to the Last Day and the Judgment—were developed. Four such cycles, the York, Towneley, Chester, and Coventry plays—in which the growth of the "common and realistic" (or secular, as opposed to religious) element may be variously traced—have come down to us. These cycles were immensely popular and were played, in the streets, until about the close of the 16th century.

The "Moralities" or morality plays were an advance on these Miracles by the invention of a plot, and led the way to the Elizabethan drama by the introduction of "properties" and scene-painting, and by the growth from a rigid series of somewhat disconnected pageants to incidents in the careers of allegorical personages such as the Virtues and the Vices. This last stage has left its imperishable impression on English literature in Spenser's *Faerie*



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KYLEMORE CASTLE, CONNEMARA, IRELAND

Queene, as the next stage of development did in Bunyan's *Pilgrim's Progress*. For it was an easy transition to real (if "fictitious") characters with moral nicknames; and finally — by the gradual substitution for the Virtues and Vices of actual historical or even contemporary people who were good illustrations of particular virtues and vices — to the old (real) dramas: tragedies, histories, and comedies, from which the allegorical personages were almost excluded, and to which Shakespeare was so greatly indebted.

As the last historical revival of the pageants was the prelude to the mighty outburst of genius in the spacious days of Elizabeth, when the discovery of a New World had kindled men's imagination to that white heat in which genius easily displays its tropical powers, culminating in the Shakespearean drama, may not the modern revival be the herald of a work that with the wider horizons of today shall still further enlarge men's conceptions and liberate them from narrow, peevish, and pessimistic views of life and their own capabilities?

The significance of the modern revival of the spirit of pageantry from the Theosophical standpoint, was dealt with in the previous article. How surely history repeats itself is shown by the Church Pageant which now follows the recent splendid series of historical pageants. The Church is, as ever, lumbering up behind popular movements — even, indeed, so far as to recommend, and in certain quarters to adopt, "Faith-healing," "Hypnotism" and so on. It is her own concern if she lose herself in these byways of error. But she may *not* now impose her limitations upon and claim credit for the beneficent forces of "the

New Order of the Ages" now making its quickening presence felt throughout the world, in all the walks of life.

Everywhere is movement, growth, expectancy: so beneficent indeed that two great modern revolutions, Norway-Sweden, and Turkey, have been accomplished peacefully, even fraternally. Some divine idea is in solution and needs but a turn of events perhaps to crystallize itself into practical forms of ideal beauty.

We have entered a new spiritual epoch, a world-wide outpouring of the divine *TheoSophia* through the Divine Helpers of humanity. This world-wide *Theosophical* movement has its nucleus in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY so heroically established by H. P. Blavatsky in 1875; so faithfully preserved by her successor W. Q. Judge; and now so rapidly extending under its present Leader, Katherine Tingley, "for the benefit of the people of the earth and all creatures."

STUDENT

Protectiveness

AMONG these are the ones who knew her as a Sunday school teacher, as a punctual and prayerful attendant upon all religious services, as a young woman whose life was devoted to piety, as one of sweet, rather diffident personality, who did not indulge in even the lighter shades of dissipation. Mothers directed their daughters' attention to the quiet, seemingly earnest Sunday school teacher as a model of womanly refinement and excellence.

The above, clipped from a prominent Western daily, has reference not to some saintly, sincere worker for humanity's betterment, but to a woman sentenced to a State penitentiary for a term of seven years. Her crimes were

forgery, perjury, and what the judge described as "even worse — selfishness and ingratitude in being willing to save herself by swearing guilt upon one who had loyally befriended her when all others had failed." It might be added that twice before had she been convicted of forgery and perjury, but had succeeded in being placed on probation by pleading that she was really not guilty but "the victim of strange psychological influences" — the while she officiated as a Sunday school teacher!

Now, what is the lesson in a case such as this? One that neither theology nor science can explain although both have tried all down the ages. It is surely a warning to common humanity to use its eyes, inner and outer, to study a little way at least into the mysteries of human character, to search for and find a true philosophy of life, and to use, where hypocrisy stalks abroad, the protectiveness of soul-strength. Hypocrisy is only unbrotherliness running wild on a certain track, for this crowning sin has numberless ramifications, and it is as much a duty to protect humanity's soul-life by checking it as to save bodily life by stopping a runaway engine or the flood from a broken dam.

Knowledge alone gives power to recognize the dual aspects of human nature, the power to help and save the erring soul who crosses our path — if saving of it be possible — and if not, then the power to protect, protect, protect, until it finds itself without means to contaminate or prey upon a single one of humanity's children. The study of Theosophy alone can give it, for of all systems of philosophy now accessible in the world, it alone explains the mysteries of human conduct. H.

OUR YOUNG FOLK

THE MEADOWLARK

LONG before the fields are green,
Or the blus'tring winds are still,
Long before the waiting woodlands
Feel the thrill
Of the coming springtime,
If you listen, you shall hear,
In the open, windy places,
Sounding bravely, far and near:
Spring o' the year!

Long before the angry clouds
Cease to gather in the sky;
Long before the driving rainstorms
Hasten by;
In the dreary, sodden meadows,
All your heart-beats leap with cheer—
Hark, the meadowlark is singing
Song of gladness, piercing clear:
Sweet spring is here!

TERTIUS VAN DYKE in the
Nassau Literary Magazine (Princeton)

Music Hath Charms

"I DO not feel like forgiving them," and Minnie tossed her head and turned from the peacemaker.

Aunt Joyce sat there until the twilight faded into darkness. It was difficult to fill a mother's place to the turbulent young folk so long accustomed to go their own way. She smothered a sigh as she rang for lights and turned to the piano. She had not touched it for weeks, not in fact since she had come, at her brother's call, to take charge of his household. Aunt Joyce was an unknown quantity, and not a welcome addition to the house in the eyes of the young people and they had very little compunction about showing it.

Lost in the music to which her soul responded, she played on and on: unheard the footfall and unheeded the presence of her youngest nephew, Maurice. The last soft chord lovingly sounded, she turned her head suddenly to meet the wistful gaze of the little boy, his eyes tear-dimmed, though shining behind the veil. Harsh words from John had sent him towards his room for revenge, when the music—so seldom heard—swerved him aside.

"You love it too?" asked his aunt sympathetically.

"I never heard music like that before," the little fellow replied, "Minnie plays cake-walks sometimes, and John has a mouth organ."

Then Aunt Joyce began to tell him some things about music that he had never heard before, and illustrated her talk with musical extracts which so interested him that he made no comment on the entry of his late enemy, who also profited by the talk. Presently she drew both boys into conversation, and, before they realized it, they were eagerly singing catches and rounds with her. This proved too much for Minnie whose room was just overhead, and she too came slowly up to the piano, drawn as by a magnet. Aunt Joyce's heart sang a song of joy and never music



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MARDI GRAS AT CANNES

sounded so sweet in her ears as the blend of the three young voices. At the evening's close they all felt as if something new and beautiful had come into their lives; something that made them feel happier and better, and as Auntie bent and kissed them goodnight, all felt as if they had entered into a compact of mutual help and friendliness.

"So music is the key to the situation"; mused Aunt Joyce that night, "how happy I am that I made good use of my talent, else when the time came, I should not have been ready and my life would have been a broken link in the chain of active workers for universal brotherhood—the harvest wasting through the absence of the reaper." E. I. W.

SIMPLICITY is an uprightness of soul which checks all useless dwelling upon one's self and one's actions. . . . Simplicity consists in a just medium, in which we are neither too much excited, nor too sedate; the soul is not carried away by external things, so as to be unable to reflect; neither does it make those continual references to self which a jealous sense of its own excellence multiplies to infinity.—*Fénelon*

THERE are some who, when they have done you a favor, are always ready to demand credit for it. Others, if they are not forward to do this, yet secretly look upon you as indebted to them, and are well aware of what they have done. Others, still, seem not to know what they have done, but are like the vine which bears a cluster, and having thus produced its proper fruit, seeks nothing further.—*Marcus Aurelius*

Mardi Gras

MARDI GRAS, or Shrove Tuesday, is the last and gayest day of the Carnival preceding the forty days of Lent.

In America it is celebrated in the old French city of New Orleans and the festival is one of the most foreign sights to be seen in the United States. Every grade of society celebrates Mardi Gras in its own particular way. There are feasts, balls, operas, plays, and every known form of amusement and pleasure.

On the streets are scenes of revelry both beautiful and grotesque. Gay streamers and gorgeous hangings flaunt from every building; every balcony and window is crowded with merry faces; crowds of masqueraders are on the pavements pelting each other with confetti and fighting with flowers and sugar plums. The antics of the fantastic figures and parti-colored harlequins make the revelers shout with laughter and excitement. There is an un-

ending procession of richly decorated vehicles, triumphal cars, and magnificent "floats" drawn by horses harnessed and wreathed with flowers; there are the King and Queen of the Carnival in all their splendor.

From the elaborate display and revelry of the festival, it would seem as if all mankind were at high carnival this day and for the time united in the sole aim of being hilarious before saying farewell to the flesh for the forty Lenten days of fast and special penance to be passed before the Feast of Easter. L.

The Eiffel Tower

THIS stupendous structure is nearly 1000 feet high. The heavy iron frame work of which it is built, looks from a distance as if it were made of some slender material, woven into a delicate lace pattern against the sky, so graceful and well proportioned is the tower.

The four piers, of which the base of the tower consists, form a square of 336 feet. The ground thus partly enclosed is used as a park and promenade. There are three platforms at different heights of the tower and one can go to the top in an elevator and on the way up can stop and attend the theater or visit a restaurant, or do shopping. Indeed it is quite a little city built straight up into the air, and more than 1000 people can be accommodated there at one time.

The tower was built by a French engineer named Alexandre Gustave Eiffel, for the exhibition of 1889. During the last year or two it has been used for Wireless Telegraphy and for experiments with wind. EUGENIA

THE CHILDREN'S HOUR

A Brave and Tender Queen

HELENA is the name of the beautiful, dark-eyed Queen of Italy, whose courage and tender helpfulness have made her known the world over as a queen whose heart is full of love for her people.

Children everywhere must have heard of the earthquake and tidal wave that destroyed the cities of Reggio and Messina, and must know that many, many people lost their lives, while others lost their homes and were hurt by falling buildings and covered up for days by them in many cases. Nine days after the earthquake little boys and girls were dug out of the ruins, which had fallen over them but left them room to move a little, and thus able to find some oil to take as food.

Just as soon as the King and Queen heard of the earthquake they sailed away to the suffering cities and began to help in taking care of the people and in finding all those who were still living, wherever they might be hidden by the ruins and the rubbish.

The Queen put on the dress of a nurse and helped the doctors to bandage the wounds and relieve the pain of the sufferers. She prepared food for the children, who gathered around her in crowds. She did everything she could to comfort the poor, homeless little ones. One child was crying because her beloved dolly was lost. Perhaps you know how she felt, some of you little girls who would not dream of leaving your dolls behind if you only had a chance to save them. The Queen knew how the little girl felt and she looked about and found a few pieces of cloth and made a dolly with her own hands. The kind act comforted the lonely child.

One baby, only six months old, would have been left alone and forgotten, had it not been for the Queen. It was in a house by itself and the Queen heard it cry as she passed. The house was so turned upside down by the earthquake that the child could scarcely be found; but Queen Helena climbed about until she saw the little face peeping through a crevice and then she lifted the baby out and took it to a safe place.

This tender and unselfish royal lady is herself a very happy mother, with one little son and three bright-faced little daughters.

Queen Helena's own childhood was spent in Montenegro, and here among the hills she lived a healthful, outdoor life, just as simple in many ways as that of any child brought up in the country. Afterwards she and her sisters went to school in Russia where the beautiful young princess studied faithfully, becoming a fine linguist and a good musician, playing both piano and violin.

MARIANNE



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CHILDREN OF ITALY

SEVEN TIMES ONE

THERE'S no dew left on the daisies and clover;
There's no rain left in heaven;
I've said my "seven times" over and over,—
Seven times one are seven.

I am old—so old, I can write a letter;
My birthday lessons are done;
The lambs play always; they know no better;
They are only one times one.

O moon! in the night I have seen you,
And shining so round and low;
You were bright! ah, bright, but your light is failing;
You are nothing now but a bow!

You moon, you have done something wrong
in heaven,
That God has hidden your face;
I hope, if you have, you will be forgiven,
And shine again in your place.

O velvet bee! you're a dusty fellow,
You've powdered your legs with gold;
O brave marshmary buds, rich and yellow!
Give me your money to hold.

O columbine! open your folded wrapper,
Where two twin turtle-doves dwell;
O cuckoo-pint, toll me the purple clapper
That hangs in your clear green bell.

And show me your nest, with the young ones in it;
I will not steal them away;
I am old!—you may trust me, linnet, linnet;
I am seven times one to-day.

Jean Ingelow

Stepping-Stones

"A PENNY for your thoughts" said Miss Campbell cheerily to her niece Mabel who sat by the window looking thoughtfully into space.

"Do you know, Aunt Helen," said Mabel slowly, "that I cannot understand how our failures can be stepping-stones in our progress. When we wish so much to do only what is right, then we do or say something without thinking, which we see afterwards was such a mistake—oh, it is so discouraging! How can we progress by making failures?"

"Do you see that fly on your favorite picture?" asked her aunt. tioningly.

"Yes," answered Mabel, ques-

"Do you think the fly can see the picture very well from its position?"

"Why no, it is too close to the picture. I don't believe it can see any picture at all!" exclaimed Mabel.

"Well," answered Miss Campbell, "we are a great deal like that fly on the picture—we are too close to ourselves to see ourselves as we really are; therefore we make failures. But when we fail by doing or saying something

wrong, if we are honest and do not try to blame something or somebody else, but acknowledge that our mistake was due to some quality in our nature which we, perhaps, have never been really aware of before, then we can be more on guard against it ever after."

"Oh, now I see!" exclaimed Mabel. "We must look upon failures as warnings. We may look back often enough to learn to be cautious, but we need not bemoan."

"Yes, remember to read the warning and to heed it, then you can step forward fearlessly into the future."

AUDREY

A Perch of Safety

ONE day in Germany a swallow was flying about in great distress. A large hawk was pursuing it and the poor swallow was in danger of being the prey of the larger bird. Suddenly the swallow flew in at an open window, fluttered about the room, and at last perched itself on the head of a statue standing there. Here indeed the bird should have felt safe, for the room was a court room, and the figure on whose head it rested was a statue of Justice; and here it stayed until its enemy went away.

N.

NEVER spend your money before you have it. WE never repent of having eaten too little. NOTHING is troublesome that we do willingly.

TAKE things always by their smooth handle.

Jefferson

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February the 21st, 1909

Total number of hours sunshine recorded during JANUARY 1901.
Possible sunshine, 319. Percentage, 32. Average num-
ber of hours per day, 3.27 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

FEB.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
15	29.867	57	48	53	51	0.00	E	2
16	29.809	63	51	59	52	0.00	E	3
17	29.784	63	51	52	50	0.01	SE	5
18	29.852	60	50	50	50	0.01	NE	3
19	29.859	56	50	54	52	0.00	E	4
20	29.767	60	52	53	52	0.00	SE	4
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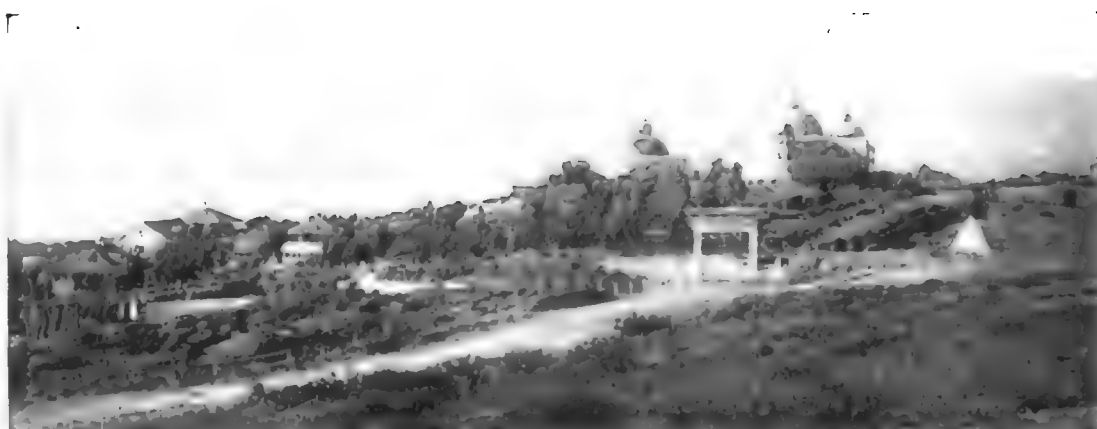
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No. 18

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A New Scientific Nebular Hypothesis on Theosophical Lines

THE world is said to know little of its greatest men. May this not be often from the deliberate suppression of facts by writers of so-called history, owing to religious or political bias? Then, again, great men dwell on the summits whence they contemplate the broad earth and the sky, but the ignorant and the selfish cannot see them because they do not lift their eyes. In Helena P. Blavatsky's career the blindness of the multitude in failing to recognize an altogether unusual kind of greatness is clearly shown. She had the greatness of a Teacher who spoke from real knowledge, "with authority," and not from inference or probability. Yet so strange is human nature that we see many of the teachings which she first unveiled to the Western world being brought forward today by official spokesmen of modern thought, and respectfully considered by learned Societies, as the results of *original research*.

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We, students of H. P. Blavatsky's life and works, do not affirm, of course, that the university professors, journalists, or clergy, who are boldly advancing certain Theosophical teachings, which were given out by her thirty and more years ago, and which were ridiculed as "utterly unscientific" or unorthodox, are all readers of Theosophical literature, or are aware of the tremendous and world-wide activity of the Movement which has permeated modern thought with Theosophical ideas since H. P. Blavatsky struck the new chord. But students of Theosophy, members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, the legitimate guardian of H. P. Blavatsky's good name, have a twofold reason for upholding her rightful claims to recognition, *i. e.*, gratitude for the light she brought, and the duty of keeping the public from being misled by extremists who use her name and the word Theosophy to sustain methods and principles to which she was firmly opposed, such as hypnotism and mediumism.

Teachings from the Divine Science

These preliminary remarks have been called forth by the announcement of a new scientific hypothesis of the origin of the Solar System, for which Professor T. J. J. See, a distinguished practical and mathematical astronomer, at present in charge of the United States Observatory at Mare Island, California, claims the authorship, and which has been favorably received by the Astronomical Society of the Pacific. Briefly put, Professor See's nebular theory,

which he believes will permanently supplant Laplace's, is that our Solar System was originally

a spiral nebula of much larger dimensions than at present, formed by the automatic coiling up under mutual gravitation of two or more streams of cosmic dust, which met in such a way as to produce a whirlwind motion about a center or vortex. As the nebula coiled up under its own mutual gravitation, the spirals were gradually drawn nearer and nearer together, and all the nuclei formed in these coils revolved in elliptical paths of large eccentricity. These original nuclei in the coiling streams were the beginning of the planets, which became larger by gathering up more cosmic dust, while at the same time their orbits were reduced in size and rounded up under the secular action of the resisting medium against which these bodies revolved, etc.

Opposite Spiral Forces

Professor See thinks that the circularity of Neptune's orbit, caused, *ex hypothesi*, by the friction of the newly-born planet with the vast nebulous atmosphere of "cosmic dust" extending far beyond its present orbit (which has thereby lost its eccentricity) proves the existence of other planets beyond Neptune, formed from the outermost portions of the former nebula. That vast quantities of nebulous matter surround lucid stars can be seen by an examination of the photographs of the Pleiades and other open clusters.

Leaving the subject of extra-Neptunian planets with merely the remark that H. P. Blavatsky said there were yet many undiscovered planets in our system, we must pass to the main point, *i. e.*, the common, and presumably contemporary, origin of the bodies of the Solar System from the nuclei or knots in the original spiral nebula.

The new hypothesis discards Laplace's suggestion that the planets were thrown off by a contracting Sun in the shape of enormous rings of nebulous matter, which ultimately condensed into planets. The discovery that several satellites travel, and probably Uranus and Neptune rotate, in the reverse direction from the rest of the planets, and other facts incompatible with the older theory, has killed it; but recent observations, particularly the unexpected demonstration that nearly all the nebulae (tens of thousands) are *spiral*ly-formed, with double centers and knots of denser substance on their branches, have thrown fresh light on the problem and have brought the latest theories of science very close to the ancient teachings of Theosophy, at least as far as the physical plane is concerned.

For good reasons H. P. Blavatsky con-

Modern Astronomy Challenged by Ancient

sidered the study of cosmic development a very important part of Theosophy, and in her writings she gives an outline of what she had learned from her Eastern Teachers, who have records of astronomical phenomena and means of observation unknown to Western scientists. What she writes is often rather of the nature of startling and thought-provoking ideas than of dry, text-book facts—ideas which lead thoughtful students to search into Nature's secrets on new lines—but the following quotations will show how clearly she anticipated recent discoveries of astro-physics.

Criticising Laplace, H. P. Blavatsky quotes a portion of a letter from one of her Teachers containing these words:

"The great men of science of the West, knowing . . . next to nothing either about cometary matter, . . . the nature of the nebulae, . . . are imprudent to speak so confidently as they do about 'the central mass of the Sun' whirling out into space planets, comets, and what not" . . . "We maintain that it (the Sun) evolves out only the life-principle, the Soul of these bodies, giving and receiving it back. . . ." (*The Secret Doctrine*, vol. I, p. 593.)

In another place in the same volume (p. 588) she makes a statement about planetary origin which is practically that which Professor See has worked out mathematically:

Another of the fallacies, from the Occult standpoint, embodied in the modern theory as it now stands, is the hypothesis that the Planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas the Sun and the Planets are only co-uterine brothers, having the same nebular origin, but in a different mode from that postulated by modern Astronomy.

In speaking of comets, whose origin and destiny are still quite unknown to science, H. P. Blavatsky says that the planetary nuclei began life under cometary conditions, having detached themselves from the storehouse of nebulous material upon being awakened into life—by "induction"—"by the freed principles of a just deceased sidereal body." After becoming luminous and sunlike they broke into pieces, and finally, "after many pregenetic battles fought by the growing planets, accounting for the seemingly disturbed position of several of their systems," they settled down to present conditions.

The birth of the celestial bodies in Space is compared to a crowd or multitude of "pilgrims" at the Festival of the "Fires" [in India]. Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. (*The Secret Doctrine*, vol. I, p. 203.)

But there is something far deeper in the universe than the illusion of material form, and it is the intelligently-governed spiritual laws, the soul of things, to which H. P. Blavatsky drew the principal attention of her students, for the study of these leads to nobler living. Their duty, she said "lies with the Soul and Spirit of cosmic space, not merely with its illusive appearance and behavior," which alone are recognized by science. The material forms, according to the ancient Wisdom of the East, Theosophy, are the outward

expressions of Divine Forces, not self-moving automata. H. P. Blavatsky uses the Eastern term *Fohat* (in Egypt *Tum*, or Osiris as Creator), to designate the Divine Energy pulsating throughout the universe, building up, sustaining, and finally destroying, every temporary illusion, from Sun to crystal, all under intelligent, spiritual guidance.

Fohat is the name for the one underlying Force which manifests under the forms of electricity, light, heat, and numberless more interchangeable forces yet undiscovered. We read in *The Secret Doctrine*, (vol. I, p. 672):

All the Forces, such as Light, Heat, Electricity, etc., are called the "Gods"—esoterically. . . . This sentence, moreover, in Stanza VI "*Fohat sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some the other way, in the opposite direction*,"—looks orthodox and Scientific enough. . . . *Fohat* turns with his two hands in contrary directions the "seed" and "the curds," or Cosmic matter; is turning, in clearer language, particles in a highly attenuated condition and nebulae.

In many places H. P. Blavatsky shows that the idea of whirlwind motion of vortices in primitive matter, from atom to nebula, and governed by the dual action or polarity of *Fohat* was known from remote antiquity. One of the discoveries which has astonished the scientific

world of late years is that the spiral nebulae have double centers, each with a coiling streamer of knotted or nucleated light-substance branching from it. Duality is a condition of manifestation, according to Theosophy, and the primary rotation was given, so we learn from the *Secret Doctrine*, by contrary movements in the nebulous substance, probably as Professor See believes, in two opposite directions or perhaps more.

" . . . These [the nebular masses] fought, and a great heat was developed by the encountering and collision which produced rotation . . ." (*The Secret Doctrine*, vol. I, p. 250.)

It is impossible to go into the question here as fully as its interest deserves; students must refer to *The Secret Doctrine* and other Theosophical works for a wealth of facts connected therewith, and for the clues to the parallelism between the cosmic process and the development of the human race and of the individual human being—all profoundly important subjects. Enough has been said to show that H. P. Blavatsky anticipated this most modern and reasonable theory of cosmic genesis, incomplete though it may be, and that she claimed no credit for it, saying that she invented nothing, but only handed on the knowledge with which she had been entrusted, and which had been lost to the general world.

The question must arise in every open mind: How did the ancients know these things? And if they knew so much and anticipated many of the grandest speculations and discoveries of modern times; and if it be true that many of their priceless gems of wisdom, both ethical and scientific, and clues to still more, are contained in the literature of Theosophy, why should we hold back from intelligent investigation of "the most serious movement of the age"; why indeed? ORION

Hypnotism in Religion

IN a church paper a clergyman has been analysing revivals, not from the "supernatural" point of view or from the "pathological" point of view, but from the "scientific" point of view.

He finds them to consist of—*hypnotism*.

The expectation of people is wrought up by weeks of elaborate preparation. The attention is fixed on some one subject, hymns that do not call forth any thought are sung and re-sung, an appeal from a leader of undoubted magnetism follows, an appeal filled with vivid imagination and strong feeling, and the result is that the unstable element is at once in a state of mind favorable to suggestion. Then they are asked to do the very last thing that emotionally inclined persons ought to do, viz., to lay aside their will. Perfect self-surrender is asked for. Then the suggestion is made. "Raise the hand! Rise! Rise! . . ."

This principle of hypnotic suggestion explains why often men of superficial character and ability have such mysterious influence over the revival crowd. Dr. Buckley wrote a few years ago an account of a noted criminal who by this same method caused almost an entire revival audience to be struck down under the influence of his sermon as though by the power of God, and later confessed himself to have been a mesmeric fraud. (*Reformed Church Review*)

Asked to lay aside their will. Perfect self-surrender. This is the great mistake. There are other forms of so-called religion that ask that of us. And their aim is the same—that they may hypnotize us. False religion appeals to people through the emotions, gets them into an ecstatic frame of mind, induces them to open wide the doors—then steps in and takes control. If it is only an evangelical revival, the influence wears off, because the revivalist passes on and does not stop to complete his work. But if the hypnotization is done by a great church with a permanent organization, the influence is more lasting; for, having once gotten the people hypnotized, it keeps them so, and then it may be of little use appealing to them—they are too stupefied.

Theosophy asks people to use their wills, not to surrender them. It invites them to use their intelligence. It enjoins them to guard against all emotional and ecstatic influences and to take a firm stand on common sense and poise of temperament. Theosophists do not want to get a following of hypnotized converts; they could not make any use of such. A Theosophist must stand on his own base, and be inspired only by a deep calm conviction that will keep him loyal to the universal cause of Truth, Light, and Liberation, through every discouragement. The appeal of Theosophy is to the intelligence and to the better nature of everyone. H. T. E.

Earthquake Augury

SOLIDARITY is something which includes all nature as well as man. Earthquake phenomena show that our bodies respond to finer forces, did we but know it; while the lower creation is consciously awake to them. The survivors state that during the night before the Sicilian earthquake they awoke with an uneasy feeling. On the eve of the shock there was a half hour when the birds, dogs and cattle evinced intense agitation. Horses neighed loudly. Dogs howled on board ships at anchor, and in the darkness of the night birds took to wheeling flight and uttered peculiar cries of alarm. It is childish to attribute such things to "microseismic movements"—especially on board ship! STUDENT

Some Views on XXth Century Problems

A Vengeful Deity

A CORRESPONDENT of the (London) *Daily Telegraph* writes that in a recent issue of the *Corriere d'Italia* appears a letter from a priest, drawing attention to "an extraordinary coincidence." It appears that there is a strong anti-clerical party in Messina, and this, on the eve of the earthquake, met and passed resolutions of hostility to "all religious principles." The priest then quotes from a humorous Messina journal, *Il Telefono*, which in its Christmas number published a parody of a hymn known as "Novena a Gesù Bambino"—"A nine-day devotion to the infant Jesus"—the parody ending with an invitation to the baby to send an earthquake. No conclusions are drawn; the priest seems to think they are too obvious to need writing.

But they are not, and we will take leave to draw them. Thus:

The Almighty God, irritated by some resolutions passed at a small meeting of a few people whom he had created, and by a parody which he had read in a comic paper, collaborated with his infant son to kill not only the few dozen of sinners but *two hundred thousand others*, some in an earthquake, some roasted to death in a fire; and to drive mad many thousand more with agony, terror and grief.

That is the kind of God, and the only kind of God—except the baby—preached to those people for centuries! What wonder that except in the towns, there and at Calabria, they had sunk into spiritual and physical and intellectual lethargy? What wonder that at last an anti-clerical and even anti-religious party arose, desperately trying to shake the people into thought? What wonder that it at last occurred to some one that the only way to stop the degradation of a nine-day period of fatuous devotion to an infant, prescribed as a religious ceremony for grown men and women, was to ridicule it?

This anti-"religious" party might very well retort upon the priest that the earthquake was the attempt of a merciful God to shatter the stagnant clerical atmosphere of the place and guide the people, if necessary through temporary atheism and denial, to *thought*. STUDENT

Caught Napping

TO be caught napping at a supreme moment may easily be the most terrible event in one's life. Time is not uniform; there are nodes in its continuity, critical instants between the before and the after, just as for an instant the kaleidoscope presents a pattern between two chaoses, a pattern with a center and a thousand radii. The inner consciousness of men is forever grouping and re-grouping itself in that way. There is the great group and within this the lesser ones. And at any moment, for that moment, some one of us may, unknown to himself, be the center of such a group; having, for the moment of that centrality, an almost commanding influence over the rest at the end of the radii or of its branchlets. We do not know when such moments come; we could not by any effort

of will produce them; they belong to that Law which is gradually working out a perfect harmony in human life.

The point is, what are we inwardly wishing and willing in that moment? Upon the slowly developed quality of inner character it depends whether the many at the ends of the radii are suddenly helped and encouraged in their lives and in their struggles, or as suddenly chilled. Some time, one of *them* will be the center, and then we shall get back what we sent.

The inner stream, the deep germ-plasm of consciousness, runs along beneath the superficial one of the moments. They gradually add to it; it is as it were their sediment. Two men may equally wish for a fine day tomorrow, equally enjoy their dinner and prefer this to that; equally like the possession of money; be very similar in all the little desires that pop up from moment to moment. But the *essence* of one, constituting the content of the deeper current, is always self, self, self; the quiet background to the other's changeful surface scenery of the moments, is altruism. And so, at the nodal moments, when there is a chance for light to go out from the center, the one gives nothing; there is only self; for it is men's center consciousnesses that are for that instant thrown into touch with one another.

This is only the deeper extension of the truth that a man at those supreme moments which may be any moment, shows what he really is, brings forth the fruit of his common thinking. The captain of every ship has been accustomed for years to think of the safety of his ship and her passengers; consequently at the moment of supreme danger he will be found so thinking and acting. Some corresponding moment of great trial comes to most of us, and then we show unmistakably to the world the kind of thought we had been really doing underneath our carefully polished conduct. The great moments are the resultant of the small. No man could lay down his life for others unless he had been accustomed on Monday and Tuesday to lay down his cigar or his knife and fork for them. The supreme moments lay bare the very roots of thought—to all men sometimes; to the Law always. STUDENT

Vows in Silence

PERHAPS the best thing yet said about the "Cleveland Movement"—a Movement mainly among the young people, who pledge themselves to try for two weeks "to live like Christ"—comes from *The Central Christian Advocate*, in one phrase: "After all, such vows are well taken in solitude of silence."

For they are taken both to and by the higher, inner, part of the nature. If the young people think they take their vow to Jesus and that he helps, they must also consider that any help coming from outside must come inside before it can work; and that they only know Christ, can only have a conception of it, by that much of its essence, or its similitude,

which is within themselves. It is within themselves that they must really look first and last; the best of what they know of themselves takes the vow; it is taken to that higher best which, whilst within, they only know in little part. And it is really this which inspired them to the effort. There is a divine essence everywhere; Jesus, and humanity's great teachers in general, the founders of the great religions, were men who had assimilated it and blended it into their whole lives and minds. To the extent that anyone is doing the same, he is getting not only its help but their more differentiated help. The path to all of them is in to the individual's inward highest, the soul, which was from the first a part of that same essence and from the first has been pleading to the outer mind and personality to feel its presence and follow its promptings. Whoever tries to do so is, in bringing divine light into his outer life, bringing it down nearer to the lives of all, humanizing as it were, or differentiating its abstract divinity.

To take a vow outwardly, in words, may therefore easily be throwing strength away into the unlistening air. For the mental gaze is, by the very fact of words, almost certain to be turned out instead of in; and outward into words instead of inward into aspiration goes some of the will.

And the time limit was another mistake. Efforts are easy for a time limit, to be then almost invariably followed by a great reaction. The vow should be, not so much to *succeed* as to *try* henceforth, heedless, in a sense, of success or failure. The inner witness looks at the *attempt*, if it be honest. Some time it will succeed; but the immediate outcome is the resultant of the attempt *and* a thousand forces set at work in the past. If attention is fixed on the outcome, disappointment or humiliation at non-success may wreck the whole plan; fixed on the attempt, all is safe. No one need ever fail to attempt in any single instance; and the sum of them is victory. STUDENT

The Ancient "Closer Students"

THE prospectus of an extremely influential English "Society for the Systematic Study of Human Character" remarks that

The ancient Greeks were closer students of what they called *Ethos*, the heart or soul of man, . . . than were the philosophers who succeeded them, not excluding even the great thinkers of the present day. . . . *Ethology*, the science of human character, is still a missing science.

Then why does not this new *Ethological Society* give some of its time to studying what those old "closer students" had found out? Plato, for instance, makes the soul a triple, the divine and eternal *nous*, the irrational *anoia*, and the *psyche*, who must choose which she will take as her companion. Plutarch does the same:

Man is compound; and they are mistaken who think him to be compounded of two parts only. For the *nous* as far exceeds the *psyche* as that is better and diviner than the (passional) *thumos*.

We commend these to the society, for home study and realization. STUDENT

Archaeology Palaeontology Ethnology

Skeleton of a Man Fifteen Feet High

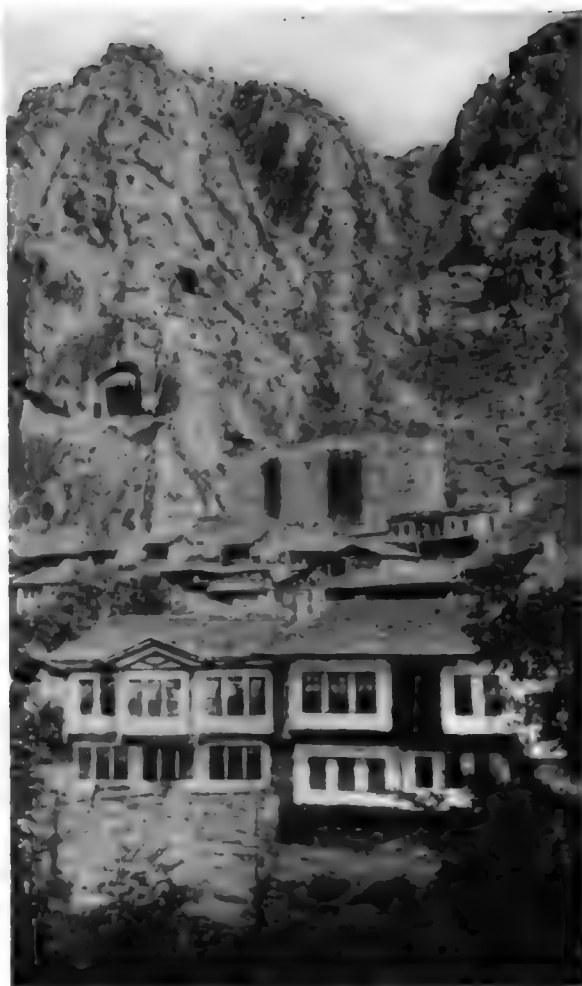
THE papers report, under date of Feb. 2nd, that the skeleton of a man 15 feet high has been unearthed by a peon at a town ten miles southeast of the City of Mexico, and that it will probably be turned over to the national museum in Mexico. This find is stated to confirm an Aztec legend that years ago a giant race inhabited parts of the Mexican plateau. This story may not be true, or there may be some other explanation; but it is a fact that giant races have occupied the earth in the far past. They were the remnants of the Fourth or "Atlantean" Race, which preceded the present Fifth Race of humanity. Universal tradition speaks of these giants, and doubtless, as archaeology proceeds, we shall obtain more evidence than sceptics will be able to explain away. T.

Modern Culture in its Nursery Stage

IN order to contrast the view of history as seen by the eye of modern culture with that which Theosophy would present, one may take an illustration. Suppose a people to have been limited, for as long as they can remember, to the confines of a single city and its environs, the commerce of that settlement being confined entirely within itself and none of the inhabitants ever venturing far from its boundaries. And imagine that at some past time, not very long ago, there was a great earthquake followed by fire and plague, which wiped out ancient records and landmarks, leaving the survivors, ignorant and destitute, to build up their civilization anew on its ruins. They would be entirely ignorant of the existence of other cities. Such dim records and traditions as they would have preserved would be regarded as inconvenient and unwelcome exceptions to the even tenor of their accepted beliefs, and would therefore be rejected as fabulous. As they proceeded from the center of their city, where the great institutions of learning, industry and polite culture were located, they would find the streets becoming meaner and the people more ignorant and primitive. Without the city limits the houses would become fewer and fewer, the surroundings more and more wild, until at last there would be an uninhabited desert beyond which no one would ever have penetrated.

Now let some great and daring traveler, filled with dissatisfaction at the dull life of his countrymen, push across that desert and disappear for many years, returning at last with wonderful tales of other cities and other peoples, and showing the people where to look among their own old ruins for ancient documents and relics of a former commerce between them and the other cities. We have now a very fair illustration of the state of affairs when H. P. Blavatsky proclaimed Theosophy to the modern world.

The most important effect which would be produced by this extension of knowledge would be the broadening of ideas which it



Lomaland Photo. and Engraving Dept.
ANCIENT TOMBS AND TURKISH FORT
Near Amasia, Asia Minor. The modern dwellings
in the foreground overhang the river.

would necessitate in every department of thought. The inhabitants of our supposed city would have formulated strange narrow theories of the extent of human powers, the laws of Nature, the laws of political economy, and so on. Many of these ideas would of course be upset by the discovery of other cities with different climates, other kinds of people, other customs. And the need of giving up their old ideas would make the people reluctant to believe or admit the facts necessitating such a surrender. Here again the analogy holds good, *space* in our fable standing for *time* in the application of the fable. The isolated city represents our era and its culture; the other cities represent past civilizations, such as those whose records are now daily being disinterred.

And the point is that these archaeological discoveries necessitate a corresponding enlargement of our views in other respects. In particular we need to take a much more gracious and generous view of the capacity of human nature. Archaeology has shown us that the people living beyond the confines of our era and its scanty environs of history were not rude peasants and gypsies, but had cities of their own equal to ours and perhaps even greater. We know that they built on a scale of massiveness never since equaled, and that they had profound and comprehensive

erudition that was preserved in a symbolic mystery-language we cannot yet fathom. All this, and yet more that will certainly come in the near future, ought to convince us that the possibilities of human nature are much greater than we had thought, and rouse us from our self-depreciatory and yet self-satisfied insularity. Little does the world suspect the extent to which it is indebted to H. P. Blavatsky, who performed the Herculean task of administering to it a kindly yet vigorous shaking up, the after-effects of which we now see unfolding in detail as day succeeds day in this rapidly moving age. But people vigorously shaken up are apt to forget for the moment the duty of gratitude. STUDENT

Tardy Admissions about Writing and Homer

“THAT there was writing in ancient Greece before the introduction of the Phoenician alphabet is now generally acknowledged” says a reviewer in a very conservative paper. So this fact, being so respectably admitted, may be regarded as beyond every possibility of dispute, and the weight of evidence in favor of it must indeed be colossal. How Theosophists have had to fight for this fact in the past! There was once a time when —

Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races — Shem, Ham and Japhet — denied in the face of fact that “Sanskrit had ever been a living, spoken language,” supporting the theory that “it was an invention of the Brāhmins, who had constructed their Sanskrit on the model of the Greek and Latin.” — *Five Years of Theosophy*, p. 318.

The fact that writing was known in India before the time when the Phoenicians were alleged to have invented it was awkward; but violence was done to Indian history to make it fit; and it was asserted that writing was unknown before Pānini, whose date was altered to a recent time. But in many parts of the world writings of various kinds are found graven upon prehistoric stones; to account for which, again, some have imagined the Phoenicians traveling all over the globe, even to America. But it is rather a stretch to imagine that the Phoenicians invented the characters on the temple walls of Central America!

The occasion of the above admission was a lecture by Dr. Evans, the excavator of Knossos, whose discoveries have so revolutionized scholastic ideas as to Grecian origins, and so confirmed the statements of Theosophical writers years ago.

An essay by Andrew Lang on Homer is also reviewed, and he says:

I am constrained to suppose that the Iliad and the Odyssey, on the whole, are the fruit of a single age.

This also is a decided improvement on some past doctrines that have been enunciated, to the effect that these epics are a collection of folk-lore songs from various ages, edited by Solon or Pisistratus; and on the “accretion” theory, according to which the Homeric poems are the growth of several ages. STUDENT

The Trend of Twentieth Century Science

Imitating Life

A SUNDAY newspaper gives a part of a broadside once more to "the creation of life" nonsense, founded upon some experiments of a French biologist. He found that the eggs of the sea-urchin could be made to do without fertilization, the fertilizing cell being replaced in two ways.

The development of the egg, he thinks, with some reason, is the result of a rhythmical process, consisting in the alternate solution and reformation of the membrane covering the nucleus and of its contained network, advance in structure doubtless taking place during the solution period and registered in the new formation or precipitation. The rhythm is normally set going by the fertilizing cell.

Tannin will precipitate or coagulate the membranes; acids will dissolve them. By a skilful employment of these two upon the unfertilized cells, the experimenter set going the same set of changes that would have been caused by the fertilizing cell, and the egg finally developed. In other cases, with equally successful result, he set them going by an electric current.

The secret of life remains, of course, about as far away as ever. Both cells are living, and do in the course of their lives and within their minute dimensions what the experimenter does with his batteries, test-tubes and bottles.

Life is consciousness, superintending the production of the physical forces and guiding their interplay towards a result; if a little bit of its work is done for it by a chemist or electrician, it will avail itself of the help. A child jumps from an impulse started within its subjective life-consciousness; it will also jump from an electric shock given to its legs. But in the first case it was its own life, conscious to it as joy, which engineered the production of that current which in both cases worked the muscles. And the consciousness knows in its own way the steps of the working though that way is not a mental way that goes into words and pictures and print.

STUDENT

Emotion as a Battery

TO chronicle a little bit of physiology learned without vivisection, and therefore perhaps not mislearned, is rather refreshing.

Possibly an absolutely emotionless man whose mind was a still vacancy, might be generating no electricity. The rest of us, whose minds work continuously, however futilely, and around whose every thought play the untiring sprites of feeling, do generate it. It is perhaps generated in the sympathetic nervous system; that is not known yet; but either, directly or by induction, it is immediately present in the skin. There it has been measured.

If two pointed metal poles, connected with a galvanic cell and having a galvanometer for measuring the current, are pressed firmly upon the skin a short distance apart, a current passes, the skin between the poles completing the circuit. The interest of the subject

in the experiment he is witnessing, lowers the electrical resistance of the skin. But very soon this rises to a normal, and the galvanometer needle stands still at a certain point.

Dr. Veraguth, who was conducting the experiments and who reports them in *Umschau*, happened to have an architect for his subject—a thin-skinned man, *morally* speaking. It happened that one of the architect's house plans had recently been subjected to criticism. The Doctor read to him a list of indifferent words, suddenly introducing the name of the critic and an expression he had used. Immediately the galvanometer showed a greatly lessened electric resistance of the skin. The same thing happened in the case of a student to whom was read the name of a town in which he had been arrested.

But the skin is not merely passive. With the rise of feeling it generates a current of its own. This was shown by repeating such experiments as the above but omitting the battery. In other words an electric current throughout the body is an objective expression of emotion.

The Doctor comments in advance upon proposals that will be made to use the discovery for the detection of crime, pointing out that an innocent man conscious of being under suspicion would yield exactly the same electrical reactions as a guilty one.

This is a genuine bit of work. It remains to prove, what everyone will know to be a fact, that the currents or electric states produced by such emotions as fear, anger, and hate, *lower* the vitality of the cells which produce them and through which they pass, perhaps kill some of them; whilst those resulting from their opposites, courage, good-feeling and the like, benefit. We shall meet physiology and ethics once more arm in arm in the market-place one day, chatting benignly upon human affairs.

May one venture to be superstitious enough to suggest that all electric currents and states, on the grand scale in nature, if followed back far enough to their root, would be found to result from change in nature-consciousness? Also that . . . but perhaps that will do for the time!

STUDENT

The Structure of the Atom

ANOTHER indication of atomic structure has been noted by the correspondent of an English scientific paper, suggested by Bode's law of planetary distances. Like that, it begins upon the number 4. This is the atomic weight of Helium. By adding to it the apparently irregular numbers 3, 4, 7, 8, 11, 12, 15, 16, there result the numbers 7, 8, 11, 12, 15, 16, 19, 20. These latter are atomic weights of the first line of elements in Mendelejeff's table, in order. The last number, the eighth, 20, is the atomic weight of neon, an inert element not in the septenary table as it first appeared. Adding the same set of numbers to 20, we get the atomic weights, in order, of the second line of the table, beginning with sodium and ending with Chlorine—seven, like the first line. The eighth

number, 16, added to 20, gives 36, *nearly* the atomic weight of another inert element, argon. Adding the same set of numbers to this, we get the third line of the table. And so on.

But the correspondence is not accurate, though accurate enough to show that a real law lies here. For instance lithium comes theoretically, in this scheme, to 7; as we find it, it is 7.03. Silicon is theoretically 28; accurately 28.4. Helium, neon and a few others are *quite* in accord with the theory; a few differ by one or two units; mostly the difference is in the decimals.

Why these small differences? Why are they also in Bode's law? Does it not seem evident that nature is not a rigid framework like a clock mechanism, made to go in the same way from beginning to end; but a living and slowly changing organism? The compounds we call elements are all engaged in *process*, not set for eternity; in the "imperfections" of their atomic weights, the non-wholenumberedness of them, we catch them in the act of passing in their immensely leisurely way from one stage to another. If they were all absolutely true to mathematics, set forever like the multiplication-table, they would be dead. Instead they are fluid, as Lucretius taught; moving for a purpose, to an end, as he did *not* teach—though maybe he surmised, or even knew, more than he wrote.

STUDENT

The Music of the Spheres

PROFESSOR KORN's discovery, that elastic spheres pulsating at very high rates in a non-elastic medium—he used rubber balls full of air, immersed in water—attract each other with a force inversely proportional to the square of the distance, is interesting but does not carry us much nearer to the solution of the problem of gravitation. He has got a fact, if it is one, but *why* did his swiftly pulsating rubber balls attract each other through the water?

Leaving that, however, he has got back to the Pythagorean music of the spheres. The theory is that the planets and suns are pulsating at a rate which is their fundamental, corresponding to the fundamental of a stretched string; and that as in the latter case the fundamental is accompanied by the swifter overtones. The fundamental would of course, as in the case of a bell or metal plate, be in some relation with size, density, and material, and would therefore be different for all the celestial spheres. If he can find what it is for the sun and planets, he will, according to Pythagoras, have the musical scale.

The fundamental pulses constitute, according to his experiments, the root of gravitational attraction. When the two bodies, thus drawn, get near enough, the overtones produce *their* effect, which is the opposite, repulsion. The theory requires, it will be noticed, an *inelastic* ether.

There is according to ancient philosophies, and Theosophy, an eternal cosmic thrill, the "Verbum," at once subjective and objective, taken up by all bodies and beings, who derive from it their life and their form. STUDENT

Nature

Studies

Living Crystals

IN the CENTURY PATH, number 9 of this volume, were some notes on "Solid Liquids and Liquid Crystals," in which it was explained how certain liquids may be caused to exhibit the optical phenomena (such as double refraction) characteristic of many solid crystals, a circumstance which entitles them to be called liquid crystals.

Some of these liquid crystals also exhibit phenomena very much resembling the movements of organic life. By the addition of certain substances to the simplest crystalline liquids, the liquid resulting from this is caused to separate into parts, which are shaped (according to the nature of the liquid) like drops, like crystal needles, or like worms. All these forms show a very strong tendency to move and to change their dimensions, by coalescence, subdivision, or absorption of the surrounding liquid. The drops usually rotate very rapidly, and the worm-like forms are so strikingly like living organisms that Lehmann has called them "apparently living crystals." But they require for their production a temperature high enough to kill ordinary organisms; nor are they permanently killed by being overheated, but resume their life when the temperature is lowered again.

There seems need of a discrimination between the different orders of life—mineral, vegetable, animal. This would enable one to say that the crystals had life, but not animal life or vegetable life—mineral life, in fact. Surely the things that mineral and so-called inorganic substances do in the ordinary way of business are marvelous enough on any other hypothesis than that of intelligent life; nor does this particular case of the worms require any explanation special to itself; we need to posit a vital principle in any case. The attempt to use the familiar laws governing the dynamics of large masses as explanations of the phenomena of molecular physics can not be said to have been successful; nor is this attempt candid, for if it were so, it would surely require that we should introduce into the molecular world little men, little horses, and little steam engines, to set the forces in motion. How did the motion and force get into the molecular world? There are some who seem to think that the world was formerly wound up to go. Others think that the words "affinity" or "attraction" are sufficient of an explanation. But attraction is a greater mystery than the most transcendental philosopher can produce. Science may be able to get along, once it is granted its atoms and its attraction; but this is granting it practically



Lomaland Photo. and Engraving Dept.

A SPUR OF "SVARTISEN," ONE OF NORWAY'S GREATEST GLACIERS

MOTSATSER

Dikt av Konung Oscar II, skriven på Sveriges västkust

*Klippan bestormad av bölja på bölja
ser dem förvandlas till skummande snö.
Hård är graniten, vars mantel de skölja,
hjärtlös den barm, där de sucka och dö.*

*Men bakom krönet, i skydd emot vinden,
breder en spegelblank vattendam sig,
sällad med liljor, snövita om kinden,
skylande halvt sina kalkar för dig.*

*O märk, hur några alnars mått allena
kan skilja bränningen från dammen blid
och hindra båda att i kamp sig ena.*

*Sätt så till värn en klippfast sköld i tid,
när livets stormar hota att förmäna
dig andens jämvikt och ditt hjärtas frid.*

CONTRASTS

FROM THE SWEDISH OF KING OSCAR II,
written on the west coast of Sweden

Cliffs, here bestormed by the billows a-crashing,
See these transformed into snow foaming high.
Granite so gruesome, whose mantle they're lashing,
Stern seems of bosom where sighing they die.

Back of the crest though, secure from wind-battles,
Stretches a restful and mirror-like lake
Sprinkled with lily flowers snow-white on petals
Half hiding stilly their cups for thy sake.

O mark, how here the distance short extending
Can part the fearful surf from tranquil pool,
And bar them clear from futile warfare blending.

So be on guard, with shield rock-firm and cool,
When tempests hard assail thee, e'er defending
The soul, and ardent joy and peace will rule.

Translated by F. J. D.

everything. That attraction, says Theosophy, is the evidence of conscious life—not conscious life as it is in the animal or the plant, but still part of the cosmic soul. STUDENT

Mineral Life

SO rapid is now the progress of thought that it takes a few years only for the bold and heterodox speculations of the pioneers in scientific research to find their way into the columns of orthodox opinion and receive the sanction of accepted authority. It is surely not long since such an idea as that minerals and metals exhibit vital phenomena was considered most unorthodox and fantastic; but now it commands the serious attention of accredited organs of opinion.

A writer in the London *Lancet* speaks of the "diseases of metals." Metals behave in many respects

like "organic" bodies. Tin crumbles to a gray powder, if exposed for a long time to the cold, the phenomenon being known as "tin plague." Tin plague is even infectious; for, if masses of smooth polished tin are inoculated with some of the diseased variety, the disease spreads. The fact that certain metals have "illnesses" is also mentioned, together with the fact that metals can be poisoned. Platinum in its colloidal form is extremely active; but by means of prussic acid or corrosive sublimate it may be deprived of all its energy—in fact, killed.

Dead matter is a figment of the scientific brain. The attempt to separate living substance into dead matter and force has resulted in demonstrating the imaginary character of both these components. All matter is alive, but we fail to analyse it into two constituents called matter and life. The two are inseparable and are always found together. We find that hard rocks and stones are continually, if slowly, performing architectural operations within themselves, crystallizing, forming concretions, segregating, and so on. They grow and change, only more slowly and with less variety than the higher kingdoms. The question of the organic life of minerals opens out before the eyes of science. It is the universal life in another scale of manifestation. Possibly the fact of regarding metals and stones as organic may be the clue to discovering some secrets in the art of utilizing them which the world has forgotten. If, instead of speaking about the *properties* of substances, we said *dispositions*, this might help us to consider the possible effect of *humoring* those dispositions, and thus the state of mind or the temperament of the operator might be allowed to count for something. Then we shall have experiments which will work with some operators and fail with others; as perhaps was the case with the "N-rays." And a probationary training in health, habits, and character will precede research. STUDENT

Students'



Path

Theosophy for Young Men and Women

The world wants men—large-hearted, manly men,
Men who shall join its chorus and prolong
The psalm of labor and the psalm of love.

The age wants heroes—heroes who shall dare
To struggle in the solid ranks of Truth;
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the era of oppression out,
And lead a universal freedom in.—Anon

Would that women better understood their
possibilities, their obligations, their Divine Power
to shape all things for righteousness!
Katherine Tingley

LOOKING at the average young men and women of today as we meet them in the home, in the street, in society and in business, and as students in the various schools and colleges with which our country abounds, how do they impress one? Do they appear to be building characters of such strength and nobility as will enable them to meet the exigencies of their own lives and of their community and country in the best way? What are their moral standards? Have they high ideals? Are their principles established upon a knowledge of their own natures and what is rightfully due to themselves and others?

As we look into their faces and listen to their conversation and observe their conduct, we see, alas! little to indicate that they are conscious of any particular responsibility for the well-being of humanity. Among them we would scarcely expect to find moral leaders for the future, unless something awakens them to an understanding of life and its purpose. They do not know whence they came, whither they are going, or why they are here, and they are ignorant of what constitutes true manhood and womanhood.

From early childhood many of these young people have been taught by example if not by actual instruction to get all they can, for nothing if possible, and at all events to give as little as they can in return, to outdo and overreach others, and to base their acts upon expediency rather than on principle. When they take up larger interests and exert a wider influence can we expect them to adopt any different line of conduct? Surely they will continue trying to get the better of their neighbors if it can be done legally or without discovery. This selfishness works through all their relations with others. The numerous devices for trapping the unwary and getting their money to swell the bank accounts of the promoters; the poor service given for wage, unless employees are constantly watched; the great number of unhappy marriages and wrecked homes; the dissipation, love of excitement and sensation, which lead the young into immorality and degradation—all these things may well make us tremble for the future of our young people.

Where lies the responsibility for these conditions, and is there a remedy?

The great majority of homes, schools, and churches exert no strong, positive, uplifting influence that really helps the higher natures of the young to express themselves. The church, which has been supposed to point the way to a righteous life, has lost its hold upon this generation and fails to reach a great number of the young people. They have not much use for religion as it is there presented, and if nominally accepting it, their lives are not

perceptibly affected thereby. It offers no satisfactory explanation of this life, and its pictures of the next state of existence have no attractions. The goodness there taught does not appeal to sprightly young people but repels them as uninteresting and undesirable. "Why," said a man recently, "if we all lived up to the best we knew we should be too good for this world and go up higher." This reminds us of the old-time Sunday school story books in which the good children always died young while the bad ones lived long and had a good time. So children did not dare to be as good as they could lest they should be transformed into angels with "crowns upon their foreheads and harps within their hands."

In the homes, where the influences should be most helpful and inspiring, physical comforts and enjoyment appear to monopolize the time and attention, and little thought is given to anything other than the body and mind, so the neglected soul becomes lean and shriveled. Among those in moderate circumstances, parents who have been overworked and deprived of the pleasures of youth frequently say, "My sons and daughters shall have a good time," which means license to do as they please unchecked by parental authority, and results in producing irresponsible and oftentimes vicious men and women.

Ethics of a certain kind are taught in the educational institutions, but apparently greater attention is given to developing body and mind, with strong emphasis on the former. Dr. Sargent of Harvard, in a recent lecture said that "the great colleges are just waking up to the fact that they are drawing to their halls *student athletes* instead of *athletic students*." By all means give the body plenty of proper exercise and the mind opportunity for development, but at the same time give the soul an equal chance to do its work, O ye instructors of youth!

The standards of society will be no higher than those of the individuals composing it, and we find there false ideas and ideals, unmoral standards, fictitious enjoyments and imaginary happiness dependent upon continual excitement. Caught in this whirlpool the young person is not permitted to think, his principles weaken, and if his bark is dashed against some rock of temptation and goes down, need we be surprised?

The prime cause of these conditions is selfishness, and the responsibility rests upon the whole system of life and thought which prevail at present. It is based upon ignorance of the vital principles of right living.

Is it possible to offer to the young men and women of the Twentieth century anything that will lift them out of these conditions and give them something that is worth having?

We who have caught glimpses of the sublime truths of Theosophy do not hesitate to say that it is the only thing that can rescue them. We know that if our youth could have been illumined by these truths many pitfalls might have been avoided or passed safely over, where in the darkness we stumbled or fell, and we would have developed stronger and more helpful characters than we now have.

We have heard and read of its inestimable value to the children who are so fortunate as to live under the influence of its teachings, and we are told what kind of men and women we may expect from these children. What message has Theosophy for those whose childhood has not thus been blessed?

It brings a message of hope, of love and of encouragement. It is thoroughly practical and can be applied to every department of life, for it is the Science of Right Living. It offers a solution to all the questions which puzzle young minds in regard to their origin and destiny, the purpose of life and of present conditions. It explains their limitations and teaches how to overcome them. It opens new and most attractive fields for thought and investigation. To the student it furnishes the key to the sciences, to history, and to all the 'osophies and 'ologies and 'isms over which he is poring so laboriously. It teaches Life is Joy, and anything that is

not joyous is not really living. It will take from the young no enjoyment that is worth having, and will give a keen zest to all their pleasures. It does not teach negative goodness, but inspires its students to be good for something, and bids them fear nothing.

Theosophy brings the knowledge that we are immortal souls who have helped to fashion our bodies and tried to make them suitable instruments through which we may learn life's lessons. Having this knowledge, do you think that the young would misuse and abuse their bodies as they now do?

It gives convincing reasons for belief in our divinity and the possibility of ultimately attaining perfect manhood and womanhood, and this will surely be an inspiration to every young person who is capable of holding such a belief, "giving the power to overcome all obstacles and to dare to do right."

The knowledge of the dual nature will enable a young man or woman to understand whence come the impulses to right and wrong thoughts and acts, and the deeper knowledge of their natures which is taught by Theosophy will warn of the great danger in yielding to the lower tendencies, and the importance of dealing with them decisively when they begin to assert themselves. It will be understood that to allow oneself to be swayed by any emotion is injurious to the physical and mental health. Knowing the power of thought, one will endeavor to fill the mind with healthful and helpful thoughts and refuse to harbor unhappy, unkind or unwholesome ones. Moods will not be permitted for they undermine the character and health. He will understand that "the forces of passion, if manfully resisted, turn themselves into stepping stones by which we mount to greater heights; but, if indulged, they drag us still further down."

The law of Karma decrees that from sowing "wild oats" one cannot reap a harvest of golden grain, for "whatsoever ye sow that shall ye reap." The law which rules in the physical world is equally potent in the moral world, and a knowledge of this makes clear many of the perplexing things in the present life.

Karma and Reincarnation enable one to understand many otherwise unexplainable tendencies, desires and limitations in oneself and others, and explain the unaccountable attractions and repulsions frequently experienced by young people, which are doubtless due to associations and relations in other lives. These twin laws give encouragement to greater effort in developing talents because there is the assurance that whether much or little is accomplished in this life ample opportunities will be given in other lives to go on, and greater patience will result. Now people feel impelled to rush and scramble and try to do everything at once because they think there is only this one little life for them, and patience is not one of the virtues of this age.

The knowledge that Brotherhood is not a mere sentiment but a fundamental fact in Nature, and that the solidarity of mankind is such that nothing that affects one can fail to affect all, will certainly make the young more considerate of each other. It will give a deeper conception of duty, honesty, the importance of self-control and self-sacrifice.

To students congregated by thousands in colleges and universities, living under new conditions and subjected to diverse influences and temptations, removed from the restraint of home and friends, and left to themselves to stand or fall, Theosophy is of inestimable value. It gives the highest ideals. It explains life in all its phases. It teaches how to develop courage, self-control, concentration, alertness and adaptability, and will be a wondrous help to those young men and women in keeping themselves up to the best standards of work.

To the genius struggling with adverse circumstances it gives new courage. Said a young artist whose ardor had been dampened and faith in justice shaken by the sordidness and lack of appreciation which she had encountered, "I think I shall be forced to accept Theosophy, it explains so many things."

To those who aspire to instruct children it says, "You must teach by example. Unless the teacher's life corresponds with the teaching the latter will avail nothing. Those who deal with children must overcome their faults and selfishness and keep their lives as pure as possible, that the little ones may not be contaminated by wrong thoughts and influences." The lessons taught by example and silent influence are deeper and more lasting than any instruction in mathematics or language.

Theosophy is especially needed by those just entering the business world, for many are the traps and pitfalls in which they may be caught unless prepared by right ideas and habits of right action. The conditions are such that it is very difficult to be unselfish, just, and generous, and to practise true Brotherhood. But with this help a young man may win honorable success without injustice to his associates or sacrifice of principle, for straight-forward methods and conscientious and untiring devotion to his work and the legitimate interests of his business will bring satisfactory results.

And the need is imperative for a wide-spread, enthusiastic and intelligent knowledge of and devotion to the principles of Universal Brotherhood upon which the Theosophical Society is founded, if harmonious national and international relations are to be preserved. With Katherine Tingley we exclaim, "How my heart craves for the response of the masses to this Science of Life! I declare to you that could it once be realized and lived in all its superb strength and helpfulness, we would indeed be a family royal in our humanity!" H. F. M.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Is there any difference between intuition and discrimination? What place do these have in human development? Will the Theosophical Forum please answer.

Answer It is easy to say yes, to the first part of the question, but not so easy to show wherein the difference lies. These two faculties seem to be very closely related, and both to be powers of the Higher Nature; in other words, faculties of the divine or spiritual soul. Using the term soul in its three aspects as is done by H. P. Blavatsky in *The Key to Theosophy*, we find the lowest aspect, the animal soul swayed and urged to act by passion and emotion. This is expressed in the *Bhagavad Gītā*, where mention is made of the hungry man, who, it is said, "loseth sight of every object but the gratification of his appetite"—*hunger* being evidently used as a type of personal desire of whatever kind. The personal man is governed by desire, by hunger in one form or another, whether for food, drink, sensation of whatever kind, or for fame, personal recognition, or power.

But the personal man, the passions and desires of the lower, animal soul, may be controlled by means of the mind, the function of which is to reason and reflect, which can look back into the past and remember the results of past acts, and can look forward into the future and reason that similar results will follow the committal of like deeds; which can weigh and balance, put this against that, and by argument and ratiocination laboriously seek to arrive at the truth. It is the distinguishing faculty of the human soul. The *Bhagavad Gītā* speaks of it as being the instrument by which the animal soul must be controlled.

When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest.

But man is more than the animal soul and greater than the human soul; he is a spiritual, divine being. This is his true nature, the other two natures of the trinity are but instruments for his experience in their own realms respectively. But such experience is of no true value unless these two natures are guided, and overruled by the divine nature. Did we live in this highest part of our complex natures, were we fully cognizant of our divinity, we should no longer feel the overpowering hunger of the lower nature and its demand for satisfaction, natural enough in the animals in accordance with their development, but abnormal in man and, where given way to, a mark or premonition of degeneracy. Nor, did we realize to the full the spiritual nature of the soul, should we require to go through the long process of argumentation and laborious reasoning in order to arrive at the possible truth.

Indeed by this process we can never arrive at more than possible truth, for there is always the possibility of error in the process unless fully guided by the higher, spiritual faculties. And to know the truth really, these other faculties must be brought into play. We do even now to a very limited extent use them; but in the light of the teachings of Theosophy and the vast realms thus opened out to us, it may well be asked if we know more than the mere A B C of their power—so strong are the calls of passion, and so delusive the subtle argumentation of the lower mind.

But there are some things that we know without the exercise of the reasoning faculties; there are some situations, apparently new to us, in which nevertheless we know how to act; there are some questions that come before us and immediately, without any examination of *pros* and *cons*, we know and decide. In other words, we have the faculties or powers of intuition, discrimination, judgment. And these faculties, it would seem, we are right in ascribing to the higher nature.

Let us turn again to the *Bhagavad Gītā*, that inexhaustible treasure of philosophy, and see the relation of these faculties to the powers of the mind and the personal nature.

The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle [this, explains William Q. Judge, in a footnote, is *Buddhi*] is greater than the thinking self, and that which is greater than the discriminating principle is He [the Supreme Spirit, the true Ego, says W. Q. Judge]. Thus knowing what is greater than the discriminating principle "and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed of desire and is difficult to seize.

And to complete the first quotation given above in regard to the hungry man:

and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind. The tumultuous senses and organs hurry away by force the heart even of the wise man who striveth after perfection. Let a man, restraining all these, remain in devotion at rest in me, his true self; for he who hath his senses and organs in control possesses spiritual knowledge.

And then Krishna gives this remarkable chain in the downfall of a human being, showing how closely related are all the faculties and powers of the soul, in its three aspects, reminding one too of the words of Jesus, full of an inner meaning, that one needeth not save to wash his feet and is clean every whit.

He who attendeth to the inclinations of the sens-

es, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of the memory loss of discrimination, and from loss of discrimination loss of all!

How may one attain to this spiritual knowledge, the handmaidens of which are these higher faculties of the soul?—and the answer given by Krishna is,

by doing service, by strong search, by asking questions, and by humility. . . . There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge.

Many other quotations might be given helping to throw light upon the diviner side of our human-divine nature and its faculties. As to any difference that may exist between intuition and discrimination, the following is offered only as a possible aid to an answer. Intuition is, we may say, the direct knowledge that is at times experienced in regard to anything without reference to anything else; whereas discrimination seems to imply the power of choice and judgment between two or more things. It would appear that we all are able to evoke in degree this power of discrimination; indeed it is something that we as human beings, and more especially as spiritual beings, are called upon to exercise. As to how far and how surely we can exercise it depends upon us, not at any particular time, but upon the whole tenor of our lives. And so too with the faculty of intuition, which in one sense is the voice of conscience, it is as it were the true soul, our own spiritual selves, attempting to speak to us and make us understand and see what is the right and the true; the power to make itself heard depends upon ourselves, upon our so purifying our lives that its finer tones may fall upon our willing ears. For, as Krishna declares in *Bhagavad Gītā*, as the flame is surrounded by smoke, and a mirror by rust, and as the womb envelopes the fetus, so is the universe surrounded by this passion (lust, desire). By this—the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased—is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminative faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.

And that which the exercise of these spiritual faculties leads to, the object of it all is declared in the following wonderful description from the same ancient scripture:

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be attained by wisdom; in the hearts of all it ever presideth.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Philosophy of Compassion

ONE would think that the churches as a whole, looking round year by year upon the world as it is, would be constantly asking themselves, Where have we failed in our duty? But this they rarely do. Some of them spend a good deal of public time in asking themselves, or in pointing out, where the *others* have failed in their duty, or why the people, by refusing to listen, have failed in theirs.

What a cumulative power has a thought sustained, whether in the life of a man or an epoch! The churches gave us to hold through the centuries, the thought that we were nothings, worms. We held it—and the world is as it is! Suppose they had given us the thought that we were *victims*, and unnecessarily so, and explained of what. That thought, sustained, would certainly have led to a most splendid conflict. The fighting instinct would have been aroused to a fine purpose, and we might by now have made ourselves *free*! For we have it on good authority that such is the effect of truth. We might be actually living as souls in a promising prelude to the millennium. Let us then, unaided by the churches, find out what this freedom means. It means altering the locus of self-consciousness. I feel the desire to eat, and say *I* am hungry. While eating, *I* desire—so I think—to eat too much; and then a second, inner, consciousness—conscience—protests. I may obey the protest or not. I am tired, but after a cup of coffee, I, as mind refreshed, would like to luxuriate in a volume of philosophy, or study Chinese or the Fourth Dimension. Then comes a call to help someone, or a duty arises, and *my conscience* forces *me-reluctant* to yield and put down my world-triangulating Hegel. Is it not clear where we have the center of self-feeling?

Progress consists in displacing it. After that is done we do not say, *I* want to gluttonize while *my conscience* protests; but, *I* want a clear soul though *my body* wants to gluttonize. I have *become* conscience. And so I feel a victim, perhaps a sorrowful and ashamed one, when I have permitted my body to win. *I* now want to help my fellowmen or do my duty when my body wants to sit in an arm chair or my intellect to wrestle with the Fourth dimension or Chinese; or, it may even be, *I* want to study Hegel in the attempt to get

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

some light about the universe, while my—something lower—wants to read a novel. *I* want to attune my consciousness to the highest while my body wants to tumble like a log into bed. *I*, in fact, am now inclined to assert *my* nature against all those desires, physical, sentimental-emotional, and mental, that want severally and by turns, to assert *theirs*.

But I am victim, not from actual weakness, but from habit; partly from the habit, taught by the churches, of thinking myself a worm, that is, a compound of all these from which I now begin to free myself and in so doing demonstrate non-identity. I am victim from having so long identified myself with them, or let them into solution in me, that I cannot at once clearly disentangle in consciousness, or cannot maintain the clear consciousness of the achieved disentanglement at the time when that maintenance is most necessary.

However, practice makes perfect. Little by little, day by day, and especially night by night, I make the dissection with effort and realize my proper nature. The fight begins. For the dissected-off energies are conscious and intelligent and object to my freedom as meaning their subordination, though that subordination is necessary for even *their* health and perfecting. And for me, not until I have achieved the task and victory of recognizing myself and holding the recognition all the day without waver does the real human life begin. We do not know what that is.

This path of life would be as selfish, as no-whither-leading, as blind, as any other, and as bad for the multitude that the few should follow it, were it not that the root of every human nature, once reached, its center light or keynote, is compassion. To attempt to get at the actual facts of being, to realize self, to rise, by any other path than through that, is again to be the victim—it may be of a very subtle master, but a master. The feeling of compassion, kept like a gold flame in the heart, is the key and the path. There is no attainment of freedom except that way. Any other

is trodden under the yoke of some master desire, however subtle, however much disguised by the philosophies that tempt us to become "superman." Everyman's consciousness has in it somewhere a special light whose rays we need for our growth. But we can only open the door to let them in by opening it to let our own out, and such open-

ing is obviously to be done by cultivation of the feeling of compassion virilized by corresponding action. The same opening lets in the rays of the Great Light from whence we derive, the source and sustainer of all the glories and beauties that man has ever heard, seen, or imagined—a Light made by the churches into a Man of some sort and labeled God!

Whilst we are slave, unsuspecting, to even the subtlest of the masters, to that one which is even the unconscious desire to be a superman or to surpass others in something—the servitude to that one may in quick time become also servitude to any other, even the basest. He who begins this path towards freedom must never stop—will never want to, though one or more of the masters will want him to and want him to think that it is he who wants to. Day by day he must proceed toward his shining goal and the height of freedom, making compassion the light and test of all his efforts—the test. Is this effort *I* am now making, compatible with the now made light of compassion? If not, make some other which is. The effort begins in thought, and deepens to sustained aspiration. Compassion is the feeling corresponding to the *fact* of human unity, of human co-derivation from the Great Light. At the "end," which begins real life, each man whilst a self, and self-conscious, will share the consciousness of every other, that is, stand fully in the light of every other; and, more than all, in that higher Light which holds the unthinkable reason of things, their purpose. As Katherine Tingley has said:

Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating soul-existence. Making his mind and memory register beyond all cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations. C.

Katherine Tingley at Isis Theater

A VAST audience filled every seat of Isis Theater last Sunday evening to hear Katherine Tingley speak. Long before the doors were open the spacious entrance was blocked with people, many of whom came as early as 6.30 in order to secure seats although the meeting was not advertised to begin until 8.15. The doors were opened at 7.25 and in 15 minutes with the exception of a few reserved seats, the Theater was filled from floor to ceiling while hundreds were turned away.

The audience was a thoroughly representative one, not only of San Diego's best people, but of almost every section of the United States, there being at the present time many visitors in the City and every hotel being crowded with guests, from New England and the Eastern States, from the Northern, Southern and Central States, from Canada, and several from Europe.

It was plain to see that the majority of those present were not there out of curiosity but because they felt a genuine desire to hear what Katherine Tingley might say, and the sincere and earnest attention that they paid to her words were not only an evidence of her power as a speaker, but also a witness to the need of a true philosophy of life which Theosophy can supply. Most interesting was it to watch the faces of the audience, and to see or rather feel them catch their breath when Mrs. Tingley paused for a moment. Not once did their interest flag, as they followed every word. One could hardly believe that Mrs. Tingley had spoken for nearly an hour, and yet there was philosophy enough for a whole lifetime. Not a philosophy of mere words but a message from the heart, a message as it were from the very soul to the hearts and souls of her hearers. A message of hope, an appeal to the soul, a challenge to each one to live up to his highest ideals, to call upon his own divine nature, to declare that he was a soul and recognized his responsibilities as such.

It would be impossible in a brief report to give any abstract of Mrs. Tingley's talk, yet one feels that the pictures she presented to her hearers and the appeal she made to them would stay with many of them to the end of their days. An altogether new light was thrown upon the teachings of Karma and Reincarnation and the meaning of what so many regard as some of the sufferings of life; how in the light of Reincarnation and the justice of the Higher Law they are in reality blessings and opportunities. What is needed in the world, said Mrs. Tingley, is a moral revival. Time is too precious to call the people together to remind them of their sins. Have you not them with you all the time? . . . Men want to think more, to live more, to be more godlike, and then salvation will come.

But this does not represent a tithe of what was said. It seemed as though the whole gamut of life was run through, and in the response that came from the hearts of many in that great audience, there seemed to be the baptism of a new effort, a higher resolve.

But however brief this report, it would not be just to omit mention of the music. The playing of the opening selection *L'Ouverture Solennelle* (1812), Tchaikowsky, by the Râja Yoga Orchestra—pupils of the Râja Yoga Academy—was a remarkable performance and elicited most hearty applause. OBSERVER

Nerves and Selfishness

SPEAKING of a certain "music cure," in vogue at Boston, a newspaper comments on the tragedy of all the movements and cures in which "a seemingly worn-out nation is seeking for help"; and says that that tragedy lies in the fact that the cure tends to aggravate the disease. For, just as people who have been advised to "relax" will proceed to relax furiously, so these music curists will doubtless take their music by the painful and be thinking all the time, "Is it doing me good?" The paper continues that the great ailment of the times is "nerves," but that the so-called cures, instead of dispersing the attention, merely concentrate worse than before. But no real remedy is prescribed; for our authority, in recommending the moderate use of everything, exercise, hygiene, optimism, etc., adds but little to the prescriptions of the faddists and does not touch the root of the matter.

What, then, is the root of the matter? Theosophy, the doctrine of common sense, says—*selfishness*. This is a hard word to use, some may think; but nevertheless it is true, if the word "selfishness" is to be given its full significance. Selfishness lurks in a variety of guises, behind which its existence is not always suspected. The crude easily recognizable form is greediness, piggishness; one does not accuse all the nervous invalids of that. But our culture is deeply ingrained with hypocrisy—often of the unconscious kind; and by this people have learned to disguise their selfishness without by any means killing it out. The process is often so subtle and undertaken in such good faith that its existence is not suspected. Thus there may be many persons who seem both to their friends and themselves to be amiable and excellent, and who doubtless are actually so in most respects, but who pamper themselves in some way or other. Chronic valetudinarianism may be a form of selfishness. "Nerves" is almost always traceable to selfishness. We may call nerves a form of selfishness, or selfishness a form of nerves, but both are due to the same cause—too much consciousness of self. Vanity and self-consciousness take ridiculous forms and are a source of much needless pain to the patient. In an assembly he imagines that the eyes and thoughts of everyone are turned upon himself—a most absurd conclusion, especially in view of the fact that many of them are probably laboring under a similar delusion with respect to themselves. Sometimes other people are sources of irritation to the "nervous" individual, by the noises they make or some other thing they do which annoys him. What is this but a form of selfishness? Many forms of nervousness are simply due to physical debility, and are non-existent when the patient is well; and this physical debility may be caused by self-indulgence or an enervating mode of life. Here again selfishness is at the root. Often the effect is so far removed from the cause that the connexion is not seen; and thus an invalid may claim compassion for what is really, if the truth were known, the outcome of his own selfishness. For the seeds sown in the mind spring up in aftertime into physical ailments.

And now what is to be thought of those so-called cures which prescribe as a remedy an

even greater measure of self-contemplation—the "psychic" and "new thought" cures, whose method seems to consist in a concentration of all the attention on the "I"? This is indeed an attempt to turn out Satan by means of Satan. If ever such methods do succeed in banishing for a time some of the minor symptoms of nervous selfishness, it is only by causing them to become absorbed into a still greater selfishness. And this greater selfishness will cause more pain than ever to the patient and be very hard to get rid of. For these so-called teachings invoke every power of the soul in the cause of egotism and turn even Deity itself into a great "I." The poor unfortunate wight who is troubled with an over-burden of self-consciousness is advised to intensify and exalt and subliminate his sense of "I." Verily, nervous diseases will follow in the wake of such teachings.

The only way to cure nervous selfishness or selfish nervousness is to get the surplus consciousness out of the little personal center in which we have fixed it and to let it expand into a larger sphere. For this it is necessary to have larger interests.

"But how are we to get larger interests?" some may ask; and here again human frailty will speak in the voice of impatience. You cannot get out of the tangle all at once; it is of many years' making, and will take time to undo. But you can begin. Relax the mind—from what? From thoughts of self. When annoyed by the innocent doings of others, remember that it is your own weakness that is at fault, and learn to look at things from their point of view. Sacrifice a few pet foibles and hobbies; get out of your groove. And take the good old advice to seek out someone who is worse than yourself and help him.

As to philosophy of life, study Theosophy; for its teachings make for commonsense, for strength and health. It does not teach you to worry about the fate of your soul, nor does it tell you that you are only a higher animal. It teaches that the true center of life is not the personality, and that to find the real Self one must abandon care for the false self. The everlasting search for personal comfort is what causes much of the nervous disease of today; it is a fruitless quest, for personal comfort is not the goal of man. Man is at peace only when he has temporarily forgotten himself, and dissatisfaction returns as soon as he again becomes conscious of himself. To live in a continual forgetfulness of self would be continual bliss; and those most nearly achieve it who work for others; they do not have ailments, or do not know that they have—which amounts to about the same.

Probably the best way to treat a patient suffering from nervous selfishness would be to ignore his complaints, refuse to consider his disease, and divert his attention in some way to an all-absorbing occupation. Merciful "destiny" often does this for people, and by its so-called misfortunes gives them something

* Winter Scene in Sweden *

THE engraving published on this page last week, over the above caption, should have been credited to the photographic art, and courtesy, of *Stenders Förlag*, Stockholm, Sweden, by whose permission the photograph was reproduced in this Review.

to think about besides themselves, and makes them really happier.

But the most important thing to do is to strip off the disguises from these high-named diseases and states and recognize them for what they are; for then we shall be in a fair way to overcome them, whereas otherwise we might be apt to cherish them under the impression they were virtues. How many are trying to get rid of their old-man-of-the-sea and yet hugging him all the time? By giving to the complaint some high-sounding name, we secure attention and sympathy for it, and make it the subject of a great deal of discussion and many treatments; whereas were it known that it may be just ordinary selfishness in disguise, it might be suffered to pine from inattention. Thievery has been dignified into kleptomania; the breaking of the seventh commandment, into affinities and twin-souls; common nerves into hyperaesthesia and neurasthenia; and so on.

But it is only Theosophy that can afford the broad and lofty ideals for which civilization craves and show it the path to a life that is above the miserable aims that end with self.

STUDENT

Vimāna-Vidyā

WE speak of the Golden Age, of Antiquity, of the dark ages, of the renaissance. Some scientists talk of the "primitive age" as an actuality without being able to explain just what that may mean. It is quite useless to explain that when our "Iron Age" is forgotten and its marvels disintegrate back into nature, the stone weapons of the savage of today will yet remain a witness to our "primitive age" of the year 1909, there and thereabouts. Not a vestige of a railroad or a steamship or a skyscraper or an iron bridge will stand beside the Carib stone axe or the Highland quern or even the flint of a Moorish rifle to show that we ever rose above the status of "stone age" men. Not a book of ours (let us hope) will survive the palm leaf scripts of ancient India, and there is nothing even now to rival the pyramids of Egypt and of Cholula. Perhaps the most frequent relic of twentieth century civilization will be in the shape of steins and beer jugs, and there is not much likelihood of our successors imagining us to be a race of gods living on nectar sipped therefrom, unless archaeology stands very still in its methods and deductions.

Looking backward instead of forward, how are we to assert that even our material progress is not analogous to the swift recapitulations of the ante-natal human development, in which the vehicle of the future man passes through the stone, plant, and animal stages in a few short months instead of millions of years? How are we to assert that in the throes of a new cosmic birth we are not merely rushing through old stores of knowledge by right of having slowly acquired them ages ago and put them by, as mental deposits in the cosmic mind, like universal memories?

Our vanity prompts us to suppose that we are the greatest race of thinkers that ever burdened the skin of this old earth, but perhaps our best thoughts are merely memories, and we shall one day have a realization that we have not even begun to think yet.

The conquest of the air is the latest stronghold of nature and of science that we have

dared to attack, and so new is the subject that it is scarcely more than the flapping of a bird's wing in the nest.

And yet the science of "flying in air-vehicles" is one of the oldest inheritances of the Aryan race, from the great scientists of Atlantis, many, many thousands of years ago. In the east there are records of such a science under its Sanskrit name of "Vimāna-Vidyā," *air-ship science*. There are records of the use of such vehicles in escaping from the cataclysmic destruction of the last great island of Atlantis when it went down beneath the waters in a single day and night. Mr. Judge chose more than one vehicle for his teachings, and one, not the least effective, perhaps, was the short story claiming no authenticity and no mission, but appealing to the deeper sense of the fitness of things. And he gives us a wonderful account of a battle in mid-air between two cars, one light and swift and the other heavy and powerful. The story is so vivid that it seems as though written by an eye-witness. But whatever its purpose and place, the story stands as a reminder that even in the nineteenth century the existence of such a wonderful ancient faculty was known, as does also *The Secret Doctrine* of H. P. Blavatsky. And when in future years it shall be found that these records *do* exist in the east, they will provide one more link in the chain of proof that there is a knowledge that never dies out in the world, a knowledge far more important to humanity than flying machines, a knowledge that awaits but altruism to become available for humanity's use.

It is worthy of note that the "fortuitous conclusions" of Chaldaean astronomers who made such remarkably correct "guesses" at things which we take pride in as the glorious achievements of latter-day perfection, are stated to have purposes which we do not dream of today. And in this connexion we learn that the arts of Meteorography and Meteorology were highly developed as a natural concomitant of Vimāna-Vidyā. Probably we have not touched the edges of what they knew in Atlantis twenty thousand years ago, as regards these subjects.

P. A. M.

Visions of Heaven

SOMEBODY will have to make an anthology of heaven-poems one day, poems which express the poet's attempt to look beyond the veil and follow the path of a departed friend or of some epic hero. Tennyson, for example, looked after Hallam; Milton after "Lycidas"; Shelley after Keats; and Tennyson again after Sir Galahad.

Perhaps these stand in order of their inspiration, in the order of their reality of symbolized vision. The heaven they want to express, since it is *state*, not place or form, must have picture-symbols for its setting.

Tennyson hardly knew what to do in the first case. He was profoundly a mystic when he came elsewhere to deal with Sir Galahad; that was his proper inner being; but his outer consciousness dwelt in nineteenth century England where his work lay. And it was with *that* eye he looked after his friend; not until he got away from his century did his inspiration come upon him. The "Saints" that Milton saw have hardly become more credible as "great Intelligences":

The great Intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome there; . . .

A tolerably obvious and orthodox heaven, seen perhaps through memories of Dante, made as it were to order, uninspired, no true raptured sight.

Something of the vision was certainly upon Milton, but in his theological setting he can hardly give us today very much of it. The pictures are grown pale and even mildewed. Still:

There entertain him all the Saints above
In solemn troops, and sweet societies,
That sing, and singing in their glory move
And wipe the tears forever from his eyes.

Shelley was almost carried beyond the power of words:

The breath whose might I have invoked in song
Descends on me; my spirit's bark is driven
Far from the shore, far from the trembling throng
Whose sails were never to the tempest given;
I am born darkly, fearfully, afar;
Whilst burning through the inmost veil of Heaven,
The soul of Adonais, like a star,
Beacons from the abode where the Eternal are.

Heaven is veiled; the star of Adonais shines through it; the "great Intelligences" of Tennyson, and Milton's "Saints," are etherealized and intensified into the "Eternal" Ones.

The "veil" which hung between Heaven and Shelley's eyes, became, for Sir Percival, far distance beyond a great Sea. He saw Sir Galahad

. . . far on the great Sea,
In silver-shining armor starry-clear;
And o'er his head the Holy vessel hung
Clothed in white samite or a luminous cloud.
And when the heavens opened and blazed again
Roaring, I saw him like a silver star. . .
Then in a moment when they blazed again
Opening, I saw the least of little stars
Down on the waste, and straight beyond the star
I saw the spiritual city and all her spires
And gateways in a glory like one pearl. . .
Strike from the sea; and from the star there shot
A rose-red sparkle to the city, and there
Dwelt, and I knew it was the Holy Grail. . .

The poet of the *Bhagavad Gītā* attempts no symbolism, stopping short, almost content with pregnant negations:

But — higher, deeper, innermost — abides
Another Life, not like the life of sense,
Escaping sight, unchanging. This endures
When all created things have passed away:
This is that Life named the Unmanifest,
The Infinite! the All! the Uttermost.

After the death of man or a universe, between that and their new activity in new form, comes *state*, rest, purely subjective bliss; and the pictures must all be symbols. *It is*, even while the man "lives"; *it is the man*, afterwards. Rest, perhaps, from one viewpoint; perhaps the only real life and activity from another, the transcendental. STUDENT

Waves of Sun-Force

IN the *Scientific American* the fact is mentioned that on September 29 there was a remarkable auroral display and magnetic disturbance in the north of the United States, while the greatest change in comet Morehouse took place the following night. Assuming an eleven hour interval between solar disturbance and terrestrial response, the comet being 2.7 times more distant from the sun, it would respond to the same influence after thirty hours, which is closely what occurred. J.

Art Music Literature and the Drama

Old Records Brought to Light

AN author, delving into old state papers, has discovered what he believes to be the first English printed book that contains any reference to America. It is entitled *The Ship of Fools*, was first published at Basle in 1494 under the title of *Das Narrenschiff*, translated into Latin in 1497 and thence into English by one Alexander Barclay in 1509.

The book was a satire upon the social vices of the day in which all classes were depicted, each with its special weaknesses held up to ridicule. Among others were those "fools" who presumed to lay claim to a knowledge of the laws of geometry and of the earth's surface, and the passage which, it is believed, referred to America runs as follows:

For nowe of late hath large londe
and grounde
Ben founde by maryners and crafty
gouernours
The whiche londes were neuer
knownen nor founde
Byfore our tyme by our prede-
cessours
Parchaunce mo be founde wherein
men dwell
Of whome we neuer before this
same harde tell
Ferdynandus that late was kynge
of spayne
Of londe and people hath founde
plenty and store
Of whome the bydyng to vs was
vncertayne
No christen man of them harde
tell before
Thus is it foly to tende vnto the
lore
And unsure science of vayne geo-
metry
Syns none can knowe all the
worlde perfytyly.

The author who translated this work into English was a poet of some note in his day and a teacher at the college of St. Mary Ottery in Devonshire.

There is another and better known English work, in the shape of a dramatic poem, the date and authorship of which is unknown, in which most interesting reference is made to the New World. Its title reads:

A New Interlude and a Mery of the Nature of the iiij elements, Declarynge many proper Poynts of Philosophy Naturall and of dyvers straunge Effects and Causes.

The following extract is from the dialog, being the words of one "Experyence," who represents a navigator and recites them pointing to a map. It more particularly refers to the voyage of 1517 under Cabot, in which the crews mutinied:

There lyeth Iselonde where men do fyshe,
But beyonde that so colde it is
No man may there abyde.

¶ This See is called the great Oceyan
So great it is that never man
Coude tell it sithe the world began
Tyll nowe within this xx. yere
Westwarde be founde new landes
That we neuer harde tell of before this
By wrytynge nor other meanys.
Yet many nowe haue ben there

¶ And that contrey is so large of rome
Muche lenger than all cristendome
Without fable or gyle:
For dyuers maryners haue it tryed
And sayled streight by the coste syde

Yf that they that be englyshe men
Myght haue ben the furst of all
That there shulde haue take possessyon
And made furst buyldynge and habytacion,
A memory perpetuall
And also what an honorable thyng
Bothe to the realme and to the kynge
To haue had this domynyon extendynge
There into so farre a grounde
Whiche the noble kynge of late memory
The most wyse prynce, the vij He[n]ry
Causyd furst for to be founde . . .

These works have an interest both to the historian and to the student of letters. The first work appeared in English just before the dawning of that day heralded by Luther, Melanchthon, and Erasmus, almost contemporaneous with Sir Thomas More's *Utopia*, after Columbus had completed his fourth voyage, and but a few years before Copernicus wrote his work *De Orbium Coelestium Revolutionibus*.

After these, records, histories, and books of travel relating to America were not infrequent. These, however, deserve not to be obscured if only for the glimpses they give us into human nature. H.

Mr. and Mrs. Wm. Shakespeare
at Point Loma

THE eminent English musician, Mr. William Shakespeare, recently visited Point Loma and the Theosophical Headquarters there, and among other things, he and his wife were entertained by Katherine Tingley at a reception given in the Râja Yoga Academy, on the Headquarters grounds. The eminent vocalist after listening to a few words of welcome spoken by one of the Râja Yoga pupils, Iverson Harris, Jr., representing the Isis League of Music and Drama, expressed himself in a very neat response from which the following is extracted: STUDENT

The atmosphere which the genius of Mrs. Tingley has made us breathe here seems to inspire me with a little more courage than usual to say a few words. I thank you very sincerely for your reception tonight, and the eloquence of the young gentleman who has just said such beautiful words causes me to appreciate your welcome more than ever.

I have heard a great deal about this remarkable institution, and I am not surprised to have enjoyed so much the musical performances this evening. It is with a strange delight that one recognizes the simple and earnest joy of these young people, who seem to have dived deeply into the spirit of the music which they interpreted so admirably; I have greatly enjoyed the playing of those beautiful compositions, and my dear wife and I thank you most sincerely.



Lomaland Photo. and Engraving Dept.

WOOD INLAY WORK, FLORENCE
Tarsia degli Armadi (1460)

Aboute v. thousand myle

¶ But what commodytes be within
No man can tell nor well imagin
But yet not longe a go
Some men of this contrey went
By the kynges noble consent
It for to serche to that entent
And coude not be brought therto
¶ But they that were the ventere[r]s
Haue cause to curse their maryners
Fals of promys, and dissemblers,
That falsly them betrayed
Whiche wold take no paine to saile farther
Than their owne lyst and pleasure
Wherefore that vyage and dyuers other
Such kaytyffes haue destroyed
¶ O what thyng a had be than



"Upward and Onward"

"UPWARD and onward for evermore." Such was the suggestion for a motto by H. P. Blavatsky, the great Theosophical Teacher, to her students. Could one have a better? Bears it not with it the aroma of continuous effort, the joy of endless achievement, and the ideal of increasing perfection?

And what does all this mean? Does it not whisper with the rhythmic sweetness of the boundless ocean, lapping its crested waves on the sea shore, or the melodies unspeakable of the wind-swept trees? "The Divinity of Man. The Divinity of Humanity." Aye, such is the burden of the song of truth, the life-giving truth of the ages—Theosophy. Such is the chorus of emancipated man, the song of the Saviors: "Ye are Gods. Ye are Gods." Shall we not listen?

"Upward and onward for evermore." Even to think of such a possibility is strengthening; but how much more so to take an active step in the direction of achievement. To make one stand for what is right, true, and noble, is to lift oneself to a higher level of perception than we ever experienced heretofore, and to send the forces that make "for the healing of the nations" outward through a new channel.

Oh that we realized more the mighty power that lies in making a choice for the right in the little choosings that are daily with us! Humanity has been enough discouraged, from the "you naughty boy," "you naughty girl," of mismanaged infancy, to the "miserable sinner" aspect of current conventional religious thought for the unfortunate adult. Where would the world be without Theosophy, one wonders who studies its priceless wisdom, its helpful, hopeful teachings of self-effort and purification. Think of the great crusade for Universal Brotherhood that Katherine Tingley and some of her students made around the World in 1896-7 with the purple banner, "Truth, Light, and Liberation for discouraged Humanity" emblazoned in gold upon it! Since then we have been witness to the higher

WASHINGTON

From the "Commemoration Ode."

WHEN dreaming kings, at odds with swift-paced time,
Would strike that banner down,
A nobler knight than ever writ or rhyme
With fame's bright wreath did crown
Through armed hosts bore it till it floated high
Beyond the clouds, a light that cannot die!
Ah, hero of our younger race!
Great builder of a temple new!
Ruler, who sought no lordly place!
Warrior, who sheathed the sword he drew!
Lover of men, who saw afar
A world unmarred by want or war,
Who knew the path, and yet forbore
To tread, till all men should implore;
Who saw the light, and led the way
Where the gray world might greet the day;
Father and leader, prophet sure,
Whose will in vast works shall endure,
How shall we praise him on this day of days,
Great son of fame, who has no need of praise?
How shall we praise him? Open wide the doors
Of the fair temple whose broad base he laid.
Through its white halls a shadowy cavalcade
Of heroes moves o'er unresounding floors—
Men whose brawned arms upraised these columns high,
And reared the towers that vanish in the sky,—
The strong who, having wrought, can never die.

Harriet Monroe (Selected)

grade of perfection that can be obtained through making Theosophy a living power in life, in the wonderful institutions at Point Loma, where the divinity of man is recognized and the children are the "buds of promise" of a new and higher race. The picture that is presented of Theosophy there and elsewhere, where the Rāja Yoga Schools are established, is one of glorious hope for all humanity, for let us not forget that divinity is not the property of one or two, but of all men, and may become the supreme factor and guiding power in their lives when the conditions prevail that enable it to be so.

The first good level is Right Doctrine. Have we not now Theosophy as taught—

by precept and example, mark you — by H. P. Blavatsky, William Q. Judge, and Katherine Tingley? The first fruits of the results of their labors are before our eyes and "he who runs may read." So let those who are in earnest take heart, "for your deliverance has come," says the Teacher.

"Upward and onward for evermore," will be humanity's motto from now on, because the leaven from the center is penetrating the whole lump. There is a center formed of Universal Brotherhood today, and slowly but surely the heart of the world is responding to the beat of the Central Heart, in love for fellow men; and so one may say, in the light of Theosophy, that though clouds may flit across the surface, beyond, the Sun is shining, and we are taking our first step in that march that leadeth to the goal.

STUDENT

Woman's Power

THAT the present time is the "Woman's age," is an idea which receives wide acceptance, but how many even vaguely realize what a tremendous debt of gratitude the world owes to two women in particular? Here and there down through history women have made themselves felt actively in the world's affairs, as witness Hypatia, Joan of Arc, Queen Isabella, and Queen Elizabeth, for example.

As a woman, one asks, "Why should there not be great women? Is it not as possible for a noble, heroic, and wise Soul to dwell in the woman's form, as in the man's? And even in mentally running over the list of friends and acquaintances, one finds noble and ignoble, clever and stupid, persons of both sexes, about equally divided. Women's virtues, generally speaking, do not come so much before the eye of the world, and therefore much true heroism lies unrecorded. Is it not true, nevertheless, that almost all *great men* have recorded their gratitude to mothers, or sisters, and wives, for inestimable help, both through wise teaching in formation of character, and active sustain-

ing encouragement and co-operation in their work?

It is very true that the majority of women do not even dream of the power they possess, let alone claim and use it. And Theosophy teaches us why, and Theosophy was brought to us in this age by a woman who *did* understand. It is being demonstrated as a practical power by another who also understands. I am speaking, of course, about Madame H. P. Blavatsky, and of Katherine Tingley. They came to teach both men and women of their divine power, to help them to make it operative and so redeem the race. Did they exalt men over women, or women over men? Nay; you will find no faddism in Theosophy. Both sexes are treated from the standpoint of Soul, for behind the fleshly vehicle of man or woman may stand the purified Soul, which is sexless: Spirit, not matter.

Does it not appeal to reason and common sense that woman has a particular niche to fill in the universal scheme? Consider the place she occupies, the almost supreme control over the life of infant humanity and the training of little children, not only as mothers but as teachers! why, the destiny of the world lies in her hands, and its progress has been retarded by her apathy and indifference towards those factors that make for true progress. That things are as they are cannot of course be laid solely to the account of women, and noble are the pioneers among them who have blazed the tracks through the forests to the open country beyond, in sight of the boundless ocean of freedom, freedom of *thought*, freedom of *heart*! For it is through the Heart that woman will wield her power, the great Mother-heart that will do and dare all for the sake of humanity.

Woman, as she comes to understand herself, will use the great pristine force of impersonal, unselfish, universal Love for the redemption of the race. Extending the "home" idea the world's children will be her children and the aid she renders to those who claim her immediate protection and care will be acts of loving service "for all that lives." Women cannot grasp the possibilities of their power fully without the aid of Theosophy, for that alone teaches them to understand themselves and their destiny and gives the strength to fulfil it. To build a harmonious structure we need a plan and design that is in proportion and correct relation to its surroundings. This Theosophy gives, placing the keys of Unity, the Divinity of Man, Karma, and Reincarnation, in our hands with which to surmount the difficulties.

Yes! We may leave the past behind us now. Women are facing the dawn at last, pioneered and guided to the true Light and Life with all its possibilities of noble service, especially to the young. EMILY I. WILLANS

The Crime of Wastefulness

TO misuse, to abuse, to use carelessly and wastefully the gifts so lavishly bestowed upon men, is a crime against nature, and one which is always dearly paid for. It indicates a lack of a sense of responsibility; an indifference to the needs of others; a clumsiness of nature; a lack of nicety and fineness. It seems to correspond to something on the moral plane, which is like vulgarity on the mental.

We, as Americans, are said to be wasteful, and the merit of this reputation has been most forcibly brought to light lately in the appalling statistics in the recent report of the "Conservation Commission."

It seems that there is enough *daily waste* of natural gas to supply every city in the United States having a population over 100,000; that 50,000 acres of forests are burned over yearly; that one fourth of the

gifts which is the mark of a true gentleman or gentlewoman.

The Râja Yoga training instils this idea into the young natures which come under its care, and has had occasion to observe very often how wofully the mothers have failed to do their part. STUDENT

Memory-Flashes

NOW and then with sudden prominence there flash out memory-pictures of days that have been dear to us, and we are filled with tender longings for their return, and regrets that they need ever have passed. Life was very lovely back there in childhood when we were but awakening to life, only dimly conscious of it; there were sweet and eager tiptoe days in youth when simple responsibilities came bashfully to meet us; there were glorious hours of high purpose — they were dreams, of course — but were they not really glorious to us with their promise of help to the world? We were young, and our untried strength was apparently so unconquerable!

Well, shall we someday hence look back with a similar longing for the return of these times of strength-trying? of these wasted hours of loosening manifold snares into which we stumble repeatedly? of these maddening hours of scrambling out of pitfalls, interminably? Perhaps — but no! Surely we learn as we go on. Surely these memory-pictures are of a true time, when we were a little nearer soul-life, our real happiness. Surely the heart is longing only for the return of its bright days and the conditions that gave them brightness.

It is the brightness *that we were then*, at our best.

Painted in tones our dull eyes may understand, these are pictures of our very selves, not indeed as were we a little while ago, but of the life that was anciently ours in an exalted time. We are longing and praying not for the return of a fleeting moment of joy out of this or any others merely personal experience, but with all our souls, for getting back to our God-like living, the true child-state so long lost, and sometimes so nearly let go but for our memory-pictures; the soul's way of saying: "Go on, for the goal is also the starting-point!" W. D.

Brickeen Bridge, Killarney

BENEATH the darkly wooded mountain, Torc, lies the loveliest spot in all Killarney, Muckross Lake and Dinish island. Torc, a word of weird Atlantean might! When one has come by boat amid the wild and fairy-haunted beauties mirrored through the Upper Lake, and shot the waterfall, and passed below the rustic bridge at Dinish, the strange and peaceful beauty here is like some rare enchantment. Beyond the Brickeen Bridge is seen the Purple Mountain. J.



BRICKEEN BRIDGE, KILLARNEY

standing lumber is wasted in cutting and logging, and that from one to two thirds of that which reaches the mills is wasted!!

These are simply a few of the facts to which they have called attention. Think of the waste in directions which did not come under their field of observation, and then think of the waste going on everywhere every second, of which no statistics could ever take account. For this carelessness observed in magnitude means that the units which make up the nation are abusing with their every breath the nation's resources, squandering the nation's fortune.

The President stands aghast, and asks what can be done. And no wonder. It is a problem for any statesman to face. Laws can be made which will no doubt help. But nothing will touch the evil in a real way which does not touch the individuals. They make up the nation. The fineness and niceness of true economy should be a part of the education of the young. It is far more important than another subject added to the list of studies. Mothers should train themselves and their offspring to use everything well and properly. They should teach them that there is a dignity in the careful and wise use of nature's

OUR YOUNG FOLK

The Windmills of Holland

HOLLAND'S windmills are essential for the commercial welfare of her country as well as for the help they give in keeping the water from getting too high in the dikes. A large sized mill, when the wind blows reasonably hard, will pump out of the canals one thousand gallons of water a minute. This is very necessary in order to keep the land from being inundated, and it takes one thousand windmills constantly pumping to keep the water down. Think of a country which is kept from being a large sheet of water simply by building dikes and keeping great windmills pumping the water back into the sea.

Besides pumping water, the mills supply power for grinding corn, pulverizing rock, manufacturing paper, and sawing wood.

The picture represents a street in Rotterdam, the great commercial center where the imports from the Dutch East India Company lie along the great quays in the shape of barrels of sugar and molasses, bags of coffee, etc.

In spite of the constant struggle to keep the country from the ravages of the sea, Holland is one of the most enterprising countries of its size, and always to the front in promoting peace between the nations. EUGENIA

The Poet of the Piano

THE remarkable genius which the great tone-poet Frederic Chopin had as a composer of piano music, is shown by the wonderful popularity which his works have steadily enjoyed for nearly a century. The cycle of a hundred years has rolled around since the birth of this gifted son of Poland on March 1st, 1809, and today one practically never attends a piano recital where his works are not on the program.

Some of the world's great musicians produced compositions in many different forms and for a variety of instruments, while others showed a marked tendency to follow some special line of work for which they felt a particular aptitude. Bach displayed the versatility of his genius in his manifold master-works for organ, clavier, violin, voice, etc., none of which have ever been surpassed as perfect types of their kind. Beethoven although composing glorious music for various instruments, best expressed his superb creative powers in orchestral forms. Wagner, Gluck and others wrote operas almost exclusively, while Chopin wisely limited his exquisite tonal art to the one instrument which he understood best. He possessed a unique mastery of the pianoforte and was rarely gifted in bringing out its rich



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A STREET IN ROTTERDAM

A DUTCH LULLABY

FAR over the water so blue and deep
The little Dutch babies are going to sleep;
Bright yellow tulips are nodding their heads
And fluffy young ducks are safe in their beds,
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the water the sails are furled
And the stars peep out on a sleepy world;
The moo cows moo softly beneath the trees
And the white sheep drowse in the evening breeze,
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the water comes down the night,
Fading and fading the silvery light,
While storks on their nests stand white and tall
And over the tree-tops the shadows fall.
While softly the windmills go whirling around—
Go whirling around—go whirling around.

Elia Broes van Heckeren in Good Housekeeping

beauties and varied resources. His style was entirely original, and he enlarged the scope of the piano by introducing many novelties of technique and artistic expression which had hitherto been unknown.

As a lad Chopin was fortunate in having good home surroundings and refined influences. His imaginative faculties and musical aspirations were fostered and encouraged by his parents and friends, some of the latter being people of the highest distinction. His teacher in composition at once recognized the boy's genius and wisely allowed him from the first to follow his own natural, poetic, bent. Unfortunately all teachers are not so flexible and liberal minded, for some fetter their pupils by keeping them in some traditional mold.

Thus Chopin's striking individuality was early developed; and he was fortunate too, in receiving a good general education, being a graduate of the Lyceum at Warsaw.

He traveled much and lived for some years in Paris, where he was courted by princes, ambassadors, etc. Through his close associations with the aristocracy he acquired polished manners, though he was sometimes rude to inferiors which shows that his refinement was not thorough. Chopin was modest about his attainments however, for when great musicians came to him for lessons and expressed their esteem for his genius, he wrote, "Really, if I were somewhat more silly than I am, I might imagine myself a finished artist; nevertheless I feel daily how much I have still to learn."

This famous composer was patriotic and generous in helping his countrymen and had other good traits of character; yet he also had many personal

limitations and his life cannot be held up as an example of purity or strength.

He put his best self into his music, which portrays the sadness and aspirations of his own life as well as those of his country. His genius enabled him to write compositions in the smaller forms, which are perfect gems of their kind, breathing forth the delicacy and fragrance of flowers. They abound in delicious harmonies and haunting melodies composed in his charming, inimitable fashion, and also express dramatic, grand, and even heroic qualities. Although his music is loved by musicians and the general public alike, yet it lacks the depth and nobility, the spiritual and uplifting power which the creations of Bach, Beethoven, and some other great masters possess.

The number of Frederic Chopin's works includes nearly two hundred compositions, all of which are for the piano with the exception of a few songs.

A RĀJA YOGA MUSIC TEACHER

I CALL that man idle who might be better employed.—*Socrates*

WHEN others speak all manner of evil things against thee, return not evil for evil, but rather reflect that thou wast not more faithful in the discharge of thy duties.—*Ogawa*

How few are clearly, vividly impressed with the great truth that each, in his own sphere, should live for mankind, as Christ did, for the redemption, instruction, and exaltation of the race, and that the power to do this, in his proper place, abides equally with the humblest and the highest.—*Horace Greely*

THE CHILDREN'S HOUR

The Difference

ALL night long a storm had raged; but at the break of day, the clouds cleared away and the sun shone out warm and bright. Down in the potato patch the green vines lifted their stems and fairly seemed to shout for joy, so fresh and clean did they feel. From out the damp earth crawled many little pink earth-worms to enjoy the sunshine, for it felt rather cold in the dark ground. Besides they probably knew they could choose no better time for a holiday, for little earth-worms lead very busy lives. They were very quiet and inoffensive, being naturally meek, and just lay on the ground not interfering with anyone.

Now on the potato vines there were many, many roundish, reddish-looking insects, who proudly considered themselves very industrious, and quite superior creatures to such humble things as earth-worms. To be sure, they were eating away busily enough; but there are different ways of being busy.

When these little crawlers saw so many little worms emerging from the earth and stretching their pink necks up in the air as they drank in the freshness of the morning, they gave vent to many exclamations of disgust.

"Ugh! just look," cried one, "at those horrid creatures! If I were so ugly, I should stay in the ground where I belonged."

"They certainly should be taught to keep their places and not come thrusting themselves on our sight," cried another.

"What is the use of such creatures, anyhow?" cried a third. "Why, they haven't the sign of a wing or a leg, and though they are not bad at crawling, I am sure they are lazy and useless. See how slowly they move!"

The poor little earth-worms heard all these unkind remarks and felt like crawling back into the earth again; when a big, black beetle, who had been listening quietly, cried out indignantly, "For shame! you useless creatures, to say such unkind things about these little worms. Are they not attending to their own affairs? Why cannot they enjoy the sunshine as well as the rest of us? They certainly deserve it. If it were not for them, it is my opinion, you would not fare so well."

"Just listen to that!" cried one of the little crawlers. "Beetle talks as if we were indebted to these worms; and besides, he calls us useless, when who could work harder than we do?"

"Work! Humph!" said the beetle sarcastically, "destroy, you mean. If you would go down in the earth, as I do, and see these little worms plowing and harrowing the hard soil, until it is loose and soft, making it pervious to the rain, and giving the roots and seeds a



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JANSJE AND MORIETJE GOUD

Lotus Buds of Utrecht, Holland

A DAISY SONG

OH! the daisy, the milk-white daisy,
The wisdom that doth lie,
In that tranquil, golden eye,
Puts you and me to shame,
Tho' our learning has brought fame,
So modest, yet so wise, the milk-white daisy.

The spring sun shines! the milk-white daisy
Raises her pure head, from her cosy winter bed,
Looks out in pure amaze, yet trust is in her gaze,
And she lifts her face to Heav'n, the milk-white daisy.

She is content, the milk-white daisy
To live her simple life, apart from worldly strife,
Rejoicing if she brings one little thought that sings,
Into a lonely heart, the milk-white daisy.

Gertrude Falton

better opportunity to grow — these potatoes, for instance, upon which you feed so sumptuously" — the black beetle liked to use big words — "then I think your opinion of your own importance, as compared with the earth-worms', would be somewhat lessened."

Having uttered his opinion, the beetle seized hold of a straw and began pulling it into the

ground; for that is one of the duties of the beetle, you know, to help to keep the ground soft by pulling in leaves and sticks; the little worms, having had air enough, crawled back to their work; and the potato bugs?

The farmer came along that day and seeing the destruction wrought on his potato vines, sprinkled them all over with some very green-looking water, which made the little crawlers so sick, that they — well from that time the vines flourished, and the farmer had a fine crop of potatoes.

C. H.

Why the Coyote Howls

A LONG time ago when the world was new and people had just begun to live upon it, the animals were very useful to the gods who were busy making things comfortable for the people; but they could not always be trusted.

One day the gods gave the coyote a bag which he was to carry south, and he was told not to open the bag until he should come to a certain place. So he took the bag and started, and for many days traveled onward. He became very hungry and could find nothing to eat. By and by he began to wonder if there was not something to eat in the bag. At last he could endure it no longer; so he untied the bag and found that it was only full of stars which immediately flew up into the sky. You can see them there now if you look at night.

The gods were very angry at the coyote for letting the stars out of the bag, and for punishment they ordered that the coyote should wander over the earth for ever after with the tooth-ache, to remind him of his disobedience; and if you happen to hear him howling out on the hills at night, you may know that he is having a bad spell of the tooth-ache. KELIANIMA

Lotus Children

DOTTED here and there all over the globe are groups of little boys and girls in whose hearts a tiny flame is burning. As they grow, the flame grows, for it is fed by the great truths which they are being taught and by their own efforts to be pure and helpful. These little workers learn to know each others' faces in the CENTURY PATH. They are the Lotus Children of the world. Their lives stretch out before them — long years in which to learn and help. And it is a happy thought to them that in these years to come they may greet many of their comrades and work side by side with them in Lotus Mother's great work for Humanity. One reason why these little boys and girls can be so joyous is that the wisdom they are learning helps them to see the unity of life. This sight strengthens their hearts for noble effort.

G.

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Total number of hours sunshine recorded during JANUARY 1901.
Possible sunshine, 319. Percentage, 32. Average num-
ber of hours per day, 3.27 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

FEB.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
22	29.704	55	44	47	45	0.00	E	4
23	29.961	60	45	49	43	0.00	E	5
24	29.989	61	48	53	44	0.00	N	1
25	29.820	60	47	51	48	0.00	E	2
26	29.769	59	48	50	49	0.00	E	6
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No. 19

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Mysticism, True and False

THIS is one of the most misrepresented of all words, and has been made to do service for all manner of queer and ill-savored fictions. From time to time honest men cry out upon it, deceived by this confusion; then it becomes time to explain. Now for instance, we find a very patriotic Celt in the *Nationalist* of Cardiff, Wales, quarreling with the application of such a term to the Celtic race; he confounds mysticism with decadence, and makes it anathema.

Heaven help the decadent! Heaven help the man whose mind is in a vague dream-world on which the sun never shines, and wherein is no wholesomeness! There are many of them in the world in these days of morphine and cocaine; but let not their vaporings be confounded with mysticism. The two are farther apart than the poles, and the whole range of life lies between them.

Mystics there were in ancient days, and they made the world ring with their deeds. For this is to see creation in a light brighter than the sun's; all created things glimmering with their divinity, and all events in their true and startling significance. There is an old story whose hero was adventuring in the domain of

The Interpreter of the Divinity of Life

Gwenhwydwy the enchantress. His insight was pitted against her illusions, and the result would be, either that the Island of the Mighty should be freed of her power, or else that "her spells should be set upon him, and he in the form of a stone beneath the wide sea." Of all her treasures he was to have one gift from her: if he accepted any but the one right thing, she had triumphed; if the right choice were made, the victory was his.

Whatever rich gift she might offer him, says the story, he would look well at it, and by reason of the clear soul and vision of him—were it a peerless sword, some old straw or stick of driftwood would darken up for a moment through its semblance; were it a shield studded over with gold of Arabia and adorned with patterns of blue enamel, he would see through its splendor the likeness of a worthless toadstool; the brightest diamond would become a clod beneath his gaze; her magic disguised nothing.

The Wonder of the World

Now this is a picture of the real mysticism. "Things are not what they seem," indeed they are not; we live in a world of wonders, and miracles are not noticed, they are so common. For the mystic there is no drab nor commonplace; above all things, he is never bored. All life is the pilgrimage and adventure of the human soul; we go from

strength to strength through infinite ages; we prove our merit on the obstructions of the world. The true spirit of youth is redolent of mysticism, because you will not find "impossible" in the mystic's dictionary. Does not the soul stand above matter; is not man the soul, inseparable, in the higher reaches of his being, from Omnipotence?

The man in the street sees things in a very dull light. Life is all hedged in by material and personal considerations; little Ego has grown unwieldy, and shuts out the view of big Cosmos. Mediocrity is the one ideal; for all the trumpery personal ideals march towards no goal but mediocrity. Would to Heaven men could realize this; then

"For Among You is a Greater Thing" the eternal promise of the world would not be so eternally blighted. We may run after ambition of the personal kind, but where are we to arrive? What does it amount to, this making a big name and place for *yourself*? Men have done it these thousands of years, and the world is still (among other things) an abode of misery and vice. Our civilization is still trimmed round with slums and squalor; we have still the perpetual menace of war, still the thousands going down into ruin and waste, still invincible mediocrity swells and struts. Personal aims, as you may say, may be made use of now and again; twisted, so to speak, to diviner and universal ends; but of all the things men care to fathom, which is the one that will shake mankind out of its lethargy, and fill the world with MEN and WOMEN, sons and daughters of the gods?

Faith; that is the thing; it is faith that we need. Not faith in the correctness of things as they are, and a leaving to Providence what one should be doing oneself; but certainty of our own power to right wrongs and to do men's service in the world. Milk for babes by all means, and the softened wind for the shorn lamb; but are we never to grow up men? Are we never to stand in the strength of our souls? The mystic's rallying cry is the Soul of man; and that word means to him: valor, rapidity, to mend the cracks and botches of our modern life; to be exultantly brave, as it is our unspoiled nature to be. "In our proper motion we ascend; descent and fall to us is adverse." Thus the mystic.

The sword whose gashes "no physician could ever heal"—to the mystic that is a reality, more real than your cavalry weapon of the day which shall break or rust in time, and is without supreme distinction. For this grand weapon is the symbol of the Divine will

Our Power to do Service in the World

latent in man, which man may acquire and use against all the forces of his lower nature. The mystic calls upon a power of invincible compassion within himself; and when he begins to do, thrones crash and tumble, humanity either quakes or sings, but — moves forward. Only a man with this vision of internal splendor can really move things and do the most exalted service. Was Joan of Arc a decadent? She was a mystic; for which reason the church burned her; by the mystic power she was enabled to free France. She let no grass grow beneath her feet; her vision was intense and clarified action; if she had lived out the proper term of her life, much of the evil in Europe would have been hunted from the world before now.

The mystic sees all things in a white blaze of reality; worlds and worlds are open to him, shedding their clear illumination on this external world of our own. For him there is a splendid potentiality aglow, even through the dull complacency and debasement of man. He is little blinded by the illusion of personality; since it is true that, if our inward eyes were clearer, we should perceive no division of human interests, but that the fate of humanity is one. *I can make sixty years or so of un-*

profitable renown and riches for myself, he says, but my life is not set within these limits. I can make my name familiar to the peoples, he says; or I can so live in secret that their lives shall be less bitter. I can gain the soft places and comfort for the worse, or flaming exultant consciousness of the better being of myself, he says; I can live totally for and in the life of humankind. Life cannot be chopped into fragments. That which is the self of ourselves runs and quivers through creation's veins; it is more ancient than the world and more lasting than the sun.

He who is devoid of mysticism stops at the appearances of things, and is unconcerned to question their reality. So events flow by and remain dumb for him. They spur him only moderately into action, they proclaim no message of reality; he may not or will not inquire into the meaning of the world. But the mystic is one who meets events expectant, and drags the whole value and secret from them; perceives their unobvious reality, and compels them to unusual universal service. He has the key of other worlds, without which this one remains barren and without interpretation. Man is a soul for him, not limited, but with boundless splendid possibilities. All events, as he sees them, are the stepping-stones of evolution; according to the use they are put to shall they lead to usefulness (the word is too tame, a million times), or to decay. Life is a quest, the most magnificent of all adventures, profoundly significant in every part; an unending quest until humanity be without stain or sorrow. Inaction remains impossible; the soul is out against all the forces of animal-human nature; and he is the knight-errant of the soul. The universe is lit up with the "light that never was on land or sea"; it is magical, sentient, companionable; of incredible beauty, aglow with the perfection of all poems.

"Where there is no vision the people perish"; they grow fat and sheeplike and mediocre, or else rancorous, uneasy, full of gall; wealth and pleasure are their gods whom they follow; and from the rule of these it takes sorrow to redeem them.

A Faith in the Soul of the Race

In many races, and certainly among the Celts, there comes an echo of ancient mysticism down the ages. If that people has not perished, it is precisely because they held fast somehow, obstinately, wrong-headedly, if you like, in defiance of all conditions and circumstances, to some gleam or other of a vision, which perhaps made them great in unfathomed antiquity. (It has not yet come into fashion, but it *has* to come into fashion, to believe that greatness does stand far away behind us all.) Arthur would come again; Owen Glyndwr would come again; somehow, somehow, by God knows what improbable means, the soul of the race would again bear bloom and fruitage, and lighten the world. Life is indestructible, and the grandeur that has been shall be again: the mystic is indomitably certain of this; and the Celts believed it, *y Gwir yn erbyn y Byd — the Truth against the World* — and have survived. That they have survived

Y Gwir yn erbyn y Byd

only with such loss, and so subordinately, is precisely because their vision had grown all crooked, as you may say, and was held obscurely and out of relation to life; personality, self-seeking, jealousy and passion had crept in.

All racial greatness springs up out of men and the souls of men; that a race believes in it is proof that at least its possibility remains locked up within that race, and may return. It concerns no nation to hold that it is better than others; but unless it desires death, let it vehemently believe, let it flagrantly, exultantly, courageously believe that it, too, has divine possibilities, that it may become a power of huge usefulness in the world. Let it cling to its vision, let it flaunt its vision in the sky; let it live strenuously towards that, and subdue all things ignoble in its life.

Y Gwir yn erbyn y Byd:—and that truth were nothing to live for, were it only a material and dull thing, a matter of how to get money, and the comforts of the personal life. Let the Celt remember his heirloom of mysticism, and make it a sane, balanced quality; let him make it a living power in the life of the world today. The world has infinite need of it. Patriotism is mere selfishness, a farce, and a brutal farce, where it plays only for its own hand. If this race or that is to have any future, it must be because it can supply some spiritual need of the world. This not in a dogmatic sense; dogma is worn out, and has redeemed no promises. What the races have to do, is to find each its own higher Self. No fear of monotony then, and no fear of jealous contention. There would be no white light, without the seven prismatic rays; and we cannot imagine yellow or indigo ashamed of its nature, nor thanking God that it is saved from the errors of violet, or not as that poor orange or green. True patriotism has little in common with the blatant swagger that has usurped the name. KENNETH V. MORRIS

In the Vision of Greatness the People Lives

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Measuring Emotions by Electricity

IN the *Scientific American Supplement* is an article on this subject, translated from *Umschau*. It explains that the emotions are measured by the "psychogalvanic reflex" — a change in the electrical properties of the skin.

The point of a needle, connected with one pole of a sal-ammoniac battery, is thrust through the skin of the palm of the hand; and a steel plate, connected with the other pole, is laid on the skin near the needle. In the circuit is a sensitive mirror-galvanometer which indicates the strength of the current that is passing. If the feelings of the subject continue quiescent, the strength of the current gradually diminishes, proving that the resistance of the skin increases. But when the subject feels an emotion, the resistance of the skin becomes suddenly and markedly lessened, as indicated by the galvanometer.

The experiment may also be performed by dipping each hand in a basin of lukewarm brine connected with the circuit, or pressing the hands on metal plates. Further, indications can be gotten without having a battery in the circuit, and in this case they are attributed to an electromotive force in the skin, likewise variable under emotion.

The manner of exciting the emotions in the subject experimented on was to startle him, or else to mention some word that had an emotional significance for him. Experiments were also made on animals and proved successful.

It has been suggested that the effects are due to involuntary movements on the part of the subject, whereby the closeness of contact between the skin and the terminals is varied, thus varying the resistance; but this explanation will not do because the experiment is equally successful when tried with the other forms of apparatus mentioned. There is also another reason against it. The effect lags behind the emotion, often as much as six seconds — too long an interval for an involuntary start. This last fact indicates that the effect produced in the skin is a comparatively remote consequence of the emotion. In connexion with this may be considered the fact that the experiment will not come off if a nerve has been severed in the part experimented on; but that if there is insensibility of that part from some cause other than physiological, as in the case of some hysterical patients who lose sensibility in parts of the body, then the experiment does come off. These facts seem to show that the change in the skin is a physical one. From the fact that the experiment succeeds best with the palms and the soles, it was inferred that the greater abundance of sweat glands in these parts might be accountable; and it is found that the reflex can be almost destroyed by the local application of belladonna which dries up the secretions of those glands, but that it is little affected by stopping the circulation of the blood or deadening the nerves.

The discoverer states that his discovery has been made several times before, but always disregarded as being outside the confines of orthodox science; and he heralds the favor with which it is now received as a sign of the changed views of science — which may yet learn that the body is the vehicle of electromagnetic forces in the inner eidolon. T.

Some Views on XXth Century Problems

Revivalism

REVIVALISM cannot, of course, be prohibited by law; that would perhaps, from some points of view, be undesirable; a lesson may be learned by a proportion of those who go through it. Those who do not, but are inclined to approve it, might however reflect that after fifty years of it society is but what it is. Boston is now witnessing and encouraging a great outburst of it. The central figure employs one hundred evangelists and pastors as his lieutenants. When it is over, a world-wide campaign is to be undertaken, the itinerary to include Australia, China, Japan, Korea and Europe.

Anyone who thinks carefully will see why this business not only *does* work out at best uselessly and otherwise perhaps disastrously, but *must*.

Revivalism is essentially the arousing of emotion, its theory confusing emotion with spiritual feeling and holding that emotion can finally be made to yield knowledge. The primary emotion is fear, based on the sense of sin; the statement is then offered and accepted that Jesus can take away that sin. Fear then disappears in a relief so keen as to amount to joy, the second emotion. The victim of these emotions is made to regard himself as sinner, now saved from himself and from the consequences of his past doings. Clearly there is no place in this method for self-respect. Is there any method of religious awakening that has such a place?

Suppose a man who might otherwise go to one of these displays, to sit down at night when all is quiet and begin to think into himself. He reviews his ordinary conduct, especially that part of it which will be called sinful at the displays. He perceives himself to be wishing that he had acted, and could act, otherwise; imagines himself as doing so, and feels the pleasure of having resisted. The next day he carries out a little of his imagined program; that is, feels the desire to do something unworthy come in upon him, but holds to the self of the night before.

Suppose he goes on doing that night by night and day by day, and at last realizes that the desire to do unworthy things and think unworthy and selfish thoughts is not himself but comes in upon himself from some non-self part of his total nature.

Then he questions: What am I? since I find that the more closely home to myself I get, the less do I want to sin and the more power I have to resist. What can it be but something divine which, as soon as it comes home to itself, loves purity, unselfishness, compassion; loathes their opposites; and exhibits the latent power to control and dissipate these opposites?

Then in one of the quiet hours of his thought, alone or at home with himself, desires all silenced for the time, he finds that he can pass as it were beyond himself into a great presence of the same nature, can commune in feeling with that, can gain greater strength from the moment and a deeper peace.

He has found himself and has begun to

find the reality of the source of himself. Further search will bring deeper knowledge, as to which, however, words will not apply. It includes knowledge of the inner purpose of life, of human nature, of immortality, of the power that sustains the living world, and of the inner unity of men; it includes the awakening of a universal love for mankind and a desire to serve and guide them where he has reached.

All that can be done by any man for himself. And then he will fully understand the injury that is done to mind and even body by the fevered, emotion-wrung, humiliating, fear-evoking cowardice-based revival service.

STUDENT

The "Ascent of Man"

SIR Ray Lankester, contributing some popular scientific (anthropological) papers to an English contemporary, must be unconsciously biassing his readers *against* the current doctrine of the ascent of man. He takes them back through European geological time, through the iron, bronze, and then into the stone age; first into the more recent or Neolithic part of it; then into the older or Palaeolithic part. In point of civilization the line of temporal regress should be sinking continuously towards completer and completer barbarism.

And it does — for a while.

The Neolithic men belong by comparison to our own days. They were, even 7000 years ago, only a little rougher in their tools than were the peasants of the remoter parts of Europe a few hundred years ago. They had not even as much tendency to or gift for artistic work as the ploughman of our own days, and they left none behind them.

Now go back further and art appears! The Palaeolithic men

have a wonderful artistic skill in carving and drawing on bone and ivory, and on stone and on the walls of their caves, the animals that surround them and are hunted by them.

They decorate their carvings with spirals, lozenges, and circles cut in low relief. But their truly astonishing skill and mental development is shown in their carving and engravings of animals and fish, which are executed either on bones or stones, or on pieces of the ivory of the mammoth. Besides the reindeer, horses, goats, saiga antelope, rhinoceros, mammoth and seal, their carvings include statuettes and drawings of men and women. At the best period some of these carvings show a mastery of the material, a directness and a simplicity and beauty of essential line, together with true observation of characteristic form, which separate these works from those of the ordinary savage of modern times, and have caused living artists of authority to declare that these craftsmen had those definite gifts which entitle them to be recognized as brother artists — an assurance which confirms my own impression based on a long study of large series of the actual specimens. The best works of their later period (for their skill took time to develop, and follows the laws of growth of all art) represent animals, such as deer, in movement and often turning round or foreshortened; some of their carvings of horses' heads are worthy of the Parthenon.

Where did these artists come from? No one knows, says Sir Ray Lankester, nor where they went.

There are no indications of their having come from the east, nor from the south. Why

not the west? Indeed *must* they not have come from the west, and must there not have been a continent westward to come from, in fact, Atlantis? Since Atlantis is not now there, it must have sunk; and so one naturally asks whether that sinking may not have been the force impelling them to flow over on to Europe?

Then where did they go? Why assume that they went anywhere; may they not have been exterminated by the Neolithic men, who *did* come from the east? Sir Ray Lankester places the beginnings of the Neolithic age as near as 7000 years ago. According to Theosophy it was very much further back. The Neolithic wave rolled from Central Asia, to be later followed by the first of the waves we may call truly Aryan. Palaeolithic man was an Atlantean remain, a degenerate from Atlantean submerged civilization; Neolithic man a precursor of Aryan. According to Theosophy neither of them erected — as science asserts that the Neolithic man did — "the great stone avenues, circles and cromlechs . . . and the solitary big stones called 'menhirs.'" These, including Stonehenge, were erected by men from the south, for a purpose which science has not yet fully guessed. STUDENT

The Prayer Gun

SOME of the more prominent vivisectors in England are getting a new view of religion. It reaches them in the form of a circular, telling them that the senders purpose to pray for their immediate death unless they stop their practices.

They are evidently devout persons, or they would hardly have so unquestioned a faith in the (even if murderous) efficacy of prayer; they are as evidently foolish, or they would not think that the work of the universe can be morally furthered by killing.

Why do not these people remember something in the New Testament about a sparrow falling to the ground? Karmic Law does not overlook the animals, and the prolonged suffering at the hands of the vivisector is recompensed in more than one way. Like man, the animal reincarnates; though, unlike man, there is little or no interval between death and rebirth. The suffering has turned up the light of its consciousness; it is nearer its ultimate goal, the human stage; and its capacity for the enjoyment of life is greater for the stimulant of prolonged pain. Of the vivisector, the Law will take charge after his death, when, in the clear light which for him will produce only the long agony of remorse, he sees how he outraged the protective relationship designed between man and animal. This Law, hardly visible in the Greek Nemesis, provides that those who are cold to suffering must suffer and suffer until in every fiber of their being they know what it is, until they are softened to the uttermost compassion — the *suffering-with*. "Vengeance is mine," saith the — Law; and it knows its business. Man may *prevent* evil; he ought to do so; but he may not *punish* in the sense of allotting the amount of retributive pain he thinks desirable, still less punish with death. STUDENT

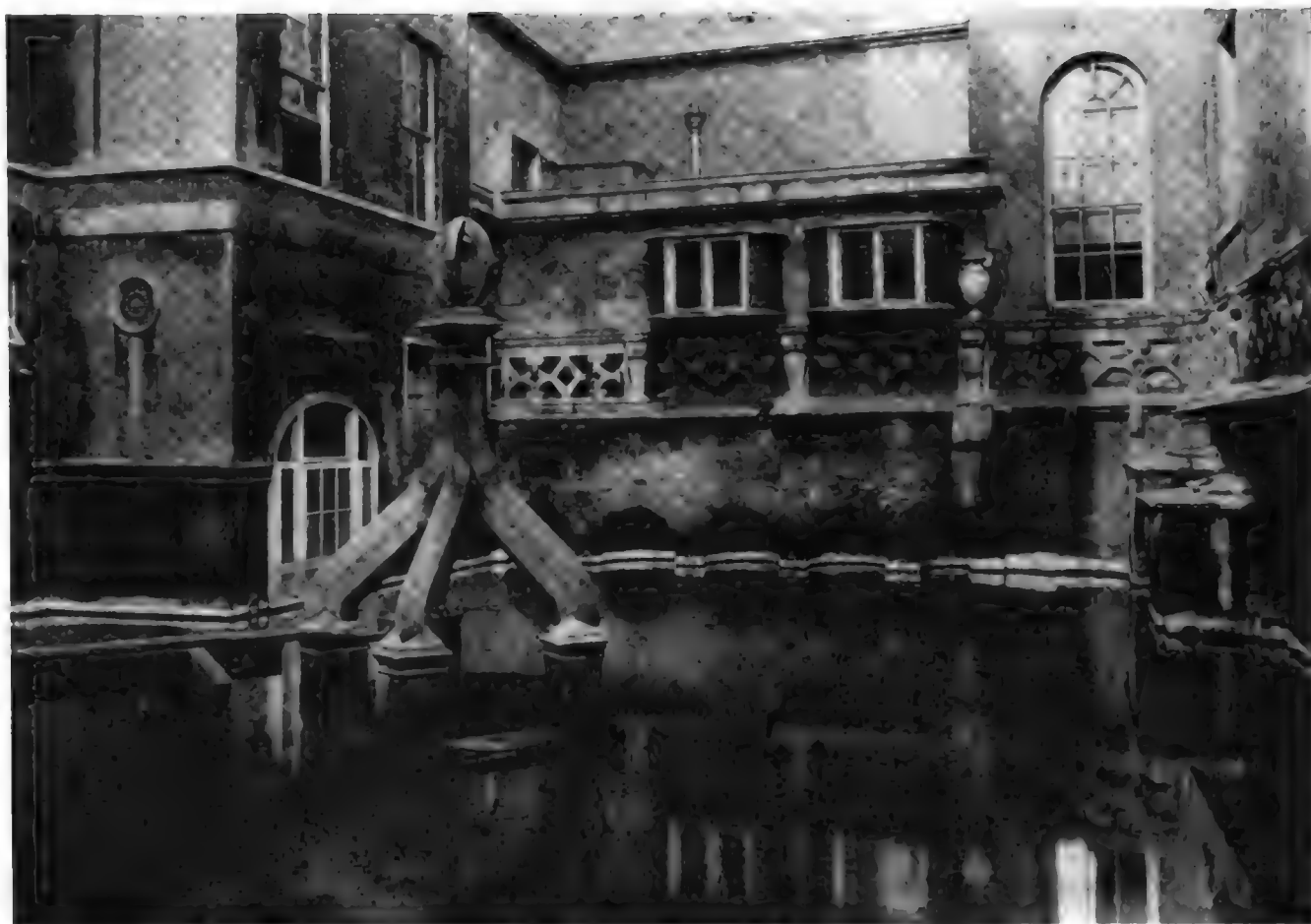
Archaeology Palaeontology Ethnology

Ancient Andean Empire

THE *National Geographic Magazine* for September, 1908, contains an article on the Andean Highlands, by Harriet Chalmers Adams, with beautiful illustrations of the scenery and of some of the Cyclopean pre-Incasic architecture. The sight of these lofty sunlit plains, with their huge carved stones standing out against the skyline amid their arid surroundings, cannot fail to give the imaginative beholder a glimpse of ancient Egypt in America; there is the same feeling of vastness, openness, sunlight, and eternal duration leading back through the ages of history to a time when the earth held civilizations greater than any she has witnessed since. We feel that by comparison with these ancient "Sun"-worshippers we must have been engaged ever since in worshipping the moon or some minor planet; and indeed, the last stages of the decay of their descendants are marked by the setting up, in place of the symbol of Light and Wisdom, of the four-armed Cross-without-a-circle, whose worship has been attended by so much gloom and strife. It is not sufficiently realized that in the New World we have the relics of a civilization at least as grand as that of Egypt, and perhaps even more ancient; and archaeologists show a singularly disproportionate interest in the caves and scrap-heaps of barbarian tribes that have wandered over the land in comparatively recent times.

The importance of such a realization is that it connects us with a past which is surely more inspiring for our future than would be the connexion with these wandering savages. And we are in fact connected; for, though the race, as a race, may have almost vanished, it is not so with the Souls that tenanted it; they have passed on. And this reflection may help us to get rid of that modern fetish, that dogma of modern science, that our only heredity is from the direction of the lower kingdoms. For this fetish broods like a hideous nightmare over the modern imagination, paralyzing hope and endeavor with its fearsome clutch at our vitals. If we could but look it straight in the face, it might melt away and let through the light of full wakefulness.

Tiahuanaco is an Indian hamlet on that bleak upland plain of Bolivia which the traveler crosses to reach La Paz; it is 12,000 feet above the sea, and from it rises the lofty Cordillera. Eastward from Lake Titicaca, in a wind-swept barren country, flourished a



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THE "KINGS' BATH," BATH, ENGLAND—DATING FROM 1236 A. D.

mighty ancient civilization. In Tiahuanaco beautifully cut stones from the near-by ruins form part of a church built by the early Spaniards, just as their religion is formed from odd fragments of ancient teachings and rites. The ruins themselves lie on a level part of the plain and consist of rows of stones, sections of foundations, carved doorways, portions of stairways, and vast masses of rock partially hewn. No mortar was used, yet they were so skilfully fitted that the foundations have outlived the centuries. They are of red sandstone, slate-colored trachyte, and dark basalt, transported from quarries many miles away. The most remarkable monument is a monolithic gateway, which was standing three years ago but has since fallen. A doorway $4\frac{1}{2}$ feet high and $2\frac{1}{2}$ wide was cut out of a great block of stone over 7 feet high, 13 wide and $1\frac{1}{2}$ thick. Above the doorway are four rows of carving and a central figure in high relief. It is claimed by students of antiquity that no better piece of stone-cutting exists. The figures have human bodies, hands and feet, but are winged, and some have the heads of condors; others, with human heads, wear crowns and carry scepters. All these smaller figures seem to be kneeling in worship of the large central figure, which is crowned and sceptered and decorated with the heads of condors and tigers. Says the writer:

As I gazed on this quaint doorway, unique on this continent, a picture came to me of the metropolis which it once graced. The massive wall of

which it formed a part rose before me, a wall surrounding a populous city contemporaneous with the ancient capitals of Egypt and the East. I did not feel as confident of our triumphant modern civilization as I stood in the shadow of this hoary gateway. "History repeats itself," the thought came to me; "civilizations rise and fall." Which of the mighty edifices now standing in America will testify to our nation's greatness in the centuries to come?

We must not forget that stupendous engineering work, the ancient highway which connected Cuzco with Quito and which still remains in part. It was built of rough stones set into the ground, and bordered by low stone walls, through which drains were cut at intervals. Also there are the terraces which the ancient inhabitants cut for agriculture on the mountains, 1000 feet high, and irrigated by canals commencing at the snows. The fortress of Ollantaytambo was erected on a spur of mountain, and its outer walls zigzag up the hillside, while on the summit are the remains of cyclopean walls, beautifully hewn doorways, niched corridors, and great slabs of porphyry supporting a terrace. Six of these giant slabs still stand, and half-way up the mountain are others weighing many tons. The people who lived here made terraces, aqueducts, and all sorts of great engineering works, carried vast stones up the mountains and straightened rivers. They must have been a great people; and we can hardly credit them with so much ability in these matters and yet deny them equal ability in the other elements of a well proportioned culture. STUDENT

* The Trend of Twentieth Century Science *

The Physiology of Earthquakes

IT would seem likely that we shall not get very far towards an understanding of earthquakes until we measure something else than their movements. What is it that animals feel, often many hours before instruments register any tremor? Hardly an earthquake occurs unheralded by curious animal behavior; and this not only of animals in contact with the ground, sheep, horses, poultry, dogs and so on—but of birds. There are probably electro-magnetic disturbances in progress long before the shock, and it is quite possible that animals are more sensitive than we to such changes. Before the St. Thomas earthquake of last year, in the Danish West Indies, strong magnetic earth-currents were noted on the submarine cables, beginning a few hours in advance and ceasing almost immediately after the shock. If, as M. Moreux, director of the Bourges Observatory, now maintains, earthquakes have a solar cause and have an eleven year cycle corresponding with the sun's, magneto-electric concomitant changes *must* occur.

Why should not our bodies be as sensitive as the animals? If we are the highest among them, we ought to lack nothing that they possess. Doubtless we have a good deal more sensitivity than we know, could we but get our minds out of the way. Woodmen often know the exact time of day; their orientation; the coming of storms and rainfalls; and after all, those who live in earthquake districts do recognize what they call the "earthquake feeling" in the air, often hours before the event.

Our knowledge of the earth's physiology and anatomy seems to be advancing, though as it were by negation merely of old opinion, and very tentative hypothesis. The connexion of earthquakes and volcanoes is doubted, even known in many cases not to exist. One ceases to hear so much about the shrinkage of a hot nucleus, necessitated by the nebular theory, as the cause of earthquakes; and new causes, such as the wandering of the poles, the solar spots, the weight of accumulated ice masses at the poles, are taking its place.

The earth's shape is not what it was. It was an orange; it is a lemon; most recently it is a pear, among the fruits. But M. Moreux deserts them altogether and decides upon a pyramid, apparently a double one with the two bases applied. STUDENT

Geographical Experiments

NATURE seems very undecided what to do about the Bogoslov Islands. Behring Strait, marking the old connexion between Alaska and Siberia, she will at present leave a strait. Alaska's long Aleutian arm, made now of islands, running towards the southern tip of Kamchatka, she seems to be in two minds about.

Captain Munger, in the *Geographical Magazine*, describes the many experiments going on around the Bogoslov nucleus of the Aleutians.

We first know of the nucleus as a volcano, discovered by a Russian admiral and now known as Castle Island. About a hundred

years later, in 1886, a new island appeared more than two miles away from it, at once named Fire Island. Doings seemed to have ceased for twenty years, but at the end of that time Fire Island added to itself a piece named Perry Peak. In another year Perry Peak extended itself by means of McCulloch Peak, 500 feet high, to effect a junction with Castle Island, making one land of the lot. But McCulloch Peak presently thought better of it and went under. Perry Peak followed, thus leaving a considerable gap. That was not long permitted, and a ridge of land now again connects Fire Island and Castle Island.

This region is one of the upper tips of the horseshoe Lemuria, a continent which went under from volcanic disturbance, leaving innumerable peaks, some very unstable, as witnesses. The Bogoslov disturbances may be a mere far-away echo of a process once conducted on a gigantic scale; or they may indicate nature's purpose to do a little more reformation.

Some of the peaks, for example Easter Island, still present traces of ancient Lemurian work and civilization, notwithstanding the immense lapse of time and even one or more submergences. STUDENT

Mineral Ferments

THE president of the New York State Medical Society urges us to take a more respectful view of air, water, and minerals, to class them as actual foods. If to his list we add sunshine, we have all that the plants need—most of them, at any rate. So a case is made out.

Keeping to minerals, he thinks that a study of their role would throw an important light upon the causation of many diseases. A Russian physiologist, writing lately upon the same subject, has suggested that the salts play the part rather of ferments than of food; that they preside over, and control, assimilation rather than strictly enter into it. Yet they have this mark of the food proper, that when taken in organic union with cell matter whether animal or vegetable, they leave the body in stabler form than they entered it. They do not exist in the cell as naked phosphates, sulphates, chlorides and carbonates; but that is mainly the form in which they leave with their work done. The question is not settled whether, if administered in that final form, they can be assimilated into living cells and so be properly labeled foods. They do work of some kind in that form, and that constitutes their title to valuable place in medicine; but is that work a true feeding? M. D.

Dew-Ponds

THE mystery of dew-ponds continues to be somewhat a mystery, and will be one until some careful scientific experiments are made. There are several modes of constructing them, varying around this one: A layer of straw over the bottom of a pit; on this a layer of clay; and on this a layer of stones. The clay settles down about the straw, and in its lower thickness becomes one mass with it. In a few days dew has collected;

this goes on adding to itself; and finally there is a pond which is more or less permanent. In all the variant methods the straw is the common element. And since it would be taken into the clay, lapse of time would hardly convert it into ordinary soil continuous with that which lies below it.

Here then is a heat insulator, preventing the earth beneath from getting as warm by day as that which is not so covered. At night, according to the ordinary theory of dew formation, the earth radiates its heat, finally chills the air below the point at which it can hold its dew, and a deposit follows. The dew-pond floor, colder already, effects an earlier and more copious precipitation, active even when the surrounding soil may not be cold enough to precipitate any.

So goes the ordinary theory. But it is said that there will occasionally be two ponds of identical construction by modern makers, close together, of which one will work and the other not. Again, the sun will take up an *ordinary* amount of dew in a few minutes; it seems strange that the straw should remain in function for so many centuries, and that it should so very markedly differentiate a dew-pond from a simple clay or concrete lined pit; and one would think that in any case the soil beneath the pond would by conduction soon be nearly assimilated in temperature to that around it. So the difficulties of theory are considerable. STUDENT

The Color Cures

COLOR cure appears to have become orthodox. The State of Illinois has erected two large cottages furnished with eight solariums for the prosecution of this method of treatment. The colors are ruby, amber, violet, and opal, the walls harmonizing with the lamps. Excitable patients take doses of the violet room; despondent ones of the red room; the opal light has been found antiseptic, and beneficial to consumptives. As each cottage will accommodate 150 patients, a large addition to knowledge should result.

But it ought to be remembered that this treatment, promising and attractive as it is, the first chapter perhaps of a new and cleanly medicine, opening all sorts of doors to a physiology so far absolutely unexplored—was arant quackery and superstition a very few years ago, as much so as is still the use of the magnet recommended centuries ago by Paracelsus. He, we believe, also advocated the use of color. Science changes, but she does not seem to learn much modesty. A writer in the *Forum* laments that we really do not know what we may believe. The nebular hypothesis, the doctrine of mass, "theories of inheritance, of chemical affinity, of disease, of health, of life, of death," and a thousand others, "all come and go so rapidly that we can scarcely keep pace with the procession."

The moral is to refuse to a theory the respect due only to facts; to refuse to dismiss a well-reported fact from our consideration on the ground that it is stigmatized as impossible, or that to consider it is superstition, or that it contradicts some existing theory. C.

Nature

Studies

Light is Cold Radiance

AN observer at Lowe Observatory, Echo Mountain, California, writing in the *English Mechanic*, says:

All matter in existence is by no means condensed into suns, planets, and moons. There is the stellar floor to be explained. What of colossal areas of coagulated, shining, glimmering matter? On the darkest mountain nights up here on this summit, just after protracted rains, when nearly all dust is cleared out of the air, the shimmering banks, heaps, and walls round about the visible universe are always seen. There are several hundred dark places in which the 16 in. telescope here cannot reveal light; but all other areas in the celestial vault send out faint pearl-colored light. In some places it appears to be solid and continuous, while in others the impression asserts itself that the floor is granular.

He calls this primordial matter, the mass of Nature, and speculates about "cold light." Light, he thinks, is entirely electric and corpuscular, and nothing exists but electricity—electrons. Matter is not matter until the electron attaches itself; then it becomes living.

There is much said by H. P. Blavatsky in *The Secret Doctrine* on these subjects, which cannot adequately be condensed here; but its general purport is to counteract the theories and conclusions of modern physics (often made, consciously or unconsciously, to harmonize with materialistic and unspiritual views of life), and to present (as far as practicable) the actual facts, which harmonize with the sublime ethics and luminous science of Theosophy. And one thing she says is that light is not a mere product of energy and physical matter; that kind of light is but a gross manifestation of real light; the intense heating of matter affords conditions for the manifestation of light, but is not its cause. And now science has virtually come over to the view that light can exist without heat, that it is in its origin disconnected from heat, and that its association with heat is purely incidental. Science has lately adopted with practical unanimity the notion that physical matter is a mere resultant of energies that work and live in some finer substratum; though they are foolishly endeavoring to formulate that substratum in the same terms as have already proved inadequate in the case of physical matter. This is what Theosophy has always contended for; that the forces that work in the physical matter are ulterior to it, prior to it; that what physicists call forces are the manifestation in the physical world of ultra-physical powers. Electricity is what this writer has resolved the universe into; and this



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OLD TREE IN THE ENVIRONS OF SIENA
The Castello di Belcoro is in the Distance

electricity cannot be either force or matter as known to the physicists, since it has been predicated for the very purpose of acting as a progenitor to both of them. In cosmic space is cold radiance and electricity, and the worlds are this cosmic substance gathered into nuclei.

TO SCIENCE

SCIENCE! true daughter of Old Time thou art!
Who alterest all things with thy peering eyes.
Why preyest thou thus upon the poet's heart,
Vulture, whose wings are dull realities?
How should he love thee? or how deem thee wise,
Who wouldst not leave him in his wandering
To seek for treasure in the jeweled skies,
Albeit he soared with an undaunted wing?
Hast thou not dragged Diana from her car?
And driven the Hamadryad from the wood
To seek a shelter in some happier star?
Hast thou not torn the Naiad from her flood,
The Elfin from the green grass, and from me
The summer dream beneath the tamarind tree?
Edgar Allan Poe

In the same way, the essential Life of Man is a universal substratum, a cosmic radiance; and his personality a condensation or nucleus of the same. Our personal self is a mere image on a screen. Our body is a speck of dust that has caught the etheric radiance, in which it dances awhile with borrowed sheen. The

only goal worthy of Man is so to live that he may be conscious of this universal Life pulsating through him, and become a Spiritual Power radiating Light and Harmony, instead of a speck of cosmic dust. Here is where the true facts of Science harmonize with the true facts concerning our life and its duties and defeat the aims of materialism and selfishness.

STUDENT

Reckless Wastefulness

THE first Conservation Commission report says the high-grade iron ores and the petroleum in the United States, may not last beyond the middle of this century; and the coal, not beyond the middle of the next. The daily waste of natural gas would supply every city in the States of more than a hundred thousand population. The forests diminish at a rate three and a half times the yearly growth. Fifty million acres are burned over yearly. Only 32 per cent of timber felled appears in market as lumber. From the forests we take 260 cubic feet per capita per annum, while Germany takes 37, and France 25. Present tax laws prevent reforestation of cut-over land and the perpetuation of existing forests by use. What part has science played in the production of these results, and will the advance of science be of itself sufficient to render them impossible?

J.

Students'



Path

ON A GRAY DAY

THE earth seems old to-day,
And cold and gray,
Yet here and there I note a trace
As of some smiling, patriarchal face
That, looking backward o'er the days
Of autumn past sees summer's haze,
And hears again the bird notes in the vale,
Full throated thrush and dreamy nightingale:
And scents the flowers in the close,
Soft mignonette, heartsease, and rose;
And notes lotharal bees their treasures snatch
From out the honey laden clover patch:
And 'mid the pains of hoary winter black
Knows that they one and all are coming back.
Deep in his heart he hears the joyous ring,
And feels the promise of recurrent spring.

John Kendrick Bangs (Selected)

The Soul of Brotherhood

EVERYONE who has seriously made the attempt to stand aside, at times, from the rush of the world's outer life, and to face the problems which life itself presents to the thoughtful mind, becomes, in the very act of so doing, a student of those mysteries of human nature which man has been trying to solve for ages.

In the prehistoric past, the sages who taught mankind knew much more about human nature than we do today. The true solutions of the mysterious problems of right and wise-action have been hidden from us for many dark centuries. Empires have risen and fallen into the ashes of a bitter experience. But he who reads carefully the signs of the present time, may see the universal seeking for a return to something higher and better; to a newer and truer and greater life. The lost mysterious truths about man, his nature and destiny, are being revealed through the teaching of life itself. The time has come again for the knowledge of the Lost Mysteries of Antiquity.

Of these mysteries, the central idea is involved in the true understanding of the word Brotherhood in its fullest, widest, and deepest sense. It has two aspects which cannot be separated. The one is an intellectual concept of the mind, which compares and co-ordinates the various aspects of life. The other is a quality of the inner man—of the very soul of every human being—a quality which burns within the heart, eternally, from age to age, as man progresses in the experience of his appointed destiny.

It cannot be too often reiterated that man himself needs to be awakened to a knowledge of his own qualities and possibilities. The maxim of the ancient sage, "Know thyself," is more needful now than ever before. For if each one of us cannot recognize for himself these truths and know them for his own, it is useless to take them at second hand, unless indeed he be convinced that others have in greater measure that which he needs, when, if he proceed to find it within himself, the conviction will lead to further enlightenment.

Looking carefully at the literature, the folklore, and the history of all peoples, it is not difficult to realize that the hidden motive of much which is otherwise inexplicable may be explained by this brotherhood of the human heart. There is a certain something which is awakened within us when we hear of deeds of self-sacrifice for the good of others.

The unselfish heroism of the Japanese soldiers, in the late war, and their unselfish patriotism, have won the world's respect and admiration. We gladly recognize them as well qualified members of the human race. We feel that we know them now better than ever before.

How often do we find in that fiction which is but a reflection of our common life, the story of a man who, at first having been but lightly esteemed, because incapable of more than a butterfly existence, suddenly displays, when the occasion requires it, a capacity for courage and self-sacrifice of which nobody had dreamed. What is the quality within us which does him honor? Surely it is not the brain or the mind which recognizes the man's greatness. There is a thrill that goes deeper. Do we not take him to our hearts? Do we not truly say, "This is a man indeed"? Do we not immediately regard him as a worthy member of our common humanity?

It has been remarked by those who are in daily contact with the criminal population that there is most hope of reformation for the man who displays a disposition to help his fellows. A governor of one of our large State penitentiaries has said, "There is always hope for any man who is touched by the distress of a little child."

Which of us is not conscious of the feeling of joy and satisfaction which comes from giving pleasure to others? Let us say we have seen a beautiful view, or we have been to an interesting play at the theater. How glad are we to go again and show it to someone who will take pleasure in it. We would not go the second time for our own pleasure, but perhaps we enjoy it more the second time than we did the first, if our companion joins in our appreciation of the beautiful.

It would be endless to multiply instances. They will occur to everyone. The point of which we may easily convince ourselves is boundless in its application. That point is: that the fact of Brotherhood is now and ever will be the central heart of the subconscious life of humanity. It is the faculty which recognizes, without discussion, that altruism or selflessness is the great ideal to be attained. And when we say attained, we mean attained, not merely talked about and theorized over, but striven for as the most potent factor of our common life; and one so potent and all-embracing that it can be made the solvent of all the social and political problems of the day. It is the elixir vitae of the alchemists of old.

History relates how powerful empires have fallen from their high estate as soon as this quality, which was necessarily present in their early struggles, gave place to selfish luxury and disregard of the common good. There was a time when the Roman could proudly exclaim: "Civis Romanus sum—I am a Roman citizen." But the elixir of life was not with the great republic, and it is now no more.

What would be the effect, in all nations, if a larger realization of this great quality of the human heart came into play?

Let us suppose for instance that in this United States of ours, which we believe to be on the wave-crest of the civilization of the 20th century—let us suppose that the public conscience became awakened so that there were no longer slums in which little stunted children were neglected or starved or overworked; that no dens of infamy disgraced the great cities; that measures of reform were established to do away with crime, but save the criminal; that scenes of public vengeance were no longer enacted; that "graft" came to be regarded as a foul dishonor, a public shame to levy toll stealthily out of the needs and sacred rights of the people—that in short the feeling of Brotherhood were so awakened in the hearts of the American people that private or public calamity, suffering, or crime became a burning question of the heart, of vital interest to all men. Then the elixir of life would be introduced into the nation, and Brotherhood would become an actual fact in the life of the people. And then, abroad or at home, everyone of us could say with thankful pride: "I am an American Citizen."

Let us wait and see what the 20th century will bring forth.

Whence arises this feeling, this inward consciousness that the public good should be the supreme factor? Do we not intuitively recognize without the need to express it that he who has the power can only use it fitly for the good of his fellow men? But we are still hypnotized by the feeling of the age—which is the result of the past. Our hearts do not have full play. We do not take these questions to ourselves and make them our own. Too often, like the man in the parable, we pass by on the other side.

To remedy the condition of affairs existing in this, or any other nation, it is necessary to act wisely and to bear in mind the essence of the idea involved. To be effective, reforms can rarely be brought about violently. But once the principle involved is fully realized the results will follow of themselves.

There is a battlefield within every human breast whereon a struggle is constantly going on between this quality or feeling of Brotherhood and its opponent, which is Selfishness. Peace and happiness are the result when the former rules, and so it will ever be. Every other man is to each of us but another self, built in the same image. Harmony is the result of identity of effort. Consider what would be the effect in a family of say seven people, if each one were honestly trying to promote the welfare of the other six regardless of his own. Surely it is plain to see that none of this group would suffer if the others could avoid it. But even if this were not so it must not be forgotten that "it is more blessed to give than to receive." An active and positive determination to act with good will to others is a positive benediction and brings with it its own reward. It is the outflow of the divine power in the heart.

The feeling of Brotherhood is one which is too little regarded in our modern civilization. Yet were it not for the little we do have we may well believe that many of the poorest people in the world would give way to despair. Those great hearts who have gone forth as helpers amongst the wretched and starving populations of great cities all over the world, relate the most wonderful instances of their heroic unselfish help to one another. The working-man often has this great quality far more developed than the college professor.

Brotherhood is the essence of true religion. The apostle Paul says: "True religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world." This feeling of good will is all-embracing. Like the sun, it shines upon the just and upon the unjust. It pities both the criminal and his victim. It carries hope and light to all whether gentle or simple. There is no graft about it. It has no axe to grind. It is unsectarian and non-political.

Brotherhood is not a mental abstraction, but a consciousness which may be caught from those who have it. It is infectious. It recognizes as its end and aim in life the uplifting of one's fellowmen. It is the spiritual nature of man made manifest. It wipes out of existence the opposing forces of evil which aim at man's enslavement, either mentally, morally, or spiritually. It is the universal panacea for the ills of humanity and though it may take ages to bring about its perfect work, yet man will grow nearer and nearer to this great Central Sun as the centuries roll on.

The recognition of Brotherhood as the great factor in human life, is the basis of the existence of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Two of its Leaders have already lost their lives in the promotion of its objects. The third Leader, Katherine Tingley, works unceasingly day and night in unselfish efforts to bring Truth, Light and Liberation to her fellowmen. The example is set everywhere by this Society in all kinds of efforts to relieve suffering Humanity, to educate destitute children, and restore to the human race its lost ideals.

C. W.

OPPORTUNITY

WHO art thou, glorious form, flashing by me,
So beautiful, so Godlike—wilt thou fly me?
Why o'er thy face and bosom fall thy tresses
streaming,
And why the airy pinions on thy white feet gleam-
ing?—

My name is Opportunity. Pause or rest I never:
Mortals rarely know me till I'm gone for ever.
To seize me passing on to few is granted;
Therefore one foot upon a wheel is planted—
Therefore the light wings bound on them, to make
me

So quick in flight that none shall overtake me.
Down fall my tresses, face and bosom veiling,
That none may know me 'till to know be unavailing;
Then, mockingly, I fling aside the veil and please
me

With their vain hope and vainer haste to seize me.
And who is this dark form that follows thee with
weeping,
Ever as a shadow on thy bright track keeping?—
Her name's Repentance. When I flit quickly by
them

She stoppeth weeping, vainly weeping nigh them.
But thou, poor mortal, precious moments wasting,
Idly thou drest while I'm onward hasting.
Wilt thou not wake? Alas! weep now, I've passed
for ever,

Weep, for Repentance henceforth leaves thee never.

(From the Italian of Machiavelli, translated by
"Speranza")—Selected

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What interpretation does Theoso-
phy give of Matthew x, 28:—

"Fear not them which kill the body: rather fear
him which is able to destroy both body and soul
in hell?"

(The above question was answered in the CENTURY
PATH for Feb. 14th, and the following additional
answer has been received.)

Answer Is it suggested that this text
refers to a personal devil,
decked or not with horns, hoof, and tail?
Take the more obvious view of it rather, and
remember that heaven and hell are both con-
ditions of being in this world, and that we
are always in one or the other of them, or
else pendant midway between the two, and
oscillating up and down. When the light of
our divinity comes upon us, and we live and
do and think like men; when our moments
carry themselves royally, and go out laden with
beneficence, then we are in heaven; when we
are submerged in the lower life and deafened
with the clamor of bodily desires, our minds
all in a flame and tumult and unrest; then we
are certainly in hell.

All the offal of Jerusalem was carried out to
the Valley of Gehinnom or Gehenna, where
fires were always kept burning to consume
some part of it; the other part, we may con-
jecture, being left to the "worm which per-
ished not." Certain it is that in any such place
you are likely to find those two consuming
factors fire and vermin, as much today as
then. Jesus saw in this place a grand figure
of the fate of the useless and degenerate and
malicious portion of mankind; and so may
we, too; with the aid of a little Theosophy.

There is a general will throughout all these
worlds, which is, that we shall go forward.
All existence became manifested, says Theo-
sophy, for the sake of learning new things, of
advancing farther into the kingdoms of ex-
perience and winning new treasures. Chaos

is a kind of Tom Tiddler's ground, which
manifested life invades; and the gold and
silver treasures are events, sweet and bitter; all
kinds of events, out of which we gain the ex-
perience whose fruitage is wisdom. The order
was given at the beginning, *March; go for-
ward!* and none can stand still nor fall out
nor turn back without infringement of eternal
discipline. The everlasting will is, to go for-
ward: *Thou shalt learn* is the commandment
of commandments. Learn by thy mistakes;
thy miserable failures and misdoings; wert
thou ever cast utterly down and crushed, there-
in, too, is thy glorious opportunity! Thou shalt
learn, learn, learn.

This heterogeneous and many conditioned
world has encased us around with selfhood;
made each of us an acute "I"; itching points,
at one time or another, of greed, anger, arro-
gance, and all the passions. At least we have
been set down where these infections are, to
be torn and inflamed according to our vulner-
ability. What was the purpose of it all but
that consciousness should be focussed; should
well up in these little vehicles, and boil and
surge until the boundaries could no longer be
endured? Thou shalt learn, and that by pain
if no other means will teach thee.

God exercises himself through all these man-
ifested universes: in every embodied form con-
sciousness is heightened, refined, distilled,
rarified. In the animal world the spirit learned
passion, as was well for it then to learn: but
for human beings passion is yesterday's halt-
ing place, and the order is still "Go forward!"
There are new worlds and new oceans ahead.
We have not reached yet, or are but barely
reaching, that spiritual "peak in Darien"
wherefrom the blue expanse that girdles won-
derland shall be revealed. For what was the
New World to Cortes, and Eldorado and all
the mysterious bediamonded realms, compared
with that human kingdom for which we are
destined when we will but rise up and go on?
Treasures and treasures are beyond; and all
that was our joy yesterday; passion that we
cling to now, and the warfare for self and self-
love and worship, shall seem but graceless,
ineffectual baubles, and indeed loathsome
growths and poisons.

But though the whole universe will set in
one direction, no man can be compelled to
march. The Law will take no man by the
shoulders and drag him upwards. Cling to
the old sweets who will, he shall only find
them abominably sour and bitter. Face round,
fall out, go backwards; you are at liberty to
do so. But when the rear has vanished after
the van, you shall find no comfort on the lone-
ly road. Thereon is but corruption and de-
bris and decay, and great loneliness and ruin.
You have forced yourself out; and these were
the joys you longed for. Self called you, and
now you have it all to yourself.

Whenever we set up self against all being,
some little of such isolation falls upon us, and
we are a little more encased away from every-
thing beautiful and to be desired. It is true
that we have made this aloneness normal. We
have grown used to a touch of the spur, and
impervious to less than vigorous stabs; yet
it is demanded that we should awake, and
be ashamed of the pettiness to which we have
reduced our being. Even we, the mediocre,
the average of humanity; we do not lie too
easily, do we? Our bed that we have made

us, is more of thorns than of down. We have
ensued selfishness sneakily, and not in the
grand manner; yet too many of us are apt
to call the world hell. Even so; it is as we
make it. Many heads lie uneasy, that wear
no crowns. Many an old brimless hat, and
many a well-brushed respectable one, covers
a multitude of unrest and chafing; many a
prisoner's shorn skull, and many a skull that
never contained the wit to think out that
whereby it should get shorn and in prison.
The whole world is troubled enough, although
so many degrees intervene between our re-
spectable selves and those who deliberately set
themselves to injure and hold back the people.

Can you doubt that there are such? Unto
whom was it woe should be? The Hypo-
crites. The men who compassed the whole
earth to get one proselyte, and when they had
found him, made him ten times worse than
themselves? There are a number of verses
devoted to them, and a long list of these in-
heritors of Gehinnom. And for those who
are not content with falling out of line of
march themselves, but exercise themselves to
have whole companies fall out with them, de-
ceived by their specious influence, who would
sacrifice races and human souls and fight
against evolution—for them there certainly
shall be "weeping and gnashing of teeth."
For when mankind has become divine, and in
full exercise of such power as is suitable to
divinity; these shall have been, perhaps, left
behind; they shall be, perhaps, still but little
better than brutes.

Whenever there is one using what power he
has against mankind he is doing it at his own
loss and peril. Though he seems richly en-
dowed, he is heading toward pauperism; for
it is his inward capital he is spending. P. K.

TO do good to others; to sacrifice for
their benefit your own wishes; to love
your neighbour as yourself; to forgive
your enemies; to restrain your passions; to
honor your parents; to respect those who are
set over you: these and a few others are the
sole essentials of morals; but they have been
known for thousands of years, and not one
jot or tittle has been added to them by all the
sermons, homilies, and text-books which moral-
ists and theologians have been able to produce.

That the system of morals propounded in
the New Testament contained no maxim which
had not been previously enunciated, and that
some of the most beautiful passages in the
Apostolic writings are quotations from Pagan
authors, is well known to every scholar; and
so far from supplying, as some suppose, an
objection against Christianity, it is a strong
recommendation of it, as indicating the intimate
relation between the doctrines of Christ and
the moral sympathies of mankind in different
ages. But to assert that Christianity communi-
cated to man moral truths previously unknown,
argues, on the part of the assertor, either gross
ignorance or else wilful fraud.—H. T. Buckle
(*History of Civilization*, Vol. I, p. 180.)

We stand at the parting of the ways, where
the one path leads down the acclivity to the
dark valley of ignorance, and the other climbs
upward toward the pure celestial level of being.
For us it is to utter the cry of warning and
the word of encouragement; *he that hath ears
to hear, let him hear*—AND BE WISE.—
H. P. Blavatsky

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Value of Your Life

THEOSOPHY teaches every one of us the value of his own life. Ordinarily people underestimate the value of their own lives. They pride themselves on little things which are not very creditable and ignore the real values of their character. This is vanity. They assert the personality, which is a trivial, trumpery, and often rather unpleasant thing; but the individuality, which is the real power, they suppress.

The spirit and teachings of our civilization set a high value on the personality and on the mere externals and incidentals of human nature. Our system of education aims at developing these to a high pitch. But the essential parts of human nature are overlooked and not developed. Consequently the person grows up weary and ill-balanced; he is merely one of a crowd, he counts for little if anything.

Religions, as taught in the Occident, tend to promote in man a suppliant and expectant attitude. They tell him that of himself he can do naught and that he must pray for grace and mercy. Science seems to have a mission for reducing man to the lowest possible terms, by attempting to belittle his origin and his destiny, and by trying to explain his marvelous gifts of intelligence as merely sublimated animal functions.

The undying Spirit of man, implanted in his breast by his Divine derivation, rebels against this belittling of him, but can find no support in any of the existing schools of thought, whether religious, scientific, philosophical, or speculative. Theosophy alone gives man the full warrant for estimating his own nature in terms of due self-respect.

In Theosophy alone it is made clear how a single individual can, by his own right living, become an enormous power for good in the world. For Theosophy alone recognizes the reality of the Spiritual powers in man and the invisible channels by which those powers can act, conveying their influence far and wide.

It is unnecessary to say that these Spiritual powers are not those so-called "powers" spoken of by the "psychists" and "new-thoughtists," which seem to be merely an intensification of selfishness and vanity. Such powers as these latter can have but little influence, as they are on too low a plane. Spiritual powers can only be called forth by devotion to the highest ideals. If there be a self-

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large", or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

ish motive present, it will confine the operation of the force to a narrow circle and a low plane,

Ordinarily people think that their only channels of action are through visible acts or words; and a great deal of influence can undoubtedly be exercised in this way. But there are other and invisible (to the bodily senses) channels of action. These are on the thought-plane. Such channels do not count for so much in ordinary persons, because these persons live mostly in externals and in the little circle of their own mind. But in the case of one who has devoted himself to the Great Cause, these channels of influence become much more potent. Hence such a man diffuses good and beneficent influence around him by his mere existence.

Entry upon the path of duty and service soon enlarges the scope of our opportunities and opens our eyes to new conditions where our services are called for. A larger world opens out before us, as we step outside the boundaries of our own private interests. Thus life becomes fuller and richer, and silences, which to many are horribly tedious, become pregnant with meaning.

Theosophy would urge upon each and all the importance of the individuality. There is no saying what latent powers one may have in him which may become manifest when he allows himself to develop along right lines. The mere resolve to step out of the old selfish or indifferent life into a larger sphere places the aspirant on a higher level, from whence he can see farther. Such a resolve, made by the spirit of faith and devotion, is rewarded by fuller knowledge; but such knowledge does not drop in the lap of the waverer and the doubting. One needs to be convinced that the good in human nature is worth fighting for, and to make the effort. The churches do not emphasize the fact that knowledge follows upon the vow to serve the Truth. Yet Jesus emphasized it. Theosophy would open up this way again to humanity, thus restoring religious truth to its rightful place. STUDENT

Did Christianity "Invent" Compassion?

HE lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere, does he continue to pervade with heart of Love, far reaching, grown great and beyond measure.

Just as a mighty trumpeter makes himself heard, and that without difficulty—in all the four directions—even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt Love. Verily this is the way to a state of union with Brahma.

And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole round world, above, below, around and everywhere, does he continue to pervade with heart of pity, sympathy and equanimity, far reaching, grown great and beyond measure.—*Sacred Books of the East*

The above quotation answers the question, especially if we take it for what it is—a mere sample. Many more such might be given. It also rebukes those who say that the teaching of Compassion is absent from Indian philosophy. Union with the Supreme (here called Brahma) does not mean annihilation or abstraction; it means a state of the most active consciousness and beneficence. T.

The Viñales Valley, Cuba

ONE of the excellent new highways in Cuba, says the *Scientific American*, leads from Pinar del Rio through the Viñales Valley to the seaside at Esperanza. After winding through rich green tobacco fields decked with patches of yucca, mango, and aguacate trees, and among steep cliffs whereon are many huts, the crest of the divide is reached, and one drives abruptly into the Viñales Valley. It lies among peculiar monolithic hills which the natives call *mogotes*, and which are said by geologists to be unequalled in their class anywhere. They are huge limestone pillars, hundreds of feet in height, which stand sentinel-like on the plain, isolated and seemingly out of place in the landscape. Strange tales are told among the natives of the mythical origin of these columns; but geologists say that once long ago there was a huge cave in what is now this valley, within which great stalactites and stalagmites were formed. These uniting in the course of ages formed massive pillars that supported the roof of the cave. Finally the roof fell in. J.

Katherine Tingley Speaks at Isis Theater

ISIS Theater was again crowded last Sunday evening from floor to ceiling to listen to Katherine Tingley on "Woman's True Place in Human Life."

The following is taken from the San Diego Union of March 8th:

MRS. TINGLEY ON WOMAN'S TRUE PLACE FULL EXERCISE OF GOD-GIVEN POWERS WOULD BE MORE POTENT THAN VOTE

Asserting that many women are good merely because they are afraid to do wrong, Katherine Tingley in an address last night on "Woman's True Place in Human Life," pleaded for the cultivation and development of the "spiritual will that lies back of every human heart and mind," and the awakening of woman to a realization of her own potentiality in shaping her own life and those of others, and to her real mission in the world. The meeting, held at Isis Theater under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, was largely attended.

Great stress was laid on the influence for good which a woman possessing full knowledge of her own powers and in full exercise of them could exert over the other sex—an influence that should be of far more avail in the uplifting of humanity and the advancement of every good cause than women can hope to exercise by securing control of the ballot.

Mrs. Tingley, after announcing her subject, led up to her message of the evening by describing some of the various types of women that have come under her observation, drawing in masterly fashion word-pictures of these types that appealed to her audience as remarkably true to life.

DESCRIBES WOMAN MATERIALIST

First there was the woman materialist—self-satisfied and selfish—confident that she is capable of working out all problems of life on her own account. "Such a woman knows little of the spiritual life; satisfied if she is comfortable, she has no glimmerings of soul life or an inner life."

With equally happy touch the frivolous woman was described—the woman who flutters one day toward her own shallow conceptions of what is beautiful in life, and the next is in the depths of despair. "Such a woman touches some beautiful things in life, but does not stay with them," said Mrs. Tingley. "Thinking early of marriage, albeit little of its responsibilities, she has little time for childhood and none for the period of sweet girlhood. As a mother she values her progeny because it is hers, not for what its life and future may be, not to develop them spiritually or in the highest things."

Then allusion was made to the great body of out-cast women; the women habitually in error because their environment makes them so; women who have lost sight of the spirit of true womanhood.

WOMAN SUFFRAGIST DESCRIBED

Concerning the next class described—the woman suffragist—Mrs. Tingley, while paying tribute to their intellectual attainments and devotion to principle, declared they were misapplying energy that, rightly directed, would achieve more in uplifting the race than they could ever accomplish by the ballot. "The merest tyro of a Theosophist could tell these

women it would be wiser to work along the lines of least resistance," said the speaker, who declared that if all women became suffragists the men would be driven into the desert.

The last type of woman described was the class in which the spiritual was dominant; the woman who believes in the higher law, is conscious of a higher nature, and has a mind subservient to higher powers within herself, but who is so isolated and so lacking in definite knowledge as to how these powers can be brought into play that she drifts from her moorings or steps into action on some plan in which she fails because she has not learned how to use her powers.

ONE THING IS LACKING

"Among all these different types of women the same thing is lacking," said Mrs. Tingley, "and that is a strong spiritual will. This is the power behind the throne in every human being, but through

responsibilities of parentage, was drawn by Mrs. Tingley. Declaring that fully half of present-day mothers think more of the trousseau and the material advantages involved in the marriage of their children than of the sacred side of the union, she asked if it were not true that marriage in its present state is not distorting womankind.

"Woman's duty is to make noble men," she concluded. "Put woman in her true place, and man will find his."

The musical features of the program, which were classical selections by the Râja Yoga Orchestra, proved a rare treat.

Before beginning her address Mrs. Tingley warned the tourists in the audience of misrepresentations which she had heard were being made by drivers of Point Loma tally-hos, by which many intending visitors to the Theosophical institute were being deterred from making such a visit. She stated that all such visitors were welcome.



Lomaland Photo. and Engraving Dept.

WADSTENA CASTLE, SWEDEN
(Stenders Förlag, Stockholm)

lack of understanding and exercise it is too weak to amount to a real force in directing the life. While many women are good because they fear Mrs. Grundy, they are not forcefully, constructively, and spiritually good because they know nothing of this spiritual will. Many are cramped by the old creeds in which they and their ancestors have been drilled; by teachings in which the 'bad place' is a sample.

"Until aroused and set upon the right track, woman cannot know herself, she cannot realize who or what she is, or know what part she has to play in life. She will not even touch the fringe of truth."

That a study of Theosophy would result in this knowledge that would lead to woman's "finding herself" and put her into possession of her real powers by calling into exercise her spiritual will, was shown by the speaker. "Theosophy points the way," she declared. "A woman who is conscious of her higher self and knows how to adjust this spiritual will can never be disappointed."

CONTRAST IN MARRIAGES

Striking contrast between "marriage a la mode" and that of an ideal couple attuned to all beautiful things in life, in full possession of all the powers that make for good, and fully awake to the sacred

Katherine Tingley has announced that she will speak again at Isis Theater on Sunday, March 14, on "The Drink and Drug Habits considered from a Theosophical Standpoint"—a vital question of the day. OBSERVER

The Biblical Creation was only a Reconstruction!

IT appears, from an editorial in *The Pathfinder*, that the editor of a Christian paper has gotten into controversy with his readers over the question whether the world existed before the creation. He says that it had; the Bible says, "In the beginning God created the heaven and the earth," and we may assume that there was a long period before the "first day." Even if it should be proved by geology that man existed before the creation, still this would not invalidate the Bible story. In short, he thinks the creation spoken of in *Genesis* may have been rather a reconstruction of the world than the original foundation of it. A deluge may even have occurred prior to

that of Noah. In fact, he is willing to give the geologists all the time they require, and that without abating one jot of his faith in the Bible narrative.

Accommodating, very! Some people cannot be downed; they will maintain their position as long as they possibly can, and, when forced to yield, will yield as if yielding were the one and only title to true pre-eminence. One cannot wonder that some of his readers remonstrated with him for his facility in giving away the whole position, and in turning the Creator into a minor cyclic deity and his creation into a geological episode. Perhaps they wanted to ask him how many times the world had been thus created before, and whether by the same God every time or by different Gods. In fact numerous such questions naturally arise in the mind.

It may be pointed out that there is nothing, so far as one is aware, to fix the date of the Biblical creation; so that the minister might have claimed that the story refers to a time previous to all geological history. But we presume that the subsequent history of the patriarchs is taken to be continuous, and that therefore the date of the creation cannot be put very far back. There is also the difficulty about Cain's wife.

As has been frequently pointed out in Theosophical literature, the Biblical story is an almost inextricable confusion of sundry elements. To begin with, two distinct creation allegories have been blended. In *Genesis I* he makes the beasts first and man afterwards; but in *Genesis II* he makes man first and the beasts afterwards. The two accounts of the creation of man refer to two different things. In the second chapter man is made a "living soul"; and if the reader will refer to a reliable concordance, he will find that the word translated "a living soul" means "an animal soul." This was the first creation, when the vehicle of the future man was created. Afterwards this animal man was informed with the Divine Spirit and made in the image of God (or rather the Gods—"us"). These allegories belong to the Secret Doctrine of the ages, and have been handed down from nation to nation from time immemorial, the Hebrews having apparently obtained them from the Babylonians. They treat of the origin of man; and, so far as they refer to time at all, that time must be placed back hundreds of millions of years, at the dawn of the present Manvantara.

Then we have the allegory of the fall of man into animalism, owing to his abuse of the divine gift of independent intelligence and will. The Serpent stands for man's own senses and passions and faculties, which he failed to dominate, and by which he was therefore enslaved. But there is a prophecy that man shall one day be redeemed by the "Son" of God—that is, by his own Higher Self.

There is a flood story, such as may be found in religious symbolisms all over the world. It refers principally to one of the latest great cataclysms in which evil civilizations of great power were destroyed and a remnant of the good saved to produce future races. Everywhere among old traditions we shall find this story of the black magicians or giants being destroyed, while the other classes of beings were preserved for a higher evolution.

Thus we have to understand that the Bible

narrative is merely one out of many, and that it is a very confused example of its kind. It should be studied in connexion with ancient symbology in general; as only by thus comparing it can we hope to gain a true idea of its real significance. The study of the symbology of the Secret Doctrine is a very profound one, but those who undertake it will be richly rewarded. It has been one of the purposes of Theosophy to call the world's attention to the riches which the world possesses in these ancient allegories, and thus to rescue the sacred records from the disrepute into which they have fallen through being misunderstood.

STUDENT

The Cultural Significance of the Nobel Institution

What Professor Eucken, one of the Prize-Winners, says about it

(Translated from *Göteborgs Handelstidning*, January, 1909.)

IN the *Allgemeine Zeitung* appears an interesting article by Professor Rudolf Eucken on "The Cultural Significance of the Nobel Institution," in which he first recalls how the Nobel prizes every year arouse the interest of the whole civilized world, though there are not many as yet who have realized their deepest significance. To Eucken this significance seems to lie in the fact that they aim at furthering in culture a development that will not be hindered by any barriers of special research or of nationalism, since it regards the welfare of the whole.

He says:

The present time is an age of specialists; by our earnest work in special directions we easily lose sight of the whole and do not appreciate it—the whole, the essential, the simple. The Nobel Institution, on the contrary, promotes a culture which goes beyond the border of any special activity and promises to help life as a whole.

Again he says that Sweden's yearly part in the distribution of the Nobel prizes is, in this age of nationalism, a healthy means of keeping people together by those interests which are common to all human beings and by the free and elevated standing which the very highest culture bestows. According to his view, Sweden is peculiarly fitted to look out upon the world from this high position, thus allowing the great thought of the founder to be realized. "Prominent men and corporations regard the matter with the greatest earnestness and the most scrupulous care, and look upon it from the highest viewpoint"; and the corporations that administer the prizes are, according to the impression he got in Stockholm, firmly resolved to maintain in their bestowal the universal character and not yield to home nationalism.

Eucken thinks that in this respect the Swedish people feel themselves to be the representatives of humanity, and that this was the reason why, during his stay in the country, he felt "such an atmosphere of pure mountain air."

The above remarks strike the keynote of unity in culture, a quality which, as the writer says, is somewhat deficient in this age. To the Theosophist, more than to any other, is the unity of knowledge a sacred ideal. In common with many who are not Theosophists, he abhors that mental condition which permits knowledge to be divided into the two separate spheres of religion and science; but, unlike them, he knows a way of escape from this

untenable position. Refusing to separate the feelings of duty, reverence and awe, which pertain to religion, from the inquiring zeal of the intellectual faculties, he looks upon the whole domain of knowledge as consecrated alike to service and to discovery. In both religion and science, as we have them today, he recognizes but the disinherited and exiled descendants of the primeval Wisdom-Religion. Ignorant of their great origin and of their community of blood, these brothers, believing themselves to be strangers, are trying to patch up between themselves a strangers' compact by which they may sink their irreconcilable differences. But only by forsaking the divergent paths in life into which they wandered can they meet again in that one which is common to both, the path of service to Truth and Justice. It is for want of pursuing this ideal that the specialists have strayed off into byways. Because the study of physics and chemistry does not invariably have before it the idea of service to humanity's best interests, it wanders into blind alleys; because the culture of literature aims too often at satisfying some minor idea, it loses itself in pleasant but unfrequented glades; because art does not always aim to elevate and inspire, it finds itself occupied in the vain pursuit of butterflies. It is the aim of the Nobel Institution, we are told, to bring a spirit of unity and harmony into all these divergent branches of culture and to set them, as far as possible on a common track. It distributes its prizes impartially to the researcher in his laboratory, the writer at his desk and the artist in his studio. It favors no clique or academy; it gives weight to the opinion of the general.

What is the true and immortal function of art? Is it not to paint pictures, carve statues, compose music, that shall elevate him who sees and hears out of his little personal world of fears and calculations into the harmonies of that greater world that interpenetrates all our lives? We see, among the works of painters, faces and figures; but how often do they inspire us with grand ideals of the possibilities of human nature; how often do they represent ideals of purity, Divine Wisdom, Divine Compassion? Too often they are but studies of human nature as it is in all its imperfections, or suggestions of a kind of beauty that appeals more to the emotions and passions. Might it not be possible for some great artist, if moved by the true spirit of service, to paint such a picture of manhood or womanhood as should set the soul of the beholder aflame with the resolve to do and achieve that he might realize all that was best in him? And might not the musician compose music that would not merely enrapture the senses or set the mind puzzling as to its subtle meaning, but fill the hearer with a longing that he could not quench for a life of purity from desire and freedom from self? And might not science, if its votaries were more filled with the modest zeal of the true craftsman in the temple of humanity, spare a little time from too engrossing research into the outer crust of things and devote it to inquiring into the laws that govern harmonious living; and, in place of inventing new tools, seek rather to strengthen the hands that use them? In short, would not the common object of loyal service to the great Cause unite the sundered factions of culture into one guild?

E.

Art Music Literature and the Drama

Carl Larsson---the Swedish Painter

CARL LARSSON is a genuine son of Stockholm. He was born in 1853 in one of the darkest and narrowest corners of the old city, founded as long ago as the 13th Century on the island between Mälaren and the sea. He has always preserved something of the characteristic light humor of the Stockholm child. His grandfather, however, was a peasant from a place in Södermanland (the province next to Stockholm) and he was said to possess the eye of a seer. He prophesied that his grandson would become either a great rogue or a great man. The latter part of the prophecy is certainly true in regard to Stockholm's most beloved painter, but there may also be something true in the first part, for he has always been fond of jokes.

Carl Larsson's home was poor, and from his thirteenth year he had to earn his own living. He worked in the atelier of a photographer and began at the same time to make drawings for humorous papers. Gradually he got book-illustrations to do. Through this kind of work he became a daring and ingenious designer, his manner of drawing became swift and elegant, and his imagination was aroused by fantastic tales and bold adventures. All the traits which are still most characteristic of the artist were developed.

He also studied at the Academy of Arts, but his talents were not suited for academic precepts, and he had little success at that institution. With the money he had gained in book-illustration he went to Paris and then began a time of hard work for the young man.

From the first he wanted to do something extraordinary. He made a canvas three meters high and began a scene from the Deluge, the figures being larger than life. But the picture did not progress as he expected; he had not mastered the anatomical difficulties, and he had scarcely enough money to pay his models. The works he sent home from Paris at that time (1877) evoked no enthusiasm in Stockholm, and the learned academicians began to say that Carl Larsson would never become a real painter. They advised him to be satisfied with the rôle of a simple illustrator. He returned to Stockholm for some time and worked extremely hard illustrating the works of various Swedish poets and other writers. In 1880 he went back to Paris and tried again with large, fantastic pictures, one of them depicting "The self-murderer's way to Hell." But he had no success with those bold attempts, and it was not until the springtime of 1883 that he found the motive and the methods of expression which opened to him a sound and steady artistic evolution.

Together with several other Swedish artists he lived in a little village called Grèz, close to the Forest of Fontainebleau, a lovely and picturesque place, where the Swedish flag floated at that time over the door of the Hôtel Laurent. Carl Larsson began simply to paint what he saw: the garden with flowers and sunshine; the orchard where the old gardener is cultivating his trees; the young peasant girl smiling in the sun, etc. He did all these things in water-color, and succeeded in catching just the right note of French summer light. People began to see that he was a most refined *aquarelliste*, and that he understood how to use the colors with the same delicacy of touch as he drew. It may be said at once that Carl Larsson has ever remained a much finer painter in water-colors than in oil. His best things are either frescoes, painted directly on the wet wall, or pure water-color pictures. Both the French and Swedish Governments hastened to buy some of his small water-color studies from Grèz.

There happened something else to Carl Larsson at Grèz, for he met a young Swedish lady there, whose name was Karin and who became his wife. He himself has testified many times that this was the principal turning-point in his career. It was at least to him the door to that "motiv-circle," that source of inspiration, which has become the property of Carl Larsson more than of any other painter—the *Swedish Home*. When you mention his name today everybody connects it with a whole series of pictures illustrating indoor and outdoor life in Sweden, and there is nothing he has painted so well and so often as his wife and children.

But, of course, when he returned from Paris he had to do some larger things too. A rich Maecenas at Gothenburg, Pontus Furstenberg, gave him a commission to decorate the walls of his palace, which was filled with treasures of Swedish and French art, now in the museum at Gothenburg. The painter chose three motives from the history of art, i. e., the Renaissance, the Rococo, and Modern Art, all depicted with more good humor than monumental feeling. An interesting and very characteristic part of the last-named composition is formed by the artist himself at the easel receiving instruction from a Japanese at his side. Carl Larsson has learned much from Japanese art; his light touch and expressive line have been greatly influenced by Japanese water-colors and prints.

Of his other large decorative paintings we can mention here only the six frescoes in the entrance hall of the National Museum at Stockholm. They represent different episodes from the times of King Gustavus the Third, the most artistic king of Sweden, and include scenes with Bellman and Sergel, our Anacreontic singer and our Phidian sculptor. Another of the pictures represents the king greeting some antique sculptures on their arrival from Rome.

These pictures are executed in a style quite unlike anything else we see on the walls of modern European museums. They are not treated as realistic scenes from life, but rather as a kind of imaginative representations, shown on a wall which still gives the impression of its real substance. Carl Larsson's art, as a whole, is more an expression of his imagination and of his heart than of his eye; and that is probably one of the reasons why he has penetrated so deeply into the hearts of his countrymen.

This imaginative quality has found a very delightful expression in one of his school-pictures. This large composition, which is to be seen on the wall of the staircase in a school in Stockholm, represents the "corum" of the boys and their teachers—that is to say, the formation of a large semicircle by the scholars in the fields outside the town for the purpose of devotional exercises before the commencement of their military drill. The principal part of the picture (above the door) consists of the symbolic representation of the prayer: a white dove in a sphere of light against a background of sunflowers, and a little girl in white with flowers in her hand. The child is, so to speak, the human explanation of the holy spirit, descending upon the young warriors. The manner in which reality, or rather materiality, and imagination are here connected is most characteristic of Carl Larsson; all the people on the ground are portraits. He is constantly explaining the objective world by some little hint from his great heart or his luminous imagination.

The six National Museum frescoes were finished in 1896, but not until last year did the artist get the opportunity to complete the series by the addition of a large composition over the staircase, representing

the entry of Gustavus Vasa into Stockholm on Midsummer's Day in 1523.

The painter has chosen the moment when the young hero on his white horse is crossing the draw-bridge in front of the town gate. He is followed by some rustic warriors representing the peasant army with which Gustavus liberated Sweden, and by horsemen with flying standards. Before the gate stand the authorities of the town assembled in order to welcome their liberator; the old white-bearded burgomaster is bowing deeply, with the keys in his hand. The bridge-posts are decorated with wreaths and garlands of blue and yellow flowers, girls are lining the path of the hero with more garlands, and the banners of the ships in the harbor are flying gaily, relieved against a blue sky. It is a day of sunshine and joy, a day of hope and trust, a day of deepest import in the history of Sweden, because it signifies the accomplishment of the outer liberation of the nation. Shortly afterwards Gustavus Vasa was crowned and began the foundation of modern Sweden in every department. Carl Larsson has treated the subject with the right feeling for simple grandeur and festivity; he has given us an imaginative picture from the history of Sweden which evokes noble feelings in the hearts of his countrymen.

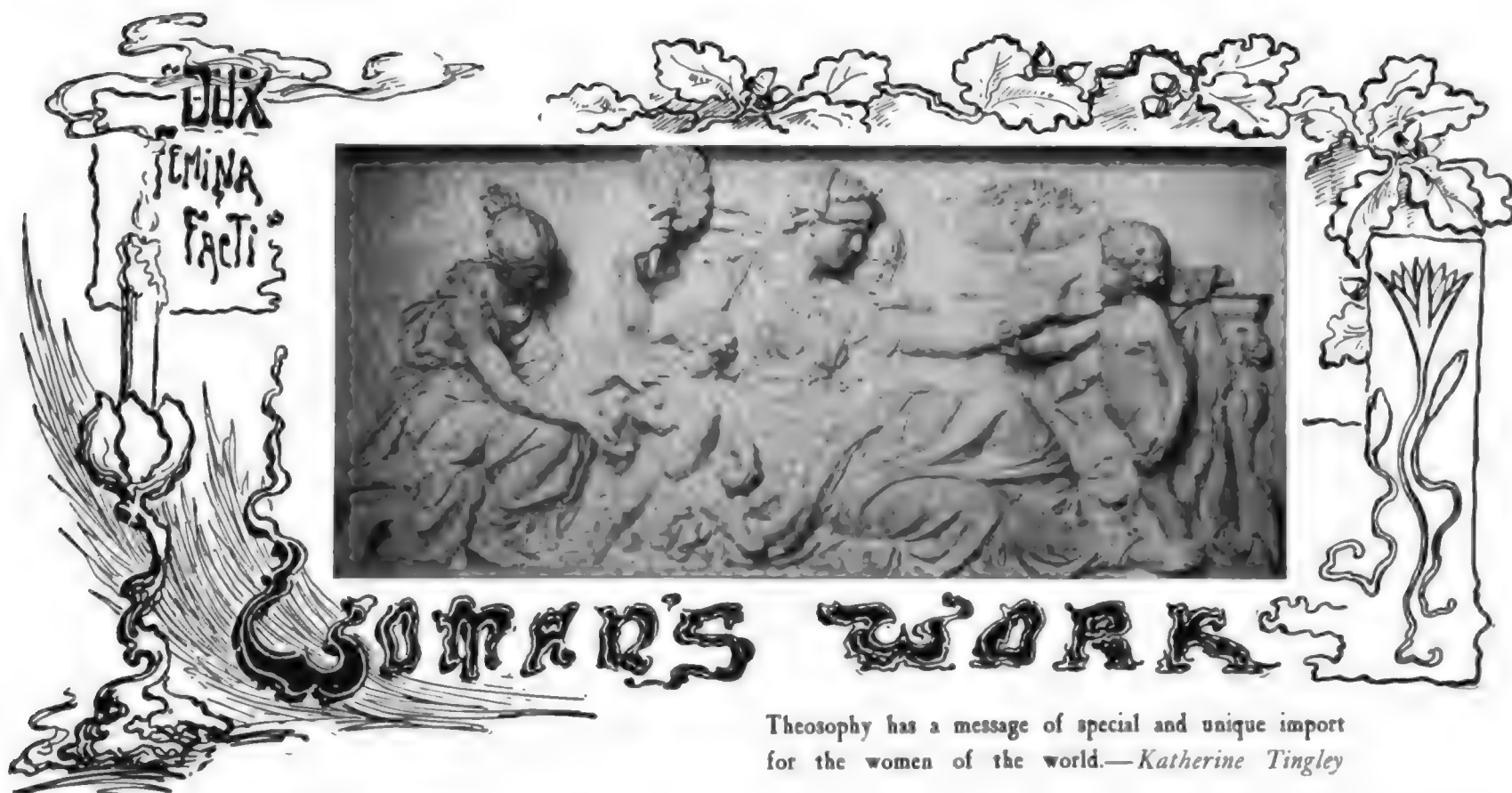
Any account of Carl Larsson as a painter would be very incomplete without a word about his ability as a painter of the home. He has made an almost infinite number of water-colors with subjects taken from his own home or from the life of his and other persons' children, so that it has been said that Carl Larsson, like Kronos, lives upon his children! But a more amiable way to live on children than Carl Larsson's can scarcely be imagined. He has a very rare and valuable freshness, directness and naiveté in his observation of children which enables him to express their real life and character; all his pictures with children are true stories without any sentimentality or embellishment. And then there is always in Carl Larsson's stories that basic quality of profound love for the small models; it can be safely said that he is known over the whole of Sweden as the greatest lover of children who ever painted.

This very peculiar and significant position he has reached mostly through his books, in which he has collected several series of water-colors with children and the home life as motives, explaining them in a text full of genuine humor. The best known of the books are *Ett hem* (A Home), *Larssons*, and *Spadarfvet* (the place in Dalecarlia where he lives). Some of these or other color reproductions of Carl Larsson's pictures are now to be seen everywhere in Sweden, and they have brought joy and sunshine and happy thoughts into many homes, for they all carry with them something of that unexplainable life which is constantly radiating from the heart of this true artist.

Wherever he steps in there comes a ray of bright sunshine into the circle, and the dark powers, dullness, envy, hate, and other destroying passions, which are so common among modern artists, have no longer any chance. That is something Carl Larsson brings about, so to speak, almost unconsciously. It is a natural instinct in him to turn everything possible to sunshine, and he acts always independently, true to his own heart. It is therefore very natural that he should gradually have become more and more interested in Theosophy and the Rāja Yoga work among children, for his whole nature has been prepared for a right understanding of the inner value of that glorious work.

OSVALD SIRÉN, PH. D.

Stockholm, December 1908.



The Women of Ireland

(THE following paper was read at the International Congress held at Brighton in the autumn of 1899, by Mrs. Annie P. Dick, since that time passed from the scene of her heart's chosen work, Theosophy. It is printed partly in tribute to one whom all could know but to love, whose innate kindness was only matched by her sternly simple adherence to the highest principles of life and thought. One of the pioneer Theosophical workers of Ireland, ever united in this work with her husband, so well known as editor of the *International Theosophist*, Mrs. Dick left an unfilled place behind her when she came to Lomaland, some years ago, to make her home here. When the summons came she accepted it, as any other call to duty would have been accepted, and her death crowned, like a benediction, a devoted and heroic life. To those who knew and loved her the following has a special interest; while to all who know of Katherine Tingley's work in Ireland it will convey much beyond what is conveyed in the literal text.)

IN few countries are women situated as are the women of Ireland, for Ireland has suffered much in the past from national and religious difficulties, and is suffering still. The results, the traces of this, are most discernible in its schools and colleges, where education tends to stifle, to bind their naturally beautiful and gifted natures.

The colleges for women are not noted for their broad, progressive system of education, and it is not surprising to find the women somewhat behind the times in the broader views of life which round the nature into independent types of womanhood.

Sometimes one finds a difficulty in knowing exactly how this came about. The colleges and schools in the cities, and here and there throughout the country, are much the same as colleges in other countries, as regards learning. It is not on the surface, as a rule, that one can trace the deteriorating influence. There seems to be a subtle tendency to bind, to narrow, even while the ordinary present-day teaching is given. The true nature is cramped, covered up, shut in by what it receives, and the result is that one is impressed, in many cases, by the bright intelligence and the fine

natures of women—but it is out of reach, it is surrounded by barriers, consisting of the subtle binding atmosphere, which gravitates and accentuates all the narrowing tendencies of the sect and set to which they belong. In this way a subtle disintegrating force is constantly at work, resulting in the many individual and party strifes, which makes united work for a common cause well-nigh impossible.

But all this is not natural to the Irish nature. We know that in ancient times people from all countries were welcomed to Erin's shores, to share the wisdom and learning of its sons and daughters. That universal wel-

LIGHT

BE not much troubled about many things,
 Fear often hath no whit of substance in it,
 And lives but just a minute;
 While from the very snow the wheat-blade springs.
 And light is like a flower,
 That bursts in full leaf from the darkest hour.
 And He who made the night,
 Made, too, the flowery sweetness of the light.
 Be it thy task, through His good grace, to win it.

Alice Cary

come could only have arisen from a united people, from united hearts.

And that unity is present today. Even through all that tends to stifle it, it rises pure and strong in their love of nature—in their keen perceptive appreciation of the beautiful, which flows so readily into poetry and song.

In beauty and grandeur American women possess what the Irish women lack. They can work harmoniously together for a common cause. They act from their woman's nature, free and untrammelled. They are leading the way, showing what women can and should be. If the women of Ireland follow, then surely the soul of Erin will be free.

ANNIE P. DICK

The New Magna Charta for Children

IN the excellent Act of Parliament for the protection of the young, which comes into force in April, England has made a great step in advance which will be particularly welcomed by all right-minded women. This step is the direct outcome of the growing perception that Brotherhood is a fact that can no longer be ignored or denied. The realization of the Universal Brotherhood of humanity may not have passed much beyond the material plane, except in the hearts and minds of a few here and there, lovers of humanity and—mystics, but it is a hopeful sign that nations are placing upon their statute-books proofs that they are awaking to the fact that what affects one unit affects all.

Sanitary regulation, compulsory education, and a few measures for the protection of children against the grossest abuses, such as the scandals of child-labor, have been enforced in England for many years—all tacit admissions of some sense of Brotherhood and responsibility; but the new law most definitely asserts the claim of the children, even of the poorest, to be an integral and valuable portion of the national life, no longer to be treated as "just somebody else's." It gives promise that a still deeper comprehension of Brotherhood is coming, impelled by the New Force that has arrived, whose sweeping tides are being felt in many ways, in places even by greater unrest, by more frenzied struggles for sensation—experience of "pleasure" and pain.

Cynics ask if legislation can cure the crying evils of the world. Perhaps not; but wise laws supported by public opinion can prevent their propagation. The Children's Act releases thousands of imperiled children from dangerous and horrible surroundings and gives them a better start in life.

By the compulsory nature of the Act the British people affirm that the State, for its own protection, has the right to take away and educate the children of parents who are gross-

ly and unmistakably unfitted to train them to be good citizens. Such parents are usually supposed to be of the poorer classes; but how many children will be left to be ruined by selfish, criminal or incompetent parents of the higher classes? How long will it be before the duties and rights of parentage will be regarded as a most sacred responsibility, requiring training and self-sacrifice? Katherine Tingley has truly pointed out that if the homes were as they should be—radiating centers of pure life—there would be little need for Râja Yoga schools. Râja Yoga education is the stepping-stone to a higher form of home-life, in which the young will find a sweet and clean atmosphere from the first moment of their lives.

What are the drastic improvements enforced by this Children's Act?

In the protection of life penalties will be the consequence of neglect to protect infants from the fatal open fire-grates used in England, a danger hardly realized in this country; and the "overlaying" or smothering of babies by parents in drunken stupor—a terribly frequent "accident"—becomes a crime. "Baby-farms" are to be properly regulated and inspected. The moral surroundings of older children are to be better guarded in many ways; no one under sixteen, for instance, is allowed to dwell in or frequent houses of questionable character. To protect against that most deplorable of all calamities, the formation of early habits of dissipation, no child under five may be given alcohol, and all children under fourteen are debarred from entering drinking saloons. The latter clause, which is generally considered very revolutionary, was added by the House of Lords! Cigarettes may not be sold to nor smoked in public by boys under sixteen.

Penal servitude for young people is practically abolished, and Juvenile Courts are to be established—an admirable reform which has begun none too soon in this country.

Space will not permit the mention of more of the excellent provisions of this Act, which covers 88 pages. One or two clauses alone are expected to affect over 30,000 children forthwith! What a picture of the dark side of our false civilization such protective regulations bring before us! How little have the teachings of Christ been heeded by his nominal followers—of Christ who said "Suffer little children to come unto me." STUDENT

AS our planet revolves once every year around the sun and at the same time turns in every twenty-four hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros. . . .

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. (H. P. Blavatsky, in *Isis Unveiled*, Vol. I, p. 34.)

Justice

THERE is nothing more merciful, nothing more beneficent than the principle of justice, which runs throughout the universe. It makes man the arbiter of his own destiny, and is his guarantee of final attainment. If it did not, there would be chaos.

To the personal man, until he is self-mastered, it brings varying fortunes, good and bad. But it alone can pave the way to lasting good; and to the eternal man, it is bound up with the peace which he possesses.

No one who pauses to think deeply can conceive of a universe that is not so guided, or really wish for an instant to be himself exempt from this great law.

The confusion of mind in regard to it has been a natural result of the loss of knowledge regarding the fact of Reincarnation. Not seeing in any one life the causes which have pro-

Joan of Arc

THE following is from one of the best and simplest accounts of Joan of Arc, Maid of Orleans. Can we, with the world perishing for inspiring ideals, afford *not* to accentuate her life and work whenever possible?

STUDENT

In this critical period for France (1428), Joan of Arc appeared on the stage, being then a girl of 16 (some say 18) years of age. Although Joan was uneducated, she yet clearly comprehended the critical condition of her country and resolved to deliver France. She knew nothing of war; she had not been accustomed to equestrian exercises, like a woman of chivalry; she had no friends; she had never seen great people; she was poor and unimportant. To the eye of worldly wisdom her resolution was perfectly absurd.

It was with the greatest difficulty that Joan finally obtained an interview with Baudricourt, the governor of Vaucouleurs; and he laughed at her, and bade her uncle take her home and chastise her for pre-



Lomaland Photo. and Engraving Dept.

TABLEAU OF OLD SHOP AND STREET IN LEYDEN, HOLLAND
COSTUMES OF THE SIXTEENTH CENTURY

duced all the present conditions, the majority have been ready to declare there were no causes. Or what is equally foolish, to attribute them to the unexplainable but arbitrary decisions of a personal God. Such childish conceptions have certainly retarded evolution. When the old forgotten truth of Reincarnation becomes once more a living factor in human life, there will be a new dignity, and new power which will come with it. One life bears an analogy to one day, closed on each side by a night of unconsciousness on the daily plane; but every day is related to all the days which have preceded, and which will follow. Should we forget the connexion, it nevertheless continues to exist, just the same. So it is with our lives. They are bound together by an unbroken thread. We come into life with certain characters which have been formed by us under the law of rigid justice. And during life, under the same law, they are being modified, molded anew. According to our characters we weave our destinies, though we may seem to be the mere toys of fate—until the soul stands at the helm and nobly guides the life to its greatness. STUDENT

sumption. She returned to her humble home, but with resolution unabated. The voices encouraged her, and the common people believed in her. Again, in the red coarse dress of a peasant girl, she sought the governor, claiming that God had sent her. There was something so strange, so persistent, so honest about her that he reported her case to the king. Meanwhile, the Duke of Lorraine heard of her, and sent her a safe-conduct, and the people of Vaucouleurs came forward and helped her. They gave her a horse and the dress of a soldier; and the governor, yielding to her urgency, furnished her with a sword and a letter to the king. She left without seeing her parents—which was one of the subsequent charges against her—and prosecuted her journey amid great perils and fatigues, traveling by night and with her four armed attendants.

After twelve days Joan reached Chinon, where the king was tarrying. But here new difficulties arose: she could not get an interview with the king; it was opposed by his most influential ministers and courtiers. "Why waste precious time," said they, "when Orleans is in the utmost peril, to give attention to a mad peasant girl who, if not mad, must be possessed with a devil, a sorceress to be avoided; what can she do for France?" The archbishop of Rheims, the prime minister of Charles, especially was against her. The learned doctors of the schools derided her claims. But the women of the court spoke warmly in Joan's favor, for her conduct was modest and irreproachable; and after two days she was admitted.—John Lord, in *Great Women*

OUR YOUNG FOLK

An Archway in Pompeii

THE ruined city of Pompeii, lying close to the volcano, Vesuvius, which wrought its destruction, still holds its weird fascination for the traveler in that vicinity.

Columns, arches and gateways are still standing, bare of the beauty of ornamentation, and houses all unroofed but still paved with mosaics of bright stone in intricate pattern, while the frescoes upon many walls are yet bright with colors and perfect in design.

Many of the houses were built around a court wherein fountains played and flowers bloomed. Life must have been full of pleasure in that warm, sunny country. Perhaps this pleasure had naught of the higher life about it to keep it pure and became degraded and evil, so that Nature's only remedy was to put it out of existence. Anyway it was in 79 A.D. that all of a sudden, without any warning, the mountain belched forth smoke and ashes and buried the city and for many centuries no one ever knew that there was a city there.

As excavations still continue, many interesting discoveries are being made. EUGENIA

A Pupil of the Heroes

PAUL had been reading tales of the old heroes of Greece and Rome and he was thinking all the time about their wonderful devotion to duty. There was Leonidas with his brave Spartans keeping the pass, and Horatius on the bridge; how fine they were!

"Have you swept up the yard?" asked a voice sharply, "you had better hasten or you will be late for school." Paul came out of his dreamland and took up the broom. He swept carefully, for he felt however great or small his work he must do it like a hero.

Paul was an orphan working on a small farm outside of school hours, and that for several years had been all he knew of home. What with the pigs to feed and the fowls to water, and the cows to bring to and fro for milking he had not much leisure. At first it dreary work; but by and by his heart awoke and he tended the dumb animals as friends—the only friends he had. He was too shy to make friends quickly, and indeed he had little opportunity to mix with his schoolmates. But Paul had learned the joys of reading and in good books he had found a new world of heroes. How he loved the stories of the Gods, and the ancient Greeks. If he could but have lived in those times! he thought.

One day when he was digging near the fence two tourists passing asked him for some water. Paul quickly ran to get it and when



Lomaland Photo. and Engraving Dept.

AN ARCHWAY IN POMPEII

BUILD on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope,
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaves and smile, oh, smile to see
The fair white pages that remain for thee.

Selected

he returned the men were so deep in discussion that they did not notice him.

"Lived before," said one, "of course we have. How is it possible to have developed such wonderful faculties and powers without? Only one miserable little earth life? Impossible! Take Jones, he is a born artist. He never studied figure in his life, and at the first art life class an expert asked him at what school he had studied. 'Innate ideas'—well, innate ideas must have a cause! Why we should object to so commonsense a method of progression surprises me." Turning he saw Paul and took the water from him.

"It is an interesting theory," replied the other man. The artist shrugged his shoulders and the subject dropped; besides, he was watching Paul. "The very embodiment of an ancient Greek," he thought, and he dropped back into his pocket the coin he had intended to give Paul and rummaged in his knapsack.

"Thanks so much," he said cordially, "perhaps you would like this paper to read," handing him a copy of the CENTURY PATH; and they shook hands. Paul's eyes met his with a

new light; he felt that he had found a friend. Then the tourists went on their way, the artist strangely silent and preoccupied.

Paul took his treasure to bed with him, and sitting up by candle-light in his little attic room, he read for the first time the wonderful teachings of Theosophy. How his hungry soul drank in the living truths. "A life without an ending, measureless in possibility opened up before him stretching both ways," as he told himself, "backwards and forwards." He vowed to dedicate himself forever to the higher, nobler, heroic life. From constant use the CENTURY PATH was worn to tatters; but the germ planted in the heart of the boy blossomed into life; his eyes grew brighter and his step firmer as he resolutely performed his simple duties.

An Ancient Greek: It was the picture of the year. A youth clad in a white tunic with a wreath of laurel crowning the nobly poised head and a look of calm, resolute strength in the steadfast eyes: a veritable hero.

Paul had given shape to his ideals and the spirit of the heroic age of Greece looked down upon the people from the walls of a modern Art Gallery, waking echoes in their hearts of the Golden Age when men knew themselves to be divine.

As they sat together in their studio, the genial artist we have known as a tourist, beamed upon Paul. It was the *magnum opus* of "his boy." "Son of my heart," he said, "to think the world might have missed that picture!" And as the young man answered him his face was as the face of his Greek ideal.

"Well may we rejoice together, my more than father. When you came as liberator to the poor boy, you freed more than a body. The gratitude born of your sympathy called into action the hidden powers of the soul; these justified the following of the artist's calling in a life dedicated to the service of others. The future is full of promise; for the true artist has many talents to lay out in the work of uplifting humanity." E. I. W.

In the mind that has been corrected and purged there is nothing unhealthy, impure, or unsound. Fate can never catch such a one with his life incomplete, like an actor who quits the stage before the play is finished.

REASON teaches us what it is to die, and that if one considers death by itself, separating it in thought from its imaginary terrors, it will be understood to be a work of nature, and nothing else. But to dread what is natural is childish.—*Marcus Aurelius*

THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

A LOTUS GROUP AT MALMÖ, SWEDEN

Children of Long Ago

DID you ever wonder what little children played at, thousands of years ago. We are quite sure that they had not the elaborate costly toys and the wonderful mechanical contrivances that modern children have so many of; but some day when you travel in Europe and visit museums containing collections of old Egyptian, Assyrian or Greek curios, you will occasionally come upon a funny stiff dolly or a baby rattle that has been unearthed from some ancient city and that delighted some happy little baby in the olden times.

We know that little children in Greece rolled hoops and played ball, and so surely they must have known about skipping rope too.

In old Greek poems and plays we sometimes get beautiful little glimpses of what children played. We hear of games of skill, of quickness, of strength, of endurance, of fun and of chance just as we have them today. Hopping games were popular and so were games in a ring with one in the center something like our Fox and Goose, Many, Many Stars, and Ring-Around-a-Rosy. Little girls played a game with five tiny balls or round pebbles which they would toss into the air and try to catch between the fingers or on the back of the hand as we have seen children do with glass marbles or jack-stones.

One game the little folk had was like our game of Blind-Man's-Buff. We all have heard the story of Polyphemus, the one-eyed giant who shut Odysseus and his ship's crew of Greeks into his cave and was devouring them one by one until they succeeded in putting out his eye and making their escape from his cave and from the Island of the Cyclopes.

DEEDS OF KINDNESS

SUPPOSE the little cowslip
Should hang its little cup,
And say, "I'm such a tiny flower,
I'd better not grow up."
How many a weary traveler
Would miss its fragrant smell!
How many a little child would grieve
To lose it from the dell!

Suppose the glistening dew-drops
Upon the grass should say,
"What can a little dew-drop do?
I'd better roll away."
The blade on which it rested,
Before the day was done,
Without a drop to moisten it
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveler on his way;
Who would not miss the smallest
And softest ones that blow,
And think they make a great mistake
If they were talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
A little wisdom too!
It needs a loving spirit,
Much more than strength, to prove,
How many things a child may do
For others by its love.

Lucy Larcom (Selected)

In the game, the blindfolded child was Polyphemus and those he was groping about trying to catch were the Greeks.

The children of Greece had no story books, as there were no printing presses in those

days; but even in the nursery they were taught the myths, the stories about the Gods and the deeds of the heroes.

In Greece one is scarcely ever out of sight of the sea or some inlet, so the children of Hellas, as Greece was called in olden times, must have had picnics on the beach where they built castles in the sand, picked up shells and sea-weed, and raced with the waves just as do the children of Lomaland today. Perhaps no children since the Greeks have felt so close to nature as do the little Râja Yogas of Lomaland, and it is not surprising to them that the children of ancient Hellas saw a dryad in every tree, nymphs in the mountain dales, naiads in the fountains and streams, and nereids in the sea.

The Grecian Isles are more like Point Loma than any other place in the world. You can see it in the coloring of water and sky, the dawn and sunset, the dusty roads in summer and the brown hills that become so green and flower-covered in spring, the gray olive trees, the pine, the palm, pepper and acacia. The sacred way that leads from Athens to the ruined Temple of Demeter in Eleusis where the Mysteries were taught, is very much like the drive from San Diego around the bay to Lomaland.

L.

He that always complains is never pitied.
— *Proverb*

THE strongest things are in danger from the weakest.— *Rossetti*

THE blue in the heavens is larger than the cloud.— *Browning*

AFTER all, it is not what is around us, but what is in us: not what we have, but what we are, that makes us happy.— *Geikie*

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2	29.782	59	50	55	54	0.01	E	4
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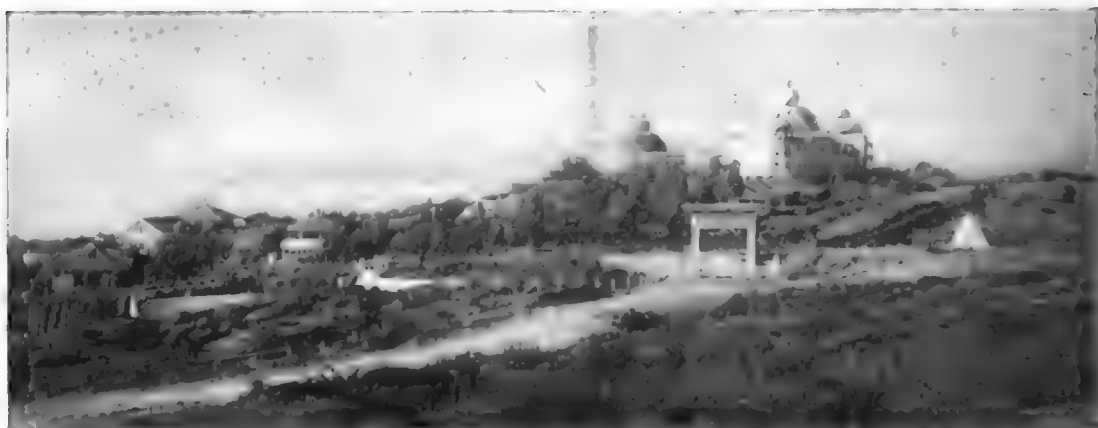
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Truth Light and Liberation for Discouraged Humanity

No. 20

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Science Discovers What the Soul Is

ALL serious thinkers must have observed that certain minds peculiarly fitted for work within the strict limits of scientific observation have a curious deficiency in the logical sense, which is manifested when they try to work outside their sphere. One of the ways in which it manifests itself is in the notion that *something can develop from nothing*. In order to explain away the doctrine of a sublime origin of man, they argue that all the wonderful faculties which he has, have "developed." To a logical mind it seems as if their argument proved their opponents' case; for how can anything develop unless it has previously existed in the potential form? To a logical mind it seems as if the fact that an oak can grow out of an acorn is proof that every quality of the oak was present in the acorn; and as if the fact that man can "develop" intellect and other high powers was proof that all these powers must have pre-existed in some form. But the kind of mind we are considering reasons otherwise.

As an example, take an actual case of a man who argues that the soul is *not* something innate, *but* something that has developed. This is like arguing that the oak is not something innate in the acorn, but something that has developed from it. Logical minds will wonder what the point of the argument is. It will seem to them as though the fact that the soul has developed is proof that it was innate. Yet a scientist has propounded the above argument, and it is hailed by another scientist, who reviews him, as an instance of the marvelous light which science sheds on the problems of life!

In an article in the *Daily Chronicle* (London, Oct. 27th), under the title, "What is a Soul," an enthusiastic reviewer reviews the work of a scientific writer. From the writer he quotes the following:

The existence of the "soul" is not denied or even doubted. Far from it. What is asserted is that this "soul" attribute of man is either an inborn tendency or a subsequent acquirement based on such. If the latter, it must develop in response to its own specific stimuli of nutrition, use and injury. As a human possession, it must follow the same laws in accordance with which other human attributes also appear and grow. . . . The term

represents to the majority of people a something that man possesses, one of his characteristics. But—the question arises: How does a soul develop, and what is its origin?

He derides the idea that every infant comes into the world with a perfectly developed soul;

the infant has no moral sense and scarcely any mind. The soul is an *attribute* of man, which develops and can degenerate. As an example of confusion of thought the following is worthy of notice:

If every human being has within him the innate capacity to develop a "soul," it will depend largely upon his environment after birth whether and to what extent that capacity is utilized. In other words a "soul" is not born but made. It is no more born than mind is born. Both are acquired, even if we suppose they are independent.

What, it will be asked, is this "innate capacity to develop a soul"? Surely that capacity is something? And it must necessarily be superior to the soul since it is capable of generating the soul. So the writer, in the act of explaining away the pre-natal soul, readmits it; he bows it out at one door and it comes in behind his back at another. It does not seem to strike the writer that in postulating an innate capacity to develop a soul, he gives away the whole case for which he is arguing.

Further perusal of the review and quotations shows us that the "soul" about which they are talking is simply the *character* of the man; and indeed that is exactly what the reviewer himself calls it lower down, though he gives it a capital initial.

The reviewer begins by remarking the way in which science has quietly invaded the moral sphere, and the political sphere. This, he thinks, is a most welcome circumstance, as both of these spheres need help and regeneration and science is the thing to do it.

Strange is it to think that humanity suffers itself to be buffeted and distracted by two forces as ignorant of terrestrial life as itself, while near at hand, doing so much for the happiness and comfort of mankind, definite knowledge walks steadfastly the road of peace.

The context precludes the idea that the above is a piece of irony; it seems evident the writer really believes it. One might suggest, as a possible

solution to the above question, that perhaps religion and politics are too blind to see the things which science is doing for the happiness of mankind. But to continue. The book reviewed treats the soul of man, it seems, "as something physical." "The beginning of the matter lies in clear thinking concerning the soul."

Science herself once thought so loosely about the soul as to deny its existence. But now that she has reformed herself in this respect, she seeks in an admirable spirit of reverent and determined inquiry to ascertain all that is knowable of this entity.

And the result of this modest aspiration is

the triumphant discovery that the soul is only the character! The immortality of the soul is the immortality of the character, we are further told; and the man who has just denied that an infant is born with a soul speculates about the immortality of the soul, which, as he says, the infant has developed. The wonderful scientific discovery fades away like a halo in the mist; and the poor despised politicians and theologians will be wondering just what it is that science has discovered about the soul after all.

**Soul, now having
no Independent
Existence,
becomes
Scientifically
Acceptable**

of these phenomena as in that of physical phenomena; but all people of sound mind must have previously accepted that conclusion *a priori* in the absence of any other conceivable alternative. If the law of cause and effect does not rule, what does? So this discovery does not amount to much. As an example, is given the fact that the pupil of the eye contracts under the stimulus of light; and the inexorability of the law of cause and effect is held to be proved in this case by certain experiments which were made with apparatus for flashing light into the eye and registering the exact results in the case of sane people, insane people, and other kinds of people. Next, come similar experiments for registering in a diagram on paper the amount and kind of kicking which a leg will give when the nerves near the knee are touched. By this means a series of curves is obtained, which may be found useful in ascertaining whether a person is sane or not.

This kind of thing may be interesting, but is hardly a description of the mechanism of the brain or the laws of mind. Let us try to illuminate the subject with a few thoughts on this question of "reflex action."

It is customary to draw a distinction between conscious response to a stimulus and unconscious response, the latter being called reflex action. But such a distinction is not valid. In the former case, the sensation is supposed to travel up the nerves to the brain, where it sets in motion some mechanism in the brain cells which sends back a motor impulse along the motor nerves; and the phenomenon of consciousness, including thought, volition, etc., is supposed to be, as it were, an accompaniment of the brain action. (One must apologize for the obscurity but may disclaim all responsibility for it.) Other theorists may vary this explanation by saying that the impulse passes from the brain cells to the mind, and from the mind back to the brain cells—which is certainly an improvement on the former explanation. But in the case of reflex action, the mind is supposed not to intervene at all, the cells (in this case usually those of the spinal centers) carrying on all the work themselves. As a fact, it is as necessary to suppose the existence of mind in one case as the other, for no merely mechanical explanation can suffice. The difference between the two cases is that, in the former case, that part of our mental equipment known as the *attention* is focussed on the mental action, and in the other case it is not. Hence in the latter case the process seems to be unconscious. But it is possible that mental action may go on in our own organism without our being aware of it, as indeed some psychologists admit, using the term "subconscious." It is these subconscious elements of our mind that manage all those functions which are called automatic or reflex. For our body is actually a congeries of animals (as it were) performing their various functions in subordination to the governing life of the whole. All of these animal functions received their education and development in the lower kingdoms of nature, when they did not form a part of the human structure. In the building of man's body, the growing germ absorbs these little lives from Nature's storehouse. Now they run, as it were, like skilled workmen, without supervision from the master. Nevertheless they are conscious and

have mind (such as it is), instincts, tastes, and so on.

When we walk, we do not consciously direct the various muscular movements, but issue an order to the foreman of that department, who executes it forthwith. We place food within the body, and the digestive management, with its various sub-departments, takes charge. In many actions, the conscious mind interferes, rendering the action more variable and complicated. In short, the various grades of consciousness that go to make up the whole complex life of man are legion, and their study is a work demanding time and patience. But before details are investigated, it is necessary that one should study the broad outlines, such as are given in text-books on Theosophy. These will be found of far more service than the conjectures and speculations of all and sundry. STUDENT

Airship Controlled from the Land

AN inventor has exhibited a working model of an airship whose driving and steering mechanism is controlled by electric induction transmitted from a fixed land station as in wireless telegraphy. The model was a cigar-shaped gas-bag 22 feet in length, inflated with hydrogen, beneath which was suspended the framework carrying the mechanism and motors. The demonstration took place in a balloon shed some 600 or 700 feet long. The operator actuates a key-board which governs the transmitting discharges; and he could make the airship maneuver back and forth or up and down, at will. The vessel has a propeller and rudder, another propeller underneath to raise and lower it, and even a mechanism for dropping—food for sufferers? bibles for the heathen?—no, bombs!

The inventor claimed to be able with that apparatus to control the vessel at 12 or 15 miles, and to extend that distance indefinitely with more powerful apparatus. The receiving wire stretches over the gas bag, and it is proposed to use compressed air motors instead of the inflammable gasoline. Patents have been taken out. The inventor thinks his model would stand a poor chance in a gale.

It is a pity that war is the only theme on which the speculative mind seems able to dwell; one could suggest several useful and beneficent applications. But doubtless the enemy will soon discover means of manipulating the hostile ship from his own station. The invention promises to reduce the weight carried by transferring some of the apparatus to the earth—including the aeronauts themselves. But we have still the same difficulties arising from the necessity of making the vessel at once light enough to sail and massive enough to withstand the wind. If the secret of overcoming, or reversing, gravitational pull could be found out, then we should have a vessel which would possess mass but not weight, and the problem would be solved. T.

Oxybenzylmethylenglycol Anhydride

THE above is not a Sanskrit term used in Theosophy; Theosophists are not allowed to use words a quarter that length for fear of frightening the public. But electricians may use the above for insulating wires, and musicians may use six different languages on the same concert program. Yet Theosophy is expected to get along without technical terms! E.

But how is it possible to explain things to such a mind? The Theosophical argument is that the existence in man of wonderful faculties which are always developing is proof of the existence of some sublime source from which all this energy and fecundity proceeds. But to the mind described this, probably, will be no argument at all. That mind apparently reasons that the existence of all these developing faculties is proof that there is *no* such source. To a Theosophist the fact of the growth of a plant points to the existence of a seed; to the other class of mind, it points to the *non-existence* of a seed. So our arguments are wasted.

Theosophy defines the Soul as that source which is superior to all the faculties that go to make up a man's personality; the real *Self* behind the false self; the Knower behind the speculating doubting mind; the Will behind the inconstant desires; the Divine Love behind the vain and foolish emotions; the real liver of the life behind the futile aims of ambition. If there is not this real Man behind all the outer phantasmagoria, then all life is a bedlam and all argument is foolishness. The fact of our reflective, self-examining consciousness, proves the existence of this independent factor; or, at the very least, it must be postulated as a necessary axiom preliminary to all reasoning on the question at all.

The word "soul" is also used in Theosophy (usually without the capital initial) to denote the totality of the personal—or lower—consciousness; and in this sense it seems to be identical with the soul described by the writers quoted. But this soul is not immortal; changes during life alter it; the change of death practically disintegrates it altogether. The immortal Soul remains, and develops for itself a new personal soul in the next earthly life.

STUDENT

Reflex Action

AN article which one sees in a scientific contemporary, under the promising title of "The Mechanism of the Human Brain," scarcely fulfils that promise; nor does it answer the expectation aroused by its subtitle, "The Laws that Govern Psychic Phenomena" (the word "psychic" here having no reference to occult powers, but merely meaning "pertaining to the mind or soul"). For, in place of learning anything about the mechanism of the brain or the laws that govern the operations of mind, we have an account of a few experiments in reflex action.

It is announced that recent studies have resulted in the discovery that the law of cause and effect rules as inexorably in the domain

Some Views on XXth Century Problems

The Lessons of Anaesthesia

SCIENCE does not seem to have seen very far into the significance of certain phenomena sometimes produced by anaesthetics. The tortuous byways of hypnotism are more attractive than the study of facts that already lie at the door.

The record begins with the experience recorded of himself by Sir Humphry Davy, occurring during the action of nitrous oxide gas. It seemed to him that "Nothing exists but thought. The Universe is composed of impressions, ideas, pleasures, and pains."

Another patient, quoted by Professor Jastrow, said: "When under chloroform, the Platonic ideas came to me that Matter was only phenomenal, while the only reality was that which underlay Matter—viz., its spiritual substance."

Sir William Ramsay's experience was similar: "An overwhelming impression fixed itself upon me that the state in which I then was, was reality; that now I had reached the true solution of the secret of the universe, in understanding the secret of my own mind; that all outside objects were merely passing reflections on the eternal mirror of my mind." He found that he could recall his ordinary waking life, but it seemed utterly unimportant. "The main and impressive fact for me was that I was self-existent, and that time and space were illusions. This was the real *Ego*, on whose surface ripples of incident arose, to fade and vanish like the waves on a pond."

Mr. J. A. Symonds, also quoted by Professor Jastrow, said: "I thought that I was near death, when suddenly my soul became aware of God, who was manifestly dealing with me, handling me, so to speak, in an intense personal reality. I felt Him streaming in like light upon me, and heard Him saying in no language, but as hands touch hands and communicate sensations, 'I led thee, I guided thee; you will never sin and weep and wail in madness any more; for now you have seen Me.' My whole consciousness was brought to one point of absolute conviction; the independence of my mind from my body was proved by the phenomena of this acute sensibility to spiritual facts; Life and Death seemed mere names."

Dr. Holmes said: "The veil of eternity was lifted. The one great truth, that which underlies all human experience, and is the key to all the mysteries that philosophy has tried in vain to solve, flashed upon me in a sudden revelation."

Professor James, summarizing other cases, speaks of the

intense metaphysical illumination. Truth lies open to the view in depth beneath depth of almost blinding evidence. The mind sees all the logical relations of being with an apparent subtlety and instantaneity to which its normal consciousness offers no parallel; only, as sobriety returns, the feeling of insight fades, and one is left staring vacantly at a few disjointed words and phrases.

One of his correspondents told him that, "At the acutest point I saw. I understood for a moment things that I have now forgot-

ten,—things that no one could remember while retaining sanity."

All these experiences are inexplicable unless man is viewed as dual, as a soul incarnate in an animal body. An animal is, from one point of view, only a receiver of sensations, of percepts, and a reactor to them by motions. The sensations, and their memories and anticipations, their interconnexion and elaboration, finally, in the higher animals, constitute the working of their mind. In man this mind is carried to its highest terms, but, standing alone, it is in close dependence upon the body and brain. Into this, spiritual man incarnates; in it the incarnating pole of him is, as it were, dissolved; so closely has he to touch material life. His own proper spiritual noetic consciousness is well-nigh lost in the stress of sensation; its workings becoming lost to his awareness in the far noisier workings of the material mind that fronts out to objective nature. But the anaesthetic, like death, stills the latter; and the man is once more self-conscious in the former and knows what he knows. The anaesthesia more or less excarnates him; its departure permits his reincarnation.

The process is, however, as a mode of illumination, of acquiring real knowledge, quite worthless. When the two minds, the temporarily excarnated one and the animal, once more come together, the former can in most cases impress the latter with nothing whatever. In men of some spirituality it can, as in the cases quoted, impress the latter—not with knowledge, but with the fact that knowledge *was*. And any gleams of knowledge that do survive the transit may be wholly misinterpreted, or forced into philosophic or religious frameworks made in advance by the brain mind or received from current religious teachings.

It is man's task to make a unit of his duad. He has to sublimate and spiritualize the stream of animal consciousness. If he could take an anaesthetic that lasted a million years, that permitted him to return for that time to the *outskirts* of his proper home, his task would await him at the end of it. He would have gained nothing at all. He has to "know matter," which is done by regaining his spiritual nature while in matter, by recognizing himself as spiritual against that clamor and resistance, thus spiritualizing the clamor itself back to the primeval harmony. "Knowing matter" does *not* mean plunging into matter yet further and sounding its experiences. We *are* so plunged, *are* facing the experiences. Voluntary plunges deeper, in response to any (always hypocritical) theory of their philosophic necessity, involve a more terrific risk than is easily realized.

Anaesthetics and narcotics are not the treading of the path by an inch. To some few natures they show that there *is* a path. The path is through the waking, sense-laden consciousness; trodden a little day by day by means of thought, meditation, aspiration; by that fixed doing of duty which the sense-consciousness may resent as an outrage upon its desire for comfort; by that compassion in thought and deed which the sense-consciousness resents as

a crucifixion of its selfishness. Whoever will tread this path steadily will, one day in the silence, find himself in presence of a far clearer light than anaesthetics could introduce him to; and however high he gets up he will bring back his memory with him to the fields of his common life.

STUDENT

A Pre-Sterilized Conference

THE missionaries of the Christian world are going to overhaul the whole situation and determine what to do about it. Next year they will hold a World Missionary Conference. "In connexion with the old and magnificent ideal of the universal preaching of the gospel," says one of the chief London dailies,

a moral crisis has been reached. Matters cannot remain as they stand. Failure must either be admitted or a new crusade undertaken. . . . Unless a new crusade is to go forth as a result of the proceedings in Edinburgh next year, final failure will have to be confessed. . . . What is the broad fact? After 2000 years, all sections of Christians put together, including the Roman Catholic and the Orthodox persuasions, are a small minority of the world's inhabitants. . . . More than a thousand millions of mankind . . . are still either merely non-Christian or profoundly anti-Christian. Now here is a stupendous fact to be faced. Upon the sheer prodigious mass of that fact hardly any impression has yet been made.

To this "prodigious mass" something has to be added. What of the rest, those remaining when the thousand million anti- and non-Christians have been considered? What of the *Christian* world? Suppose a company of undersized, undervalued and anaemic persons decided to send out emissaries to preach physical culture according to methods which they were willing to warrant.

But the condition of the Christian world, it will be said, is due to its imperfect assimilation of Christianity. Granted; but is it then capable of emitting missionaries with any power behind them?

Christianity in its profounder sense is rather a *Light* than a body of doctrine, is it not? A *Light* which in its broader functioning, if it were allowed the chance of that, would integrate wider and wider areas of men into a perfect brotherhood. Only such a *perfected* organic brotherhood, grown to a certain size, is *capable*—almost biologically speaking—of producing seed that will fructify into its like wherever scattered. When the Christian world is well on in that direction it will find that it is acting inductively in every land and that missionaries are unnecessary. *Until* it is so, the seeds are sterile. And they are sterile for that reason. Work must begin at home and stay there for a long time yet. It is work only to be done by men who think of Christianity first as a *Light* illuminating life, making it comprehensible: rather than first as teachings. It must awaken latent divinity, or it is not Christianity. The putting of doctrines first, and the *Light* and the latent divinity second if anywhere, is why the Christian world needs Christianization—which is illumination of *mind* and heart. But illumination of mind is something very different from filling it with statements or even beliefs. C.

Archaeology Palaeontology Ethnology

Roman Tools and Surgical Instruments

ARCHAEOLOGY may be said to have initiated a new Renaissance of knowledge concerning classical times; for whereas the older Renaissance introduced us to the literature and art of the Greeks and Romans, so this later one is making us more familiar with their industrial and scientific attainments. Here again too, as in the former case, we find that they were our predecessors and teachers in many things in which we had supposed we held the claim to originality. A writer in the *English Mechanic* says:

It seems to be little realized how many modern tools have their prototypes dating from Roman times: the Reading museum contains, among other things, an iron plane which curiously corresponds to the modern American implement. . . . A visit to the Naples museum, especially the exhibits of early surgical appliances, causes one to forcibly realize that manufacture of instruments was in a much more advanced state than is usually supposed by the average individual: the screws are particularly worthy of notice.

It is probable that iron tools only survive under specially favorable conditions, and may have existed more plentifully and universally than archaeological research indicates.

We have only to think what would become of most of our manufactures after a few centuries under ground, and we shall realize that so far as evidence from finds is concerned, the Romans could have had most of the things which we have.

An article in the *Scientific American Supplement*, translated from *Die Umschau*, says that on visiting the Saalburg museum, the writer was impressed by the great number of surgical instruments there exhibited, and astonished by their practical construction; they were found in a well within the walls of the old Roman fortress, and are about 2000

years old. They are made of bronze and covered with a blue-green rust. The collection gives evidence of an advanced stage of surgical knowledge; it includes probes, delicate knives, and a laryngoscope; which last indicates that the Roman surgeons practised illumination of the mouth and probably of the throat and larynx. There is a small self-acting pair of pincers, as practical and efficient as the best modern examples.

The writer then resolved to investigate this subject in other collections; and found in the Berlin Antiquarium many antique probes, needles, and forceps, of practical and artistic design, a medicine chest with a beautifully carved lid, and a bronze casket containing probes and surgical spoons which was found in the tomb of a military surgeon in Servia.

Roman culture, however, was no more original than our own. It was derived wholly from Greece.

And the Greeks derived theirs from Crete, Asia Minor, and Egypt. Each successive civilization inherits the acquirements of its predecessors—or rather some of those acquirements—and each adds thereto something peculiar to itself; and so progress goes on. But, in comparing our own civilization with those that have gone before, we have to remember that it is still very young in years. Egyptian and Asian history, so far as we have any, will show gaps equal in length to the whole of our civilized period. What our civilization may eventually achieve we cannot yet say.



Lomeland Photo. and Engraving Dept.

STREET AND RUINED SHOPS, POMPEII

In the Naples National Museum is a collection of fifty instruments, from Pompeii, including various blunt and pointed probes, spoons, and hooks, a dilating forceps, a forceps for cutting and extracting bone, blistering cups, catheters, and two vaginal specula, one with three and the other with four blades.

But the beginnings of surgery must be sought for at a far earlier epoch. The Berlin anthropological Museum contains surgical instruments which were found in the ruins of Troy, or Ilion, and which consequently date from the period 1500 to 1100 B.C. These instruments are strikingly like those of Roman times. . . . A few surgical instruments, very similar to the less ancient specimens described above, have come down to us from the middle period of Egyptian history. Among them are probes of various forms, needles, forceps; universal implements in which pincers, knives and probes are combined; and a dissecting knife of a peculiar shape. STUDENT

Ruins of Sardes

IN the *National Geographic Magazine* for January, Ernest L. Harris, the U. S. Consul-General to Smyrna, continues his articles on "The Buried Cities of Asia Minor," and says, of Sardes:

There is considerable fable connected with the early people who located here, and beyond a surmise that they must have been tribes sprung from the great Indo-Germanic race of central Asia, nothing seems to be definitely known, not even the dates of their migrations. These early races were succeeded by the Lydians, a Semitic race which probably wandered in from Assyria. From all accounts the Lydians were extremely industrious, and the city of Sardes . . . became proverbial for its wealth and luxury. That the country-side about Sardes must have been very rich in ancient times, those who visit the place today see ample signs. . . .

In my judgment, Sardes would make an excellent place for excavations, as practically nothing has ever been done thus far to unearth any of its buildings. . . . I am fully satisfied that under all those Roman buildings which lie about the field, and are more or less buried in the soil which earthquakes and ruin have brought down from the castle hill, there are many Lydian and Greek monuments as old as the pillars of the Cybele temple and dating from the earliest times.

. . . The stranger who visits this spot today is almost overwhelmed by the contending thoughts which rush upon him. Where noble temples, the best products of an advanced civilization, once stood in all their glory, where an intellectual people once held sway, there stand today a few wretched mud huts occupied by still more wretched inhabitants. . . . The picture is too miserable to describe. . . . Sardes, the home of kings, the place where the priests performed their sacred rites, where wise men conferred, for the possession of which soldiers fought, is no more!

All of which helps to illustrate the great historical law that human progress is *cyclic*, made of successive ups and downs. For nothing in this outer world of appearances is permanent, but everything has its birth, youth, age and death.

Only the informing Spirit is eternal, as it passes on from form to form, ever lifting, ever causing new growth and rebirth. A nation is like a human body, a temporary shrine for a deathless Spirit. Thus the Souls that enacted their parts in those bygone dramas may now be learning new lessons, and how to build on a stabler basis, amid the experiences of contemporary life. STUDENT

Sahara Studded with Ruins

MR. Hanns Vischer, who has recently arrived in England from Tripoli, has made a journey of nearly 1700 miles across the desert, through the Hinterland, to Lake Chad. The whole region between Tripoli and Murzuk was studded with ruins of ancient towns, probably Roman. T.

✻ The Trend of Twentieth Century Science ✻

Exchanging Juices

THE animal serum craze runs on to its natural finality, doing so speculatively a little in advance of practically. If the juices of animals, poisoned and healthy, are good, why not those of men? If we can make people immune against diseases by giving them juices of animals previously infected with those diseases, and if old age is a disease, why cannot we make people immune against old age by giving them the juices of the variety of animal called man, previously affected with that disease—that is, of old persons?

A Bulgarian physician, Tranjen, makes this proposition. But he is fair about it; he will establish a benign circle. If his proposition reminds one of the islanders who lived by taking in each others' washing, that is not his concern. He will make young people immune against old age by inoculating them with infusions of the tissues of the old; and then he will use the serum of these thus immortalized youths to cure the senility of the first named old people. In this striking scheme of co-operation we may all become immortal. I mount on my grandfather's shoulders; he climbs upon mine; thus we finally reach the stars.

The human body has of course a time limit like every other aggregation in physical nature. Even a crystal is spending itself. But that time limit does not exactly reside in it but in that ideal matrix of ether—using the word widely—which is the reason of its persistence of general type through all changes of substance from moment to moment, year to year. When the mainspring of the matrix runs down, whether its period be one hundred and twenty or four hundred years, the body must dissolve.

But we die of our habits long before that. And in the absence of reform of human habits, any measures whatever can have but the most trifling effect. The best judged medicine does almost nothing unless the patient takes the opportunity of the redistribution of his forces to correct—even if only for the time—his ill habits. Diseases are the outcrop of bad habits; you can no more have the latter without the former than you can have one end of a stick without the other. You can but redistribute them in the interests of opportunity for reform. And the question of all good and bad habits winds up somewhere, somewhere, on the plane of ethics. STUDENT

Life and Electricity

A FULLER report of the experiments on the electricity of fruits has come to hand, summarized in the *Scientific American*. All fruits, so far as the investigation has gone, turn out to be electric storage batteries. More than that, they appear to be continuous self-generators till the moment when decomposition begins to set in. In some cases the actual seed, the germinative portion, seems to generate the negative; the encasement or pulp the positive. Thus the core of the apple has the one sign, the fleshy portion the other. But in the case of fruits like the

orange, with septa, the divisions are alternately negative and positive. The investigator, an English electrician, does not report how the seed here stands to the pulp.

The theory advanced does not work very well. The electric sign of the earth is negative and whatever grows out of it is at first negative too, the conducting electrolyte being the sap.

The leaves commence to burst forth, the buds becoming charged with the negative electricity from the earth through the electrolyte. As the leaf expands it also becomes charged inductively with positive electricity from the air, as likewise do the flowers. When the fruit commences to form, however, nature provides an impermeable insulator represented by the rind or peel enveloping the fleshy portion of the fruit, but at the same time the negative charging continues from the earth to the seed center or core through the stalk, this central negative cell being insulated from the positive fleshy cell by a thin skin.

That reads at first very well, and doubtless represents part of the case. But it does not account for the alternation of the sign in the septated fruits; nor for the maintenance of the current after the fruit is separated from the tree till decomposition has set in.

Here is clearly something for the raw food propagandists. Whoever eats the pulp of an apple which has not been cut in two by a metal knife, nor cooked, is getting a dose of positive electricity. Whoever eats a walnut freshly cracked is getting one of negative. Whoever eats an orange, division after division, is getting the two alternately—if he has not punctured the divisions with a silver knife. It is evident, however, that cooking still leaves something, we do not know what, of a vital stimulating kind.

Someone may suggest that we can do just as well by momentarily touching a rubbed glass rod, stick of sealing wax, plate of resin, or other source of frictional electricity. But does it follow that because the two electricities, from the apple and from the sealing wax, will both cause the leaves of an electroscope to diverge there is no difference? They are identical—in so far as that; both are electricity. Some barium sulphide that has been exposed to the sun gives the same answers to chemical tests in the laboratory as some that has not; but wait until the night comes!

STUDENT

Orthodox Metallotherapy

AN eminent English surgeon has been summing up the now known possibilities of radium in the practice of his art. At first it was supposed to be able to do everything. Then, young as it is (for us), came a reaction. Now, in another reaction, a better judgment can be rendered. Apparently its work belongs to the surface, and it must be so used as to correspond to the surface it is to affect. That is, it must be applied on plates or pieces of silk that will cover the disease. A weak application, so used, does much better work than a stronger one concentrated in the bottom of a tube. Care must also be exercised in the duration of its application; and

the best work is done by a selection among its emanations. It emanates: (1) atoms, (2) electrons, (3) X-rays and ultra-violet light, (4) something which finally becomes helium. The first seem useless, and are apparently best cut off by an aluminium screen. If the third alone is desired, the second may be cut off by a quartz-glass plate. In France, regular prescriptions are written, giving area of application, time, and the quality of emanation desired.

Used thus skilfully, it will cure, said Sir Frederick Treves, every form of naevus, the port-wine stain, the hairy mole, and the pigment mole; blood tumors anywhere on the skin or eyelid; rodent ulcers; and often cancers of the skin. So far stands surgical knowledge.

But it is now known that *all* metals are radio-active, though in much less degree. Have they, when used for much longer periods, no such powers? Some twenty years ago we were hearing a good deal of "metallotherapy," the application of metals for the cure of disease. The thing was done in a very haphazard way; suggestion was shown to be answerable for many of the results; and an atmosphere of quackery collected about the whole matter. A little of the same has collected around the use of radium, and the public have hardly yet learned to avoid the radium quacks. But might not the doctors turn a little attention now to the possible powers of the emanations of externally applied metals? It is undeniable that the wearing of a plate of copper protects against cholera. There is a popular "superstition" which will not away, that the rubbing of a sty by a bit of pure gold will abort or hasten it. Here are two little fragments to go on with. STUDENT

Another Danger Averted

ONE by one the terrors of coming extinction are lifted from our hearts, most recently the most recent of them. An official geological report examines the question of reservoirs of deep crustal water which are supposed to be enlarging so rapidly at the expense of our seas and lakes. The author of the report concludes that this deep water, if spread out as a sheet over the whole globe, would be less than a hundred feet thick. Even this may seem a good deal until we remember that if the oceans were spread similarly as a continuous sheet it would be 10,500 feet thick. So we breathe again and are willing to let the earth have her thin water cloak. She may however have none of it through parts of her crust, and exceedingly deep reservoirs scattered through other parts.

The purpose of this globe of ours, and of the system of which it is a fraction, is that human life may come to be and come to full evolution; and that plan proposes to realize itself. So we may answer the pessimists *a priori* on philosophical grounds, that even if they seem for a time to prove their case, it is because they and we have yet some new fact, or some ten million new facts to learn. The next may earthquake the theories. STUDENT

Nature

Studies

Life in North Carolina Mountains

ONE of the most primitive sections of our country is the wild and lovely mountain region of Western North Carolina. It extends from an extremely high plateau, from the "Blue Ridge" to the main chain of the Appalachians, which constitutes the western boundary of the State; it is divided by numerous cross ridges of magnificent elevation, and riven by a thousand streams into glens and valleys of surpassing beauty. This country was settled during the last years of the 18th Century by stalwart pioneers from Virginia and Pennsylvania, among whom one recalls the names of Daniel Boone, James Robinson, John Carter, and John Sevier. The inhabitants have clung all these years to their old homes at the heads of streams in accessible mountain fastnesses, and still maintain the customs and ways of living of their forefathers. Until the opening up of this country by recent mining and timber industries, they have been cut off from all contact with the outer world, and in the remote counties of Ashe, Watauga, Mitchell and Yancey, the visitor has a splendid opportunity to study many surviving conditions of colonial days. It is strange how this remnant should have been left, stranded in the high mountain valleys of the eastern United States, and almost untouched by the tide of modern progress which has swept westward over prairies and deserts to the Pacific Ocean.

The North Carolina mountaineer, though conservative, is a person of marked independence. He has never known what it is to conform to fashion either in manners or thought. It must be confessed that his independence often takes the form of lawlessness and many a difference in opinion has found vent in bloodshed and the formation of family feuds. He lives close to the soil, but however rough and uncouth his habits, he maintains a native dignity that compels our respect.

The log cabin is no longer the prevailing type of mountain home, but there are many still occupied, especially in the remoter districts, and nothing brings more clearly to mind the hard days of the early settler. The cabin is essentially a one-roomed structure, though it may be divided into two by a partition. It has a stone chimney built at one end on the outside; many sites of old dwellings are marked by a lonely pathetic chimney still standing, its black, cavernous fire-place bearing mute witness to a home long vanished. The poorer cabins have no windows at all, the door being the sole inlet for light and air; sometimes there is no floor save the hard packed earth; the steeply slanting roof projects out over a lean-to or shed, at one side, under which the family shelters its hay, corn and other rude supplies. Poor and rough as this dwelling is, it has its own unconscious harmony and beauty; it is a natural, though humble, flower of its environment; and it weathers the air of mystery and romance, of simple human dignity and sentiment which many a grander mansion does not possess.

Every house has, as its natural corollaries, first a spring, with a covered wooden trough built near it, through which the water flows and cools the jars of milk and butter; then an apple orchard, a hay stack or so, a corn field, and very often on the high hill-sides, a patch of buckwheat. Within doors, the family quarters are sadly cramped; large families often occupy one or two rooms, and are, moreover, hospitably inclined towards strangers.

The cooking implements used in these cabins are very primitive. They consist of an iron kettle that swings from a crane over the fire, and a cast-iron bake-oven. This latter is a sort of deep skillet, on



Lomaland Photo. and Engraving Dept.

A TYPICAL LOG CABIN IN NORTH CAROLINA

legs, with a flanged cover; the corn bread is placed inside it, then it is set in the ashes and red hot coals are piled over the top. When not in use it can be conveniently set away in a corner. Johnny cake, potatoes, corn and other things are roasted in the ashes outright.

It is not in these cabins, however, that one finds the most interesting and typical life of this region, because the people there are too poor for varied industries; theirs is a hard struggle for bare existence. It is in the home of the prosperous farmer that we come nearest, perhaps of anywhere in our country, to the busy, varied, self-sustaining life of a colonial manor-house—though of course on a smaller and more restricted scale. Such a home is almost entirely independent of any external source of supply. Some few groceries the farmer purchases every spring and stores them away for the year's use; and these few, such as tea, coffee, sugar and white flour, are generally luxuries, rather than necessities. He raises his own hogs, sheep, and poultry, takes his own corn and buckwheat to the mill to be ground, and hauls wood for the winter fuel with his own oxen and wagon. His children do not lack for sweets with their homely fare; in the spring he collects and boils down the rich sap from the sugar-maple, which affords him a most delicious syrup; and all summer through, in the green-painted hives around his dwelling the bees are storing honey from the rhododendron and golden-rod for his winter's use. The apple is the only fruit that grows well in the mountains, and it is a great food staple. In September, the outer walls of every house and cabin are festooned with strings of peeled and quartered apples, drying in the sun. One likes to fancy they are harvest decorations that have been unconsciously put up in honor of Demeter, the bountiful Earth-Mother, though such an idea would doubtless be most shocking to the matter-of-fact mountaineer.

The housewife and mother of these homes is a marvel of industry. Not only does she attend to the raising of many children; to the cooking, scouring, washing and sewing, the milking, dairying, poultry-feeding and all the minutiae of farm life; but she is, besides all this, the inheritor and practitioner of many old-fashioned arts. She makes delicious cheeses, somewhat resembling the Gruyère cheese of Switzerland; she can cure a sheep or goat skin, so that it makes a lovely soft white rug for the youngest baby to sprawl upon; she pieces quilts in a number of conventional patterns handed down from generation to generation. She also raises flax and understands the process of loosening its fibers and spinning it into linen thread. She weaves

rugs, bedspreads, curtains, sheets, almost every article in fact necessary for household use, and has a repertoire of elaborate designs. She crochets and knits bedspreads in a great variety of patterns, and she makes, by hand, a heavy linen lace which is charmingly effective. There are a number of hand-made looms and spinning-wheels, more than a century old perhaps, and scattered through the mountains; they are objects of pride and affection to their owners, who would not be induced to part with them at any price.

The writer visited, in September last, a lady who is past-mistress of all the industries mentioned above. Her house might well serve as a model at some industrial exhibition. Most of the furniture was made by hand, the rugs, curtains, bed-clothes (including, of course, feather mattresses), all the baskets employed in household use, and even the brooms. These last mentioned articles were particularly delightful. They consisted of a round bundle

of heavy straw bound to a stick, and suggested both by antiquity of design and association of ideas, the days of the Salem witchcraft!

It was pleasant to see the exultant pride with which this lady showed us her things. She and her husband on moving into a newly-built, two-storied house, had had the old one-roomed log cabin of their ancestors moved into a convenient corner of the lot and put into a careful state of preservation. Here are preserved the highly-prized loom, spinning-wheel and distaff of a line of busy housewives; here, on the high antique mantel shelf, are kept the hammered metal lantern and various old instruments of hand-wrought iron; the old kettle still hangs on the crane, fashioned at the forge of some long dead, neighboring blacksmith; and here the mistress of the house comes to spin and weave in a place of hallowed memories. This spirit of respect and reverence for the achievements of the past is all too rare in America; so let us honor these worthy people who appreciate and keep alive their inheritance.

The favorite amusement of the young people is a very charming square dance full of swift impetuous movement and many intricate figures. This could undoubtedly be traced, first to colonial times, then to the stone-flagged kitchens or village greens of "Merrie England." The speculative imagination loves to go still farther back, to Norman, Saxon, Celtic, or other strains, to the folk-dances of antiquity. Perhaps these fantastic, rhythmical figures had once some symbolic significance; perhaps they found a place in gorgeous festivals of mighty civilizations unknown to us.

One cannot fail to compare this merry square dance with our senseless two-steps and waltzes. It is so much more wholesome and genial, more full of expression and meaning. It promotes the feeling of good fellowship, which our so-called round dances exclude, and checks the dangerous personalism which they invite. We should feel grateful to the North Carolina mountaineer for saving to us this, as well as many other inheritances of our forefathers.

B. McC.

Our Peat Resources

ACCORDING to the expert in charge of the peat researches of the U. S. Geological Survey, the bogs and swamps of the country contain nearly 13 billion tons of peat, representing a value of \$38,000,000,000, not counting the value of the by-products. It is to be hoped that if peat ever comes much into demand, the people will be more interested in the wise use of the 13 billion tons than in the scramble for the 38 billion dollars. E.

Students'



Path

OPPORTUNITY

THEY do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake and rise to fight and win.
 Wail not for precious chances passed away,
 Weep not for golden ages on the wane;
 Each night I burn the records of the day,
 At sunrise every soul is born again.
 Laugh like a boy at splendors that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.
 Though deep in mire, wring not your hands and weep,
 I lend my arm to all who say: "I can."
 No shamefaced outcast ever sank so deep
 But he might rise and be again a man.

Walter Malone in February Inland Printer

The Attainment of Freedom

THE Self that never dies! And what self is it then that does die? Surely there is but one Self, for that which is called the lower self, is not really Self, but a shadow of it. When I say shadow I speak optimistically, of that which I wish were always so. We are all however aware that sometimes the existence of a human being may show such foolish emotion, and such intense physicality of a low order, that that which I have called a shadow, becomes more substantial, and more like an automaton, showing, however, a certain resemblance to that with which it is associated, namely the Higher Self. As well however call a mask, the face of the wearer, as designated by the title of self, that which has only a temporary existence, and at best only an automatic and mechanical faculty of expression. There is no such thing as a tearing down or rebuilding of the Real Self, such as exists in the composition of the automatic part of our selves, owing to the constant play upon it of the forces of Evolution, ever seeking to destroy that which hinders its progress, and to build up that which aids it.

It is the constant taking care of, and undue pampering of our lower natures, that leads to half the worry, trouble and crime in this world; for if men would seek to cultivate more their higher natures, their lower ones would receive less of that attention which overstimulates their activity, and thus strengthens them to carry out their natural bent of folly, heedlessness and crime. "The body follows the mind"; let us then cultivate our mind, see to it that it is properly directed and governed, and our body's rational cultivation will follow as a matter of course.

Let us now ask the question: When one's nature has a certain bias in a wrong direction which one is anxious to correct, why wear oneself out in fighting furiously against that bias which has been slowly built up during

many years? Why not rather, while striving to do our whole duty, leave the rest quietly to the Great Law, knowing full well that thus those things that we desire will eventually be accomplished for us, and our bonds loosened, almost by a miracle as it were, by the simple expedient of using the same law that bound us, to obtain our release. How can we do so? It was desire that bound us was it not? Well, why not use desire to release us, and by desiring exactly the opposite from that which bound us—that is, that whereas formerly we desired the things of the lower nature and selfishly, now we desire those of the higher nature and unselfishly, and when we shall have used the same amount of energy to release ourself as we have used to bind ourself, then shall we be free from our fetters.

Must we always take as long to free ourselves as we took to bind ourselves? Not necessarily, I think; although one must not forget that that which we sow, we must fully reap, and the sudden release from a chain which had proved to be galling, might, unless a balance had been gained, result in a return to former paths of folly, as soon as the effect had worn off.

Would it not, however, be possible for a student of this Divine Wisdom to apply his knowledge in such a direct and concentrated manner, as to secure his release in a far quicker time than it took to bind him? The same amount of energy that it took to bind him, must also be used to release him, but would it not be possible to achieve this in a far shorter space of time, by concentrated efforts consciously directed? I think this must be so.

And the link that connects us with this lower dense form that we have built up, and are now anxious to be rid of, is Desire,— Desire with two poles, the one positive, and the other negative, and in the center neutral. The positive pole stretches away into an infinity of good, and the negative into an infinity of evil, and the warfare lies between the two, sometimes the positive vibrating its influence far beyond the neutral zone, and sometimes the reverse. The more the positive vibration oversteps the neutral zone, and the longer it does so, the sooner will be the return to the paths from which you have strayed, for the negative or animal self cannot stand the vibrations of that which is in direct antagonism to it and so must disintegrate, or be changed by the alchemy of Nature into a force that is in harmony with her higher purposes.

If then we wish to be free, it rests with us to see that no further fuel is supplied to the negative pole in the shape of evil, loose, or foolish thoughts, but that our desire is steadily and continuously directed to the positive pole of our being, until such times as we shall find that that which bound us has disappeared entirely through the turning of our desire from the negative pole of our being to the positive. Surely it is important to remember, however, that in proportion as any desire ceases that which is most predominant in one's nature will reassert itself, and so the advice has been given to desire continuously and constantly that which is beyond you and above you. There is no one in the whole world who is incapable of achieving freedom from any undesirable mode of life, by simply desiring earnestly the opposite of that which bound him, and dwelling daily thereon. W. B.

The Social Problems

DOWN through the ages the Social Problems have been dark spots of impurity which have again and again defied the leaders of nations to eliminate them from their kingdoms. Philanthropists have spent their lives in pursuing projects for the amelioration of the sufferers, while the Law has often failed to punish the offenders. We are now in the 20th century since that great Teacher, Jesus of Nazareth, gave to his disciples, a prayer unto God in which are these words: "Forgive us our trespasses as we forgive them that trespass against us." Yet the old Jewish law that "he that sheddeth man's blood, by man shall his blood be shed," has not been repealed; and in these days capital punishment is still the penalty for certain offenses.

To remove these social blights from the nations is one of the purposes of Theosophy and the three Leaders of the Theosophical Movement. Their teaching, which is the teaching of Theosophy, is that the raising of our consciousness to a higher level, and the conquest of the lower nature, with altruism and compassionate regard for the welfare of others, are necessary to gain self-knowledge and self-control, from which would flow all the reforms needful to remove those evils that threaten Humanity's progress.

H. P. Blavatsky, the first of these Leaders, brought again this knowledge of Theosophy to the Western world; the second, William Q. Judge, built securely on the foundations laid by his predecessor and kept the teachings in their purity from attacks from within and without; and today the third of these Leaders, Katherine Tingley, is teaching it to old and young in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and in the Rāja Yoga Academies and Schools which she has founded.

Among the adult students in the "School of Antiquity" at Point Loma, under Katherine Tingley, are to be found men and women from the highest seats of learning, as well as toilers and craftsmen who have earned their bread by the sweat of their brows. Yet the opportunity is before each to become perfect in Self-knowledge and self-control; and they who have attained these even to a degree know that no condition of life could tempt them to reinstate the personal lower self. Having once given their allegiance to the higher, divine Self and having asked its guidance, their endeavor is to work with the higher law of their own being.

It is one of the teachings of Theosophy that if humanity is to achieve its destiny, the personal man must be brought under complete subjection, and the higher, divine, nature be permitted to rule and guide. Only by awakening the individual to a sense of his responsibility, and by arousing him to the realization of the sacredness of his duty to act as a man and as a brother to all his fellowmen, can we hope for any solution to the social problems. And the Teachers of Theosophy declare that the first thing needed is the recognition of Brotherhood as a fact in Nature, the Solidarity of the Human Race.

E. G.

THE tumultuous senses and organs hurry away by force the heart even of the wise man who striveth after perfection. Let a man, restraining all these, remain in devotion at rest in me, his true self.—*Bhagavad Gītā*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is meant by the "higher patriotism"? Is not patriotism, from the standpoint of the lover of humanity as a whole, in reality a selfish and harmful thing? And if, by inserting it before the word "higher," you mean to negative the sense of the word "patriotism," which does and only can mean the love of one's own country, and has little to do with the love of humanity, why use the term at all? Why drag in the idea of patriotism, when what is meant is a general desire for the welfare of the human race? Are you not creating confusion?

Answer The point is one that needs some looking into certainly; without doubt confusion might easily creep in. Let us say at once that no advantage can come of mixing terms. "Patriotism" stands accused of attempting the duty of another, a proceeding dangerous for words and men. As you say, it can and does only mean the love of one's own country, that either native or by adoption.

There is a thing which passes for patriotism that has a grievance against all men of alien race or language. Let it pass for the moment; Theosophy condemns it utterly. Is it ever really a passion of love; or is it hatred merely? Let the Jingo, the chauvinist, the spread-eagle worker-up of racial enmities in the yellow press give answer; as mute an answer as he can. His being is acid and rankles; whereas love flows out evenly, blessing and upbuilding. Give him the name of patriot if you will; he is, according to his darkness, a partisan of the *patria*, a sectarian; so was Torquemada a religious man. Only call his disease emphatically the *lower* patriotism; and give us a term for the kind which is to be advocated, to distinguish it from this.

Patriotism does not mean, in itself, love of humanity as a whole; yet the higher patriotism cannot exist apart from such love. For this worldwide love we have good enough terms, without employing a word that cannot be twisted to mean it without distortion. The first doctrine of Theosophy is Universal Brotherhood; the first demand on a student of Theosophy is that his life shall be given to making brotherhood possible. He must believe in it, and hold all humanity within his heart; he must feed his imagination daily with desire and thought of a world devoid of sin, untroubled by jealousy, knowing nothing of national rancour and strife.

But how shall he bring his ideals nearer? You may think till the end of time, and accomplish nothing; your thought is only valuable when you begin to do; then it may become priceless. "The fool looketh to the ends of the earth," says Solomon; thereby meriting his title of "the Wise." You cannot love Kamchatka or Timbuctoo to any purpose, while you are indifferent to your own native village. What can you do for the Kamchatkans (presuming you to be an American or European)? Think of them? dream of them? agitate your mind over their affairs? even send them letters through the post? All very well; thought is a potent and redeeming thing, *when* it begins to ruffle the surface of action. The great power going out for human salvation needs human beings for points of contact here and there, levers to uplift the world. Let them be dreamers, by all means;

but let them be principally doers. Let their minds be elate with the most starry vision, for whose sake they shall not tolerate the sordid meanness of modern conditions; but let them be at work, or their vision is a sham. Your next-door neighbor, and all the inmates of your household, are souls laboring in the toils of matter: Prometheus bound and torn on Caucasus is no higher or more tragical a theme. Your own village has a message for the world, which may go unproclaimed eternally because of your indifference. These men you may influence daily and hourly; you shall hardly think a thought that does not poison or nourish them. Love is the direct way to their hearts; by which nothing sentimental is meant, but that same strain and thought after the true inwardness of their being, and its unveiling and perfection. You love humanity? Why then, let your home be a pleasant and ennobling place; you can make it so, wherever it be; let your street be the better for whatever your most ardent efforts can do for it; let your life count for purity in your own town; evoke, out of your own being, the soul and divine self of your country.

The influence of a nation is greater than that of a man. We have all been startled by the Turks latterly; whatever be the event, one would say that their revolution has already made a permanent mark on the consciousness of humanity. The spectacle of priest and imâm embracing, of races lately torn by hatred now sworn brothers before the world, has jogged our imaginations; it was like a breath from the hills in the deep, ozoneless thoroughfares of world-life. So too, was the rise of Japan a great fillip and inspiration, unveiling unsuspected possibilities, making a mark on the whole mentality of the West, shunting history onto new tracks. Both of these peoples were lifted by the higher patriotism.

You must love humanity, if you are to possess the higher patriotism, because the higher patriotism is an instrument through which the love of humanity may be put into effect. You may be in such a great position, as to be able to directly serve the world; you almost certainly are in a position to serve the people about you and your country. Then too, there is this! innumerable ties drew you to those surroundings into which you were born; it is always Karma that has placed you where you are. Your heredity represents the sum of your attainments and defects; the balance of all qualities you have acquired through the ages. Each man is a kind of summing up of his race, a nerve ganglion from which currents pass to all the racial extremities, and to which they return. Let him live in his higher nature, and through him shall be revealed all the splendid possibilities of his race. The great patriot is always the star of his nation; what he attained to, the least of his countrymen may reach likewise. The nation affects the world much more easily than does the individual; rather, great men can affect the world most easily through their nations. So that to be a patriot for the sake of humanity is to take the line of least resistance for the lover of the world.

To make one people glorious, and condemn all others; to brag that *your* line is the only one that the gods favor; the only one with a supreme past or present or future—these

things are unworthy of a grown man; miserable personal conceit is at the root of them. Races are like men; there is a god-self behind them which they for the most part pitifully misrepresent. A god-self, and the potentiality of sublime character and genius. Arouse these things, arouse them; call them forth! You are forcing them into general being, as you drag them into being within yourself. You yourself have some definite work to do in the world, which no other human being could do as well. So also has your country its definite part to play; search within your own self and you shall find what that part is. She may go down into oblivion and never take her rightful place; precisely because her sons were unalert, as you are, and without vital interest and love. Then it is the world, which you say you love, which will be the loser. For mother Nature will have to begin her work over again, segregating and leading forth human beings, carefully preparing and working up a nation through ages; suffering all the crudeness and errors of a youthful people; in order to produce that which your present nation might have been.

The higher patriotism is faith in the higher self of one's country; the endeavor to bring that higher self to the fore; not through vanity, but in order that the whole world may be benefited. M. V.

THEOSOPHIST: . . . We can only perceive that, if things ought to have been different with us, they would have been different; that we are what we have made ourselves, and have only what we have earned for ourselves.

INQUIRER: I am afraid such a conception would only embitter us.

THEO. I believe it is precisely the reverse. It is disbelief in the just law of retribution that is more likely to awaken every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severer punishment, if he feels that it is merited. Belief in Karma is the highest motive for reconciliation to one's lot in this life, and the very strongest incentive toward effort to better the succeeding rebirth. Both of these, indeed, would be destroyed if we supposed that our lot was the result of anything but strict Law, or that destiny was in any other hands than our own.

INQ. You have just asserted that this system of Reincarnation under Karmic law commended itself to reason, justice and the moral sense. But, if so, is it not at some sacrifice of the gentler qualities of sympathy and pity, and thus a hardening of the finer instincts of human nature?

THEO. Only apparently, not really. No man can receive more or less than his deserts without a corresponding injustice of partiality to others; and a law which could be averted through compassion would bring about more misery than it saved, more irritation and curses than thanks. Remember, also, that we do not administer the law, if we do create causes for its effects; it administers itself; and again, that the most copious provision for the manifestation of just compassion and mercy is shown in the state of Devachan.—H. P. Blavatsky, in *The Key to Theosophy*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Amateur Speculations about the Soul

HOW easy it is to make a "new theory" regarding the life of the soul after death! The only trouble is that it is just as easy for many other people to make many other new theories, and then ours seems lost amid the multitude. What chance is there that any one of these theories will be right? Very little indeed; but there is a very good chance—nay, a virtual certainty—that they will all be wrong. For, whether we reason from axioms or from scientific observation, which one of us is in possession of even a respectable fraction of the data necessary for solving such a stupendous problem? Most of the new theories we find are based upon the latest discoveries and beliefs of modern science up to date; such theories would have been impossible yesterday, tomorrow they will be discarded for others. Of what value are these hasty and shallow speculations? They have about the same value as the steps of a baby learning to walk; after an infinite number of them have been made, the theorists may learn to step straighter and not try to go so far in one stride.

Here is a specimen. The soul of man is an aggregation of "psychomeres," which are "soul-particles inhabiting the individual cells of the human body." These particles may perhaps be visible in ultra-violet light and susceptible of weighing and measuring. It is conjectured that the soul will be found to weigh about one-thousandth part of the weight of the body. After death, these psychomeres, aggregated into a soul-body, float in the earth atmosphere, to which they are suited. They have consciousness and power of locomotion; and their energy, "as it must be derived from some source, is probably obtained from the ultra-violet rays of the sun."

Clearly the theorist has got an inkling of the *linga sarira* or subtle (astral) body within the physical body. This body is universally recognized in Eastern science; and even in the West, where its existence is generally ignored, it has been rediscovered over and over again by daring and unorthodox speculators. The latest researches of modern science in the realms of ultra-physical matter have now, however, rendered it possible for many theorists to rediscover it again without seeming to deviate so far from orthodox lines. But what

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

on earth has this earth-bound body to do with the soul? Somehow or other our theorist has to dovetail his speculations into theological ideas concerning the nature and functions of a soul. This is how he does it. The soul-body lives on ultra-violet rays, hence it has no liver and stomach etc.; relieved from the necessity of satisfying these cravings, it has energy to spare for practising the higher law of service. It is engaged only in the cultivation of the higher virtues of justice, kindness, and sympathy. This theory seems as if it had been made to order; for, in the absence of a supposed necessity for making these psychomeres virtuous, who would ever have thought of doing it? It is most unscientific.

There is no need to quote further speculations, for our readers can easily supply their own after so good a start. Moreover the CENTURY PATH, as a Theosophical organ, is concerned with even more serious matters. Its purpose is not only to educate the mind, but also to present to the public ideas which may be of real service to them in their daily lives. And such speculations play little part in the problems of daily life. Fortunately our daily life is regulated by the accumulated wisdom of ages and by natural laws which we cannot wholly violate, so that we manage to keep fairly well on the track.

What Theosophy has to say about the constitution of man is that there are bodies within bodies, souls within souls, and that the whole question is vastly more complex and profound than is suggested by these speculations. Inquirers should study about the *Seven Principles of Man*, if they wish to learn what there is to be said on the question. They are not asked to accept the teachings on authority, only to study them for the sake of what help they can get out of them; and it can confidently be asserted that they will learn more in half an hour than they ever could from a study of wild conjectures. A lofty source is claimed for the Theosophical teachings; but this claim is not advanced as endorsing the

teachings; on the contrary, the teachings are offered as confirmation of the loftiness of their source. Thus their appeal is to the intuition; while among those who perceive an alive metaphysic in every phase of being, they respond to the demands of justice and common sense.

STUDENT

A Human Salamander

THE papers recount the marvelous powers of a young man, a machinist, who has been investigated by some well known professors of Harvard and Boston. He held his hands in the flame of a kerosine lamp until they were covered with soot, and afterwards bathed his hands and face in a basin of burning alcohol for ten minutes. He feels no pain, and no scars are left. It is also said that he de-materialized, and re-materialized after 41 seconds; but the account does not say whether this was a mere becoming invisible or whether he became intangible also.

Similar phenomena have occurred sporadically at all times. Certain races at the present day can render themselves immune against fire. It has been predicted by the Theosophical Leaders that such powers would soon become too frequent to be denied, as the race is just now taking a critical step in its evolution. Hence one can easily see the importance of such a power as Theosophy and its Society. For, in order that the race may be safely guided through such a critical stage, both knowledge and discipline are essential, and Theosophy is the only thing that can afford them. Theosophy explains the mysteries of our nature and teaches us how to control our faculties by subordinating them to the Higher Law. Theosophy alone is capable of infusing an adequate reverence for the spirit of solidarity, and of rendering the highest moral ideals practical, thus safeguarding the race against the abuse of its powers; and it may not be long ere its services are called into requisition by people and states who may need advice and help in their increasing difficulties.

T.

SURROUNDED by millions of other fishes and creatures that see it, the *Amphioxus* sees them not. Who knows whether, on the Darwinian theory, these "Branchiostoma" are not the direct ancestors of our Materialists.—H. P. Blavatsky

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

ISIS Theater was again crowded last Sunday evening in the expectation of an address by Mrs. Tingley on "The Drink and Drug Habits Considered from the Standpoint of Theosophy." Unfortunately she was unable to be present, having suffered for several days from a severe cold, and her throat making it impossible for her to speak loud enough to be heard. Mrs. Tingley accordingly asked Dr. Herbert Coryn to give an address on the same subject, and at the opening of his remarks, to read the following brief statement dictated by her.

OBSERVER

"The drink and drug question is not an isolated one relating only to drink and drugs, but is part of a larger question, and can only be answered fully when we answer that larger question, and that is by the study of Theosophy and the application of its teachings to our daily lives.

"More than one half of the drunkards and morphine and cocaine habitués have lost their way through ill health, with a high strung nervous system not knowing how to get a balance, seeking a panacea for their unrest, and too many only too ready to push them over the brink.

"What is needed is a better knowledge of man's divine life and of his lower nature. Every state in the union should have institutions outlined on the Theosophical plan for the correction of these habits.

"The minds of those thus afflicted should be diverted from their weaknesses by giving them the real life to live, and awakening in them the power to overcome.

"There should be in every city that kind of entertainment that would satisfy both mind and body, free from all sectarian rule, a Theosophical system in fact carried out on Theosophical principles from its very foundation. Great results would follow, and in time the manufacture of liquor and of drugs would not prove profitable.

"It would take time to do this, and would require a revolution of thought and feeling among the people generally—some drastic and thoughtful changes not yet imagined, before the real evil we are contending against is lessened and removed.

"Educate the children to the standard of Rāja Yoga and you will have planted the seed that will keep on growing in the nature until the state of manhood is reached. Then such a one will have the knowledge of his own power to select for himself only modes of thought and action that will go for the upliftment of humanity generally.

"Some of the noblest characters have lost their way through these habits of drink and cocaine and morphine, simply missed in earthly life to find the key to unlock the knowledge of the mysteries of their own natures and of the dangers besetting them. Since the birth of Jesus, if his simple teachings had been followed, if they had been rightly interpreted and applied by those who professed to have the greatest knowledge, we should not now have this terrible condition of affairs.

"Through the knowledge that comes through the teachings of Theosophy, the danger that accompanies the use, even the occasional use of intoxicants and drugs, is clearly seen, and throughout the world among those who have embraced the deeper teachings of Theosophy one will not find any who use them, and yet they are not bound by any pledge. But they can go in and out of a city, and though there be a thousand saloons, there would be no temptation to enter them.

"How shall we remove these dangers that threaten our homes, our cities, our nation? Prayers won't do it; legislation won't do it; sentiment won't do it; fanaticism won't do it; nor will brain-mind plans do it; only the real thing can meet the issue—and that is Theosophy.—San Diego Union



A THEOSOPHIST IN THE HEART OF
THE KAFFIR COUNTRY, AFRICA



A KAFFIR TRADING STORE AT DUIVELS
KLOOF, KAFFIRLAND, AFRICA
(Kloof is a natural cutting in a mountain)



ONE TYPE OF AFRICAN RESIDENCE
These Kaffir dwellings called "Rondavels," are very
comfortable and homelike

Living as Jesus would have Lived

TO try to live as Jesus would have lived, or even as one imagines Jesus would have lived, is a very ambitious aspiration. Yet even though the experiment fail of its anticipations, it may be useful to the experimenters in two ways: in showing them their possibilities, and in showing them their limitations. In both these respects the experimenters will make discoveries. On the one hand they will find that some of their desires, fancies, habits, and other such personal belongings were unnecessary and can be dispensed with; and they may learn something of the joy of helping others. On the other hand they will certainly find that they have started on the pilgrimage with an insufficient supply of the panoply of righteousness and of spiritual food, and will have to turn back for reinforcements. For it takes a very determined and deep-rooted motive even to keep up the attempt to lead such a life; and no mere ephemeral enthusiasm will suffice.

But the first great obstacle that will bring them to a halt and cause most of them to abandon the enterprise will doubtless be the discovery, that though they have desired to live the Christ-life, they have not yet left off

desiring to lead the worldly life. And as this world is by no means unanimous in trying or even wanting to lead the Christ-life, it is inevitable that sooner or later, a case will present itself in which the two lives present divergent paths, and the pilgrim will have to choose which he will follow. If he offers his coat to the beggar, the beggar may accept it; and other beggars may take advantage of his complacency to denude him of the remainder of his wardrobe. When he offers the other cheek to the smiter, the smiter may smite it; and other smiters may take advantage of his meekness to smite him in other parts. Perhaps his employer may turn him off for refusing to lend himself to some trick of trade which Jesus would not have practised; and perhaps his family may in consequence go to the poorhouse. In short there are numberless cases, which may be left to imagination and experience. In all of them the aspirant will have to choose whether he will continue to follow his chosen path or abandon it; for there is one thing he cannot do, and that is follow both at once. And this is where the difficulty comes in. Perhaps it may not be so hard to live the "higher" life; but what is hard is to find ways of *living both lives*, serving God and Mammon, eating our cake and having it, giving away and yet keeping!

And this is the difficulty we all encounter. We are not perfectly true to ourselves. Desirous of satisfying our own self-respect in the matter of high ideals, yet not prepared on all occasions to abandon the old way, we plan ways of satisfying both demands, the result being frequent disaster. In this way discredit is brought upon the higher ideals, and they are described as impracticable!

It is easy to be generous and polite

Lomaland Photo. and Engraving Dept.

when our own platter is safely filled; but when the generosity and politeness means that our own platter will go empty, it is not so easy — unless, indeed, we are sincere, and then it is quite easy. If a man has made up his mind that come what will, he will be the last, he will be the one to go without, then his path is easy and smooth; the selfishness of others will not hinder the fulfilment of his wishes.

But how difficult it is to find a genuine motive! the mere fact of looking for it lends it an insincerity, precludes spontaneity. Hence the mood of introspection, constraint, artificiality, and even a kind of priggishness. This artificial mood, this acting of a part, this performing before oneself, becomes so irksome that we throw it off and so have what is called a reaction or relapse. Nevertheless it must be faced; for the artificial will gradually become the natural; and new habits, painful in the acquiring, will become second nature.

Living the Christ-life is "a very large order" and the lesson for the experimenters to learn is not to be deterred by failures. Do they wish to resemble the man, who, ambitious to swim, studied up the art out of a book, then threw himself rashly into deep water, sank, was rescued, and never went near the water again? or the celebrated individual we read about, who determined to try early rising, and was so conceited all the morning and so tired all the afternoon that he never tried it again? or the man who, after dinner on December 31st, makes a sudden "resolution," fails to keep it, and forswears all future resolutions? These are fools, neurotics. What we need to do is to try to live a little more like Jesus would have lived, and still a little more, never abandoning the attempt while life lasts; and to realize that there is a great deal of apprentice work for most people to do ere they can begin to study the work of the Master. E.

A Review of the Electron Theory

Prepared, with comments, for the CENTURY PATH by a member of the editorial staff, from an article by Professor L. Graetz in *Umschau* (translated in *Scientific American Supplement*), and from other sources.

ELECTRICITY, or electrical charge, is a kind of matter composed of discrete particles, or *electrons*. It explains the facts of static electricity and some of those of current electricity. It differs from the old one-fluid and two-fluid theories in making the electrical fluid discontinuous and in recognizing its intimate connexion with the luminiferous ether. Here one would pause to ask what is a continuous fluid? We can form no conception of a fluid except on the supposition that it is particled.

The theory of electrolysis states that when a compound molecule is divided by the current, its two parts move in opposite directions towards the respective electrodes. These parts are called *ions* and bear a negative and a positive charge respectively. All monovalent atoms carry equal charges, whether negative or positive, all divalent atoms carry double this charge, and so with higher valencies.

This minimum quantity of electricity, the charge of a monovalent ion, has been termed an electron. These electrons are regarded, by many at least, as being of two kinds — positive and negative. Thus we may consider an ion as being an atom combined with positive or negative electrons equal in number to its

valency: a chlorine ion will consist of one atom of chlorine united with one electron; an oxygen ion, of one atom of oxygen combined with two electrons; and so on. In these two cases the electron will be negative; in the case of hydrogen and other electro-positive atoms the electron will be positive. Thus these electrons have some analogy with monovalent chemical elements: two atoms of hydrogen (a monovalent element) will combine with one atom of oxygen (which is divalent); and two negative electrons will combine with one atom of oxygen; in the former case a molecule of water is produced, in the latter an oxygen ion. In electrolysis the electrons are not set free, but remain attached to atoms in the unvarying proportion of 96,800 coulombs or 9680 c. g. s. units (the figures given by different authorities vary somewhat) to each gram-molecule of a monovalent element, double that quantity in a divalent element, and so on. Thus the charge is inversely proportional to the atomic weight, being greatest for hydrogen.

Our knowledge of electrons was increased by J. J. Thomson's discovery that cathode rays consist of swiftly moving particles negatively electrified. But in this case the ratio between charge and mass is about 2000 times as great as in the hydrogen ion. The rays are generated in a highly rarefied gas, and the above ratio is independent of the nature of that gas. Hence it seems probable that the cathode particles are simply negative electrons uncombined with any ordinary matter at all. Their maximum velocity is 62,151 miles per second. The negative electrons which are expelled by radium in the form of β -rays have still greater velocities but a smaller ratio of charge to mass. The mass ascribed to negative electrons is "an apparent mass which increases with the velocity" — a circumstance which has suggested the highly revolutionary and tautological idea that mass is in reality only momentum. (See CENTURY PATH, no. 14 of this volume, page 3). The positive electron has not been isolated; the positive particles which constitute the canal rays of the vacuum tube and the α -rays of radio-active substances are electrified particles of ordinary matter, and their ratio of charge to mass is equal to or less than that of the hydrogen ion.

The writer now goes on to speak of the intimate connexion between the electrons and the ether, but we must remember that the ether is so far but a hypothesis framed to explain certain effects, so that it would be more correct to speak of the relation between the electrons and these effects. These effects are the attractions and repulsions of electrified bodies, of electric currents, and of magnets, the induction of currents, and other electrical effects produced at a distance. The presence of electrons, and the motion of electrons, produce alterations in these effects, or, as the writer describes it, "strains in the ether." Thus, for the purpose of explaining the transmission of inductive effects, etc., we have still the ether with its waves; but now we have the electrons as intermediaries between ordinary matter and the ether; though perhaps it would be better to regard the electrons and the ether as holding a prior place to matter. Howbeit we have the eternal duality of an active vital force and a passive receptive medium; the former now partially discerned, the latter inferred as a necessary corollary. Whether

either or both of these two may later on prove to be similarly separable into twin parts remains to be seen; but, as minuteness of analysis seems to depend more on the penetration of our faculties and instruments than on any actual limits in Nature, it is probable that such further separation will take place. But we shall never reach the *prime* factors of Nature on this plane of perception.

This new theory of the existence of a finer kind of particles has given rise to dynamical explanations of phenomena, explanations similar to those with which we are familiar in connexion with the old atomic theory. The electronic theory, we are told, undertakes to explain all electrical and magnetic phenomena, "including the phenomena of light." These are due to differences in the arrangement and motion of the electrons. No doubt there is a relation between the phenomena and the behavior of the electrons, but let us suspend our judgment as to which, if either, is the *cause* of the other. Thus, non-conductors of electricity are supposed to have electrons more or less firmly attached to their molecules, while in conductors the electrons are free to move; and they move in small ranges, communicating their motion to each other by impact, as the molecules of gases are said to do. The conduction of heat is also accounted for by the impact of vibrating electrons — instead of, as formerly, by the impact of vibrating molecules; and while one kind of vibration accompanies the manifestation of heat (or "constitutes" heat as our authority has it) another kind of vibration stands for an electric current. Numerous attempts have been made to represent, by similar dynamic formulae, other effects in matter; it is stated that the proportionality of thermal to electric conductivity has been thus explained, but that the variation of conductivity with temperature still awaits explanation. These explanations are but little more than analogies or illustrations, and no doubt other sciences than our own have been able to achieve results by using quite other symbolism, such as that of Nature-Spirits, which we call superstition. But heavens! what a Pantheon and mythology and demonology one *could* build up out of the materials provided by modern scientific speculation.

The theory that atoms are made up of electrons has received additional support from the phenomena of radio-activity, in which atoms are apparently disintegrated into their positive and negative components, which appear in the form of α - and β -rays. The components of the atom are (1) negative electrons, and (2) ions or particles of far greater and nearly atomic mass which are, on the whole, positively electrified, though containing negative electrons.

Positive electrons, equal in mass, and equal in the ratio between charge and mass, to negative electrons, have not yet been isolated; and one idea is that positive atoms are merely atoms deprived of their negative electrons. Thus there is the old question as to whether the difference between positive and negative is one of quality or quantity; which, since quantity is a quality, does not much matter after all.

Ampère's theory accounting for magnetism by molecular currents has now been superseded by the theory that magnetism is due to electrons moving in circular orbits. T.

Art Music Literature and the Drama

An Addition to the Art-Lore of America

NOT long since two young students in Rome, while rummaging about in one of the enormous libraries of the city, looking over and deciphering priceless old manuscripts of medieval days, came upon a little bound volume which was apparently a diary. It was filled with notes, memoranda, and chemist's recipes of various kinds. The name on the fly-leaf was "Michelangelo."

With almost bated breath these students began the reading of it and finally came to an entry consisting of descriptive notes about the great artist's explorations in the Forum, the Baths of Caracalla, and the Palace of Titus. Among other things the diary related that one day, in digging about the *thermae* or baths, Michelangelo and his assistants opened up what the artist at once saw to be the work-room of a fresco painter. In company with Raphael he explored it, finding among other things some immense earthenware jars containing what Raphael pronounced lime for fresco work.

Each of the artists took a portion home to his own studio, there experimented, and found that pigments mixed with it took on an unwonted brilliancy which gave every sign of being permanent. Michelangelo, however, was chemist as well as painter, and upon analysing this substance in his laboratory ascertained that it was not lime at all but a certain fine silicate.

He at once set himself to manufacture more, not only suspending his work in the Sistine Chapel but destroying what had already been done of it. Then he calmly locked the door and with the help of his assistants worked night and day upon the great ceiling until it was completed.

But the secret died with the artist and three hundred years passed before the finding of this priceless little journal brought it again to light. By some strange Karmic influences the original book was lost "by accident" in the Tiber and these students tried in vain to interest the fresco artists of Italy and Germany in the notes they had fortunately made from the diary. They met only ridicule. Finally one of them came to America, succeeded in interesting an Eastern architect sufficiently to induce him to experiment with the recipe, and as a result a number of rooms are now being decorated, according to it, in the Capitol at Washington. The effect is luminous and beautiful to a degree and the most severe tests have proven the colors to be enduring.

One cannot but reflect upon the Law that has, seemingly, been saving this century-old

secret for the enrichment of the art-lore and the art-life of the new land which was discovered by a son of Italy; by Columbus of Genoa. The past has many secrets yet stored away, and it were only to be expected that the harvest of facts and examples which are now being garnered therefrom by archaeologists should prove to be as great a benefit in the world of art as in the domains of science, history, literature, architecture, or music.

STUDENT



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BRONZE WORK—PALAZZO DEL MAGNIFICO, SIENA, ITALY

MUSIC

MOVE on, light hands, so strongly tenderly,
Now with dropped calm and yearning undersong,
Now swift and loud, tumultuously strong,
And I in darkness, sitting near to thee,
Shall only hear, and feel, but shall not see,
One hour made passionately bright with dreams,
Keen glimpses of life's splendor, dashing gleams
Of what we would, and what we cannot be.

Surely not painful ever, yet not glad,
Shall such hours be to me, but blindly sweet,
Sharp with all yearning, and all fact at strife,
Dreams that shine by with unremembered feet,
And tones that like far distance make this life
Spectral and wonderful and strangely sad.

Archibald Lampman—Selected

From the Musician's Viewpoint

ONE of the younger generation of Swedish composers, Hugo Alfvén, was recently asked by a friend why, since he has gained a separate fame as a writer upon literature, art, architecture, and travel, he has never yet written upon the subject of music. A partial translation of the letter which contained his reply is given below. Hugo Alfvén has doubtless a great future, musically, for he has pictured, in his compositions, national characteristics in a wholly original way as may be divined from the following:

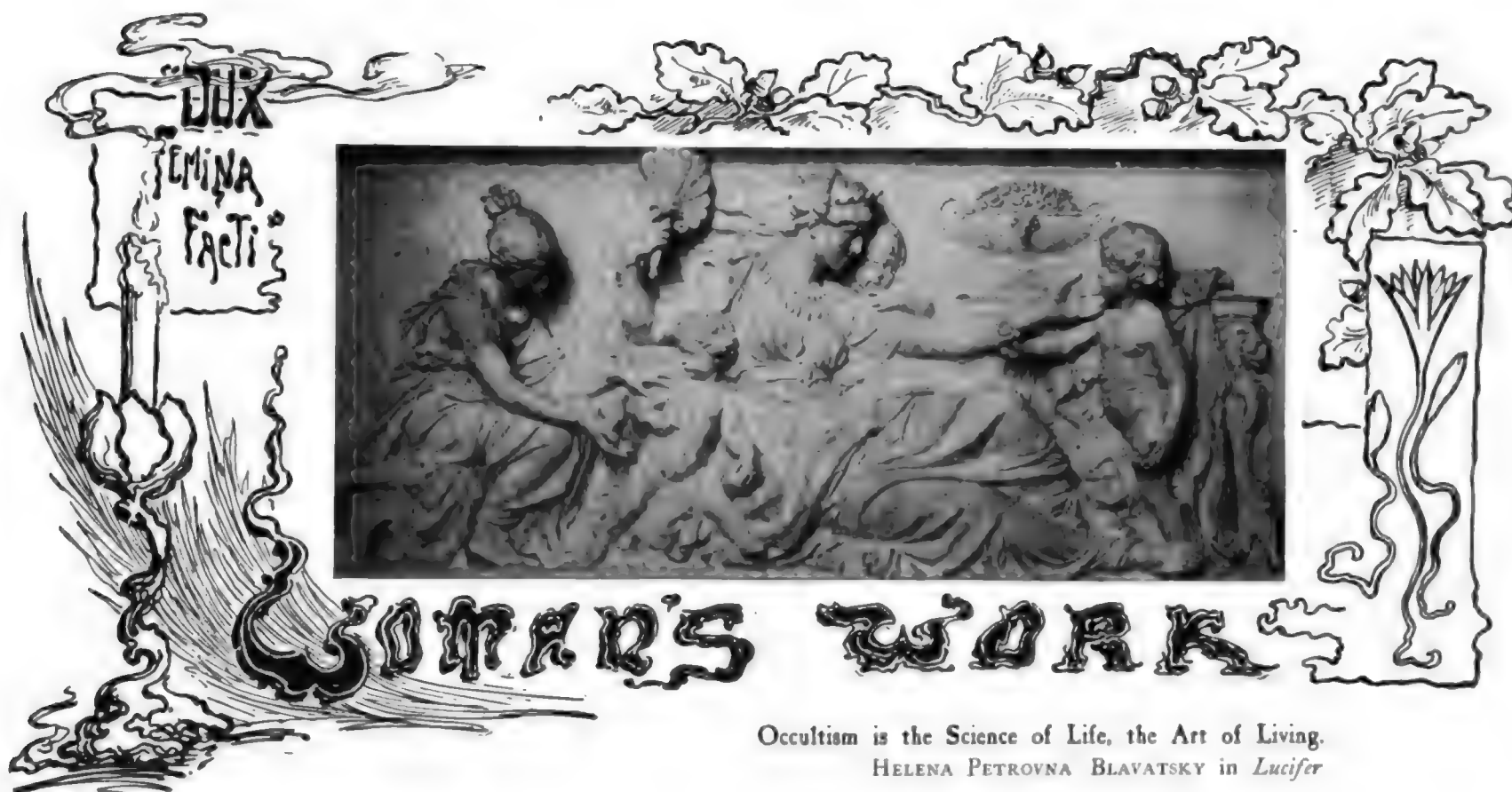
... It is my misfortune that I sometimes lack the power to see the line of demarcation between the real and the unreal, thus mistaking the dream for the experiences of waking life. This has often caused me a deal of trouble and it has even happened that I have been accused of untruthfulness. I have, however, taken the charge with evenness of mind, console myself that the defect, after all, has been of some use in my art.

I would probably have given a truer picture of my way of composing, had I been able to speak of the "inner ear" which certainly is the most developed of my faculties. There is nothing I am as sensitive to as to sounds and noise: the voice in all its expressions of the feelings, the rustle of the wind, the murmur of the sea, the thunder, etc. How I would like to describe sound as I hear it interiorly. At the least musical idea that comes, it is as if I heard far away the rising and falling reverberation of an orchestra. The more the imagination is stimulated, the more clearly do I perceive the different instruments and their combinations of sonorousness, singing masses, single voices, sometimes an inferno, sometimes a heaven. This is a world to me more real than the outer world in which I am living. It is in the second place that the eye comes as an element of helpfulness, and then the other senses with their greater or lesser power of spiritualization. I can write and speak of everything I may experience, only excepting what relates to music. A letter about music, a criticism or something of my own musical creed, I am unable to write, and I have not even tried to do so, sure as I am that against my will, it would not intimately bring forth the musician, but be rather a protecting disguise, an impenetrable armor. It seems as if nothing could come forth

from my tone factory by any other means than by the finished works themselves. This may perhaps be a defect, but I cannot change anything of it. One can only speak of the wonderful realm of the tones by the tones themselves. The word is inadequate. Precisely what one would catch, that slips away. . . .

Every musician who honestly strives to interpret that pure ideal which is all unstained by ambition touches the fringe of the eternal mysteries of being. In certain aspects the composer often seems to us to reach closer to the center of things than the performer, yet no one may assert this to be the case, for the character of the musician, his very heart of heart, is the criterion and the test. To attempt to explain this mystery in words will ever be futile.

A SWEDISH STUDENT



Occultism is the Science of Life, the Art of Living.

HELENA PETROVNA BLAVATSKY in *Lucifer*

Why Do We Do It?

THE aimlessness of life for those who have no idea of its purpose and no knowledge of their own nature is apparent in all walks of life. Not only is the lot of the hard worker in fustian or broadcloth a continual grind without a goal, but the fate of the unemployed well-to-do is not less tedious and aimless, in spite of what envy may say. Even in light papers one finds, expressed in a light semi-jocular vein, occasional outbursts of what, if expressed in more stately terms, would be a repetition of Solomon's sermons on the vanity of a worldly life. Risking the chance of being called to order for taking such an utterance too seriously, one may quote as a sample the following from the ladies' column in *Black and White* (London). It is headed, "Why Do We Do It?"

... What a life I lead, my dear, as a rule! Always on the move, and always in a trunk. We rushed up to town, after shooting pheasants, to buy Christmas presents. We rushed out of town for the holidays because it is the proper thing to do. Then we rushed back again, and I should have rushed abroad with the others if it had not been for this blessed cold. I can't think why we do it when we would all rather be at home, except that we don't seem able to help ourselves once we are in it. Life's a merry-go-round that never stops, with the "merry" left out.

And with this outburst the matter ends for most of them. There are few who get so far as to think seriously upon their abject slavery (for such it is, according to this confession), and to resolve that they will not stand by it any longer.

Doesn't know why she does it! Doesn't seem able to help herself! Confession of slavery both of mind and will. The outburst just quoted may have been said lightly, but there is seriousness behind it all the same. People are very miserable from that cause, and some even commit suicide. The aimlessness and dreary monotony of life are a very real tribulation.

We may talk of the evils of individualism

and propose collectivism as a remedy, but the loose employment of such words breeds confusion. There is but little individualism in the kind of life depicted. The actor in it suffered from lack of individuality. She was the servant of something that certainly was not her own individuality, nor anybody else's

SPRING RAIN

'NEATH unnumbered crystal arrows—

Crystal arrows from the quiver
Of a cloud—the waters shiver
In the woodland's dim domain;
And the whispering of the rain
Tinkles sweet on silver Teign—
Tinkles on the river.

Through unnumbered sweet recesses—

Sweet recesses soft in lining
Of green moss with ivy twining—
Daffodils, a sparkling train,
Twinkle through the whispering rain,
Twinkle bright by silver Teign,
With a starry shining.

'Mid unnumbered little leaf-buds—

Little leaf-buds surely bringing
Spring once more—song birds are winging,
And their mellow notes again
Throb across the whispering rain,
Till the banks of silver Teign
Echo with their singing.

From *The Children of the Mist*—Selected

individuality. What was this force that impelled her and all with her in directions contrary to their will and wish? Let us not answer the question by an abstraction; Theosophy is practical and concrete. Actions can only be inspired by *Mind*, and there must have been some *Mind* at work here, a *Mind* powerful enough to dominate the individual minds. What was this *Mind*? The answer is that it is possible for the thoughts and desires of many minds to coalesce into a composite *Mind* and *Will* that actually exists in some realm of "space," and owns an operative center in

each individual mind where it sits at the keyboard of action and rules the mechanism. It acts through fear, vanity, or mere undefined impulse; to act contrary to it demands a sacrifice of ease, self-esteem or indolence; and so the individuals yield to it. Thus they are all in effect *hypnotized*, hypnotized to do that which they would rather not do, hypnotized by a *Mind*. And this is what is called *freedom*; as if there could be any real freedom while our actions are determined by such forces.

What a lot of breath and printer's ink we expend on discussing political and other kinds of formal freedom, when the bulk of civilized humanity is bound hand and foot by these fetishes! Business, fashion, habit, belief—whatever it may be, it binds us fast during life. No man can ever be free under any conditions who is so bound; no man can ever under any conditions be enslaved who has mastered this Mystery.

If the victims of fashion and social convention were in earnest there could be a way to extricate themselves from the tyranny. But one fears to suggest it, owing to the tendency of unstable human nature to rush to violent extremes and do something equally absurd, and equally unoriginal, in another direction. But there is no need to become a spectacle or any of the recognized types of crank. There are such things as discrimination and dignity, and it is possible to assert one's independence without being obtrusive. There is an inner domain into which nobody can follow us and where we may reign. Let us begin by cultivating that. There we may propound the questions, "What is Life?" "Who am I?" "Whither am I tending?" and learn that the superficial motives and fancies that flit across the mind and are suffered to regulate our actions are but a phantasmagoria hiding the real life. Then it may become possible to fathom the deeper springs of motive and to unearth worthier and loftier purposes. Some other Law than that of fashion and convention may be discovered, such as the Law

which unites and constrains all who work in the service of humanity. The eternal questions which the mind must ask itself should not be continually pushed away but grappled with; and one should seek to know what life is, where was the Soul before birth, and what is its destiny after the death of the body. In short one should seek to make life a reality instead of the sham it confessedly is. E.

The Philosophy of Manners

ALL books on the subject of etiquette, however little or much space be given to forms and conventionalities, maintain that the basic principles underlying good manners rest upon a yet deeper stratum of innate delicacy of feeling and kindness of heart. There is much veneer that passes in a general way for the genuine and solid article, but to the minds of those who can penetrate beneath polished surfaces there is no varnish thick enough to conceal coarseness or cruelty if either lie beneath. Some unguarded moment at last is sure to make the revelation.

But there are other requisites to good breeding; a kind heart alone is not enough. A person may abound in kindly impulses and generous sentiments toward his fellows, and yet be so full of vanity and egotism that his conceited manners hide his virtues completely. Being so greatly concerned with the display of his own acquirements or opinions he does not foresee the possible havoc he may make with the feelings of other people, and so, going beyond a certain boundary, he steps into the realm of boredom, alas for him!

In the same category with the inconsiderate type mentioned above should be placed the names of those people who laughingly throw out insinuations wearing an innocent garb but carrying underneath a sting and a poison. The cloak of mirthfulness in part conceals the dire intention, so that it is quite possible for the offender to escape the rebuke he deserves; but the mischief is done, and though the method of concealment be ever so innocent in appearance, it is the acme of impertinence and cruelty. Honest rudeness that admits of a fair battle on its own premises is far more worthy of toleration. Yet there are many people, on the other hand, who pride themselves upon their "bluntness." Aside from being no fitting subject for complacency, it most effectually conceals the nobility and rugged honesty which (at times) does lie beneath.

The man or woman who is welcome upon every occasion is the one who has a thoughtful consideration of others' feelings, not in the sentimental way, but in the large and generous

way. He must be goodnatured. He must feel a deference for those to whom deference is due, and a proper dignity with those who reveal the lack of it in their own natures. He must avoid pedantry, and possess tolerance. He must himself have suffered and overcome sensitiveness in order to comprehend another's mental state and meet it safely.

In short it is difficult to arrive at the manner of social intercourse which ordinarily bears the title of good breeding without first having more than an average knowledge of human nature with all that this implies. Some people are students of character and intuitively read the motives and actions of others. Unhesitatingly are they ready, in any case, to say the right thing at the right time, and to perform the gracious act. In conversational emergen-

Childhood, Lost and Regained

CERTAINLY Adam in Paradise had not more sweet and curious apprehensions of the world, than I when I was a child. . . . The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold: the gates were at first the end of the world. The green trees, when I saw them first, through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubims! And young men glittering and sparkling Angels, and maids strange seraphic pieces of life and beauty! Boys and girls tumbling in the



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MARBLE ARCH, HYDE PARK, LONDON

cies one of this sort is quick enough to spring to the rescue and avert embarrassment or disaster. The ability thus to protect a situation requires tact and it is the very essence of good breeding.

The person without tact has not yet passed the first examination for entry into the school of good manners. There are pitfalls all about and the only thing that he can be depended upon to do is to tumble into them.

A tactful woman! What a treasure she is upon all occasions! She is one who at some period of her existence has learned the secret of occupying another's standpoint, of feeling by intuition another's need. This places her beyond the danger of mistakes and, with a kind heart and calm, clear mind, she enters upon her social pathway with positiveness and success. In self-forgetfulness she radiates joy and beneficence, enlightenment and true culture wherever she may be. EDITH WHITE

street, and playing, were moving jewels. I knew not that they were born or should die; but all things abided eternally as they were in their proper places. Eternity was manifest in the Light of Day, and something infinite behind everything appeared: which talked with my expectation and moved my desire. The city seemed to stand in Eden, or to be built in Heaven. The streets were mine, the temple was mine, the people were mine, their clothes and gold and silver were mine, as much as their sparkling eyes, fair skins and ruddy faces. The skies were mine, and so were the sun and moon and stars, and all the World was mine; and I the only spectator and enjoyer of it. I knew no churlish proprieties, nor bounds, nor divisions: but all proprieties and divisions were mine: all treasures and the possessors of them. So that with much ado I was corrupted, and made to learn the dirty devices of this world. Which now I unlearn, and become, as it were, a little child again that I may enter into the Kingdom of God.

(From the *Meditations* of Thomas Traherne, an English mystic of the Seventeenth Century.)

OUR YOUNG FOLK

Mending the Nets

PERHAPS there is not another bay which holds such a variety of fish as the Bay of Naples. Fishing is still a great industry there and nets are used extensively. One of the principal fish of commerce is the small anchovy which abounds in the bay and is caught in great quantities in long fine nets such as you see being carefully mended in the accompanying picture. These little fish are often mentioned as being used as delicacies in the time of the old Romans.

We know that for at least two thousand years the Bay of Naples has furnished fish for the fisherman. How many years before that, history does not tell, but probably many more; for there are many ruined cities along that coast of which little is known as yet; and still Nature provides the people who ply this most ancient of industries along her most beautiful bay.

EUGENIA

Raphael

UPON the golden honor roll of the world where the names of the best and greatest men, those who have done the noblest work, are written, stands the name of Raphael, the great Italian artist.

Not very much is known of the childhood of this noble man. He was born in the little town of Urbino in Italy. His father was an artist too, and painted thoughtful, reverent pictures, though they were not so beautiful as those that his son afterwards painted. On the wall of a room in their little home is a faded painting of a mother and child. It is the baby Raphael sitting in his mother's lap. It was painted by his father.

Raphael was dearly loved by his father and mother, and they filled his life with beauty. When he was a very little boy his mother told him stories of the great artists who were then living, and of the noble work they were doing. His father was his first teacher in drawing and painting. He often took little Raphael to the palace of a certain nobleman and showed him the beautiful pictures, wall-paintings, and statuary, and all the treasures of gold, silver, and wrought iron, made by the artists of that day. As the flower welcomes the sunshine, the breezes, and the dew, so little Raphael drank in all the beauty that he saw. Before he was twelve years old both his parents had passed away, but he kept his love for them and the memory of all that they had done for him, all his life.

Raphael's parents left him in charge of kind friends who loved him and cared for him.



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NET MENDING ON THE STREET IN NAPLES

A DAY WELL SPENT

AND, when the precious hours are done,
How sweet, at set of sun,
To gather up the fair laborious day;
To have struck some blow for right
With tongue, or pen;
To have smoothed the path to light
For wandering men;
To have chased some Fiend of Ill away;
To have borne down Giant Despair,
To have dealt a blow at Care.

Lewis Morris

He continued to study both drawing and painting, and must have been a most painstaking little pupil, for when he was seventeen years old he was taken to the studio of one of the best artists of Italy. He could already do good work. When his future master, Perugino, first saw Raphael, he was so slender and beautiful that the master thought he was like a girl. It was not long, however, before he found out what a manly, courageous lad had come to work with him. Soon he grew to love his pupil as if he were his own son. He taught him all he knew. This was a great deal, for Perugino was one of the best painters of his time. Raphael was an affectionate, grateful pupil, and showed his gratitude by learning all that his master had to teach.

Raphael had the true hero-spirit in his heart. He showed it by his industry and perseverance, and it also shows in his beautiful pictures. One of his earliest pictures was of a knight in full armor lying on the ground, asleep. In a dream two angels appear to him.

One comes bearing flowers and pointing out an easy path in life. The other holds out a sword to him. We know that young Raphael chose the sword; for although his life was short, he worked so faithfully and so well that he did as much in a few years as if he had lived to be an old man.

One of Raphael's most beautiful wall paintings represents the School in Athens. In it all the noble old Greek philosophers and teachers appear. There are Pythagoras, Plato, Socrates, and many others whom we know and love. And down in one corner, just entering, are Raphael and his beloved master Perugino. Raphael has given his teacher the first place, although at that time, Raphael himself was acknowledged by all to be the greatest artist in the world. In this way he showed his love and gratitude to his old teacher.

Raphael painted many beautiful pictures. These have all been photographed, and copied by painters who loved them,

so that they are known in all lands. STUDENT

An Anecdote about General Lee

THE following little story shows the magnanimity of this great soldier and gallant gentleman. It was told by a Union veteran apropos of the battle of Gettysburg.

STUDENT

The last day of the fight I was badly wounded. A ball shattered my left leg. I lay on the ground not far from Cemetery Ridge, and as General Lee ordered his retreat, he and his officers rode near me. As they came along I recognized him, and, although faint and suffering, I raised up my hands and shouted as loud as I could, "Hurrah for the Union!"

The general heard me, looked, stopped his horse, dismounted, and came toward me. I confess that I at first thought he meant to kill me. But as he came up he looked down at me with such a sad expression upon his face that all fear left me, and I wondered what he was about.

He extended his hand to me, and grasping mine firmly looked right into my eyes, and said: "My son, I hope you will soon be well."

I shall never forget the expression on General Lee's face. There he was, defeated, retiring from a field that had cost him and his cause almost their last hope, and yet he stopped to say words like those to a Union soldier who had taunted him as he passed by. As soon as the general left me I cried myself to sleep there upon the bloody ground.

AN excellent means of keeping ourselves in an inward quiet and freedom of spirit, is to put an end, at the close of every action, to all further thought about it, by dismissing all the reflections of self-love, whether of self-complacency or regret.—Fénelon

THE CHILDREN'S HOUR

LUCK

LUCK tapped upon a cottage door,
A gentle, quiet tap,
And Laziness, who lounged within,
The cat upon his lap,
Stretched out his slippers to the fire,
And gave a sleepy yawn;
"Oh, bother! let him knock again!"
He said, but Luck was gone.

Luck tapped again, more faintly still,
Upon another door,
Where Industry was hard at work
Mending his cottage floor,
The door was opened wide at once;
"Come in!" the worker cried,
And Luck was taken by the hand
And fairly pulled inside.

He is still there—a wondrous guest
From out whose magic hand
Fortune flows fast—but Laziness
Can never understand
How Industry found such a friend.
"Luck never came my way,"
He sighs, and quite forgets the knock
Upon his door that day.

Selected

The Acorns

"IT'S too bad. Mother is too particular, to make me stop and put everything straight," were Lucy's first words as she started out with her brother Herbert for a ramble. This afternoon they had escaped to their favorite copse. It was like a little fairy-land of their own, for they knew every twist and turn of the paths that wandered in and out among the trees. One they called the Queen's Lane and another the Knights' Green.

They played delightful games of make-believe. Lucy was bewitched into a tree and Herbert valiantly hunted for the sorceress to compel her to break the spell. Suddenly they heard the distant thud, thud, jumpety-jump of a horse really coming through their fairy land. Quickly the steady trot, trot, came closer. What was the children's delight to see a familiar and beloved face. It was their favorite uncle who had ridden over to surprise them. "O Uncle, stop, stop!" they cried, and as he jumped from his horse they took his hands, dancing round him with delight. "Come and see where the fairies dance at night; see, here is the stable, tie up your horse"; and from one thing to another they led him on. He did not seem in such a hurry as most grown-up people and he never laughed at their "make-believes." "Now come and sit under the King's Oak and talk to us," they begged him.

All around them lay the acorns. "Only fancy," said Uncle Henry, "what a forest of oak trees might grow one day if all these acorns were planted!" "Why, could they all be trees?" said Lucy, "each one of these little brown things grow into a great oak?"

"Yes, do you see how this one has cracked at the point, and right in the heart of the nut so carefully protected is the little germ that



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JUNIOR DRILL CORPS OF THE RAJA YOGA ACADEMY
SANTIAGO DE CUBA

has the life of the great tree in it? See how small it is!"

"How does it begin to grow into a tree, Uncle?" "Well, Lucy, the nut is filled inside with some food which the little plant lives on until it has grown strong enough to get its little roots into the ground and push its little head upward into the sunlight; then it soon finds out how to take what it needs for itself. As soon as the little root gets out of the nut it knows which way it has to turn; the young plant never makes the mistake of growing its root upwards or of sending its stem down into the ground."

Before they left each had planted an acorn to make a future tree, and then had carefully marked the spot.

A great change came into the children's life. That night they learned that their eldest brother had been taking money from the firm for which he worked; and they would have to go and live in the city where their father would work hard to repay the money.

How sad seemed the house to them now! Their mother was so often crying. "Why did Tom steal, mother?" asked Lucy. "He did not mean to steal, my dear. At first he took a little, meaning to put it back. Gradually he took more and more and thought less and less about it. I can trace the very beginning—when he was a little boy and used other people's things and was careless of returning them." She sighed deeply and added as if to herself: "He has grown the wrong way."

Amidst the confusion of their rapidly changing life the children found time one after-

noon to seek out their acorns. Sure enough their little roots had all found their way into the ground.

"Oh dear!" said Lucy, "I wish boys knew how to grow the right way as well as acorns, and then we should never have had to leave our home!"

"Lucy, let's remember," said Herbert, "when mother seems *very* particular, she is only trying to help us to grow the right way."

E. L. W.

Ages of Animals

WE generally make the mistake of thinking all animals short-lived because those we know best, our own domestic animals, are comparatively so—the average age of cats being fifteen years; dogs, twenty; and horses from twenty-five to thirty years. We speak of these animals as "old" often when they are but eight or ten years of age, because kittens, puppies, and colts, begin to take care of themselves so early and have finished their frolicsome baby days and become full grown cats, dogs, and horses by the time they are two or three years old. Perhaps the fact of their having been domesticated and having lived with man so many centuries has made them short-lived, for man's span of life is short too, now, though in old books we read of men who lived several hundred years.

Eagles, pelicans, swans, and ravens often live over a hundred years. Tortoises, too, are centenarians, though that doesn't surprise us as they are so slow they take their time about everything, even about dying. Camels are quite long-lived and elephants have been known to live for centuries.

L.

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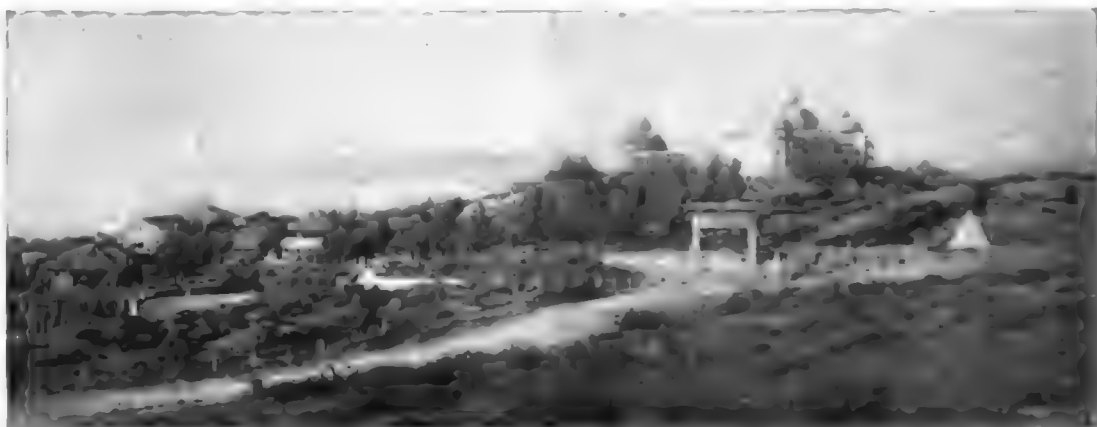
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Vol. XII

MARCH 28, 1909

No. 21

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Darwinism

AN article on "Darwinism Fifty Years After," in the *Scientific American Supplement*, makes difficult reading, chiefly owing to the confusion arising from the neglect to distinguish between effects and causes. "Heredity and variation are innate, or intrinsic causes," we are told; but obviously they are effects. What the causes of them may be we are not told, and this is perhaps what led the writer to say that "with all our increase of knowledge we are no nearer the end of the problem."

Darwin, with whom, of course, must be mentioned his still-living co-worker, Alfred Russel Wallace, evidently did a great deal in methodizing the study of natural history, and seems to have had the idea that the higher organisms have descended hereditarily from the lower in a continuous chain. And the writer says:

That the animals and plants today, man included, are descended from the animals and plants of earlier periods by natural lines of descent with natural modifications, due to innate and external causes, is one of the certainties of science.

Much Still Scientifically Uncertain

One has doubts, however, whether even scientific authorities are unanimous on this point. The evidence does not seem strong enough to warrant a certainty. The present types seem to be remarkably permanent within the limits of historical knowledge, and it would surely require inconceivable millions of years for one order to change into another order. It seems to an outsider as if the scientists here were reasoning deductively, as their difficulty is to find facts to support their theory. They feel that they have got hold of a sound principle, and they seek to establish it. But the restricted sphere of their observations prevents them from doing so. They seek only in the visible world of physical forms. Here they see the organisms emerging upon the physical plane, but they see not whence they come. They do not see where the changes, the evolutions, take place. The only place which they can think of, in which to search, is reproduction. But each form reproduces its own kind, and does not even (so science itself declares) reproduce its own acquired characteristics. Hence the observations do not support the theory.

The Scientific Evolution Only Relates to the Forms

But what about the animals themselves that tenant these forms? What can science tell us about them? They watch an egg grow into an animal, and to them it seems to come from nowhere, like a stream of water issuing from a point in space. If we were to speak of the evolution of palaces from man-

sions, and mansions from cots; or of cannons from guns, and guns from pistols; or of an evolution of furniture, clothing, or whatever else shows progressive variations in form—we should be arguing similarly to these biologists. It may be said that reproduction constitutes a radical difference between the two cases; but until it can be shown that reproduction plays a part in the transmission of the changes, it is a difference which is not relevant. And reproduction tends to perpetuate and preserve types, not to change them.

Evolution does go on; it is a universal law; but the changes take place mostly on planes beyond the physical. It is the animal souls inhabiting the animals' bodies—it is these that change and grow. It is the "soul" of the plant, the *life-monad* tenanted the visible form—this is what evolves. A life which has at one time inhabited one form may develop so as to be able to inhabit a higher form, and thus the life or soul develops while the forms remain (for a long period at least) unchanged.

Darwin is justly regarded as a great epoch-maker in thought; but his weak points seem to get more credit than his real strong ones. He intuitively grasped the truth of evolution and the truth of law and order, and daringly broke away from the trammels of prejudice. But he was too one-sided and dealt almost exclusively with the outer and physical aspect of things. His neglect of the superphysical aspect prevented him from discerning the actual laws and processes of evolution, and he had to imagine other processes for which there is no warrant in nature.

But the most important point is surely this—that, whether Darwin was right or wrong, still he has told us nothing whatever about the intelligences and powers that operate to produce the effects he described. His ideas may be accepted in their entirety and still leave plenty of room for whole hierarchies of creative gods.

The absurd notion that the work of Darwin and his associates and followers has in any way driven spiritual powers out of the universe is rapidly vanishing. Such a notion could but be the first flush of vanity following the sudden liberation from the preceding dogmatism. It is now seen that a fuller revelation of the mechanism of the universe demands an even greater recognition of the existence of Intelligences behind that mechanism. It is only the old theological God and his accompaniments that have disappeared; but in their place we must have Cosmic Ideation and the Universal

The Motive Cause Still Unknown to Science

right or wrong, still he has told us nothing whatever about the intelligences and powers that operate to produce the effects he described. His ideas may be accepted in their entirety and still leave plenty of room for whole hierarchies of creative gods.

Life and all the innumerable hierarchies of Intelligences and Beings which proceed therefrom. For a universe wholly mechanical is a

**An Illogical
Misuse of
Words**

nightmare of logic, a delusion which can only be kept up by using abstract words as counters without ever cashing them at their true value. Evolution is a fact in nature, but evolution cannot make things grow — unless by evolution we mean Spirit. It is just like the case of gravitation: the principle that all masses attract each other is called gravitation, but we still know nothing whatever of the nature of the influence that draws the masses together; and to say that gravitation draws them together is to commit a childish blunder in the use of words and ideas. So with these words, evolution, natural selection, survival of the fittest, etc.—they are words denoting principles, words summing up groups of effects, but they do not stand for causes, except by a similar perversion of logic.

The great cause of evolution is the Universal Life, which is intelligent. STUDENT

Matter and the Corpuscular Theory

A WRITER points out that matter is no longer eternal, as it was thought in past years to be; for under certain conditions it has been found to pass through successive states of disintegration until finally the particle vanishes into ether. Now the atoms are recognized to be wonderful reservoirs of energy. But, continues the writer,

What strange reservoirs are imagined under the aspect of microscopic suns, around which planetary particles, a thousand times smaller yet, are gravitating with incommensurable speed! By what miracle are these particles turning thus in a mad frenzy round a spheroid, without ever striking against one another in their wild whirlings? . . . Can a wall be made of stones separated from each other and never coming into contact by their surfaces? Can it be made of round bricks, without cohesion, and owing their equilibrium to their individual rotations? Is a spider's web, so thin and yet so strong . . . formed of minute balls having no connecting point with each other? (*English Mechanic*)

It is indeed strange how so many scientific theorists ignore this prime difficulty of accounting for *action at a distance*. They split their heads trying to devise elaborate explanations, regardless of the fact that so long as this fundamental problem remains unsolved, all these explanations are superfluous. One man explains attraction by saying that all pulls are in reality pushes; but is a push easier to explain than a pull? It is no use explaining gravitational stress as being a pressure in the ether, for it is no easier to account for the transmission of a pressure. If a stick is a row of particles separated by spaces, then how is a push given to one end transmitted to the other end? And the same difficulty recurs if we imagine an ether, for the ether itself is likewise supposed to be particled.

The fact is that our conceptions of space, magnitude, and other related things, are limitations of the mind which preclude any final explanation, and we must take some things for granted. We know that influences are transmitted across spaces both microscopic and sidereal in their dimensions; and the only alternative is to imagine these spaces filled with a "continuous fluid"—a conception which is no easier than the conception of ac-

tion at a distance. Therefore these problems can only be cleared up by acquiring the ability to use the higher faculties of the intellect which are independent of such limitations.

STUDENT

Prison Possibilities

IN the Philippines they seem to have solved the problem of the post-penitential employment and general career of the criminal. They have solved it by being anxious instead of reluctant to employ him, knowing that he is a better man and a better workman than when he went into prison. They know this by knowing that the prison is a training, more than a punitive, institution.

The first thing on the prisoners' entry is to make them healthy, effected by an individually adapted medical *régime*. This is completed by a short military drill course, perfecting their external physique and giving them some ideas about discipline.

Then comes a division into three classes, according to conduct, the stimulus being so compelling that 90% are in the first. But the stimulant is not punishment, but privilege. The privilege consists of evening lectures on subjects of general education, ball games and various recreations, all the books desired, and liberty to write letters. These are additions to the general program; and that consists of work at all sorts of trades, the working day being of seven and a half hours, evening instruction in these trades, and an evening parade to the music of a band. The cells are in perfect accord with hygiene; a bath is taken every day; and every day a clean set of clothes is put on.

Another group is occupied throughout the island in public works, looked after and trained in somewhat the same way. And another occupies an agricultural colony. Says the New York *Sun* reporter:

This colony is on the Island of Palawan in the Bay of Puerto Princesa. More than 500 live there in a place fifty miles square, and there is not a guard in the entire place! The prisoners are largely engaged in agriculture. They have their own dwellings where their families may join them. They participate in the local management of the colony. They live a healthful, useful, outdoor life of industry and peace.

And the result?

When a man comes from Bilibid his services are sought after. He is a skilled workman; he gets good wages; he is orderly and law-abiding and is susceptible to discipline. He rarely comes back. He usually becomes a respected and useful citizen and his imprisonment is a badge of efficiency.

All this is ascribed to the work of an American, George N. Wolfe, who was given a free hand in the reformation of the Spanish penitentiary. STUDENT

The Hypocrisy of Affected Incompetence

TOO many excuses are made for stupidity. In nine cases out of ten it is a serious moral defect, and people can help being stupid just as much and just as little as they can help being grasping, or spiteful, or ill-tempered. They have a tendency to mental inertia, and if they do not enjoy, they at least acquiesce in it. . . . They find a confession of stupidity a ready defense against the duty of thought, the onset of scruples, and the demand of the world for sympathy.

People say they are too stupid to understand a question; which means that they know that

the thinking of it out will involve inconvenient results and entail upon them unwelcome duties. They wish to maintain a conclusion which they know to be wrong—to maintain it because it is more convenient—so they purposely avoid thought. Their friends say they have "more heart than head"—foolish friends!

There are people who are always saying foolish things and offending other people. They excuse themselves by claiming a bluff honesty or a childish innocence, and are proud of these attributes, and cherish the intention of offending again; but really these errors could just as well be prevented by a very little care—if the virtues claimed were really the inspiring motives of the person's conduct.

The above is quoted and abstracted from the London *Spectator*, an organ of opinion with which the CENTURY PATH sometimes finds itself in agreement and sometimes not. This time it is in agreement, and adds a few remarks.

The affected stupidity of pretending not to be able to remember, or to pronounce foreign names, or to understand certain arguments, is very common; and when merely an affectation, it is due to the desire of escaping either the trouble of thinking or consequence of admitting. It is really a mean form of deceit. The just way to treat such a person is to relegate him to the class into which he insists on putting himself, and to treat him as being in fact as stupid as he claims to be. The man who forgets should not be entrusted with important duties, nor the man who cannot pronounce long words be allowed to speak in public.

So far we have spoken of the hypocrisy of affected incompetence in the forms in which it is familiarly known to the world. But to the Theosophist, who has been accustomed in his daily life to look deeper into human nature, and who has the key afforded by the Theosophical philosophy, other and subtler forms of this hypocrisy are known. It is possible for a person to have the hypocrisy of affected incompetence so deep-seated that he himself is not aware of its existence. Nevertheless the trained observer may be aware of the fact, and it may chance to be his duty, in the capacity of a teacher, to call the person's attention thereto and help him to get rid of the defect. In this way teachers have often found out that what would ordinarily pass for stupidity in a child or pupil may be really a fault of temper and require treatment as such. There are frequent cases in which an apparent defect of the mental capacity can be shown to be a deep-seated inertia of temperament—not an "I can't," but a determined "I won't"—and can be removed by treating it as such.

An understanding of this fact is the key to a successful dealing with human nature, whether in ourselves or in others. There are so many forms of this self-delusion—to give it a polite name. There is the simple humble man who does not meddle with government and things that are above him, but condescends to permit himself to be looked after. There are the religious folk who leave all to God or the priest or the church. There are the scientific folk who do not meddle with metaphysics. All of us put these limitations on ourselves; and though we fight for them valiantly, yet we are often grateful when we have been shaken out of them. STUDENT

Some Views on XXth Century Problems

Haunted Houses

PROFESSOR Lombroso has decided for himself, apparently without consultation with or permission of the Psychical Research Society, that haunted houses exist. He has investigated ten of them, which he puts in two classes. In the first of these, represented by four of his cases, a particular resident must be present and is the unwitting cause or occasion. In the other the phenomena may go on whether anybody is there or not.

Science is beginning to find out that the body is a battery, productive and storing. The regulated discharge of electricity—which in the case of voluntary muscles is under the control of conscious will—is at the root of all the phenomena of physiological life. Stored electricity, illegitimately escaping *into* the body, in among the muscles, is answerable for the epileptic seizure. Illegitimately escaping *out* of the body, it is answerable for the physical phenomena of mediumship. Even then, however, it takes unconsciously determined paths. Its storage is not in the physical cells, but in their finer, etheric, astral, essence or lining. Science will have to come to the word astral, soon, to distinguish the specialized ether of living bodies from the general sea of what might be called inorganic ether.

The etheric essence of the cells survives their death, the death of the body, for a while; retaining a good deal of stored but slowly dissipating electricity. It is to the remains of such astral bodies that the phenomena of the haunted houses of Professor Lombroso's second group are due. The paths of the force are mostly constituted by things that *have* been done there—bell ringing, table moving and so on. In the case of séances the phenomena (that is, the paths for the force) are usually arranged in the subconsciousness of the medium or sitters.

This is the explanation of Theosophy, which adds that there are stages of electricity behind the one accessible to the present investigations of science. Electricity constantly passes in and out of manifestation, from objective to subjective. That is why it can be guided by will and have its paths traced for it by will. Its escape in mediumship and epilepsy is of course exceedingly exhausting, a performance of one being as detrimental as a seizure of the other. Indeed they often replace each other.

STUDENT

The Man and the Dove

“FOR some little time past,” remarks a well-known English divine, “there has been a disposition in various quarters to introduce a distinction between the Jesus of history and the Christ of religion.”

Here are two or three texts from the *Oracles of Zoroaster* as collected by Franciscus Patricius:

The Father perfected all things and delivered them over to the *Second Mind*, which the nations of men call the First.

Learn the (this) Intelligible, forasmuch as it exists beyond the (thy) mind; with the flower of thy mind it behooves thee to comprehend it.

This Second Mind, the Intelligible, the Logos, the Light that lighteth every man that cometh into the world, the radiation of the Father, was the *Christos* of the Gnostics, a name monopolized by the Christians for one of the long line of humanity's teachers who were teachers merely and precisely because they *had* assimilated it. The moment of his assimilation is marked in the Gospels by the descent of the “Dove,” an incident taken straight from the old Mysteries. For there the final illumination of the candidate was symbolized by the descent of a dove, the fructification of the “flower of the mind.”

The process complained of by Dr. Warschauer will go on. For men are recognizing that the Light of the world is an *impersonal* benediction accessible to all, however few there be that reach it; and it is only after that, that its otherwise incomprehensible Source can be known. In all nations there have been men who became Christs by the assimilation of the Christos. And our reverence for that one of them who has shown us Westerns the old way to the Light he had himself by the efforts and the developed compassion of many births attained, is surely nowise lessened by recognition of the others! Or does that too much affront our egotism?

STUDENT

The Bridge of Light

IT was a fine use to which some of the northern peoples put the rainbow, making it a bridge—of light—or the symbol of a bridge, connecting earth and heaven, and as a bridge belonging therefore equally to both kingdoms. Heaven, the spiritual world, is not easy to conceive of; yet there must be some thought-state, some concept which, beginning where we live, on earth, can have its other end beyond.

We build our final picture of the external world out of the vague feelings of it which in infancy are excited in us by the receivings of the senses. The picture is of course very complex, and much of it at any given moment is quite latent. One of the causes of the sudden gleaming up into relief of some fragment of it, is the electric stimulus of desire. For instance, lying passively in bed the animal desire for breakfast lights up that group of pictures; by contemplating them it becomes stronger, and by that again *they* more vivid. Each reacts on the others, mutually vivifying.

But the brain *can* reflect and store a certain amount of “picturing” of the spiritual world as well as the material. In all people it does so to some degree. But this “picture” is of another order, very faint, its “colors” ethereal, all of it most unrenderable in terms of the physical world, by most people not recognizable at all. Yet progress consists in getting at it and learning it. For spiritually we are most of us infants.

That is the difficulty—to get across into a world that seems no world, only a mere vague feeling however lofty, perhaps mere “piousness.” The faint appeals cannot compete and unless we can find a bridge we are at the mercy of the coarser. To what shall we at-

tach the mind? How shall we climb? Where is the rainbow bridge? We *have* some spiritual desire, but there seems nothing for it to energize into relief. If we could get something for this desire to work upon, there would be the same vivifying interplay as in the case of the other desire and the physical world.

We must take some picture common to the two producing centers of desire and to the two worlds, one which can stimulate desire in both centers, but one which in the lower cannot lead to animal indulgence.

How about *light*? Cannot *both* centers get something say out of the rising and setting sun? There *is* conscious light in the world, and so it has ever been used as a philosophical symbol, the higher nature seizing on and growing by its spiritually conscious side and the lower its physically illuminative and purely vitalizing. “Spiritual Light” is not merely metaphor.

Then, because one pole of light can be seized by one nature, and the other by the other: the mind, the too often harassed victim of animalism, finds a bridge of conceptive transit. Light is the golden legal tender in both worlds, one face of the coin stamped by one and one by the other. In both poles of human nature it generates desire for itself—at least not impure in the lower and finally redemptive in the upper. Light is the bridge, half objective, half way across changing into the subjective, so landing us into the world which is wholly subjective and of which one can only metaphorically use the world pictures at all.

Another bridge is by way of a pure *feeling*, for example compassion, which, existing in this world and compatible with every moment of life here, passes across into the other without break, having indeed there its real foundation and support.

STUDENT

Food Preservation

A GREAT deal of the food eaten even by people who have access to fresh supplies, is still canned. And there are of course innumerable circumstances under which the use of preserved food is a necessity. The London Local Government Board has therefore caused a chemical and physiological inquiry to be made. It appears that practically all foods, but meats and fruits more than any, take up some of the tin in which they are preserved. This may amount finally to two or three grains of the metal to the pound of food, and any such quantity as this the investigators consider very objectionable, though the exact effects are not yet ascertained.

The practical problem is difficult. Glass can be used, but is not only fragile but apt itself to yield a little lead. But could not *wood*, or even paper, be so thoroughly impregnated with celluloid as to be air and water tight? Powerful compression might do the same; so might pure water-glass. Nor should it be difficult to find a varnish that would be effective and yet add no flavor. Pure nitrogen has been found preservative, and the practical difficulties of its use are but little more than those of sterilization by heat and subsequent sealing. C.

Archaeology Palaeontology Ethnology

Discoveries in Central Asia

THE discoveries announced by Dr. M. A. Stein, leader of the Indian Government Mission to Central Asia, who has recently reached London after three years' travel, tend to the confirmation of two statements made by H. P. Blavatsky years ago. One is the former existence in Central Asia of a civilization greatly advanced in Sacred Knowledge, from which both the Tibetans and the Indians have derived their sacred lore; and the other is that credit must be given to the Chinese annals.

One of the things he discovered was the Chinese wall, which, according to the Chinese annals, was built in the Second century B. C. to protect their newly opened route towards the west. He traced it for over 300 miles; and in the watch-towers, which occur at intervals, he found many old documents relating to the life of the lonely garrisons in a land which even then (as he surmises) was desert.

But the most remarkable event was the exploration of what proved to be a treasure-cave crammed with ancient manuscripts, paintings, and "other Buddhist remains." They had been hermetically walled up, towards the tenth century of our era (as stated), evidently to save them from a threatened barbarous invasion. They dated back as far as the First century A. D.; though we must accept this date with caution as possibly not being the oldest, in view of the further statement that it was quite impossible to make a thorough examination. The manuscripts were done up in bundles and were practically as fresh as when deposited. Their number exceeds 4000. They are "as far as can be told, approximately in about seven different languages"; and the triple qualification expressed in the words we have italicized leaves ample room to speculate whether the number might not be seventeen or seventy, and whether the convenient term "Buddhist" will describe all of them.

When we consider the very inchoate nature of such explorations, we can realize that what has so far been found may well be but the prelude to much more extensive and important discoveries, such as will fully confirm the assertions of H. P. Blavatsky; more especially when we also bear in mind that archaeological discoveries always favor ancient traditions and chronicles rather than modern theories.

In *Five Years of Theosophy*, p. 154, we find a writer saying:

It is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brāhmins learned their occult science from the adepts of Tibet; or, again, whether the adepts of both countries pro-



Lomaland Photo. and Engraving Dept.

ROCK-CUT TOMBS AND MODERN VILLAGE In the Northern part of Asia Minor

fessed originally the same doctrine and derived it from a common source.

To which H. P. Blavatsky appends this note:

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records.

Is not this important in connexion with Stein's discovery of the wall? And she continues:

A people whose era begins nearly 4600 years back (2697 B. C.). A people so accurate, and by whom some of the most important inventions of modern Europe and its so much boasted modern science were anticipated—such as the compass, gunpowder, porcelain, paper, printing, etc.—known and practised thousands of years before these were rediscovered by the Europeans, ought to receive some trust for their records. And from Lao-tze down to Hiouen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himālayan adepts.

And she quotes from the *Catena of Buddhist Scriptures from the Chinese*, by the Rev. Samuel Beal, in which there is a chapter on the Tian-Ta'i school of Buddhism, in the rules of which occurs the sentence: "That which relates to the one garment (seamless) worn by the great teachers of the snowy mountains, the school of the Haimavatas." And another rule relates to "the great professors of the higher order who live in moun-

tain depths remote from men."

The island mentioned is one that existed in times when much of what is now land was sea; and the locality of this island is said to still exist somewhere in Central Asia. To conclude with another quotation from H. P. Blavatsky:

The gigantic unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the River Khuan-Khé down to the Kara-Korum Hills, witnessed a civilization during millenniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those regions . . . were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land, since those cities breathed their last . . .

Within those table-lands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the native profane traveler. . . . Built deep in the bowels of the earth the subterranean stores are secure; and as their entrances are concealed in such oases, there is little fear that anyone should discover them. (*The Secret Doctrine*, vol I. p. xxxii.) STUDENT

The Ruins of Selinus

IN reference to Sicily and its earthquakes, the following from F. Marion Crawford's *The Rulers of the South*, is interesting. It seems that among the ancient builders of gigantic buildings we must include the Greeks, who are

not usually thought of in connexion with massiveness. To state that they had not our modern resources in steel construction and machinery is to render their achievements still more wonderful.

It was between 480 B. C. and 409 B. C. that the great temples of Selinus, of Segesta, and of Akragas were built, edifices which surpassed in size and solidity almost every building of the sort in the Greek world. There is nothing in Europe like the ruins of Selinus. Side by side, not one stone upon another, as they fell at the earthquake shock, the remains of four temples lie in the dust within the city, and the still more gigantic fragments of three others lie without the ruined walls. At first sight the confusion looks so terrific that the whole seems as if it might have fallen from the sky to the world. . . . Blocks that are Cyclopean lie like jackstraws one upon another, sections of columns twenty-eight feet round are tossed together upon the ground like leaves from a basket, and fragments of cornice fifteen feet long lie across them or stand half upright, or lean against the enormous steps. . . . One touches the stones in wonder, comparing one's small human stature with their mass, and the intellect strains hopelessly to recall their original position; one climbs in and out among them, sometimes mounting, sometimes descending, as one might pick one's way through an enormous quarry, scarcely understanding that the blocks one touches have all been hewn into shape by human hands and that the hills from which men brought them are but an outline in the distance.

It would seem that there is still much to be learned, even about classical times, let alone those that preceded them. E.

✻ The Trend of Twentieth Century Science ✻

How Old is the Earth?

GEOLOGISTS seem to think they have data enough to solve this question, and even to look ahead and say about when the earth will die—that is, cease to be a possible home for life.

Even guesses must of course restrict themselves, in their backward view, to the time at which geological conditions are assumed to have become something like what they are now. The years occupied by the young globe in cooling down to that, must be left as x .

As soon as there was water, there began to be sedimentary rocks, rocks deposited from solution. The rate of deposition being assumed to be about an inch per century, and the depth of deposited rocks being assumed to be about one hundred thousand feet, the figures come out as about one hundred and thirty million years. If the sedimentary rocks are three times as deep as that minor estimate, the period comes to five hundred million years.

How about the future? It is very gloomy. The hot fluid nucleus is contracting as it cools; the shell crumples in after it; the sides of the crumple become mountain ranges; each great subsidence, the submergence of a continent, bulges out a new continent from beneath the water. But the see-saw gets less and less; the time is coming (according to the theory) when the water will have eaten up the last mountain and continent, and any upheavals that may occur will not be marked enough to bring new ones above the surface. There will be no land for us to live on, and the surface would be too cold if there were. And this condition is about as far ahead as the beginning of sedimentation is behind. In other words, the earth, considered as our home, is in vigorous middle life.

This is the picture given by the geologist Dr. Alexander Roberts, as representing fair deduction from what we know.

But do we know enough to say so much? The two legs of the theory are, first, the uniformity of the constitution of matter through millions of years; secondly, the cooling and contracting nucleus with the deserted crust falling in upon it.

Yet we know matter to be changing its constitution. Where is a molecule of uranium, there *will* ultimately be instead another metal, radium; the radium in its turn will ultimately be helium, lead and perhaps many other metals. The consideration of the atomic weights shows evolution among what we call the elements. One hundred million years hence, or ago, the matter of the earth and its chemical and physical processes may be, or have been, very different from what they are now.

About the nucleus of the earth we know very little, perhaps its mass and density. We do *not* know that it is hot and cooling. The heat we find in the crust can be, and has been, accounted for by the presence of less radium than we know to be present in the accessible depths.

An earthquake is a little bit of readjustment. Crust movement is or has been taking

place. But earthquakes, on good evidence, are being increasingly credited to the sun and connected with the movement of spots. The great crust waves that sink a continent here and bring one up there may also be due to the sun and *not* to the hypothesized cooling nucleus.

The same geologist remarks:

Progress from the lowest primitive stages of life to the highest complex types of the present day has been gradual and regular. There is not in creation a single reversion of development—that is, a distinct descent from a highly organized form to a simpler and more rudimentary type. Retrogression is apparently a manifestation of nature in its sick and feeble moods. Life unrestricted moves forwards in a stately fashion, ever facing the line of march.

Does it not occur to him that the earth exists *in order that* life unrestricted may move forward, and that to whatever splendid developments it moves, the conditions of the planet will favorably correspond?

The movement is by means of variations. The biological problem for the immediate future is these variations: are they at random and in any direction, or do they as a whole point upward? If the latter, as biologists are beginning to think, then nature is not designless and mechanical—and “nature” includes the planet itself.

STUDENT

Meta-Physics in Science

“**T**HE metaphysical entity called a cell,” says an English biologist who does not seem to mind jarring the nerves of his colleagues.

It is that, and the physical entity is only because of the other, ceasing to be that when the other is tired out and becomes demagnetized of its vitality. “Some men believe in vital force,” says Professor Starr Jordan, “because they come into contact with phenomena explainable through no other force. Others reject vital force, because the existence of such a force is inconceivable. And so it is, and equally inconceivable is its non-existence.”

Science had better get to work conceiving this “inconceivable.”

Why do crystals form? Why do the composing molecules arrange themselves in that way? Is there a compelling plan? Or is it merely the polarity of the molecules? But how did they get that particular kind of polarity? Perhaps from the arrangement within them of the corpuscles of which they consist. But why did the corpuscles arrange themselves in that sort of molecule in that special way? You can not get on at all without postulating an ideal magnetic plan on another plane. It is on another plane because as the arranger of matter it cannot be itself of the same matter. Anyone who will think back far enough into the necessities of the case will find that it must be also subjective.

The only man who has hitherto done much in our time with the idea of vital units, standing to the cell as the molecule to the crystal, is Mr. Butler Burke of “biophore” fame. Aggregate his biophores, and then aggregate

the aggregations a sufficient number of times, according to an ideal plan, and a cell results. But the ideal plan must be regarded as a functioning metaphysical entity, ultimately getting exhausted, needing rest, and gradually retiring. Then the biophores, liberated from this control, become anarchic; the cell begins to die. Destructive bacteria—new aggregations of these same biophores—make their appearance.

In this connexion the phenomenon of phosphorescence becomes suggestive. Phosphorescence of animal and vegetable matter does not always mean its death. So far as we know, phosphorescence *does* always mean the presence of bacteria, but in the case of many insects and fish the bacteria are servants engaged in the life of the animals they haunt. The light attracts prey, enables its possessor to see prey and environment, and may frighten some enemies. The emitting bacteria are tenants within the cells of the host whom they thus serve. If the theory is correct we have one more species or set of species to add to our short list of known bacteria which serve.

But there may be many more, nevertheless, within every cell that the microscope looks at. In the first place they may be refractory to stains and therefore invisible. Or they may be too small. We know that there are organisms beyond the limit of microscope vision. And thirdly they may be so little independent as to be *working parts of the cell itself*. For instance the fragments of the thread or skein of which the nucleus under certain conditions shows itself to consist, may be so to speak harnessed or associated—or not yet dissociated—bacteria. Science has already been compelled to think of the germ plasm as a grouping of infinitely minute units. Let the same conception be carried out for all cells.

STUDENT

Nature-Mind

A CORRESPONDENT of an English scientific paper relates that

In a British Colony, some fifty years ago, some Shorthorn cattle escaped into the dense and almost impenetrable brush and scrub which covered the country, and there lived and bred in an absolutely free and wild condition. The descendants of these animals are today entirely hornless, because Nature, finding that the horns impeded the animals in flight, or in their search for food, suppressed them.

He fails to tell us a very important fact: Was the disappearance of the horns sudden or gradual? But considering that so marked a change came about in so short a period as fifty years, it may be anyhow called sudden. It is a case for Professor de Vries. For “sports,” sudden variations to no-hornlessness must have appeared, constituting a new species. Mere Natural Selection could not have worked so quickly, especially as on the other side the horns had their use in conflict.

The correspondent spells Nature, perhaps without thinking, with a capital N. Is he suggesting conscious design and intent as a formative factor? If biologists would recognize that, even if they did not call it Pan, they would find some problems much easier. C.

Nature

Studies

The Alaska-Yukon Pacific Exposition

But more in you than these, lands of the Western shore,
(These but the means, the implements, the standing-ground,)
I see in you, certain to come, the promise of thousands of years, till now deferred,
Promised to be fulfill'd, our common kind, the race.—*Whitman*

A CIRCULAR from the publicity department of the Alaska-Yukon-Pacific Exposition states that it is expected to open on May 1, a month before the stated time. Nearly all the principal structures are completed and ready to receive the exhibits. Its magnificent auditorium is ready, with its thousands of seats; the Fine Arts Palace awaits its treasures; the Forestry Building is of unsawed fir logs. These, with the machinery building, will be permanent and will revert to the University of Washington after the fair is over. Oregon and California have been lavish in the construction and beautification of their buildings. Canada appropriated \$100,000 for building and exhibit; but, as the exhibit will be the same as that already used for the Franco-British Exposition, the bulk of the fund will go towards the building. Among other places named as being busy getting ready are: Spokane, Yakima, King County; British Columbia, Alberta, Saskatchewan, Yukon; Massachusetts, Iowa, Nebraska, Illinois, Colorado, Idaho, Texas, South Carolina.

The trend of a new cycle is indicated by the sympathy shown by this far Western domain with its neighbors across the water—the far Easterners; for an Oriental touch will be given by the presence of the Indian elephant and the camel amid the haunts of pleasure and instruction at the Exposition. There will be an Oriental village, with huts, cosy corners, smoking and tea rooms, theaters, mosques and shops. The front of the Oriental village is a combination in its architecture of Turkish and Egyptian, and immense pylons will mark the way to this region. Just inside the streets of Cairo is a large plaza leading up to a towering minaret,



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YOSEMITE VALLEY, CALIFORNIA

from the top of which a muezzin will daily summon worshipers. This will introduce a parade of many nations.

In reflecting on the utility of all these expositions in breaking down national barriers, one is reminded that they are one and all due to the initiative of a great and good man; a king who, denied participation in actual politics, yet found occupation for his abounding beneficence and rare foresight in inaugurating many enterprises that have since vindicated his judgment by blossoming forth into usefulness: Prince Albert of Saxe-Coburg Gotha, in short, consort of the late Queen Victoria, who planned and executed the first great international exposition in London in 1851, which may justly be regarded as a historical event, so greatly did it promote progress and enlightenment.

May the work thus started grow and unfold into yet undreamed of benefits for the nations, and play a prominent part in the wonderful enlargement of thought which we are now witnessing. And may the present Exposition do much to confirm our newly acquired sense that East and West are necessary to each other. Let us heed not the croakings of those who try to stereotype existing disabilities by prating about the incompatibility of races. Let us have more faith in the possibilities and developments of the future and allow room in our plans for growth.

STUDENT

Conservation Congress at Seattle

THE first conservation congress for all of the Northwestern states ever held in the United States will take place August 16, 17, 18 in the auditorium of the Exposition. Arrangements for entertaining 1000 delegates have been made; the governors of all the states will be asked to attend; and it is expected that this will be the greatest convention of its kind excepting Mr. Roosevelt's recent Congress of Governors. We can thank God on Thanksgiving Day with a clearer conscience if we have put our own shoulder to the wheel meanwhile. E.



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CAMP OF THE SIWASH INDIANS, PUGET SOUND

Students'



Path

SOME LIFE OUTLIVED OF YORE

A prescient lore

Springs from some life outlived of yore.
O swift instructive startling gleams
Of deep soul-knowledge; not as dreams
For aye ye vaguely dawn and die,
But oft with lightning certainty
Pierce through the dark oblivious brain
To make old thoughts and memories plain;
Thoughts which perchance must travel back
Across the wild bewildering track
Of countless aeons.

Paul Hamilton Hayne (Selected)

The Age of Personalism

THIS is an age of personalism. We demand a personal God, subject to very human whims and caprices. Our prayers are personal, our aspirations, our ideals of eternal salvation—all are personal; and withal they do not satisfy us. They do not bring happiness. Humanity will never thus achieve its destiny; it must forget its separate personalities and reach for help for the solution of all its problems to its oneness with all that lives.

Christian theology tells us that man has a soul, which he stands in constant danger of losing. No matter what his life has been, by a simple act of faith alone he may save it. This Being who creates him only to damn him may save him or not as he thinks best. He projects him into earth-life without his consent. He creates man in his own image and leaves him suspended between heaven and hell for the space of one short life, which is as a moment of time in eternity. At the end he sends him out for judgment and sentence; eternally damns him, or at the best allows him to sing paeans of eternal joy that he was not damned. Still there is one doubtful comfort—his suspense is over and his fate is fixed for all eternity.

Theosophy says that man is divine. He enters earth-life because he himself has set in motion the causes which lead him to re-birth. He dies in accordance with the cyclic laws of his being, but now how much too soon, because by his life he has brought into action the causes which lead to dissolution and he has either no knowledge or no desire to set in action causes which would counteract them and enable him to live out his full term. This calls for a belief in Reincarnation, or the living of many earth-lives by man. When we look at all the problems of life, social, political, moral, and religious, which confront us on every side, Reincarnation and its twin belief of Karma help us to find the meaning of them all.

The common cry of humanity which we hear voiced so often in "Oh, if I had my life to live over again!" "Oh, if I could finish my work before I go!" gives us one of the chief reasons why man does return to earth-

life so persistently. He wants to. He desires it with a longing which is satisfied only when he has gained all the knowledge which the experiences of earth-life hold for him.

Man being divine has the divine knowledge of life, which his outer personality obscures and hides so that man as we know him is a half-asleep giant, with only part of his senses developed, groping in a world he thinks is real, but which is really made up of his own vast mistakes.

In one earth-life how often do we see the good go unrewarded and the evil prosper. The world seems filled with injustice and inexplicable inequalities. Yet in the light of Reincarnation they smooth themselves out. What has need of straightening-out has another life, or perhaps many lives to run, but as sure as day follows night it will be straightened out, for perfect justice rules the world.

Christianity states that man is placed in his present environment by a Supreme Being; that the extent of power of will and mind and soul given him are measured out by this Being; that any talents he may have are granted him as a favor by this Being and he must be accordingly thankful. According to the literal interpretation of the Bible this Being is represented as capable of anger and jealousy and pride. His anger may be appeased and he may be propitiated, and if properly addressed, he will grant favors to his chosen few. Is not this conception of Deity belittling both to Deity and to man himself?

Theosophy teaches that there is a Supreme Spirit, boundless, perfect, limitless; that the Supreme Spirit is mirrored in man, and that man is divine in his origin, master of his own fate; that that which he sows he reaps. If he sows discord, he must reap the result in this life or another. He meets perfect justice in this life or another. There is no such thing as chance. Either in this life or another we have set in motion the causes of that thing happening to us which we say was a chance happening. We take the train which goes over the embankment, and perhaps we may see the reason for it as we pass into the light of the hereafter, but it was not chance or luck. There is no such thing. In this life or a former one we built for ourselves the quality of brain-mind which could not listen for the warning of the inner self, which knows ahead of the brain-mind even the tiniest and least important thing which will happen to us. We have cut ourselves off consciously and of our free will from that power we call instinct, which works for personal safety, that even the wild animals possess, and from the higher, spiritual power of intuition. We smile or sigh, and lay the burden of our wilful ignorance on Providence, or fate, or chance.

We attribute disease or calamity to various causes and some races or nations attribute them to the anger of the Gods. They may be the result of physical, mental, and moral causes set in action in a former life by the nation or community which now suffers them.

Let us take an example: a certain man falls just short of success in every thing he undertakes. He is a good man, as the world considers goodness. He is honest and upright, but he is never quite successful. We pity him and marvel and think it is his luck. But there is no such thing as luck. May he not have spent a lifetime somewhere, sometime, in the

past, falling short of the best he was capable of, and the result is now working itself out.

The law works ever for harmony. It knows no favor, no injustice. What we sow we reap, now or after many lives. If we wrest his goods from our brother we but prepare a sorrow for our future experience. If we neglect to develop the powers we have, we are but forming our future limitations. But if we learn the truth of the Brotherhood of Humanity, and make it a living power in our lives, we are helping to make a clear atmosphere for ourselves in the future.

If humanity would but realize the existence of this law and apply its workings to the solution of its daily problems, we should find a great change in the standards of conduct both in public and private life. Responsibility and duty would have a deeper meaning, and that we are our brother's keeper would become a living truth instead of a dead letter. We should come to realize that those who hold in their inmost nature the weakness which leads to the gratification of personal sensation or desire, either mental, moral, or physical at the expense of another are storing up for themselves a harvest of like results which they themselves must reap. They are preparing for their own experience the day of agony and shame they have meted out to another.

And what of those who suffer? Theosophy teaches that in the spirit in which they meet their lesson lies their way to freedom from experiencing it again. In exact proportion as they learn to accept it as a lesson and get from it what it holds for them, as they grow to better things under the stress and strain, shall they measure their emancipation from that phase of earth-life.

If they accept it in bitterness and rebellion; if they fail to see its true import for themselves; just so much shall it still hold them. If they allow it to warp their natures, and stop their spiritual growth, they but bind the lesson to them for future experience.

If mankind would but realize the law as acting ever for harmony, ever for good; if they could realize their own divinity, how soon might the world be made new! As there is no separateness from the race for us, its progress is our progress; its degradation is ours. Every pure and noble thought and act we cause to go forth into life shall return to us in the uplifting of our race. E. M.

SOCIAL differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which center upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical, and scientific teachings to spread among the most distant nations.—H. P. Blavatsky, in *Lucifer*.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If you claim that the Bible teaches Reincarnation, how do you interpret *Hebrews ix. 27*: "It is appointed unto men once to die, and after that the judgment"?

Answer The claim is that the Bible teaches Reincarnation, or rather that Reincarnation is taught in the Bible; and so you will find it to be. But you are confusing the old orthodox ideas about the Bible, with those that may be held by students of Theosophy.

These latter have never asserted that the Bible is one sacred book from cover to cover; nor do they stand or fall by anything that may be found in it! A text is divinely inspired, when it is divinely inspired, and for that reason; not because it is to be found in such and such a book. The Bible is a literature, a compilation of books, and some of them are sacred and some profane.

I wish we could see what a dignity rests with the soul of man; and that wherever it speaks, *there* is sacredness and the precincts of the Holy of Holies. For we have no gateway nor communication with the heavens except through our own souls. The Universe is all symbol, and the infinite jewels of color with which it is adorned, and the majesty and splendor of things, are but effusion and blossoming out of the divine. Life is leaping and surging and flaming through all things, and this life is eternal, irresistible, deific. Could we tear off the cover of things, or slough the blindness we hug and love, we should be overwhelmed with terror and delight, confronted perpetually with exultant, bewildering beauty. For the core of the Universe is that: do but live by the Law, and what pessimism shall have power to approach you? As it is said: "Blessed are the pure in heart, for they shall see God."

And why shall they see him? Because within is our only window into infinity. The soul is slumbering there; it is a kind of Janus, one face beholding the ineffable, one turned towards the affairs of this life. We might approach it, but that our eyes are glued to the pother and rout of desires and passions. We permit too much noise and scramble within ourselves; instead of infinity we are concerned with longings and fears that ought not to have weight with beings of the dignity of man.

Our attention is withheld from the deeper reaches of our nature, or else we should be nourished with all beauty and wisdom. Whoever speaks of a dead universe, atoms hurled together by chance, and life springing up inconsequentially and without design, is merely a fool. He has gone to search for jewels in a dunghill where no jewels are, and all the microscopes and crucibles in the world shall not aid him. The Universe is resplendent and magnificent, a pageantry and play of celestial hosts; a warfare of gods upon devils, wherein you, too, willy nilly, take sides at every turning of your life. The earth is alive and conscious, and the morning stars are still singing together; the hills are still peopled and melodious, and we ourselves might go hand in hand with the living gods. The whole question rests on this — whether we will arouse ourselves, and stand as souls.

That book is sacred that is the fruit of soul dominance in a man. Divine inspiration was not for one age or land only, but is universal and for all time. You shall know sacred scripture by what it contains. Can it awaken in you stirrings of a vaster and more compassionate life? It has the right then to be called holy writ. For the pure in heart *shall* see God: and proclaim their vision, too; if they have pitted their purity against, and stood up for the glory, they have earned the right to behold. Let us have a broad and common-sense basis for our philosophy; let us not fashion idols in the brain, nor bow down (a thing worse still) to idols that others have so fashioned, but watch and follow the grand motions of life. Cowards and fledgling-souls and the indifferent may lounge down upon a dogma; it will carry them, they think; no deep energy is called for to shout and quarrel in its defense. But we have to depolarize ourselves of these things, or we shall never be grown men. We have to approve scriptures for the truth that they contain; not truth because it may be included in this or that scripture.

So then, there may be a thousand and one ways of accounting for such a text as this one in the question, and it may call for no more interpretation than the most commonplace dogmatizing from the pulpit of any modern conventicle. Much was added to and much taken away from, the Jewish and Christian sacred ideas by Eusebius and men of his stamp among the Church Fathers. For that was a time when priestcraft was paving its way towards domination over the minds of men; and the teachings of Jesus and his immediate disciples must be emasculated or perverted, or they might yet have some power to save souls. Fragments have been left to us, to show us the quality that these teachings once had, and the salvation that was in them. "Ye are Gods, and the Spirit of God is within you" — a God will not give over his soul into priests' hands, if he is aware of his godhood. If after death we are to be judged finally, and sentence passed for all time not much is left to ourselves; we shall be ripe for bribing anyone who can convince us that he has influence with the court. Let us make bold to say at once, that in the light of intervening history, it would be unlikely if the Bible were not strewn with texts that were put there deliberately to rob men of their vigor and valor, and weaken them and hide away from them the true light of their souls.

M.

Answer II. The saying "It is appointed unto men *once* to die," may be rejected immediately as being contrary to the teachings of Theosophy. And it is well here to say that the idea that some people have, that the truth of Theosophy is to be tested by isolated statements from the Bible or other sources, and very often by mere opinion, preconceived notions, is a totally wrong position to take. It is as though one would test the light of the sun by the artificial lights we have in our houses, by our candles, oil lamps, and rushlights, not realizing that all the light that they can give comes ultimately from the very sun whose right to exist we presume to question. And so it is with Theosophy, and the opinions and theories of men, as well as with all the teachings, great or small, that are

to be found in the scriptures of the world; what of the truth and light they have is derived ultimately from Theosophy, the *Wisdom-Religion*, the fount and source of the world's religions, and as expressed by H. P. Blavatsky in *The Key to Theosophy*, "the last possible word of human knowledge." It is thus by Theosophy that their truth is to be tested and not *vice versa*.

And so it is with reference to "*once* to die," and we must reject it as being contrary to the universal fact, in regard to man, of Reincarnation; that is of many lives, and consequently of many times dying and as many rebirths.

But what of the statement, that after death comes the judgment? The sense conveyed is that of an immediate judgment after death, and to any orthodox Christian who brought up this statement as contradictory of the teaching of Reincarnation, we should be perfectly justified in calling his attention to the fact that it was contrary to the orthodox teaching of a final "judgment day." But that may be passed by. Does Theosophy teach that judgment takes place immediately after death? Yes, in a sense, but so too, in a sense, there is immediate judgment at the very instant of the performance of every act, and the thinking of every thought; and one does not have to wait until one's present life is over and death comes. The teaching is that the result inheres in every act, and is inevitable though it may not manifest until a succeeding life; just in the same way that the full tree is contained potentially in the seed, though the seed may be laid away for years, and will not germinate until it finds suitable soil and other needed conditions.

But in another sense there is also a judgment after death, for one may not realize, and too often does not, the result that will follow from his acts; but at the moment of death, according to the teaching of Theosophy, the soul passes in review the whole of the life just closed. And the full significance of this cannot be understood unless we realize that by soul in this connexion we mean the immortal Ego, of which we catch but faint and rare glimpses in the lives of most people here on earth. It is not the personal Ego, with its imperfect knowledge and dim sight, unable to see the due relation of things; but the true Higher Ego which has knowledge and which sees things in their true light and the results that must come.

William Q. Judge has written:

The breath leaves the body and we say the man is dead, but that is only the beginning of death; it proceeds on other planes. When the frame is cold and eyes closed, all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression. At this moment, though every indication leads the physician to pronounce for death and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone.

"And after that the judgment," yes, and man, the real man, the true Ego, is himself the judge in his knowledge of and acquiescence in the working of the law. From the text quoted, take out the word "*once*," and then in the light of Theosophy the statement is full of meaning.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Death and Immortality

WE speak of death as a great unsolved mystery, and all through the range of currently accepted literature we find it regarded as a mystery and we find all kinds of beliefs as to what lies beyond it. But we must remember that what we call the historical period is in reality a part of the *Kali Yuga* or Dark Age, during which the deeper knowledge of life had faded from the general memory. Hence, to find the evidences of a greater knowledge concerning this mystery, we must either probe the symbology of veiled esotericism or go back to earlier ages.

There have been times when men realized that the mortal self or personality was not the real Man, and that its disappearance at death was only a transformation and a natural recurrent phenomenon in the life of the immortal Self. Then they did not think so seriously of death as do we who know so little of that greater life. As a race we may at present stand a considerable distance from the attainment of such knowledge, but nevertheless we should hold it before us as an ideal; for we are bound to hold some sort of an ideal, and at present we are hypnotized with the doctrines of theology. These doctrines forbid us to think of the possibility of a future career among the experiences of earth-life, and thus limit our aspirations and hold back progress.

Hence the great importance of the teaching of Reincarnation. It is nearly impossible for the details of this doctrine to be discussed, because people are not ready for them and would turn the teaching into all kinds of fantastic shapes. For instance, they would imagine that Reincarnation implies the perpetuation of their personality with its foolish desires and delusions, and that it teaches the previous existence of that shifting personality. Already, since the doctrine was reintroduced to the Western world, we have had instances of people professing to recognize their past incarnations and making this claim the basis for indulging vanity.

But the truth is that the *immortal* thread in our life lies too deep to be reached by the unpurified mind; and to reach it, we must first destroy that concentered tangle of delusions that goes to make up our personality. But this means a self-purification and self-sacrifice such as we can hardly conceive. He who would attain to the knowledge of immortality must

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

regard his own personality and other personalities in the same light, and must practically forget who he is. Any personal bias or cherished personal desire would immediately recreate the delusion, destroying his knowledge. Therefore it cannot be believed that anyone talking thus lightly about his past lives really remembers them; for the fact of his genuine remembrance would imply that he was initiated to an extent to which his other attributes forbid us to believe, and which would almost certainly preclude him from speaking about the matter at all.

But we may all hold the truth of Reincarnation as an ideal, in place of the illogical and injurious doctrines now current. For the beginning of attainment is aspiration; and by recognizing the existence of the Soul within, we set out on the path that leads eventually to its realizations. Under its present teaching, however, no sooner does anyone get a glimpse of the Divinity within than it is immediately labelled "Jesus" and he is switched off into the theological siding. One church has a whole system of "guardian angels" provided to account (on theological lines) for any revelations people may have, and so keep them from apprehending the *real* significance of those revelations and profiting thereby.

Yet, important as it is to speak of the Divinity within, it is also dangerous; for, as too common experience shows, people in their ignorance and vanity are too ready to accept a neurotic emotion as a manifestation of divinity, and to deify a mere exaltation of their personality. It is essential to bear in mind that the Divinity manifests itself in self-forgetfulness and modesty, causing the personality to sink into the background and shun the observation and praise of men. Could we but regard personality as an instrument merely, of a greater consciousness within humanity seeking ever to illumine and inspire it, many mysteries would yield up their secrets. Unselfish service fired by universal thought can render life and death translucent.

STUDENT

The Theosophical Society Celebrates its Twentieth Anniversary in Sweden

AN anniversary in the history of the Theosophical Society was celebrated yesterday by the Universal Brotherhood and Theosophical Society, twenty years having passed since the establishment of the society in Sweden. The mem-

bers attended in a body at the meeting, which derived a special character of freshness and life from the presence of representatives of the young people's departments. The members of the Boys' Brotherhood Club were dressed in their neat uniform with belts in the Swedish colors, and the Girls' Club for Higher Education formed a very graceful group in white and flowers. The greatest attention, however, was attracted by the children, who, dressed in the Greek style and adorned with flowers, occupied the seats of honor on the platform. Besides the young, over one hundred persons were present, among whom were Dr. Gustaf Zander, Mrs. C. Scholander, Mrs. A. Cederschiöld-Sterky, and others of the oldest members in the Society.

The meeting opened with music, during which the children entered, placing flowers on the pictures of the three Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley. When the music finished, Dr. Zander in affecting words pictured his feelings, especially his joy at seeing so many young people, the best proof of the life and possibilities of the Theosophical Movement. After other speeches by the older members, Mr. von Greyerz spoke on behalf of the young, thanking the old, especially Dr. Zander, to whom all Theosophists in Sweden were indebted for his pioneer work as president of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Sweden. A tasteful address was read, being a greeting from the Swedish centers to Mrs. Katherine Tingley, Point Loma. The children read telegrams from the different centers. The anniversary meeting was concluded by music and quotations from H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.—*Svenska Dagbladet*, Stockholm, Feb. 11, 1909

PURITY of mind alone sees God.—*Manu*

THE moon shines even in the house of the wicked.—*Manu*

WHAT I do not wish men to do to me, I also wish not to do to men.—*Confucius*

The Theosophical Address at Isis Theater

OWING to an unusually stormy evening, the usual Sunday evening meeting at the Isis Theater, San Diego, was postponed until the Sunday following.

The Example of China

THE Shanghai Opium Commission has finished its work and tabled the results in nine resolutions.

The first recognizes the sincerity of the Chinese Government in its attempts to suppress opium smoking.

The second delicately suggests that other countries should imitate China.

The fourth suggests that countries which have regulations restricting the import of opium should have some more regulating its export.

The fifth calls attention to the ever advancing morphine evil and recommends drastic measures.

The sixth urges further scientific study not only of opium but of anti-opium remedies, the eighth commenting further upon anti-opium "remedies" which contain opium—not few, these; and to them should be added those that contain the worse fiend cocaine.

The seventh and ninth urge Governments having concessions in China to close opium divans therein, and to apply their own pharmacy laws to their subjects therein and in their Consular Districts.

There is no reason why throughout the civilized world opium should not be officially followed from its production to its consumption, so that all along the track there should be no leakage for debauchery. Fortunately there will be no pernicious medical voices declaring that its "moderate use" is beneficial. M. D.

WITHDRAW into yourself and look. And if you do not find yourself beautiful as yet, do as does the creator of a statue that has to be made beautiful; he cuts away here, he smooths there, he makes this lighter, this other purer, till he has shown a beautiful face upon his statue. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labor to make all glow with beauty.—Plotinus

THE second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of day and night, life and death, sleeping and waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.—H. P. Blavatsky



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VIEWS OF OLD NURNBERG

The Ages of Man

A WRITER in the *Hartford Times*, on ancient Britain, quotes Sir Humphry Davy, who besides being a great and intuitive scientist was a Cornishman and a poet, to the following effect:

On the sea

The sunbeams tremble, and the purple light
Illumes the dark Bolerium, seat of storms.
High are his granite rocks; his frowning brow
Hangs o'er the smiling ocean. In his caves
There sleep the haggard spirits of the storm.
Wild, dreary, are the schistic rocks around
Encircled by the wave, where to the breeze
The haggard cormorant shrieks; and far beyond,
Where the great ocean mingles with the sky
Are seen the cloud-like islands, grey in mists.

The writer then goes on to give an account of the conjectured occupation of Britain by the various races called the people of the Stone Ages, the Bronze and Iron Ages, and the various migrants from Europe. Some of these races are believed to have been crowded into Cornwall, among other outlying parts, by more powerful races who occupied the more fertile regions. And in Cornwall they lived a life isolated and distinct from the rest, and the country still preserves the relics of their buildings. Conan Doyle is also quoted:

The strange thing is that they should have lived so thickly on what must always have been most unfruitful soil. I am no antiquarian, but I could imagine that they were some unwarlike and harried race who were forced to accept that which none other would occupy. . . .

The longer one stays here the more does the spirit of the moor sink into one's soul, its vastness and also its grim charm. When you are once out upon its bosom you have left all traces of modern England behind you, but on the other hand you are conscious everywhere of the homes and work of the prehistoric people.

On all sides of you, as you walk, are the homes of these forgotten folk, with their graves and the large monoliths which are supposed to have marked their temples. As you look at their grey-stone huts, against the scarred hillsides, you leave your own age behind you; and if you were to see a skin-clad hairy man crawl out from the low door, fitting a flint-tipped arrow onto the string of his bow, you would feel that his presence there was more natural than your own.

And Eden Philpotts is also quoted to the effect that—

All is unchanged; and here, at high noon, I see their ancient lodge still lying in the heat between great hills. The huts are roofless, and the domes that rose above each stone foundation have disappeared. Time and man have broken their outer walls, and all that could perish of them has passed with the blue smoke that aforetime curled above each edifice; but their environment endures in a robe of many colors. . . . And seeing the stones scattered here so harmonious, so solemn, and so still, my heart goes out to those vanished shepherds, and I love them across the dark waves of time that roll between their pilgrimage and my own.

And so on with much more which space forbids quoting.

Everyone who has been to Cornwall has felt this strange magic that haunts its wild and most beautiful scenery and vibrates in its bracing air. But what is it? Can it be merely the surviving atmosphere of races of poor semi-savages? And what was the reason why its denizens haunted this spot? Were they driven hither by conquerors, or did they remain from choice? There are other such spots on earth—places where there is magic in the air and modern civilization has failed to encroach; where the people still cherish a longing retrospect towards some loved past, forgotten but yet remembered. These spots are sacred places where the vitality of the Earth was focussed and Nature's life-pulses beat more warmly. To these spots resorted those of the ancient races who understood the Divine Magic; and it is the influence of their rites that still haunts the sites, as well as that of the fires of Earth which have died down but not gone out.

The conventional scientific theories of human derivation will not do; they are little better than the earlier theological dogmas that derived us all from Shem, Ham, and Japhet. It simply is not true that the human races get more barbarous as we trace them back, and

that the various "ages" succeeded one another in regular order. These ages are geographical rather than chronological; they are interstratified with one another all over the globe. Civilizations both precede and succeed barbarian eras. Wherever a wandering tribe has settled down and used stone implements, there is a stone age. And many of the imagined stone ages may be nothing more than the ultimate filtrate deposited by time from the remains of many communities; just as our own civilization might vanish, and all its iron and paper decay, leaving nothing but a few stone implements at the bottom.

Again, the so-called aboriginal races are not like growing children, but like old men reviewing their past. They do not (as races) progress; they either stagnate or diminish. Their regard is all towards a remote past whence they derive their traditions and customs; traditions and customs curiously similar all over the globe.

All these peoples, as also those who have left their strange buildings and undying influence in Britain and Europe, were descendants of the great races of the far prehistoric past; races mighty in knowledge and prowess, whose glory is recounted in the early annals of all nations. All over the north of Europe there was a great civilization; it was an offshoot of the Atlanto-Aryans.

But cycles move, and the future brings the past back again. Again the breath of the past is with us, and we begin to recognize the existence of a greater knowledge than that which we have called knowledge. These magic influences that poets feel are no idle dreams, but realities, echoes of the Divine Magic of the past, and heralds of its coming again in the future.

STUDENT

The Pan-American Bureau

THE International Bureau of the American Republics (or Pan-American Bureau) was founded in 1890, in accordance with resolutions passed at the First International Conference of American Republics, held in Washington, 1889-90, and presided over by James G. Blaine. It was continued by resolutions of the Second Conference, Mexico, 1901, and the Third Conference, Rio de Janeiro, 1906.

Its objects are to develop commerce and to promote better relations and closer intimacy among the republics. For these purposes it is in touch with manufacturers and leading men on both continents, publishes numerous books and maps, and issues monthly bulletins of information. Its legitimate correspondence with all parts of the Western hemisphere now exceeds 3000 letters per month; an increase of nearly 400 per cent in two years, attributed to the efforts of Elihu Root. It is supported by annual contributions from the republics, and its governing board consists of their diplomatic representatives in Washington, presided over by the Secretary of State of the United States as Chairman *ex officio*.

Director Barret said in an address to the Trans-Mississippi Commercial Congress, San Francisco, 1908, that it was his confident belief that in the next ten years Latin America would emerge and engage the attention of the world as Japan and the Orient have recently done. He continued:

Were it not for the lamentable ignorance which prevails throughout the United States in regard to the peoples, institutions, resources, and governments of this section of America, this statement would not seem in the least surprising. Those of us who have traveled from Cuba to Chile and from Brazil to Bolivia are keenly aware that this great onward movement has already begun and that Latin America has entered upon a new era of splendid activity and world-wide influence.

Twenty republics varying in size from the area of Brazil, which is larger than that of the United States proper, to Salvador, the smallest, which would take in Rhode Island six times over, having a combined population of nearly seventy millions, and a foreign commerce valued at more than two billions of dollars per annum, are going ahead so rapidly that no man can safely prophesy the limit of what they will accomplish during the next ten years. Gifted with a variety of climates and of resources, blessed with a marvelous intermingling of cool plateaus and tropical lowlands, provided with vast navigable river systems, and a long extent of accessible coast line, supplying numerous important products which the rest of the world must purchase, and possessing a people of deep sympathies and high intellectuality based on an old and worthy civilization, they all challenge our best study and keenest appreciation.

According to approximate figures the United States has 85,000,000 population, and the Latin American Republics 70,000,000; of this latter figure Brazil has nearly 20,000,000, Mexico nearly 14,000,000, and Argentina nearly 6,000,000.

As to area, the Latin American Republics lead with 9,000,000 square miles; while the United States (without Alaska, etc.) has only 3,000,000. Thus Latin America comprises three-fourths of the whole; Brazil being larger than the United States proper.

This year an exposition will be held at Quito, Ecuador. A Pan-American Scientific Congress has been held in Santiago, Chile, and adjourned to meet in Washington during 1912. The first Central American Conference met at the capital of Honduras on Jan. 1st. A touring company is conducting a four months' tour of all South America with some European countries thrown in.

The above are some particulars derived from the literature which the Bureau circulates. As is to be expected, it is commerce that forms the principal topic, this seeming at present to be the most practical purpose which nations are able to set their thoughts upon in their efforts at union. The other object, to promote intimacy and friendship, is regarded as subsidiary; as may well be the case, since these qualities are rather means than ends. But it is permitted to the CENTURY PATH to look farther and suggest the inquiry whether intimacy and friendship may not have some other outcome than commercial advantage; especially in view of the opinion, which Theosophists hold, that commerce is not of itself sufficient to secure the welfare of mankind. The view of the civilized world which one is obliged to take after consulting the current sources of information makes one doubtful whether commerce is in such a healthy condition that its extension would be an unmixed blessing. Naturally, therefore, Theosophists must look with solicitude towards the prospects of something more than mere extension of commerce coming out of this approach of the nations.

One thing is certainly the broadening of our ideas; for it seems that even the free-born inhabitants of this vast country of ours can be insular and sometimes forget that the

word America is not synonymous in all minds with the United States. Here is a race of Americans, one of whose countries alone is larger than all the United States put together; and population is merely a question of time. The rate at which this race is developing is unsurpassed. It is actual values that count, not estimated values; and time alone can be the judge.

The Latin Americans have many valuable qualities with which our northern race is less amply endowed. It may be that they are as much needed in the future evolution of humanity as we are, and that their qualities will supplement ours, correcting our deficiencies. It may be, too, that they can learn many lessons from us.

A Theosophist naturally looks to the evolution of mankind into something better than its present commercial state. He looks for the evolution of true Individualism. Individualism at present is rather a boast than a fact; a better name for the kind we have would be "personalism." But there seems to be a fair consensus of opinion among leading writers that what the world most needs is the emergence of the true Individual. The formation of individual Character is our most valuable future asset. Theosophists are looking for man to become conscious of the existence of his Spiritual Will—his real Self; and they believe that in proportion as he does so awaken, a wider knowledge and greater opportunities will open out before him.

Supposing the congresses of nations were to devote some of their time to discussing the best means of overcoming social evils of various sorts, the best methods of educating the young in habits of self-discipline, the essential truth underlying religions, and other topics that concern the real welfare and happiness of every human being. To some extent there is a tendency in this direction; but humanity lacks *knowledge*. For it must be confessed that however exact and practical may be our science and organization of affairs in certain respects, in certain other and very vital respects it is lacking and we are adrift in a sea of doubts and conjectures. In fact, our civilization might well be described as aimless, drifting towards the unknown, impelled in certain directions by powerful forces rooted in human nature, ignorant of whither these forces will carry it. The great Science of sciences is needed, the Science of Life: knowledge concerning our own nature, its laws, and how to use it. As this knowledge becomes diffused, humanity will acquire worthier objects than that of merely satisfying the personality and promoting the growth of material industrialism.

E.

The Crocodile-Bird

IT appears that there are some who throw doubts on the credibility of Herodotus' story of the bird that feeds in the open mouths of crocodiles. But the crocodile of Santo Domingo is said to have the same thing done to it by a small bird; and a traveler in Africa writes to a contemporary to say that on the Zambesi he has seen a small sandy-colored bird in close attendance on crocodiles. The captain of a river-boat told him that the natives said these bird's cleaned the crocodile's mouths and warned them when asleep of approaching danger.

H.

Art Music Literature and the Drama

Beauty and Morality

"PROCEEDING from absolute mind, whose nature is goodness as much as truth, the great works are always attuned to moral nature," says Emerson, giving expression to a Theosophical thought; for Theosophy teaches the necessity for the strictest morality as a basis for any lasting structure. "The good, the beautiful, and the true,"—this is the trinity upon which the Theosophical structure rests, and all the parts thereof must partake of the nature of their foundation and source. Thus *true* art must be moral in aim, else it be not art but a travesty, a reversal of the true, and born of *mâyâ*—of ignorance.

In a wise old book left us as an heirloom from an age when things spiritual were better understood and appreciated than in later times, we find this statement: "Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul, are, severally, eternal, pure, good, and soul"; and *Ignorance* (teaches Theosophy) is the cause of all human misery.

Perhaps one unacquainted with Theosophy would hardly think that the question of beauty and morality being inseparable had any vital bearing on life. But considered Theosophically it comes home strongly to us. Is it not natural to turn towards beauty, and to love and admire it? To dwell in heart and mind on what is considered beautiful is the natural bent of humanity, pleasure and interest are aroused by the attention we pay in that direction—and then follows the aftermath. If we have taken the impure and the evil, that which has only a surface beauty, the false coin for the true, we reap a harvest of pain, for it is very, very true that all is not gold that glitters. Tinsel and pinchbeck in half-lights look very well—but when it comes to use, the true character is seen. Ignorance is half light at best, and the fact that soulless pictures, expressing sordid ideals, jingling music and maudlin songs, pass current as art (!) and true sentiment, is surely not a high compliment to our powers of soul discretion. Is it not time that Theosophy came to us as guardian and guide on our pilgrimage towards perfection, as the torch of Truth whereby we may relight the waning fires of belief in "the

good, the beautiful, and the true" as being inseparable, and so regenerate our lives? Think what enormous educational factors art, drama and music might become—*will* become indeed, for the raising of the tone of human consciousness. Already at Point Loma a purified art and drama, and the tones of the master musicians—those who strove to serve mankind—

and those of high moral feeling are the ones who express the greatest truths—be the medium of expression art, music, literature, or drama. They alone express the spiritual nature, the *immortal*, through their work. They alone have the power to bestow upon their works the heart touch, the saving grace of truth, the higher purity. E. I. W.

Art, Religion and Money-Getting

A FRIEND from over the water writes that friction of a somewhat threatening nature is developing over the question of the next Passion Play at Oberammergau. It is not to be produced until 1910, but a certain proportion of those interested now complain that the religious significance of the festival is being destroyed, and some even go so far as to advise that the play shall be peremptorily brought back to its one time simplicity and sacredness, or be abolished. For some time it has been evident that merchants, innkeepers and railroad interests were slowly destroying the spirit of the festival by their money-making schemes, but now it is charged that relatives of the actors and actresses have traded upon the popularity of their names to obtain political preferment! The final straw, it is said, was the effort of a young relative of the famous impersonator of Christ in the play to have himself made village postmaster on account of what he termed the "high religious office" of his distinguished relative. The clerical party, angered and shocked, forthwith entered politics and defeated the young politician, and then entered upon a crusade of protest which they say has effectually frightened the simple peasants into submission. The latter, ever since the time of the plague in 1633, have in simple gratitude and faith performed this play each decade, and wish to continue to do so. The clergy desire to

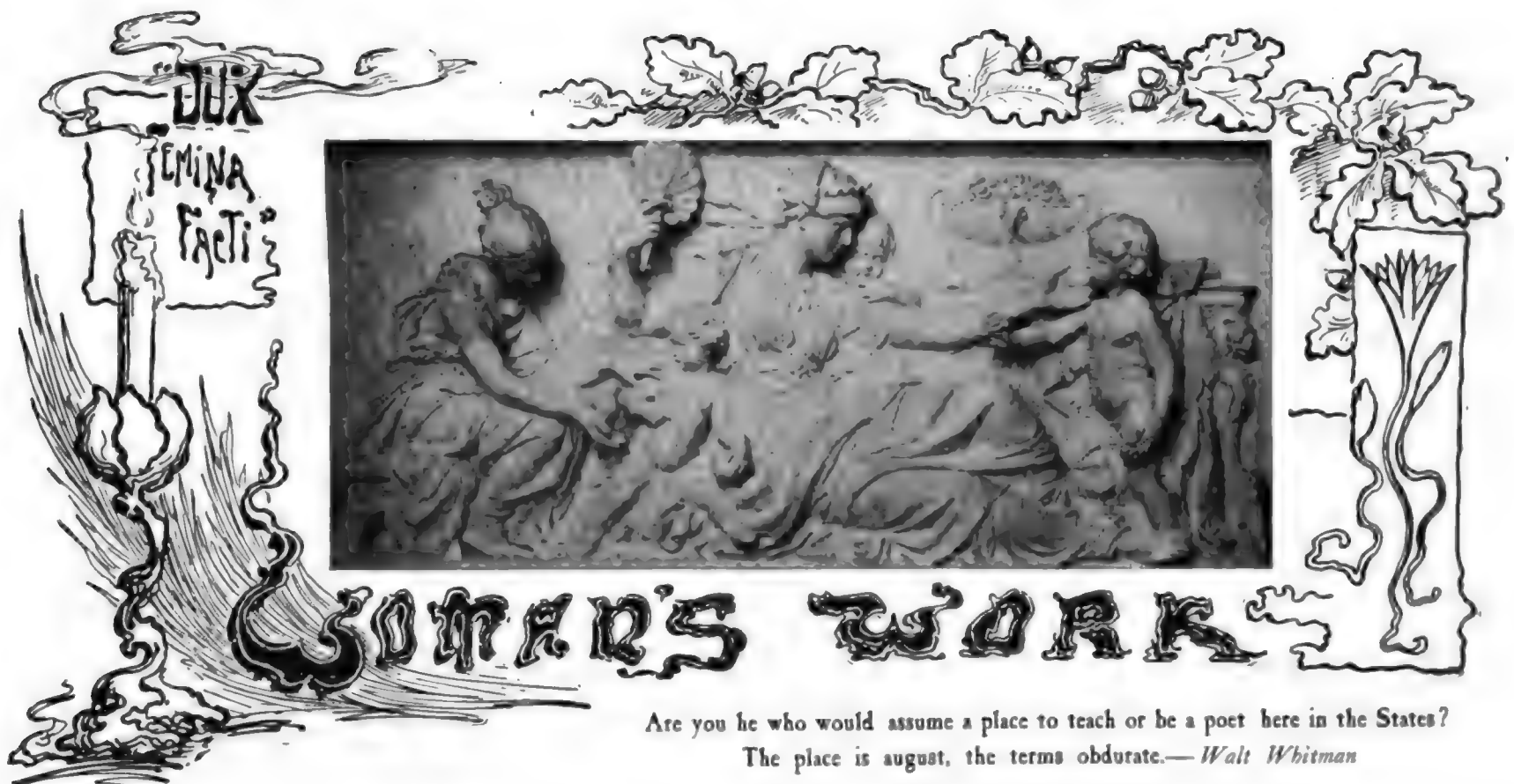
limit attendance upon it to those who are religiously inclined. But how shall they determine this? Will they limit the attendance to those who can furnish a letter of recommendation from their home pastor? If so, some very worthy people might be left out, not to mention certain monetary profits. Perhaps they will require the signature of would-be patrons to some "confession of faith"—in case they can agree upon one. In any event we may expect another definition of "religion." H. H.



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CAMPOLICAN, AN ARAUCANIAN CHIEF
AND NATIVE CHILIAN HERO, VALPARAISO

are making their influence felt. It is a glad day that is ahead of us when the necessity of morality as a basis for true beauty is felt universally in the human heart. It is unselfishness that unlocks the door to the realms of discrimination where realities are sensed instead of shadows; it is Brotherhood in its deeper sense that is the true enlightener. Art, drama, music and literature are the outward expressions of the evolutionary status of a people; the pure at heart are the perceivers of beauty,



"As a Man Thinketh, So Is He"

IT cannot be too often reiterated, nor by too many analogies illustrated, nor in too many fashions expressed, that the thought-world is the *real* world. For the habit of living on the surface, of concentrating attention on externals and effects, has become so confirmed that nothing but the fullest realization of the futility of this method and the most heroic persistence in overcoming it, will ever make it possible to break the old chains and teach men how to form their own characters, instead of simply allowing them to be formed by circumstance and wants.

In the thought-world — the formative world — are planned the patterns which the whole world then proceeds to weave. "And as man is a thinker, as it is that indeed which makes him man, the position he occupies in the world of thought shows his real status, not the way he looks, nor what he does, nor how he talks."

The above quotation taken from a Book of Wisdom, does not say what a man believes nor yet what a man thinks, so is he, but *as a man thinks*. There is a certain quality in thought, quite separate from the subject matter, which classifies it. And it is quite certain that whatever divisions and subdivisions, planes and sub-planes, there may be stretching all the way from our simple perceptions to infinity, there are two broad classifications which separate into distinct ranks the vast army of souls. They correspond to the right and left hand paths, and are as evident to the inner gaze of those trained to see in the thought-world, as are light and darkness to the physical eye. Back of what one says, back of what he acts, back even of a superficial line of thought, there is a certain something which perhaps we can best translate by the word *purpose*. This places him; and as soon as we begin to think of real things, tells us what he is.

All this may be hidden from a man's associates for years, for a lifetime perhaps, if no crisis arises to startle from him his secret, no

fierce and sudden wind to blow off the cloak which covers him. And not only from his associates, but from himself even, he may succeed in hiding himself. But a time comes, sooner or later, when all must stand for what they *are*. And the Soul of each will be satisfied with nothing less than the best.

STUDENT

THE ever unknowable and incognizable *Kârana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through the "still, small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

H. P. Blavatsky — *The Secret Doctrine*, p. 280, vol. I

The Crown of Many Failures

TO all who live to any earnest purpose there must come at times an aching sense of such discouragement as almost to amount to sheer despair. The life we have imagined in our brighter visions when compared with the dim twilight of our common day, seems to be so impossible, so dazzling and remote. But for our comfort we should bear in mind that the disparity which lies between achievement and ideal is in exact proportion to the magnificence of our imagining. Those who continue to exist in placid, bovine satisfaction with the task of trying to allay the endlessly recurring animal desires, can never know the heartache of repeated failure to express divinity in daily life. And yet the fact that we are making the attempt is in itself the certain warrant of our ultimate success. To cherish an ideal is to enjoy a foresight of a glorious dawning that will break upon our darkness at no very distant day.

The soul in many cases finds it easy to arouse the mind to the reception of entrancing visions of a perfect human life where harmony pervades the whole like music; duties are done from willing, eager choice, and a warm glow of brotherhood diffuses through the working day. But when we come to mold our conduct on the pattern of our dream, how rigid and unyielding are the habits that constrain our lives! Yet every effort, even though it fails in its immediate aim, goes to increase our cumulative store of power. We have at least succeeded in awaking *will*, if only for a moment's space, and like the tiny sparks stored in a Leyden jar, one day it must blaze out upon the midnight of our mental gloom in a transcendent flash of light. STUDENT

The Trend of Woman's Work

THE last exhibition held by the National Society of Craftsmen in America, at which both women and men were exhibitors, brought to light interesting evidence that the trend of woman's hand-work was changing its direction. Examples of needle-work, knitting, lace-making, and the smaller textile-work generally, were very few in number compared with work made by trade tools. Over one hundred women exhibited jewelry, much of it of a richness and artistic value suggestive of the art-work of the medieval guilds. Wood-carving formed an important department, book-binding another, and the work in heavy metal, involving severe toil with hammer and before a forge, was remarkable. Not only were silver and copper smaller pieces shown, but immense frames, candelabra, swinging signs, corner supports for buildings, fenders, andirons, etc., all designed and hammered out by women's hands. In the pottery department a very large number of the exhibitors were women, their work being especially notable for originality of treatment and design, surely a great step beyond the painting of a few timid butterflies or a lonely spray of forget-me-nots on a cup and saucer, which was

as far as women ventured into the realm of ceramics up to a few years ago.

There were, in the larger decorative forms, textiles in plenty, dyeing, stencilling, decorating of all kinds, and loom work of many special designs. But the poor little embroidery needle, knitting-needle, crochet-hook and tatting-shuttle of our mothers and grandmothers are evidently retreating to their proper sphere, which is rather more that of use than of beauty. If the day of crocheted "tidies," embroidered "doilies," interminable "mats" and "throws" has slipped into the background, let us be thankful. Such broad art-

Jottings and Doings

(From a Student's Note-Book)

CONSIDERABLE interest has been aroused by the seventeenth volume of "London Statistics" which was issued last year by the London County Council. Every phase of the life of London is set forth in clearly drawn maps, plans, and tables. According to these, the average age for marriage is from twenty-one to twenty-five, there being very few marriages of boys and girls under twenty. In all London four who had remained bachelors for seventy years finally married, while of spinsters seventeen could

personally interviewed hundreds, and by simple reasoning (which must have its bearing upon the pocket, of course, in these days, as well as upon the finer sentiments) has secured the co-operation of practically all.

Whatever one may think of the idea in general, the plan carried out by this woman bids fair to be as efficacious as it is novel, for teamsters who have thus asked to have the ordinance passed will naturally take a certain pride in obeying it, once the petition is granted. A wholly different sentiment will be aroused than would be the case had they been neither considered nor consulted beforehand.



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ROTTEN ROW, HYDE PARK, LONDON

craft work as women are now doing more largely every year not only means more beauty in American homes but more bigness, more dignity, more real beauty in all lines of woman's special work. For woman's work is distinctive, it is not man's and can never be. It is of the heart and center of the institution which is the rock of all states and nations—the home. And whatever brings largeness, artistic perception, and emancipation on lines of hand-work to woman fits her the better to found home-life on a basis of true ideals.

Unlike the efforts of women to make a place for themselves in the business world, art-craftsmanship seems likely to forward the higher interests of the nation's home life, not delay their march. While it has a commercial aspect, necessarily, for many craftswomen must find in their designs a means of livelihood, yet in the work shown at the recent exhibition that is obviously secondary. There was no evidence of slipshod or slackly inartistic effort, such as always betrays work made "for the market," but every sign of loving care, creative thought and skill. STUDENT

not make up their minds as to the important step until they had passed the sixtieth milestone. The following table summarizes other statistics of interest:

Population (Administrative County, 1907)	4,758,217
Population (Greater London, 1907)	7,217,939
Ratable Value (1907)	£43,868,543
Metropolitan police	17,000
County Court actions heard (1907)	62,178
Passengers conveyed by local railways	304,077,495
Passengers conveyed by tramways	478,864,877
Passengers conveyed by two principal omnibus companies	291,563,048
Letters delivered (year 1905-6)	753,400,000

A NOVEL plan is being carried out by a prominent leader of society in a western metropolis in behalf of the over-worked and over-loaded horses of the city. She has prepared a document embodying an ordinance regulating the tonnage that a horse may properly be required to draw, this to be submitted later to the City Council. Instead, however, of securing as sponsors for it her society friends and whomever else might be easily available, she has gone among owners of horses and the teamsters themselves, has

This woman must know a bit about human nature—and is it not a sign of better days to be that so many who might spend their whole time in selfish enjoyment, if they chose to do so, choose the "better part," the task of helping to set wrong things to rights, of making life a little less hard and hopeless for those who cannot speak for themselves?

GREAT men and great causes have always some helper of whom the outside world knows but little. Sometimes these helpers have been men, sometimes they have been women, who have given themselves to help and strengthen those called upon to be leaders and workers, inspiring them with courage, keeping faith in their own idea alive in days of darkness. Of their noble company of unknown helpers Caroline Herschel was one.

So writes Mrs. John Herschel of the gifted and beloved sister of her husband, that noble woman who willingly gave up the wide fame she might have won as an astronomer to assist her brother, self-effacingly, in his important work. As the tribute of a wife to one who shared her husband's life in a peculiarly tender and intimate way, the above is especially beautiful, impersonal, and just.

OUR YOUNG FOLK

Philippa of Hainault

THE history of the middle ages is so full of queens who were cruel and unscrupulous, or weak and pleasure-loving, that when we find one who was courageous and strong and merciful, we should learn her history and treasure her name and her memory.

Such a one was Philippa of Hainault, queen of England, and to this day none has gainsaid the words of Sir John Froissart concerning her. He himself was a Hainaulter and held a position in Queen Philippa's household. He says:

Tall and upright was she, wise, gay, humble, pious, liberal, and courteous, decked and adorned in her time with all noble virtues, beloved of God and of mankind; and so long as she lived the Kingdom of England had favor, prosperity, honor, and every sort of good fortune.

When she was fifteen she was married to Edward III of England, and their oldest child was the famous Black Prince, afterwards so celebrated at Crécy and Poitiers, whose valor and ability were seen not only in his strong, resourceful father but in his brave and fearless mother.

She herself assembled a body of twelve thousand men and led them against an army of fifty thousand Scots who were invading England during Edward's absence on a campaign in France. She exhorted the soldiers to do their duty and would not leave the field until the battle was begun. The Scots received a defeat such as they had never yet known, and their king, though fighting valiantly, was taken prisoner.

'Tis not here we would discuss the rights of English, French, and Scottish monarchs, but we journey happily with Queen Philippa to meet her lord in France, where she was received in the English camp before Calais with the triumph that was her due. This was the age of chivalry and gallantry, and if Edward's court excelled in them, it had its inspiration. And now we come to that episode of Queen Philippa's life by which she is best known and for which we love her most. It is Froissart who has told it to us.

As we have said, King Edward was besieging the town of Calais, and when all hope was gone the worthy captain began to treat with Edward for terms of surrender as merciful as might be. But the king's heart was hardened and angered against the people of Calais, and all that he could be persuaded to grant was that six of the chief burgesses of the place should bear the punishment for the others; that they should come to him bareheaded and barefooted, with halters around their necks and the keys of the town in their hands. When this was told in Calais the people



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"THE LOTUS" ON WASCANA LAKE
SASKATCHEWAN, CANADA

VIRTUE

THE heart, unalter'd in its mood,
That joys alone in doing good,
And follows in the heavenly road,
And steps where once an angel trod,—
The joys within such heart that burn,
No loss can quench, nor time o'erturn!
The stars may from their orbits bend,
The mountains rock, the heavens rend,
The sun's last ember cool and quiver,
But Virtue still shall glow forever!

James Hogg

MUSIC

OF all the arts beneath the heaven,
That man has found, or God has given,
None draws the soul so sweet away
As Music's melting mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love.

James Hogg

wept and there was great sorrow. Then the first burgess, Eustace de St. Pierre, rose and offered to be one of the six to save the people. Five others followed him and they went to Edward as he had said. When they knelt before the king, earls and barons and all who were there entreated the king to have mercy on them, but he would not. Whereupon the queen, weeping and kneeling before him, so besought him for their lives that he could not deny her, and gave them to her to do her pleasure with them. And she had them brought to her chamber and the halters taken from their necks, and clothes and food were given them, and each man departed with his liberty and six nobles in money. E. H. B.

Joy Expressed in Music

HAYDN was once questioned by his friend Carpani, the poet: "How does it happen that your church music is almost always of an animated, cheerful, and even gay description?"

"I cannot make it otherwise," replied Haydn, "I write according to the thoughts which I have. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

How characteristic are these words of the immortal Haydn! Although he had to endure many hardships and pass through trials which would have soured many a less unselfish nature, yet he always retained the natural sweetness of his disposition and was remarkably jolly and full of fun.

His works show the power which music has to make us feel the joy and sunshine of life; for the beauty and charm of their spontaneous gaiety, brightness, and purity are irresistible. MUSIC STUDENT

The Prettiest in the World

EVEN if one takes the greatest pride in what one has, it is as well not to publish the fact; at least a poor foolish Snipe once found this to be so. Meeting a Hunter on his way to the wood, she begged him not to shoot her children. He was very good-natured and said he would not hurt her little ones if he only could know them from the other birds.

"Well," said the Snipe, "that will be very easy: they are the prettiest birds in the wood."

The Hunter said he would be sure not to hurt them and told the Snipe to go on her way without any fear. But what was her horror, an hour later, to meet him carrying the young snipe! When she reproached him for breaking his promise he said, "Why, I looked around for the ugliest birds, so as not to shoot your little ones!" This was no comfort to the proud mother. INGEBOG

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Charles Kingsley

RECTITUDE is perpetual victory.

OBEDIENCE alone gives the right to command.

NEVER mind the ridicule, never mind the defeat; up again, old heart!—Emerson

THE CHILDREN'S HOUR

WHEN BABY CAME

The sheep said, "Take my wool
To make the baby's wrap,"
The silkworms spun the floss
To weave a silken cap,
And birdies brought their
feathers white
To fill a pillow soft and light
When baby came.

The trees made gifts of wood
To build a cradle nest
In which the baby boy
Could cuddle down to rest,
And flowers vied with one
another
In making nosegays for his
mother
When baby came.

Mary Street Written in November
Everybody's

Marco Polo

NEARLY two and a half centuries before America was discovered there lived in Venice a boy named Marco Polo. His father and uncle were rich merchants and great travelers, having penetrated farther into Asia than any other Europeans. When they returned to Venice they had so many tales to tell of strange sights and marvelous adventures in the far off country of Cathay, as China was then called, that Marco listened with breathless interest and longed for the time when he would be old enough to travel with them.

Travel in the thirteenth century was quite different from travel today; it had not been made so easy and delightful as it is now. The world had never heard of steamships and railroads, and seamen were afraid to venture out of the known waters because the world was believed to be flat and no one knew what lay beyond the far horizon. Travel was full of hardships and perils on land and sea. For instance, instead of crossing a desert in a Pullman palace car in the modern American fashion, think of having to cross one seated on the back of a humpy camel along with one's baggage and provisions, under the blistering tropical sun, facing blinding sand-storms and encountering bands of robbers!

When Marco was twenty, his father and uncle started again for Cathay and took him with them. It took them just four years to reach the royal city of Cambalu (now called Peking) for galley ships, camels, and elephants, make slow progress at best. Cambalu was the capital of the great Mongol Empire, and here the magnificent emperor Kublai Khan had his palace and court.

Kublai Khan received them with all honor and gave a great feast of welcome to the

travelers; the palace was crowded with guests to meet them. The elder Polos had learned the Mongol language during their previous visit and so could talk with the Khan. They told him of all the affairs of Europe and about their journey and he listened with great interest.

Marco had never seen such splendor, wealth, and luxury as was displayed at the court of Kublai Khan. The throne was of gold and set with precious gems, and everything about the palace was in keeping with this magnificence. The Khan was particularly pleased with young Marco and offered him an important position in his household. Marco began to study the language, the laws, the customs, and religion of the country, and soon gained the Khan's entire confidence, being sent on affairs of importance all over the country.

The Polos taught Kublai Khan the European mode of warfare and how to make and use catapults in besieging walled towns, and

were of such service to him that he heaped honors and riches upon them. Marco became the Khan's especial favorite and was made a noble of the empire.

The Polos spent seventeen years at Cambalu but at last became homesick for the sunny Italian skies and their old Venetian home. But the Khan refused to part with them and they began to wonder how they ever would get away. Finally Kublai Khan's granddaughter was to marry the King of Persia, so the Polos, seizing the opportunity, guaranteed to conduct her in safety to Ormuz where the royal bride-groom awaited her. The Khan agreed to this, but exacted from them a promise to return to him after a short visit home. As a parting gift, he gave the Polos a casket of rubies, and the bridal party started on their long journey. In a year and a half they arrived at Ormuz in Persia to find that in the meanwhile both the Persian King and Kublai Khan had died. This released them from their promise to return to Cathay, so after spending some months in Persia they turned their faces towards home.

At last they arrived safely in Venice after an absence of twenty-four years. They were so changed in appearance that no one knew them and at first people would not believe that they were the Polos.

In a war between Venice and Genoa, Marco was taken prisoner, and during his imprisonment he wrote an account of his travels and his life at the court of the great Mongol Emperor Kublai Khan. L.

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servations taken at 8 a. m., Pacific Time.

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		MAX	MIN	DRY	WET		DIR	VEL
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16	29.756	61	53	53	49	0.00	NW	6
17	29.735	61	47	53	50	0.00	NW	3
18	29.659	61	53	55	52	0.00	SW	6
19	29.777	59	49	52	49	0.00	SE	4
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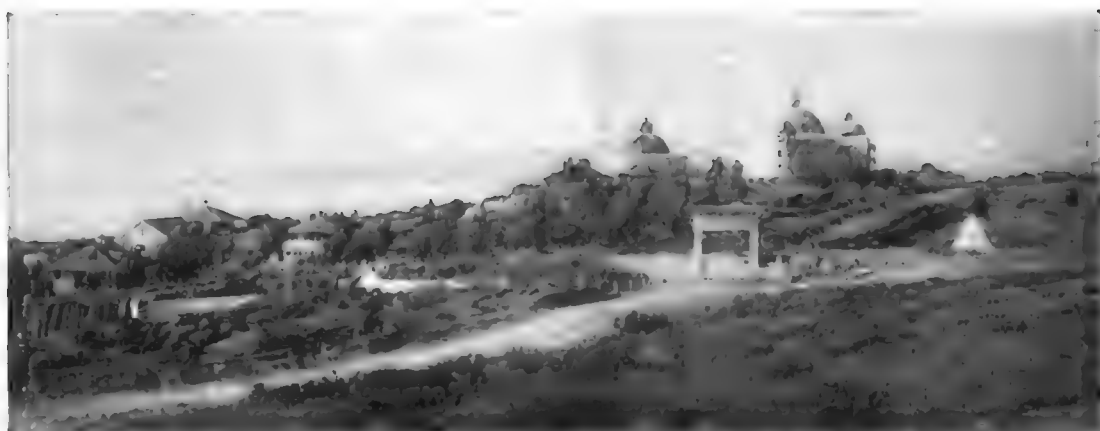
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WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 22

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The Story of the Dog and the Cradle

STUDENTS of Theosophy have good reason to believe that the majority of the quaint legends which the folklorists have collected are not pure fiction. H. P. Blavatsky showed us that popular traditions were frequently more reliable than so-called history. Mankind has a tenacious though imperfect memory, and the agreement of many national folk-stories in essentials is evidence that they embody the main features of actual events which have impressed the imagination sufficiently to have been preserved. Gratitude is due to H. P. Blavatsky for the original clues she has given us to the meaning of the obscure records of the past, such as *Genesis*, the Norse legends, the Indian Purânas, the Egyptian *Book of the Dead*, and of the almost universal traditions of giants and of lost continents. The Theosophical key opens all these locked doors and proves that mankind has had a far more wonderful past than materialistic knowledge dares to admit.

Cold water is generally thrown by scientific writers upon the suggestion that primitive traditions have any basis in fact, by showing that the same kind — or even the very same — stories are to be found in races widely separated in space and time. It is the popular scientific belief that similar inventions crop up spontaneously when culture has reached a certain stage, without the necessity of transmission. Thus we see such "childish" things as the Creation myth, the Atlantean and other Deluge myths, explained away with a superior smile.

This hypothesis may have a small measure of truth in it, but it is absolutely misleading when it deals with the larger outlines of terrestrial evolution. It becomes an obstacle on the track of discovery, preventing the real import of the antique traditions being looked for. It depends upon the false assumption that materialistic science, with its refusal to investigate the evolution of the *soul*, is familiar with the course of man's past development in general outline, and that the savage of today illustrates the condition of all mankind a few thousand years ago.

A Saner View of Human Progress

Fortunately for truth's sake, a modification of this position is taking place, and some investigators are beginning to think that there may be something in the curious and poetical legends of antiquity. The proofs which Egyptology has brought us that Herodotus was not the "Father of Lies," and the discoveries of Pompeii and Troy, long

supposed to be mythical, have broken the crust of skepticism to some degree. We even find leaders of thought like Sir William Ramsay, the archaeologist, declaring that he believes the savages of today do not represent the state of early mankind, but are on the down grade, as they show no evidence of rising, unless assisted by higher races. This intuitive thinker comes very near to the Theosophical teaching, which is that the lower races are degenerate descendants of once great peoples, while the real "primitive man" was a very different kind of being whose remains have not yet been discovered.

The story of William Tell and the Apple, or that of the Dog and the Cradle, are referred to frequently by folklorists as good illustrations of baseless yet widespread legends coming forth at certain stages of culture in different races. The Dog story is as follows. A certain farmer was plowing and left his dog to guard the baby. When he returned after a short absence he found the dog wildly excited, his mouth bloody, and the cradle upset. No baby was to be seen. Too hastily the farmer concluded that the dog had eaten the child, and he instantly killed him. But he soon finds the baby unhurt lying underneath the cradle asleep, beside a dead serpent, which the faithful hound had killed. He can do nothing for the dog, of course, but his remorse is great. The origin of this tale is Hindû and may be found in the well-known collection of stories called *Hitopadesa*. There, an ichneumon replaces the hound.

Why should not the incident have actually taken place? Why should the wise men of science wish to relegate everything possible to the domain of fiction? It would almost seem as if there were a conspiracy to minimize the credit of ancient records and to depict man of a few thousand years ago as a very absurd creature, almost imbecile. The atmosphere of pitying contempt thrown around our ancestry tends, of course, to magnify the intelligence of today by contrast, and it has been suggested that the underlying motive in this policy is the desire to excuse the present age for its selfishness and brutality; for if man has been civilized for very long periods we ought to be ashamed not to have done better. But to return to our Dog story.

A strong argument that the incident was not a product of imagination has just been afforded by an animal tragedy of a precisely similar character, enacted near Richmond, Va. last May. A child of four fell into a creek

and would have been drowned but for his setter dog which dragged him ashore. Leaving him more dead than alive the dog ran home for assistance. The child's mother, seeing the excited condition of the dog and the foam on his lips, thought him mad, and called her

husband, who struck him a violent blow on the head. They soon found that they had made a mistake, and the dog had just strength enough to lead the father to the half-drowned child before he fell dead. The grief of the family was naturally great, and they gave the dog a handsome funeral.

Now this dog story is really more improbable than the ancient one which is classed with fiction, and yet it happens to be true!

There is a weird legend of Lough Neagh in the north of Ireland which has always been considered a mere fancy, but lately some confirmatory evidence has been forthcoming. Thomas Moore speaks of it in these words:

On Lough Neagh's bank, as the fisherman strays,
At the cold, clear eve's declining,
He sees the round towers of other days,
In the wave beneath him shining.

It has lately been shown, on geological grounds, that in former times the lake was much smaller, and that a large part of its bed was dry land. In Switzerland there are similar traditions of sunken castles in Lakes Léman and Paladen, which have been treated

as purely mythical; but they were founded on fact, it seems, for submerged remains of "pile-dwellings," showing reasonably high culture, have been found at the exact spots mentioned as the sites of the "castles."

The present skeptical attitude concerning the ancient legends is largely due to the unreasonable demands of priests of almost every religion that the allegories of their scriptures should be taken literally. The Bible itself, especially the Old Testament, contains a great mass of hidden meaning which cannot be interpreted without the aid of Theosophy. The task of the scholars of the next generations will be to unravel the allegories of all religions for the enlightenment of the thinking portion of mankind, which is rapidly giving up the dogmas; and to do this they will be compelled to use the keys given by H. P. Blavatsky, for there are no others. So students

of Theosophy who sometimes wonder how much longer it will be before the world awakens to the light, may very well have patience, for the truth will make its way

just as fast as the people are prepared for it. The trend towards independence of thought is becoming very marked, and many persons are moving toward that place where they can receive the help they are seeking. STUDENT

Is There a Planet Beyond Neptune?

WHILE the planet Neptune, which revolves at the enormous distance of 2800 millions of miles from the sun, is the outermost known planet, strong suspicions have been aroused recently that there are yet further members of the solar family, the next being probably about 100 times the earth's distance from the sun, and taking

about a thousand years to complete its orbital journey. There is nothing inherently improbable in the suggestion, and there is at least one good reason in its favor, sufficiently strong to have set many astronomers searching for such a planet.

It seems that the attractive forces of the four greater planets, Jupiter, Saturn, Uranus and Neptune, have so modified the paths of various comets which have strayed into our system that they have been compelled to turn back in their journey towards the infinities and to become permanent members of it, revolving in long ellipses around the sun. Each of the greater planets has a small family of associated comets whose greatest distances from the sun (aphelia) lie near the orbit of such planet. For instance, Halley's comet, to whose appearance in the autumn we are all looking with interest, finds itself irresistibly forced to turn around soon after passing the orbit of Neptune, and there are four others which do the same. Now, from the existence of another group of cometary orbits whose outer ends are at about an equal distance from the sun but far beyond the orbit of Neptune, it is believed that another planet, probably far greater than Jupiter in size, will be found, the controller of that family of comets. Further still there is an aphelion distance of yet another cometary group, pointing to the existence of a still more distant planet.

Professor Forbes of Glasgow has just published a large amount of evidence in favor of the existence of a planet whose orbit must make an angle of 53° with the ecliptic, thus quite removing it from the general scheme of the solar system. At present it would not be visible from northern latitudes, so a search is being prosecuted at the Cape observatory.

Professor W. H. Pickering of Harvard College Observatory has also been led by similar evidence to believe that an extra-Neptunian planet is almost within our ken. This would not be the one in the southern hemisphere, for his planet ought to be in the constellation Gemini, Π , the Twins, which lies on the ecliptic. The two planets are being searched for by the potent means of photography, which registers objects too minute to be seen by the human eye even through the largest telescope.

H. P. Blavatsky significantly remarks in *The Secret Doctrine* that Uranus depends very little upon the sun for its sustenance, and Neptune still less. From the vast distance of the latter our glorious luminary and life-giver would seem little more than a particularly brilliant star, and the amount of heat and vital electricity received by the two outermost planets must be very small. H. P. Blavatsky says that there are many undiscovered planets within the solar system, and it is not an improbable supposition that a fresh septenary of planets may start outwards in order from Uranus, depending upon the sun for very little except gravitational control.

Spectroscopic observations have demonstrated that the visible portions of Uranus and Neptune are much alike, while they both differ greatly from the rest of the planets. An astonishing announcement has just been made by Professor Lowell, who says that he has detected the spectrum of *chlorophyll* in the light reflected from the major planets, and that it is particularly well developed on Ura-

nus and Neptune, on the latter most of all! Chlorophyll is the green coloring matter of plants, and is only found in *living tissue*! Can it be that there is a dense vegetation existing on the far-off worlds, and that they are not clothed in an impenetrable atmosphere of immense depth? If so, it will revolutionize more than one "orthodox" conception of astronomy. C. J. R.

Reforming the Russian Calendar

THE Russian Public Education Department some years ago appointed a committee to consider calendar reform. The Russians use the Julian calendar, which is now 13 days behind the Gregorian. The members of the committee are divided into three sections: one is against alteration, another in favor of the Gregorian calendar, and the third advocating a new system. The new system proposes to begin the year at the spring equinox; to divide it into four quarters, coinciding with the solstices and equinoxes, and having in each the first two months of 30 days and the third month of 31. This makes 364 days; and an extra day called "New Year's Day," would be added. The fraction would be made up by having another extra day every fourth year, called "The Day After New Year"; and this extra day would fall out once in every 128 years.

There is such a thing as regulating the calendar too much; would it be an unmixed advantage to have the days of the week coming on the same dates every year? Our attempts at simplicity are not always conceived with a due regard to the claims of comprehensiveness and variety. Likewise, in this case, the larger cycles, denoting the recurrence of coincidences among the smaller, would be eliminated; and such larger cycles of coincidence played an important part in ancient systems of computation. T.

The Precepts of the Buddha

A COPY of the *Kanjur*, or instructions and precepts of the Buddha, has been secured by Lord Ffrench from Peking and taken to England where it is in private possession, though it is hoped that a purchaser may be found who will present it to one of the national museums. It consists of 103 heavy volumes printed in the Tibetan language, apparently from blocks of wood, on pages of coarse grass-paper, two feet long and six inches wide, with seven lines to a page. Only the monasteries of Tibet have complete editions, but the Dalai Lama brought two with him and Lord Ffrench was able to obtain a set. It is valued at £2,500.

Perhaps some of our Oriental friends could furnish us with still more valuable literary archives if they thought we should be likely to appreciate them. T.

WE are at the end of a cycle — geological and other — and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be uncovered to the dismay of western theorists. . . Let this stand as a prophecy.—*The Theosophist*, Vol. v., p. 43 (Nov. 1883)

Some Views on XXth Century Problems

Healing and Hypnotism

THE Church seems to be in a good deal of confusion about the "healing power."

It "has the gift of healing," said a speaker at a recent meeting of the (English) Church and Medical Union, "but has allowed it to slumber. It should be the object of this society, in conjunction with the medical profession, to restore the use of that gift." A committee was subsequently appointed by the Bishop of London to consider the matter.

We hope it will make up its mind, and that of the clergy in general, between the alternative doctrines. For on the one hand the gift of healing is regarded as a real power arising in a man as a consequence of his leading a very elevated life and exercisable by him wherever he sees disease; and on the other as no power of his at all. "We do not heal or hypnotize," said one of the new clerical operators; "we merely call the patient's attention to his own power to heal himself."

There is nothing specifically Christian in doing that. Any man, leading any kind of life and having any kind of beliefs, Christian or atheist, so long as one of his beliefs was that men can heal themselves, could call their attention to their supposed power. He is clearly manifesting no "gift." What the clergy mean by a "gift" is a *power*, developed or coming from the leading of a very spiritual Christian life. And as they admit that they have allowed this power to "slumber," it would seem that they must also have allowed the kind of life out of which it springs, to slumber also.

The power to heal, in this sense, is the result of a lofty life, the life in which perfect harmony between spiritual ideals, and conduct, has been achieved. The soul of the man can act through his personality. The kind of life is the habitual sacrifice of personality to the good of the world, and it is only perfect when it is as instinctive as breathing.

This healing is not hypnotism, and the fact that hypnotic methods under a pious alias are coming into Church vogue, merely shows how completely the real healing has been forgotten. And that, in its turn, shows something else.

STUDENT

The Hole in the Forum

A RECENT English novel contains a scene in which a large company of people, in a fashionable drawing room after dinner, discuss present social conditions, especially slumdom. Of the causes of slumdom there are many theories and as many remedies. One woman thinks that the rich should interest themselves in the lives of the poor, and relates how she regularly drives down to the slums every Tuesday morning. There are of course the socialist, the land-nationalist, the temperance reformer, the Malthusian, and all the usual rest. "The problem is strictly medical," finally says a doctor.

When a man has been for a long time accustomed to take at table what he is not entitled to, his liver becomes a slum. His only real remedy is to give up

for a less long time a number of things that he normally would be entitled to. At this very minute slums are being created; those who can are taking out of life all that they can, which is more than they are entitled to. The remedy is for them not to take as much as they can.

It would only be half a remedy, if so much. Back of what is done is what is thought or rather felt. The existence of slums is the outward working of human feeling. And human feeling is dominated usually entirely, almost always disproportionately, by self, selfishness. Until in a sufficient number of people the interest of humanity shines more immediately in the center of their consciousness than their own interest, until *others* replaces *self* from the pedestal, no methods of reform will effect anything real, and the disease will go on getting more menacing. The test of that feeling is the *sacrifice* of self in some way. We do not appreciate the occult differences between works that look exactly alike. The lady might drive down on her Tuesday morning, and spend a thousand dollars, accomplishing perhaps nothing, perhaps evil. But if she had *sacrificed* comfort or pleasure for her drive in love for the fraction of humanity she was going to visit, *that* would have been her contribution, fine, real and *effective*, even if she had been killed on the way to her destination. Sacrifice is the one power that can save our civilization — brotherhood in thought and motive.

STUDENT

Auto-Suggestion in Science

THERE are still some few men of science, especially biological science, whose entire thinking day is spent in administering a hypnotic suggestion to themselves. When they write, they give us the formula under whose spell they have placed themselves. Just as at one pole you get people who murmur "All is God," or "All is Mind; there is no matter": so at this pole you hear the murmur "All is Matter; there is no mind." In the one case responsibility to living matter is forgotten; in the other, the man has shut himself out from all possibility of knowing the living Mind and Heart of the world. As the assertion or self-suggestion bites further and further into consciousness, the world gradually darkens and all living creatures become machines. Says Professor Loeb:

Living creatures are chemical machines which possess the property of growing, nourishing, and reproducing themselves automatically. No machine yet created by man possesses this fundamental property. . . . But nothing forbids the supposition that experimental science may succeed, some day, in producing living machines artificially

It must require a long course of auto-suggestion to close the inner eyes of the mind like that. The sentence, and all such teachings, really constitute a call for the better education of children. No child that had been educated to a full knowledge of the life within itself could possibly come to any such state as the sentence reveals.

Throw the light upon a flower from one side only, and it turns that way; throw it

upon the other, and it turns *that* way. Life is nothing but machine-like reactions to stimuli!

Every living creature faces out upon the forces of the universe and reacts to them. In that process it adds to its conscious life, and as its powers grow it selects where possible, among the incident forces of environment, those the reaction to which will give most life. Its organization and powers grow with the effort to select and adapt itself. That effort is the real cause of variations. Just as when the leaves die the tree remains, so, later, when the tree-form as a whole dies, the monad that dwelt therein passes on to another form, rich with the conscious life it had acquired through its "treeness." And so onward. Not far up the animal scale the principle of self-sacrifice appears, really another example of the same process. For even the bird that gives a worm to its nestling has brightened its own consciousness in the care. So everywhere, life adding to itself, to its conscious being, by myriad confrontations of itself and reactions following. Forms die away, to be rebuilt; the life, and the lives of it, go on accumulating consciousness — which is the inner side of life. Death is partly unreal, for the lower lives that take over the disused form and pick it plane by plane to pieces, gain consciousness by that discharge of their cosmic work. Man reacts to still higher forces, those that call him to aspiration, that constitute inspiration, now adding to his intense life in a new way, but always adding if he selects. There is no limit. We can open ourselves up to the action of new forces every day.

In other words, Life has willed eternally to be more Life, and the will is in and around everything living. It throws itself upon itself as force upon receiver, to this end. Which is only another way of saying that the objective and the subjective are co-ordinated parts of one whole moving towards one ever receding perfection. For the objective is merely a compound of subjectives seen from their exterior, moving upward they also. Man's next stage of life is attained by that kind of reaction which is known to him as sense of responsibility. If he refuses, he has stepped away from himself and begun to disintegrate. The machine-world people have set going a mental process of disintegration.

STUDENT

Sane Pessimism

THE French neurologist, Professor Pierre Janet, has been looking back to the medieval records of epidemics of possession and the like, taking them as proof that nervous disorder was as frequent in the past as now and that pessimists have no case.

But it won't do. They were *epidemics*, which indeed we have also. But *our* symptom is the *steady and continuous* annual progress of insanity, suicide, neural disease, and diseases like diabetes and cancer which have a mental element in their causation. For example the deaths under the general head *paralysis*, per 100,000 from all causes, advanced between 1890 and 1900 from 16,000 to 23,000. Let us face the shadows sometimes.

STUDENT

Archaeology

Palaeontology

Ethnology

Totemism

ARTICLES on totems appear on page 5 in nos. 3 and 6 of this volume. In deriding totem poles as objects of superstitious worship, people are apt to forget our own griffins, dragons, and heraldic lions, to say nothing of our religious symbols. Totemism is a system by which races are divided into clans, each clan having some symbol (totem) of an animal, plant, etc., which represents the guardian power of the clan. There are also individual totems. The clan totems have served to perpetuate inviolable bonds of unity between all members of the same totem. The institution had its origin in the Science of the great civilizations of the past, from which the tribal peoples are descended. The original meaning is probably lost for some of these people; yet there are some Indians in America who know more than they will admit—except to those who know how to win their confidence and respect. Our own heraldry, and the inaugural ceremonies which we so strangely (despite our own enlightenment) still perpetuate, likewise date from a forgotten lore.

STUDENT

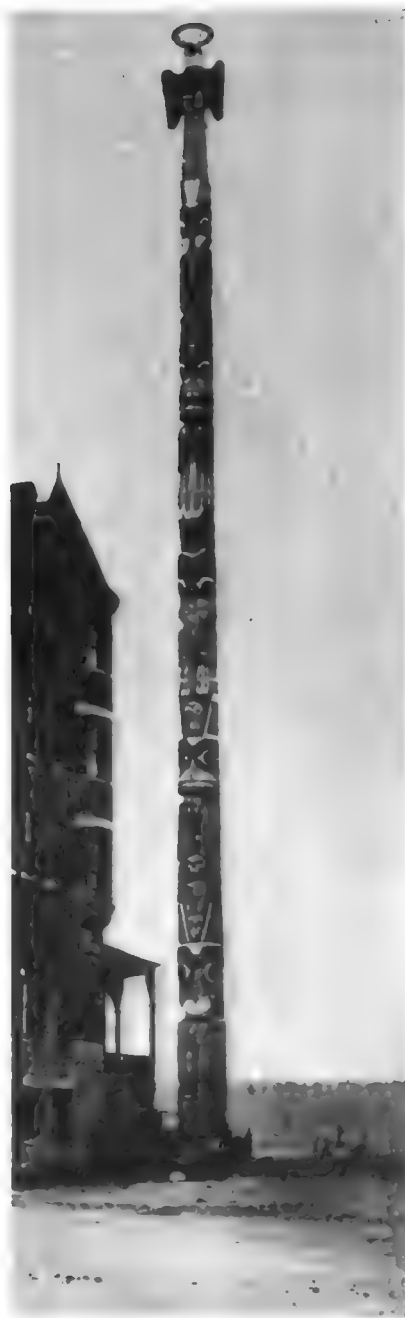
The Masai Creation Story

GERMAN traveler in East Africa describes the Masai Creation story as follows. In the beginning the earth was a barren desert, in which there lived a dragon. Then God came down from heaven and fought against the dragon and vanquished it. Where God slew the beast there arose a Paradise, luxuriant with the richest vegetation. Then God created by his word sun, moon, stars, plants and animals, and lastly the first human couple. He commanded the couple not to eat of the fruit of a certain tree; but they ate it, the woman being tempted by the serpent, which had three heads and was thereafter condemned to live in holes in the ground. The pair were driven out of Paradise by the Morning Star, who thereafter stood guardian at the gate. After this the human race multiplied and genealogies are recorded, until the first murder was committed, when there came a flood. Tumbainot was bidden to build a wooden chest and betake himself into it with his belongings and animals of every kind. Other things similar to those in our Bible are related, including the giving out of ten commandments from a mountain top.

Some will probably say that the Masai received all this from some missionary in the past; but such an explanation is entirely superfluous, as it fails to account for the many other cases of creation stories and flood stories in which the theory of a missionary is impossible. The tribes of Red Men in North and South America, for instance, could not thus have obtained their sacred allegories. The plain fact is that these stories are universal and, like language and customs, point back to common origins and a common culture. These symbolical narratives are all that the tribes have been able to retain of the original cosmogony of their remote and civilized ancestors. There are many of our own race who have

realized that our Bible stories are of the same pattern as these tribal legends, and who have therefore rejected them in disgust; but we should try to get at the real meaning, which can be done by making a study of ancient symbolism generally. Theosophy interprets these symbols—not in an arbitrary or fanciful way, but in a way that convinces by its evident truth and value.

STUDENT



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TOTEM POLE, TACOMA
WASHINGTON

The Taxi-Cab in Ancient China

IT is almost a relief to turn from the long list of our most cherished modern inventions, "known to the ancient Egyptians," to distant China, since we cannot avoid the avalanche of evidence that the ancients everywhere knew far more than our self-esteem allows us to admit, and in many cases more than our science and religion yet know. It is an old story that the famed discovery of

the mariner's compass was long known in China before the West knew anything of it; gunpowder is usually attributed to Chinese sources centuries before it came West, with not unmixed advantages to the West; it is known that the news is printed daily in a regular newspaper in Tibet—news of the world, and not only local matter; even the despised abacus serves the Chinaman to reckon with more quickly than the average clerk with his arithmetic, as may be seen any day in the banks of the Pacific coast.

And now the taxi-cab proves to be a Chinese invention, used in China fifteen centuries ago, and long since relegated to the land of old-fashioned things. A Cambridge (England) Sinologist, Professor H. A. Giles, quotes the following from the history of the Chin dynasty (A. D. 265-419):

The measure-mile-drum-carriage is drawn by four horses. Its shape is like that of the south-pointing chariot. In the middle of it there is a wooden figure of a man holding a drumstick towards a drum. At the completion of every "li" the man strikes a blow on the drum.

Later descriptions describe the measure-mile-drum-carriage at different times during the next six or seven centuries. This taxi-cab assumed the formidable proportions of a two-story car, carved and painted and adorned in various ways. The upper story held a bell, which in addition to the drum beaten below, rang at every ten li. Its carrying capacity was at one time 30 soldiers.

Even as late as the fourteenth century a well-known poet is so struck with this road car that he writes an *Ode to a Taxicab* in praise of the measure-mile-drum-carriage.

In the extract above quoted it is interesting to note the reference to the "south-pointing chariot," which was a car constructed to use on land the compass which the West later adopted for the use of mariners. In this car there is pictured the figure of a man which apparently pointed with outstretched arm to the south, as the Chinese compass is said to do to this day, instead of the north being reckoned the normal as with us.

P. A.

Antiquity of Skates

SKATES have been discovered at Spandau in Germany, according to a newspaper, which are believed to be at least 3000 years old; and like discoveries have been made in London and Berlin, as well as other places in Europe. The writer speaks about "the origin of skating"; but it seems highly probable that wherever there were men and ice in the same place, there would be skates, 3000 or 3,000,000 years ago.

H.

Homer Only One Person

FRENCH authority on Homer, Mr. Van Gennep, will have nothing to say to those who have split the Iliad and the Odyssey into hundreds of fragments of all sorts of distant ages and by all sorts of different people, in accordance with the fad of "higher criticism," by which any living author can be similarly split up.

T.

The Trend of Twentieth Century Science

Adaptations of the Enemy

WHY should we hope that the law of variation will not apply to the bacteria?

A well known physician, writing in a popular monthly a sort of paean on the achievements of serums, antitoxins and vaccinations, practically gives away the case in the last paragraphs.

All these new methods rouse the blood to the formation of certain substances which either kill the invading bacteria or neutralize the poisons which bacteria generate. In the latter case the neutralization gives the normal blood ingredients the necessary time to destroy the enemy.

But there are indications that the bacteria are beginning to vary in response to the new situation, to adapt themselves to the blood environment which the animal injections had made so unfavorable for them. The diseases thus vaccinated or injected against, are beginning to reappear notwithstanding, and in worse form. The burglar is learning the trick of the new patent lock.

Biology might have known the inevitableness of this. And it might now surmise the probability of what is not yet proved: That even if some injection be discovered that does finally close the door against a given species of bacillus, and thus against a given disease, that does arouse in the blood a state which is finally preventive in that direction — it will be done at the cost of weakening its possibilities in other directions. In other words, other diseases will multiply their fatalities to keep up that total deathrate.

Humanity is not living properly; that is the sum of the matter. It is wasting vitality in sensualism; in its unspirituality it is almost disconnected from the real root of vitality. It is almost without hope, without joy, without brotherhood, without any of the touches which the soul can give to consciousness, and which, handed downward, finally come out as even physical health. We have plenty of apparatus of physical defense, but nearly all of it is as it were undermanned. Saliva and the other digestive juices are theoretically antiseptic, rarely actually so. The same of the nasal and bronchial and pulmonary mucous secretions. The blood should secrete bactericidal opsonins, and the bacteria left after their work should be the easy prey of the white cells or phagocytes. But these two lines of defence are as unreliable as the first.

The planes of human life are connected and we must live on all and healthily on all if we would have perfect health on any. STUDENT

Five O'clock

THE hour of the twenty-four at which we die, when we do die, appears to be still undecided. Some statisticians maintain that we — men and women alike — tend to die about five o'clock in the morning; one, that we tend to die about five o'clock in the afternoon; and one, astonishingly, that men favor the morning hour and women the afternoon!

The usual (morning hour) opinion was fa-

vored by Dr. Finlayson, on the basis of 13,000 cases; by Dr. Schneider, who examined 57,000 cases; and by Dr. Berens of Philadelphia, who had several thousand.

Dr. Marsh of New York, with 24,000 cases as his basis, favors the afternoon hour for both sexes; while Dr. Beadles divides the sexes.

So summarizes the *British Medical Journal*.

Physiology seems agreed that vitality is at its lowest at five in the morning, at its height twelve hours after. To this fact, and to the popular view that the night somehow "culminates" at about three in the morning, Dr. Marsh ascribes the preconception that death is most likely to occur before sunrise.

The two fives are curious. There seems to be a fixed physiological cycle unconnected with the sun, perhaps reflecting a private one of the earth's.

It does not follow, because reflexes are quickest and fever temperatures tend to be highest at five in the afternoon, that vitality is then at its height. Nor because opposite conditions obtain twelve hours earlier, vitality is then at its lowest. A man exhausted with worries or bad temper might have quickened and very exaggerated reflexes — that is, responses of muscles and nerves to sudden touches and other stimuli — and even a heightened temperature and circulation. In other words the five o'clock "heightening" of vitality may be apparent only, really meaning the need of the cells for a little food and rest. And the morning obverse of the condition may mean merely that the cells have all re-charged themselves and are quietly waiting to be called to duty. Five o'clock in the morning would in that case be the proper hour to get up. "Which is absurd," as a bed-loving Euclidian would say. But is it? For if the five o'clock exhaustion and depression theory is correct, we should certainly wait in bed for three or four hours to let this condition clear off — that is, till eight or nine o'clock. Surely it is this that is absurd and contrary to the universal experience of long lived and great accomplisshers.

Physiology has hardly yet begun upon the question of vital cycles. And it will not have time to begin while it thinks that vivisection is the path to real knowledge and that vitality, as a force *sui generis*, is non-existent.

STUDENT

The Pyramidal Earth

THE Abbé Moreau has been re-shaping the earth in order to account for the earthquake belts. The earth has been of various shapes in our day, and now it is pyramidal. But the pyramid is so extremely rude as to have been evidently forced for the theory. The four great oceans, the Pacific, Atlantic, Indian, and Arctic, are its four faces, all depressed. The apex is the South Pole. The corners of the base are the Baltic, Siberian, and Canadian planes. The edges running from these corners towards the apex are the western border of North and South America, a line from Iceland down through Egypt and

eastern Africa, and one from Siberia down through Australia. Where any of these four faces, planes, hollows, slopes up towards one of the bordering edges, is a place where slips tend to occur, that is earthquakes. In other words the Abbé's theory of earthquakes is one of slips pure and simple.

The main seismic regions are in two belts, practically at right angles to each other. One encircles the Pacific; the other girdles the earth, passes across the Mediterranean, the Azores, the West Indies, Central America, Hawaii, Japan, China, India, Afghanistan, Persia, and Asia Minor. The volcanic belts are the same. But there are two subsidiary ones, mainly extinct. One runs down the Atlantic from Iceland, through the Azores to Tristan d'Acunha. The other is parallel, but near the east coast of Africa. The points where the two belts, seismic and volcanic, intersect, namely Japan and Central America, have been supposed to be the two ends of an ancient axis.

The geologists seem to get the question more or less upsidedown. They want to see in the mountainous belts the cause of the earthquakes, leaving the location of the belts of mountain unexplained. Sometime they will have to regard the belts, and the shapes of the continents, and the lines of earthquake and volcano, as surface indices of deep structure and function, expressive of deep magnetic lines and currents. But that will mean giving up the conception of the nucleus as a structureless steel ball — which accounts for nothing.

STUDENT

Earthquake Rain

COMMENTING upon what is known as earthquake weather, *Nature* speculates upon the cause of the heavy mist that usually hangs over the scene of recent shock, mist precipitating into — or substituted by — heavy rain. One observer thinks that the heaving ground induces barometric alterations from the shaking of the overlying column of air.

The phenomenon seems more likely to be electric. It is known that mist droplets cannot form except upon a nucleus, and that this nucleus may be free ions or electrons. The latter indeed have been counted in a closed space, by Sir William Ramsay, by estimating the droplets of mist that formed upon them. It would seem possible that the region which is immediately to be the scene of an earthquake may experience a sudden marked rise or fall of potential, resulting after the shock in a thunderstorm and rain; the latter only, where the restoration of equilibrium was not sudden or violent enough to give rise to flashes. In either case the overlying column of air would be ionised and electrons freed. The "earthquake feeling," preceding a shock, would be the nervous tension set up by the greatly altered potential, in its turn due perhaps to changes of which we know nothing far down in the crust or even the nucleus.

But may not the earth herself have a preliminary "feeling" too? STUDENT

Nature

Studies

Yaks for Canada

IT seems that an attempt is being made to populate Canada and Alaska with the Asiatic yak. Writing in *Country Life in America*, Ernest Thompson Seton points out that there is a belt of unsettled country from Atlantic to Pacific, from Maine through Canada to Alaska, about 4000 to 5000 miles, which would be suitable for cattle raising if its winters were not too severe. As it is, the northern limit of cattle ranging is the south limit of the so-called Canadian fauna, a line crossing from the south end of Lake Winnipeg to the north Saskatchewan, then southward along the Rockies into the United States.

Attempts have been made with the bison and its various crosses with the long-haired cattle of the Highlands, but the bison has proved too wild and unmanageable.

But the yak, or woolly ox, has been formed by Nature for the northern ranges. [So the phrase goes, and it may be true; but probably more allowance should, in general, be made for the work of man. Considering the large part which his breeding and transplanting experiments play nowadays in the regulation of the earth's fauna, it is reasonable to surmise that in long past ages, when man worked on a larger scale than at present, as we know from the ruins of his buildings, he may have regulated the distribution of animals to a still greater extent.] It has long been domesticated. Its native haunts are the snow-clad hillsides of Tibet, even up to 20,000 feet above sea-level. But experiments show that it thrives near sea-level, as at Shanghai, Nice, Paris, and Antwerp. Its native food is a coarse wiry grass, but experiments at the London Zoo and at Woburn Abbey show that it will eat anything that common cattle will eat and will thrive on very poor fodder.

In size it resembles common cattle. In build it is like a common ox with a bison's hump; but the distinguishing feature is the coat. Three or four inches long on the upper parts, it lengthens on the sides, till the throat, shoulders, belly, and hams are covered with a dense hairy fringe that reaches nearly to the ground. The tail is enormously bushy, and coat and tail afford an ample protection, not only against flies in summer and frosts in winter, but against the attacks of wolves. It can be readily crossed with common breeds of cattle.

Mr. Seton tells how he visited Woburn Abbey, where this animal has been successfully bred, and obtained from the Duke of Bedford, for the Canadian Government, a present of six yaks to start a breeding enterprise on an experimental farm at Ottawa. If it be



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YOSEMITE FALLS, CALIFORNIA. 1600 FT. SHEER DROP

MUSIC OF NATURE

THE one life within us and abroad,
Which meets all motion and becomes its soul,
A light in sound, a sound-like power in light,
Rhythm in all thought, and joyance everywhere—
Methinks, it should have been impossible
Not to love all things in a world so filled;
Where the breeze warbles, and the mute still air,
Is Music slumbering on her instrument.

Coleridge

successful, fresh importations will be introduced, and the animal distributed to other stations.

Brains as Fertilizer

MEN who work on a farm need education more than those who perform most other manual labor, says President Eliot. The demands on their intelligence are larger and more varied than in most other occupations.

Saxony Protects the Radium Industry

IT is stated that the government of Saxony, in view of the recent important discoveries of radium there, has issued a decree by which the rights of searching for and extracting radium minerals are retained by the State, which may, however, concede these rights to others. The purpose of this measure is declared to be, not to deprive people of their rights, but to ensure that the resources shall be used to the best possible advantage of the nation.

Without venturing to pronounce upon the questions of politics involved, which might commit one to views on state socialism or some such subject, one may commend the principle, which is that of checking the wasteful or injurious employment of natural resources that results from leaving them unguarded for indiscriminate exploitation. Doubtless the people of that country will endorse the action of their government as being taken in their own interests; and thus the government may claim, in that respect at any rate, to be representative of the people.

One would like to see the emergence of a wise and responsible unit of control in other countries, ready to take in hand the supervision of industries in interests broader than those of individuals. Such action would be far easier in the case of new industries than in that of industries already established on a wrong basis. We seem to be in a way to realize this ideal in the United States. Yet, let us not forget that if such a principle is to be made effective, the people must either be competent to govern themselves or must submit to governance by somebody wiser. And so it would be even more welcome to see such broad economical measures emanating from and practised by

private sources, as the result of free choice rather than compulsion. Rules are made for people who cannot rule themselves; and probably most of us are guilty of transgressing principles of economy. To that extent each one of us is responsible for the collective wastefulness of the community. H.

A Fungus that Absorbs Caterpillars

IN the case of a fungus called *Cordyceps*, found chiefly in New Zealand, the minute spores enter the bodies of large caterpillars and germinate in the blood and digestive canal. Eventually the threads of the fungus destroy the whole of the internal organs of the caterpillar, which becomes a firm mass of fungus tissue, covered by the caterpillar's skin. The fungus then sends up, usually from the head, its spore-producing branch, a rod-like structure often eight inches long. E.

Students'



Path

The Living Universe

HUMAN life is a thousand times richer than we have been led to suppose. We go our ways shut in by interests, desires, and anxieties, arising from some center within ourselves; our own minds are exuding clouds upon clouds about us, which darken the whole world. We are concerned, and perpetually at motion, with myriads of worthless personal thoughts and imaginings, and have no time left to consider things as they are. We fear to stop for a moment, lest someone else should get ahead of us. We are in dread of other people, of events, of everything. We are hypnotized by our personalities, and dare not look up at the great life which we share in. We call ourselves miserable sinners, and live well down to the name.

It is because we were allowed to grow up with no high ideal of the meaning of manhood, that this gray sordidness has come to surround all our thought and feeling. When we were children we knew better; we had some gleams, then, of a brighter and more glorious kind of life. It was as we came out from childhood into youth that the golden imagination faded away; it was then that we were bereft of all heroism and chivalry and magnificence. Life, it seemed to us, was to be all monotone and drab, a time, at the best, that was to be got through with as much enjoyment as might be possible under the circumstances, and very adverse circumstances they were.

No, there was probably no time when we realized the awful dullness that was closing upon us, but day slipped by after day, and year followed year, and the high hopes grew limper and more weather-worn with each returning season. They argue, sometimes, about the wisdom or folly of giving fairy-tales to the children—can we not remember that in childhood all this universe was a fairy-tale, and there was nothing in it not kindled with magic, and mysterious with a life of its own? Did we know of anything devoid of beneficence or the power of evil? Can we not remember the glamor that was on all natural things? The infinite subtlety of emotion that enfolded the mountains? The land beyond there was not of this world; heaven knows what laws might govern it; they were not the laws that govern these woe-begone things we are pleased to call the realities of life now. We dwelt in a living universe in those days; and whatever joys or sorrows may have visited us, we were not dreary; we were not dull or bored.

It is a mistake to laugh at the sorrows of children, and think them trivial besides our own, as we suppose them, so much greater sorrows. Whatever cause for grief invades us, its terror is half lost because our perceptions are so well toned down. But the grief that comes upon a child is absolutely seen and felt; it is a monstrous and terrorizing thing, realized completely; there is no mitigation of it; it inflicts its agony on every part of its victim. We can draw no conception, out of our dulled sensibilities, of what keen pain a child may be suffering. But there is also no joy in ordinary adult life like the joy of childhood. That is because the world is alive; alive and wise in every detail of it for the child. Alive—it is a pity one cannot unwrap that word, and bring out of it the hosts of its meaning. It means that you cannot turn anywhere without coming upon forces, influences, powers, romances, histories, adventures, magic, beneficence, power-

ful allies: that humanity is still not fallen; that the Golden Age is not a myth. While there is earth, air, fire, or water; while there are human beings and animals and growing things, you have more wonders and interest about you than could be unfathomed in a lifetime.

Now it is not the universe that has changed since we were children. That is the same now as it was then; every bit as potent, as glamorous, as glowing, as alive. The change has all taken place within ourselves.

What? We have grown up, have grown wiser now, have put away childish things? That is only half true, and the smaller half at that. Better say they have put us away, unwilling to have familiarity any longer with us, as our pure-heartedness fell. Children only wonder and revel, they do not understand. We have lost the power of wonderment; we have not enough life open to us for any revelling and—do we understand?

We were taught that it was all rubbish; our imagination was not disciplined, but discouraged away. We entered upon a thing facetiously called "life"; and it took hold of us, absorbed us, drew the souls out of us; treated us like the witch treated those poor adventurers in the fairy-tale, and turned us into a kind of stone.

As we grew up from childhood into youth, somehow or other instead of increasing for us, as you would imagine it should, life diminished, and one after another living marvel was turned into a dead and commonplace thing. Then there were a thousand and perils waiting to meet us in youth. Passion probably rose up and clamored within us, shouting that it really was the life we were seeking; that we should be restored to our living universe if only we would follow passion's lead. It did not lead us into life; it only lured us completely out, and banged the door of the living universe behind us, so that the last glimmerings of its ancient glamor and beauty were forgotten, and altogether faded away. Passion produced riots of emotion; a grand stir, no doubt, and hubbub within, tumult and unrest galore; but it was only a kind of imitation of life, and not the thing itself. Life leads to more life; but passion leads to—what? Reaction. Dulness. A sterner return than ever of those sweet things we so wittily name the realities of life.

Ambition may come with the same pleas and promises; but ambition is as blackhearted a liar as passion; he never had the golden key. You shall not find life by racing after any personal goal. You shall waste life, rather, that way. Gleaming mountains and all fairyland will slip by you, and you will be none the wiser or more enriched. You shall go out discontented: you may have had a wild and stirring time, but beauty will never have come near you; your whole life will have been largely in vain.

A dull world; a ditchwater and vapid universe; the reign of King Log and boredom only to be changed for that of King Stork and misery? Not so at all; but the same vibrant and alive place that it was when we were children; the same abode of wonderment and satisfaction, the same perennial embodiment of joy. You need never come near the dominion of King Log, and King Stork need have no terror for you; he may be instead a very beneficent friend. It is you who have changed, who have lost something, who have grown moody and indifferent and befogged.

We sometimes talk of the Golden Age and sometimes about the millennium; one in the far indefinite past, and the other in the far indefinite future. The truth is that the one and the other are so near to us that we may stumble upon them at any moment, and lose them again with as haphazard ease.

A hair perchance divides the false and true,
Aye and a single Alif were the clue,
Could we but find it, to the treasure house
And peradventure to the Master too.

It would seem as if it were but the lifting of a veil that divides them from us; but the turning of

a handle and we should see them; some little twist to our general consciousness, some little shock to send the dust of things and events flying, so that they should settle down again in their proper pattern—and we should be elate in the living universe once more, and marveling by what heroic endurance and folly we had lived through this our present nightmare state, and made it for ourselves to live through.

You remember the saying—"Except ye become as little children ye can in no wise enter into the Kingdom of Heaven." The Teacher of old knew why it was we had forgone the living universe, and were expelled from our native and wonder-laden Eden. Remember that the kingdom of which he spoke was the one imperative and all-desirable thing. It was to come on earth; it was within us; it was by no means alien, nor divided from us by death. Neither he, nor any great World Teacher had any other object for his mission than this,—to establish this kingdom, to make it patent and potent here on earth. "In my Father's house," he said, "there are many mansions"; but did he ever intimate that that house was beyond the grave, or that it was some other place than this round, much-populated earth of our own? "There shall be weeping and gnashing of teeth," he said; "the worm that perisheth not and the fire that is not extinguished." Gehinnom, he was referring to; the valley where they burned all the rubbish and refuse from Jerusalem: fires are always alight on any well-conducted dump in our own day; and verminous life is always at its work of devouring. And what shall happen to the selfish, to the misleaders and defrauders of men, but that they shall be flung aside by the Law; but that they shall stand out from the march of evolution; do stand out from it now; and are presently to find themselves alone—spiritually and mentally alone, cut off, abandoned by humanity that had gone forward leagues while they were sleeping or scheming? Both the heaven and the hell of Jesus are nowhere but here, upon this earth and among us men. Only the hell we know about well enough, whereas we have consigned the heaven to dreamland, to the impracticable; have made it the shadow, not the substance, of things unseen.

It is here already then, really; only concealed from us. We knew about it when we were children, even had free admission to it; but forfeited our right and knowledge as we grew up. Do not say that it was the things of this world that robbed us; but the way we looked at and treated those things. We might have learned all that they could teach us at school, and still maintained all the glory and insight. We might have gone out into the world, and made our living handling the bales and ledgers and tools divinely; directing the currents of the world's material life with as grand dignity as Apollo might direct the horses of the sun; and, in degree, with as grand beneficence. But there was a traitor within ourselves, selfishness; and all that we learned, we acquired with no compassionate motive. It was that we might outdo our fellows; that we might cut a fine figure in the school then, and after make a fine position for ourselves in life. There are two selves within us, the personal and the divine; and it is only given to the latter to enter into the living universe and the kingdom of heaven. Whatsoever we take into ourselves for the sake of what good it shall do to our limited, personal selves: that thing is not wholesome mental food; it is miserable un nourishing bran, it is sawdust, it is even poison. But whatsoever we take into ourselves for the sake of the universe that we may carry on the work of the universe, helping—that is the keynote—helping the rest of life to live; that is the Bread of life; whoso eats of it shall never perish.

You cannot gain any good thing without sacrifice; you cannot retain any good thing you may already possess without sacrifice; above all things no man can serve two masters. We can all choose between King Log and King Stork on the one

hand, and the Kingdom of Heaven on the other; that is the choice. We can choose, too, which of these our children shall inherit and grow up into; but if we make the bright choice, it means a giving up of fighting for self. If any life were analysed, it would be evident what the incidents were that drove it forth from Eden, and set the flaming angel at the gate. Children are not perfect by any means; and when you worship them unwisely, recognizing only the beautiful part, you do them almost infinite wrong. They do not live all or only in Eden; there are strange invaders there to disturb the quietude. From the first we may recognize the movings of selfishness; and it was selfishness alone that expelled ourselves.

The higher part of our nature is native to the heavens. It is a creator, possessed of the secrets of a wonderful beauty and wisdom. Where do all the marvelous harmonies of music come from? They all originate in man, and yet their workmanship proclaims them divine. So Gods would arrange the sounds, for the working of their delight and magic. All the great paintings and poems, too, came from man; and you cannot doubt that the men they came from saw into a deeper and more glorious world than this one we have made for ourselves. This is all proof that there is a power of vision that we have forgone; which, if we possessed it, would make us equal to the immortals. And yet these facts remain unnoticed, and form no part of our usual philosophy of life.

Child of this Universe, the truth is that you cannot live for yourself alone, but *must* set your hands to the work that all visible nature is engaged upon! Have we no conception how much there is to be done? All the world is to be made a garden and exquisite, and there is not any where to be any sorrow or selfishness left, or anything less than the fullest wisdom or divinest life. The Kingdom is to come upon earth; upon earth, mind you; upon this very earth we now so ignobly inhabit; to exist in this air we breathe; to reign in cities beautiful, that we shall re-build some day where these slum-haunted and vice-haunted human warrens are now. A pious aspiration merely? An impossibility? Rubbish, it is no such thing! This world now is the flower of man's animal nature and selfishness. But man is also divine; there are riches interminable and all unexploited within him; and these too shall have their bloom and fruitage, and their own day. But it shall come as we make it; only by working for it shall it come. We have had enough of creeds; we have had enough of all unbeautiful ideas. Lay to, for God's sake; waste no more precious time, but start in to help, to serve, to push forward. Abolish the nightmare ideas you have grown up in, and realize that your whole fate and your only means of progress lie in doing service. A living universe? Yes, and you are akin to it; you cannot escape from it nor from your responsibility to it. If there is much to be done before the Kingdom shall come upon earth, there is not one of us who has not to do his share of it. No miracle will be worked; there is no extrahuman power that will do the work we human beings are here in the world to do. The help is within ourselves; the divinity is within ourselves; the means of salvation are within ourselves. K. V. M.

IN the *Bhagavad Gîtâ*, Krishna says:

"All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery; myself causing things to exist and supporting them all but dwelling not in them. Understand that all things are in me even as the mighty air which passes everywhere is in space. At the end of a kalpa all things return unto my nature, and then again at the beginning of another kalpa I cause them to evolve again."—Chapter ix.

"TRUE LOVE TO LIBERTY IS NEVER FOE"

TRUE love to liberty is never foe,
And he who loves alone is truly free:
Thus thought I when I heard the pulsing flow
Of mighty music rushing gloriously
Along the channels of unchanging law;
Thus thought I when I gazed upon the skies
And there the circling universe I saw
Moving obedient in glad harmonies
About a central inescapable power.
No sun, nor planet, nor wild comet's course
But owns that sway in every separate hour
Of all its centuries; to that one force
Freely it yields—as hearts that never rove
But pour their being in a single love.

Richard Watson Gilder in the *Atlantic Monthly*

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question Why the fear of death?

Answer Why this fear of physical death? Is it not through wrong teaching for ages, until at last the people have become ignorant of its true purpose and nature, and it remains simply an incomprehensible mystery to be dreaded? We have avoided even the contemplation of its possibility, and have been actually taught to look upon this truly most beneficent process of nature, as something most terrible and incomprehensible. Is it not just this state of ignorance regarding what we call death that causes our fear?

Let us endeavor to put aside this specter fear that has enchained our minds too long indeed, and acquire, in the light of Theosophical teachings, knowledge regarding this wonderful process of release from the prison house of flesh, and through Theosophy, having learned to know the inner spiritual unity of all, replace fear by trust in the Higher Law. Then can we meet this necessary experience, death, calmly and with unwavering courage.

The divine nature of the soul, if once really understood by men, would uplift and enlighten. What high thoughts have been expressed regarding the soul by those who have in their moments of intuition heard, as it were, its message. There is Wordsworth's beautiful utterance in his "Ode to Immortality":

Not in entire forgetfulness;
Nor yet in utter nakedness;
But trailing clouds of glory,
Do we come from God who is our Home.
Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

And Emerson says:

There is no great and no small
To the soul that maketh all:
Where it cometh all things are,
And it cometh everywhere.

When we have acquired knowledge, and in our evolution have gained Soul-Wisdom, we shall contemplate calmly all things pertaining to nature and her marvelous and mysterious processes; knowing that the soul, the eternal pilgrim, must have periods of rest between the activities of successive earth-lives, and must have time and opportunity for assimilation of knowledge acquired in life's hard and bitter

school, in order to gain strength for future battles.

At the moment of what we call death, while the body is fast breaking up, the soul is passing through a solemn ordeal. In reality it is the first judgment day, for during these last moments when all seems over, and the last breath has been expired, we are taught in Theosophy that some time usually elapses before the inner man is released from the body. The consciousness is withdrawn into the inner recesses of the brain and he is reading the records of his past life in minutest detail, and seeing the complete chain of cause and effect. At this supreme moment, in order that the calm dispassionate judgment of the Higher Ego may not lose its efficacy, how necessary that we should realize the importance of a quiet peaceful atmosphere in the chamber of death.

While this retrospect of the past is taking place, the bodily form is breaking up under the pressure of a change in polarity. H. P. Blavatsky puts it thus:

When a body dies, it passes into the same polarity as its male, positive energy, and repels therefore, the active agent, which, losing hold of the whole, fastens on the parts or molecules, the action being called chemical. (*The Secret Doctrine*, vol. I. p. 572.)

According to William Q. Judge:

When we are awake, we are in equilibrium as to our organs and life. When we fall asleep, we are yet more full of life than in the morning. It has exhausted us. It finally kills the body. Such a combat could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist, focussed in one small human frame.

Let us consider for a moment the unstable nature of these bodies of ours. The molecules are in a constant state of change, coming and going, ever like the water of a river constantly in motion, never the same. And, too, on leaving the body to pass into the outer air they have been impressed with some of the reflected consciousness of the man; have been colored just as the water of the river is colored by the earth strata it has flowed over, or the refuse it has carried with it.

This impress received by the molecules does not pass off quickly, and under the law of attraction, the grosser ones are attracted to the bodies of gross-minded persons, and the more refined find their attraction with those of more refinement of mind and body.

As none of us can therefore escape the influence of others, it is well to purify our lives, in thought and act, so that by the complexion we give our atoms, we can help others along the difficult path of evolution.

What more do we need than these teachings regarding this process of the soul's release from the body, to prove to us the divine nature of man?

Here we have the reviewing of all the past, the opportunities of judging and of making resolves for future lives, of seeing and recognizing our mistakes.

With the light that Theosophy throws upon the mysteries of life and death we need no longer tremble before nature's beneficent process, and

When our summons comes, go not like the quarry slave scourged to his dungeon;
But like the warrior, who, sustained and soothed by an unfaltering trust,
Wraps his martial cloak about him, and lies down to pleasant dreams.

F. E. L.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Ignorance of the Bible

A REPRESENTATIVE of a society for issuing Bibles comments on the extensive and growing ignorance of the Bible and concludes that the circulation of the book is evidently not enough. But he adds figures showing that the circulation is enormous and that it is mostly applied to home consump-

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

mously that people will be compelled to read them?

If history could be taught on a more useful plan, it might dawn on the public mind that Bible-reading and the religious cultus based thereon are merely a passing phase. A book and a form of worship that has served us fairly well during a certain stage of our history will not



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PUBLIC ROOM AND PLATFORM OF THE GRONINGEN (HOLLAND) LODGE
UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

tion. Nothing can be more obvious than that deficient circulation is not the cause of ignorance of the Bible, and hence that this ignorance cannot be met by increased circulation. Indeed the writer himself is constrained to say that his society is well aware that mere circulation is of little use unless it be accompanied by other means of grace, and he deplors the

decay of old-time piety; yet he does not on that account abate his appeal for subscriptions to the distribution funds. It is as if one should say: "It is no use stuffing the patient with food unless he can digest it; but, since we cannot mend his digestion, the only thing to do is to give him more food." Is it possible to increase the circulation of Bibles so enor-

necessarily continue to do so for all future time. Either the Bible, or the additional "means of grace" needed to supplement it, is inadequate for present needs, and perhaps both may be.

Theosophy would call attention to the existence of many other Bibles in the world's available literature, and recommend a study of

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening at the Isis Theater, Mr. Percy Leonard gave a most interesting talk upon "Sowing and Reaping from the Theosophical Standpoint."

Mr. Leonard opened his subject by referring to the farmer, the dignity that there is in his occupation, and how, in the United States for instance, he has within little more than a century transformed the whole country from a wilderness to a fruitful garden. His courage and perseverance are derived simply from a conviction of the uniformity of natural law, and that as he sows, so shall he reap. And then the lecturer asked: Why should not we deal with life on the same principle and face the problems of existence with the same certainty of success? Every Christian professes to believe that whatsoever a man soweth that shall he also reap; but he cannot really believe it until he restores to his creed the forgotten doctrine of Reincarnation. But a child begins to reap from the moment it is born; yet the Christian scheme admits of no previous seed-time; although at the same time their Bible tells them there is no new thing under the sun.

A Theosophist has one great advantage over the Christian, said the speaker. A Christian experiencing sudden reverses of fortune ascribes them to Providence; but the previous easy comfortable ways and times were according to the same reasoning due to Providence and not in any way connected with his moral deserving. Why then may not the afflicting rod of the chastening of the Lord continue indefinitely, why if governed by caprice and not by law should it ever cease? But Theosophists believe that the evil harvest is in exact proportion to previous sowing and howsoever bad may be the reaping, they know that once the harvest is reaped, it cannot arise again from the same seed.

This teaching is a gospel of hope that straightens a man's backbone, stiffens his muscles, and gives indomitable courage. He may have made of his garden a wilderness; but at any moment he may change his cultivation and begin the planning of a Paradise whose beauty and usefulness know no limit.

The speaker also referred to the hypocrisy that one meets everywhere in life; but under the law of sowing and reaping, the hidden rottenness cannot be hidden for ever, but will at last show in the outer life, and each man will be recognized for what he is. According to Theosophy there is no favoritism in the divine government. Why should one child be blessed with an amiable disposition, good heredity, educational advantages; and another be born a congenital rascal in the slums? Theosophy teaches that each child has formed his own character in the past and that we are preparing each for himself the kind of life, the disposition, and character and opportunities, that will be ours in succeeding lives.

A man who resolutely sets himself to make another start in life need not expect to have his ancient load of sins forgiven; but from the very fact of his newborn endeavor his whole obligations change from pains and penalties to tuition and experience. His soul is operative in his daily life and sheds an influence and radiates a power that changes everything to gold.

OBSERVER

Ignorance of the Bible

(Concluded from Page 10)

biblical literature in general; and it would suggest, as a means of grace, a recognition of the Divinity of Man—the cardinal principle of all these Bibles. In the light of this understanding, our own Hebrew-Greek-Syrian Bible would acquire new force and new meaning. The stories of the Old Testament, which are for the most part sacred allegories constructed out of historical materials, are of no use so long as interpreted in their dead-letter sense; while the sayings of Jesus and his apostles have been converted by their religious interpreters into something too feeble to impress the present age.

Theosophy takes these teachings of Jesus and Paul, compares them with the teachings found in connexion with other religions, and shows them all to be part of a universal and eternal Religion, taught in all ages by illumin-

Sven Hedin and Tibet

DR. SVEN HEDIN'S recent lectures on his travels in unknown Tibet have excited great interest in London, and, as Dr. Hedin is to spend a month in England and deliver similar lectures all over the country, the accounts which he gives of Tibet and the Tibetans should have a marked influence upon public opinion here, opening the eyes of many who hitherto have regarded Eastern peoples as in all respects vastly the inferiors of Europeans.

In CENTURY PATH, volume x, number 43, appeared some exceedingly interesting extracts from letters written by Dr. Hedin from Shigatse, where, by the courtesy and kindness of the Teshu Lama, the spiritual head of the northern Buddhist Church, the explorer was privileged to witness the great festival of the New Year, and to go freely where he would, making sketches and taking photographs, in



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HARBOR OF VISINGSÖ, VETTERN LAKE, SWEDEN

ated Messengers, adapted into various forms according to the needs of time and place, and afterwards made the basis of dogmatic religions. To clear these teachings from the superincumbent mass of doctrinal interpretations and to disinter the original meaning, requires the application of the intelligence given by a study of Theosophy.

Jesus the Christ was something more than a saddened saint preaching a nerveless form of quietism and fixing all our hopes on the chance of an escape from life into a future unearthly paradise. This idea of religion marks a period of decay; it is found in other religions besides the European, and in these we are quicker to recognize its existence. Jesus was a Master of Wisdom, who taught his disciples how to enter the Path of liberation from the enthrallment of the senses and desires and how to become perfect Men. His teachings and those of Paul are full of Theosophy, but none of the churches seem capable of interpreting them.

STUDENT

To forgive without forgetting, is again to reproach the wrong-doer every time the act comes back to us.—*Gems from the East.*

the great temple of Teshu Lumpo and the universities and theological colleges attached to it. Greatest of all honors, he even had two lengthy audiences of the Teshu Lama himself.

In his public lectures, Dr. Hedin has fully substantiated those passages in his letters in which he referred to the Teshu Lama in terms of the deepest admiration and respect. To an attentive audience which filled the Queen's Hall—one of the finest halls in London—to its utmost seating capacity, he spoke of the ineffaceable impression which the Teshu Lama had made upon him, and said he felt that this young man had "attained as near to divinity as it is possible for mortal man to do."

The explorer also spoke of the deep religious faith of the Tibetans and the solemnity and grandeur of many of the ceremonies which he witnessed. He laid particular emphasis on the beauty of the music, saying on one occasion,

The hymns of Tashi Lumpo made a deeper impression upon me than even the church music in Kansansky Sobor in Petersburg, or Uspensky Sobor in Moscow. They are full of faith and longing, of mysticism and harmony, and they lead the listener away to the land of dreams and hope.

And on another occasion, referring to the same subject, he said:

The hymns were mysteriously and marvelously beautiful—as if the singers were already nearing the gates of Nirvāna.

He gave a vivid account of the beauties of the holy lakes of Tibet, overshadowed by great mountain ranges, and of the sacred mountain, revered by Hindūs and Buddhists alike, on which is said to be situated the paradise of Śiva, and whence the god descends once in every year to swim across the holy lake in the form of a swan. Whilst crossing one of the most beautiful lakes in a tiny boat, Dr. Hedin was overtaken by a sudden storm. The boat speedily began to fill with water and he was obliged to bale for dear life, whilst his men pulled for the shore with all their strength. Even at this moment of danger, Dr. Hedin was able to admire the lovely effects of sunshine and storm-cloud on the lake, and observed that owing to the clearness of the water, he could see the surrounding mountains right through the crests of the waves which rose high above the little boat. He and his companions had a very narrow escape from drowning, but just managed to reach shallow water before the boat was swamped. Some lamas from a temple near by helped to get them ashore, lit a fire for them to dry their clothes, and brought them food. Hedin afterwards learned that the lamas of the monastery on the opposite side of the lake, who had shown him considerable hospitality and from whom he had parted that morning, were praying and burning candles for his safety during the time that the storm lasted!

Of the character of the Tibetans the explorer said:

I love them, I feel the deepest sympathy with them; they were always kind and polite and hospitable to me, and went as far as they possibly could without being disloyal to their own country, and after half a day's acquaintance we were as if we had known each other from childhood.

And again:

The people [of Tibet] have been very kind to me. It is a great mistake to suppose that they are hostile, I never found any sign of hostility. Even when they ask you to leave the country they do it in such a pleasant manner that one is almost glad to go.

Dr. Hedin has a strong sense of humor, and this faculty must have been tested to the uttermost during the terrible hardships and utter loneliness of his journeys in the Trans-Himalayan Range and the mountainous region immediately to the northward. In the Karakorum Pass, the caravan track was strewn with abandoned merchandise and the frozen carcasses of ponies and sheep. The explorer counted 62 dead animals in an hour's ride, and the animals of his own caravan perished at the rate of two or three a day. The temperature fell below the freezing point of mercury.

But nothing could cool the explorer's ardor or weaken his determination to fill in the "great white patch" on the map of Tibet. All kinds of obstacles had to be overcome, but in the end he succeeded in accomplishing this almost herculean task. The most interesting of his geographical discoveries were the true sources of the Brahmaputra and the Indus. That the source of the Indus was previously known (though of course not to Europeans) appears clear from the fact that the spring from which the stream issues, called by the natives "The Lion's Mouth," was or-

namented by carved stonework with sacred inscriptions and the statue of a god. It is much to be regretted that Hedin should have so far forgotten that respect which he professes for the beliefs of others as to "annex" this statue.

In spite of all his hardships and dangers, and his long absence from Western civilization, it was with the utmost regret that the explorer finally bade farewell to Tibet, with its mountains of eternal snow, its holy lakes set like gems between the mountain ranges, and the veil of mystery which hid from his sight the greatest wonders of the Forbidden Land. He is convinced that the Tibetans have been induced by his successful intrusion to adopt more stringent precautions than ever to exclude foreigners, and that it would now be practically impossible for a European traveler to cross Tibet. ENGLISH STUDENT

Our Periodicals

THE first number of Vol. XIII of *Theosophia*, the organ of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Katherine Tingley is the Leader, has just appeared and been sent to us by the kindness of the editor, Dr. Gustav Zander. The paper opens with an article by Kenneth Morris, who says among other things: "High ideals, that is what we need! Ideals to follow with enthusiasm every hour of the day, and not only to bring forth now and then as subjects for public lectures. If the simple ideals and teachings of Theosophy were living in our hearts and minds, how would they not lead us forward to a higher path. . . . According to the Law of Nature we are always builders—we cannot avoid being so, though we may build for the whole race or for our own little personalities. When our aim is small and narrow and we are seeking nothing but our own pleasure and advantage, then we are robbing our people and our age of work and power which rightly belongs to them, and many promising thoughts may have to die for want of the right kind of food."

A. v. G. [Anna von Greycz] writes about *Theosophy in the Home*. "What has Theosophy to do with the home? Everything, as Theosophy is the real Science of Life, the Art of Living; and the Theosophical term that gives the key to this science is Rāja Yoga. 'Rāja Yoga,' says Katherine Tingley, 'is the perfect balance between all the faculties of man; and true comradeship, i.e. devotion to the interests of others, is one of the fundamental conditions for reaching Rāja Yoga.' There is not one department of human life which gives opportunities to practise true comradeship more abundantly than the home-life. Those persons are in the minority who do not in some way, in some sense, partake of home-life; and every home ought to be able to be a Rāja Yoga School in its widest sense, embracing all the members of the family, old and young alike. For is there anyone so old or so experienced that he has no need of learning more of true comradeship? Is not devotion to the interests of others a task that will suffice for the whole life—yes, for more than one life? Is it not our first and greatest duty first to work for those who have been placed near to us by Karma? Is it not by the purity and beneficent power of the homes that the whole of humanity will finally be able to rise out of misery and suffering?"

Capital Punishment—a Danger to the Liv-

ing, by G. Z., and *The Occult Meaning of Silence*, by Amélie Cederschiöld, conclude this carefully edited paper, which also has a department for young people.

The price of *Theosophia* is 5 kronor per year, single copies 50 öre.—From *Björneborgs Tidning*, Finland, Jan. 29, 1909, under the heading: "Art and Literature."

A Centenary

IN the great glare of the Lincoln centenary the fact that Charles Darwin was born on the same day has receded in prominence, and yet, in his way, the great naturalist was a pioneer of modern conditions not less wide in their scope than was the other.

What modern thought would be without the idea of evolution, with humanity in the West still shackled with religious dogma and stagnation of thought, it is hard to guess.

But there was a stumbling-block of serious proportions. Physical evolution alone as an idea in the Western mind soon led to its obvious and logical conclusion—materialism. This was not much better, if any, than the theological pabulum which had long lost all its nourishing properties. The only point gained was the freedom of the public mind, and that freedom was yet capable of leading it to mental and moral perdition for lack of guidance or even knowledge of *real* evolution.

Here came one to the rescue who stood alone in the crisis, for it was a crisis, and being alone, was not a popular philosopher. But she refused to let the human mind go back to the lethal sleep of materialism and dogma. H. P. Blavatsky brought the doctrine of dual evolution, so to call it, once more before the world that had forgotten, or like the Ephesians, had "not so much as heard whether there be any Spirit."

Darwin and his school brought forward a sketch of physical evolution; H. P. Blavatsky made his gropings take a practical direction, by showing that with emendations and prunings, the other half of the problem of evolution made a complete whole, *true to nature*. Not only this, but she showed how the dual principle inheres in all manifested things, from man's physical body and his spiritual self to the visible and invisible, outer and inner, higher and lower selves of planets and atoms and all creation; in short, she brought before an unwilling world the doctrine of the divinity of man, for the sake of the few who were then thirsting for the lost word of Truth.

Reading her books, one is forced to the conclusion that she had an inexhaustible fund of knowledge, but almost confined herself to such things as some groping thinker had touched upon—filling in, correcting, suggesting, quoting, and in every way encouraging independent thought, while refraining in a great measure from bringing forward too much new matter which might, however true, be taken as dogma by those lazy minds who *will* not think for themselves or anyone else.

If this view is correct, let us honor all the more those sincere thinkers who have dared to push ahead and so open the way for those who possess the light of knowledge to shine down a ray here and there through the cloud of smoke and dull flame that the world calls knowledge and philosophy today, and not regard them as merely old-fashioned, unenlightened gropers in the dark. P. A. M.

Art Music Literature and the Drama

An Ancient Sun-Myth of the Vancouver Indians (Concluded)

NOW the Sunmaker who was never born and whose father dwelt in the blue sky, made a great trap and set it in the sea. The next morning he visited the trap.

"Trap, what have you caught?" he said.

"A bullhead," answered the trap.

"I am not hunting for bullheads," said the Sunmaker, and he departed.

The next day he came again.

"Trap, what have you caught?" he said.

"A beaver," answered the trap.

"I am not hunting for beaver," said the Sunmaker.

The next day it was a salmon, and after that a seal, an otter, a dogfish, a trout, and a whale, but to each of these he replied, "For such I do not hunt," and he let them all go.

At last he said one day: "Trap, what have you caught?"

"It is a Sisautl!" answered the trap.

"Ah! that is what I seek," said the Sunmaker, and he took it home with him.

"Mother," he said, "I have caught a great salmon. Tell all our friends that we may make a feast with them. Go outside and bring it into the house that we may prepare it."

He meant it to be a surprise for his mother, and he thought to himself of her amazement when she saw what his salmon really was.

But she was long in coming; so he went outside to see what was the matter. There she sat all huddled in a bundle—turned to stone at sight of the terrible Sisautl.

"Mother," he said, "you always do queer things when you are pleased. But stop now and help me to carry in the fish."

Never a word she answered for she was turned to stone.

Then he remembered that he himself was free from its evil power, for he was not born of earth. And he knew that she was dead.

But he found Living Waters and sprinkled her until the life came back into her, as she had once restored the life to him when he was nearly drowned through clinging to the long brown tresses of his kelp princess.

By this time all his friends in the village had come to see the great fish which the Sunmaker had caught, and one by one as they gazed on its terrible eyes, they too were turned into stone. And he was kept busy for a long time sprinkling them with Living Waters to restore them all to life.

So they feared him and his magic, and they were glad when he left the tribe.

Now the Sunmaker was the best bowman in the tribe or in many tribes. He could shoot an arrow farther and harder and straighter than any of the Indian warriors. Wistfully he looked into the blue sky day by day and he longed to seek the old, old Sun, his father, from whom he was named.

"I am a good marksman," he said to himself, "why should I not shoot an arrow into the sky?"

So he shot and shot, arrow after arrow, until after many days an arrow stayed fast in the blue sky far above him. Another he shot into

the first so that this also stayed fast. For many days the Sunmaker shot his arrows; many were the arrows that flew to the sky. One arrow he fixed fast in another until the great day came when the chain of arrows reached from the sky to earth.

By this arrow chain the Sunmaker climbed, until he came to the floor of the sky. Far, far in front of him led a Path. Behind him also lay the Path by which he came, but soon it was lost to sight. Forward he traveled, for this was the Sunpath, and it seemed to him as if he had traveled that road long ago. Indeed he half remembered that he must travel forward on that Path, never backward. Many

REJOICE

"REJOICE," said the Sun; "I will make thee gay

With glory and gladness and holiday;
I am dumb, O man, and I need thy voice."
But man would not rejoice.

"Rejoice in thyself," said he, "O Sun,
For thy daily course is a lordly one;
In thy lofty place, rejoice if thou can;
For me, I am only a man."

"Rejoice," said the Wind, "I am free and strong:
I will wake in thy heart an ancient song;
Hear the roaring woods; my organ noise!"
But man would not rejoice.

"Rejoice, O Wind, on thy strength," said he,
"For thou fulfillst thy destiny;
Shake the forest, the faint flowers fan;
For me, I am only a man."

"Rejoice," said the Night, "with moon and star;
The Sun and the Wind are gone afar;
I am here with rest and dreams of choice,"
But man would not rejoice.

For he said—"What is rest to me, I pray,
Whose labor brings no gladsome day?
He only should dream who has hope behind.
Alas for me and my kind."

Then a voice that came not from moon or star,
From the sun, or the wind, roving afar,
Said, "Man, I am with thee—hear my voice."
And man said: "I rejoice."

George MacDonald (Selected)

a weary journey he spent on the Sunpath until in the end he came to a great white house in which lived an old, old man.

"Who are you?" asked the old man.

"They call me the Sunmaker," he answered. The old man's face lit up with joy.

"Glad indeed am I that you are come, for you are my son," he said. "I am very old and my work is overmuch for my strength. I want you to help me."

"What, then, is your work?" asked Sunmaker.

"I have to carry the sun round the earth every day—a weary journey it is," said the old man.

"That! Why I could carry the Sunball easily enough, for I am young and strong," said Sunmaker.

"Yes, my son, you can carry it well, I know, but terrible would be the result if you fail to carry the sun in its accustomed way. Then

there are your aunts to consider. For they must be treated gently and with care, else none may tell what trouble may come about.

"My aunts!" said Sunmaker, "who are they?"

"The clouds are your aunts," said the old man. "They must not be jostled and roughly pushed aside, for that is not the way to treat one's relatives. When you meet them in your path round the sky you must gently push them aside without roughness or insult. Slowly and carefully must you go lest you offend them."

"I will do it," said the Sunmaker. And the old man gave him instructions as to how to carry the sun.

"Hold fast," he said, "go slow, yet not too slowly. Nor must you go too fast or the days will be short. Neither to right nor to left may you wander, but straight through the day must you travel to the journey's end, and then alone may you rest."

Full of joy at his great privilege the boy Sunmaker started on his way. Gently, gently he pushed his aunts, the clouds, aside, for they were very old, old from the beginning of things. Easily the Sunmaker carried the Sunball on his strong shoulders from dawn to day. He swerved neither to the right nor left, and sturdily he strode towards the arch of the sky.

"This is easy," he said to himself. "I can carry the Sunball all day long and help my father."

But his patience wore on and towards the noon hour he began to tire of his task.

"This great task is too easy," he said. "Why should I go so slowly? And now I think of it I was told not to go too slowly lest the day be too long." And he looked down on the earth where the bright light of the sun he carried crept slowly, slowly on.

And at the noon hour in the height of his glory his patience forsook him.

"I can soon finish this journey if I wish," he said. "I am not an old, old man to do as the old men do. My way is just as good."

And he ran on towards his journey's end.

So swiftly he ran that he missed the Path. Quickly he brushed aside his aunts, the clouds, and the earth began to burn with great heat. Luckily his father saw the smoke and flames and hastened after his unfaithful son.

"I see that he is running," said the old man. "I must hasten to save the world, before it is burnt altogether."

So he made a great effort and ran fast after his son. Just in time he caught the Sunmaker and took the Sunball from his shoulders, after which he again carried the sun himself, slowly and carefully, neither too fast nor too slowly, and he always gently pushed aside his old aunts, the clouds, who were old from the beginning of things. And although the earth suffered much damage when it caught fire from the Sunmaker's impatience, the damage has grown less with time.

Which shows that the old way of journeying along the Sunpath is best after all—neither too fast nor too slow, steadily and surely to the journey's end. This was learned when the Sunmaker was in Fatherland. STUDENT



Depend upon it, those who need help today will not be assured of it by mere professions of good will, by lip-prayers, nor by being reminded that they are sinners.—Katherine Tingley

AMONG the workers for humanity of today, Elena, Queen of Italy, takes a very high position in the hearts of all people who love courage and devotion to the highest ideals. Her self-sacrificing work and splendid organizing ability shown during and after the appalling scenes of the recent earthquake, have riveted the attention and claimed the admiration of the world. The purely unselfish devotion of King Victor Emanuel and his noble consort has proved once again that the "business of kingship" still contains as many opportunities of service to humanity as in the medieval or antique world, perhaps more so; it offers a field for the highest qualities of the soul. No passive nonentity, no selfish voluptuary, can creditably occupy a throne today.

Katherine Tingley has pointed out that every woman has the power to help, in a degree, to elevate the race by her intelligence, her loving patience, and her courage in right action. If this is in the power of even the humblest, how great must be the opportunity in the hands of a queen or any leader of society!

Ever since she attained her high position Queen Elena has been as devoted a worker for her people as she has been a true and perfect wife and mother, and during the earthquake she exerted herself to the utmost. For ten days she toiled without ceasing at Messina and Reggio, directing the work of rescue, tending the wounded and dying, and caring for the children with her own hands. In one of the terrible panics that arose during the secondary shocks, she was considerably hurt and bruised while arresting the mad rush of a crowd from a hospital. Having to return to Rome at the urgent solicitation of the king and the physicians who feared for her life, she immediately set about organizing arrangements for the permanent welfare of the sufferers, particularly the great number of orphaned or injured children whose deplorable plight appealed deeply to her large mother-heart, all aflame with noble compassion.

"Noblesse Oblige"

Nowadays, when monarchs are practically debarred, for political reasons, from going to the front in warfare, many rulers must be glad to seize opportunities of showing courage on occasions of risk such as arises during epidemics or disasters by flood, fire, or earthquake; but the royal and aristocratic women who have given equal proofs of splendid heroism, would never have been criticized if they had been content to give their assistance from

THE occultists, who regard Physical Nature as a bundle of most varied illusions on the plane of deceptive perceptions, who recognize in every pain and suffering but the necessary pangs of incessant procreation; a series of stages toward an evergrowing perfectibility, which is visible in the silent influence of never-erring Karma, or Abstract Nature—the occultists, we say, view the Great Mother (Nature) otherwise.* Woe to those who live without suffering! Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

Helena Petrovna Blavatsky

[* than do Materialists]

a safe distance. Among others who have stepped forward in the moment of dire need, Queen Marie Amélie of Portugal, a qualified M. D. and trained nurse, holds a noble record for her practical and personal hospital service during fearful outbreaks of diphtheria and bubonic plague. Even the much-criticized Empress Eugenie courageously visited the hospitals at Rouen during the terrible cholera epidemic of 1866, and also risked the loss of her beauty—no small thing in her position—

by going to the Paris hospitals to give much-needed encouragement to the doctors and nurses in the midst of an extremely violent outbreak of smallpox.

In studying the careers of heroic women in every rank of life and at every period of history, it becomes difficult to draw a distinction between "moral" and "physical" courage. When a brave stand for principle was demanded, how often has a woman sacrificed herself, regardless of moral or physical consequences, on the altar of duty; even, as in the case of Joan of Arc, when hope had been abandoned by men; and how often has a wise and brave woman roused the latent courage in a man! For a recent example of moral and physical courage in a comparatively humble life let us not forget the admirable service in saving life rendered by Miss Kate Gilmour, stewardess of the S. S. *Sardinia*, when on leaving Malta a few months ago a fearful panic, caused by fire, broke out among nearly 140 Arabs and others. Miss Gilmour has been awarded the silver medal of the British Insurance Corporation, "Lloyd's," given, but rarely, to those "who have by extraordinary exertions contributed to the saving of life at sea." The medal was first conferred in 1837, but no woman had previously received it, though Mary Rogers, stewardess of the *Stella*, wrecked near the coast of France in 1889, would undoubtedly have had it if she had not perished through giving up her lifebelt—the last—to save the life of a passenger.

Theosophists are often asked for some evidence that there is a principle in man higher than the ordinary instinctive consciousness, or the brain-mind; for proof of the existence of the soul, in fact. What more conclusive proof, subtle though it may seem to some, can be imagined than the occurrence of deeds of heroism which absolutely disregard the comfort of the body and even destroy it? Under pressure of extreme peril or suffering it is perfectly natural for the personal self, the human animal, to seek flight or to fight des-

perately for self-preservation, regardless of others; yet, when the time of trial comes, the unexpected often happens, the baser instincts are checked by a giant power which starts into view from the mysterious background of Being, causing the petty personal self to yield its ease and comfort, even its life, for others, or to fulfil a sublime call of duty. This mighty influence comes from the higher Ego, the "man for whom the hour shall never strike," the divinity within. Indeed "Man's extremity is God's opportunity."

That the inner spiritual self does not illuminate the pathway of every human being today is because so many have deliberately rebuffed it by the exclusive cultivation of the material and the sensual parts of their nature. The heart-light is eclipsed, and much suffering must be experienced before the intuition can take its lawful place as the guide of the reasoning mind.

Quiet, persistent devotion to the simple duties of life, with a constant effort to realize the full meaning of Brotherhood, the love of the neighbor, is the only way to build the mystic ladder upon which the angelic messengers can descend. Then, when great opportunities come the higher self can act with mighty power and men will say, "Lo! here is one who *knows*."

STUDENT

What One Patriotic Woman has done for Switzerland

"GOD made the country, but man made the town," is an old saying, but this was before man tried to make the country as vulgar and townlike as he could. Towards his latter years, John Ruskin suffered acutely from the sight of the destruction and disregard of natural beauty—a priceless heritage which has taken ages of patient toil of plant and wind and water to create, and which, once lost, is not to be easily restored—owing to the spread of our materialistic civilization, whose luxuries and artificial wants must be supplied at all costs, as regardless of the ruin of the peaceful beauty of nature as of the millions of workers who are killed or injured annually in the dangerous occupations necessary to supply them.

Ruskin's despairing cry of grief at the increasing materialism of the nineteenth century as shown by the outer symbols of desecration produced by the railroad, the mine, and the factory chimney, the polluted river or the

smoke-laden sky, has not been entirely in vain. Efforts have been made in various countries to preserve unsullied some localities hallowed by tradition or renowned for beauty; but there is a terrible "white-man's-burden" of indifference and greed to be lifted off the back of the (so-called) civilized races before a healthy public opinion will render impossible the vulgarization or the wanton destruction of the simple natural beauties of earth, air, and water.

mountains or in fleeing foreign visitors in staring hotels! It is not so. Switzerland is a land of solid institutions, many of which might well be imitated by other States; but a little while ago the thinking people in that country—one of the most cultured and probably the freest and most democratic in the world—awoke to the fact that the cosmopolitan vulgarization of their fatherland was becoming a real danger; yet it remained for an earnest and truly patriotic woman, Madame Burnat-Provine, of Tour-de-Peilz, Canton Vaud, to protest effectively, by establishing a few years ago, the "Ligue pour la Beauté," an association whose object is to stem the tide of the commercial vulgarization of Switzerland, and to prevent it from becoming a sort of glorified Coney Island.

At this time when there is dawning some idea of the Brotherhood of Nations, even if only on the material and lowest plane, today when suggestions of a World-Federation are becoming heard, a spirit of national pride is also rising in many of the smaller nations, such as Ireland and Sweden, which would preserve, cultivate, and strengthen the characteristics, good qualities and possessions peculiar to each. Switzerland has felt the touch of this new life, as may be seen from a perusal of the objects of Madame Burnat-Provine's League of Beauty. They are as follows:

- (a) To preserve places of scenic beauty from disfiguration or unjustifiable exploitation.
- (b) To preserve the characteristic monuments of the country.
- (c) To preserve the native fauna and flora from extermination.
- (d) To preserve the native dialects, manners, customs, and folk songs.
- (e) To preserve good native rural and urban architecture, to stimulate a healthy development of the building, and to protect the native trade (in building) from being contaminated by the barbarities of the present day.

After a checkered career this excellent movement has triumphed over all attacks, and its protest against the demoralization of public taste and its efforts to cultivate a higher patriotism and self-reliance among the people are being supported by several daily papers. Another society, the "Ligue pour la conservation de la Suisse pittoresque," has similar aims in part, and publishes a well-illustrated magazine written chiefly in French and German. We heartily wish good success to all such movements for the real benefit of the race, for the race needs them.

C. J. R.



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BERNINI'S DAVID—BORGHESE MUSEUM, ROME, ITALY

A speaker at the recent Lincoln centenary, in repudiating the suggestion that Lincoln would have been better prepared if he had been brought up in a city, said that Lincoln had the inestimable benefit of spending his youth with the blue sky over his head, instead of smoke or skyscrapers.

Switzerland is called the playground of Europe, and to the ordinary tripper it is not unnatural that the hotel and tourist traffic business should seem to be the mainstay of the Republic, and that he should fancy the whole interest of the inhabitants is concentrated on the building of new cog-railroads up

OUR YOUNG FOLK

In Pisa

THE cut shows the Campanile or Leaning Tower, and the rear of the Cathedral of Pisa. These form part of the world-famous group of buildings consisting of the Cathedral, the Tower, the Baptistry, and the Campo Santo. They were begun in the eleventh century and many great architects and artists labored in their construction and adornment.

The Baptistry contains the most beautiful pulpit in the world. It was made by Nicolo Pisano, a native Pisan. Around its sides in panels are sculptured scenes from the Bible and it is supported on columns resting on the backs of lions that are following each other in a circle. There is a spiral stairway leading into the pulpit and the whole is done in white marble. It is so beautiful that one can but believe that someday a message worthy of it may be delivered from it.

When this group of buildings was begun Pisa was a great seaport and one of the most flourishing and important cities in the world; its harbor was filled with vessels from all over the known world. Now it is the sleepest old town in Italy. Many strangers go there to see these beautiful buildings but most of them stop only a few hours.

If Pisa interests you enough to make a longer stay, you go to a hotel that was a princely palace of a bygone time, with something of its faded splendor still clinging to its furnishings and decorations. One can but wonder what must be the feelings of an old palace that has sheltered some family for generations and watched the children grow into men and women within its walls, when it finds itself abandoned by its owners, fallen into new, and strange hands, sold and bought many times, and at last used as a hotel, with strangers from foreign lands occupying its rooms and dining in its banquet halls.

Sowing Wild Oats

SOME time ago the idea was prevalent among a certain class of people, that men would be stronger, more able to cope with evil and present conditions of life, if they had in their youth passed through and yielded to the various temptations which beset that age. And it is prevalent still among a certain class, notwithstanding the terrible lessons which are an open book for all the world to read.

The strong who have been subjected to these experiences, have come out victorious, though if all their strength had been used to move forward, and not a large part of it in simply regaining ground they had lost, none can say what their condition might have been. These examples have covered for the eyes of some all those hosts whose lives have been



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THE CAMPANILE AND CATHEDRAL OF PISA

WRATH is cruel, and anger is outrageous.—

Prov. xxvii. 4.

ANGER . . . makes a man's body monstrous, deformed, and contemptible; the voice horrid, the eyes cruel, the face pale or fiery, the gait fierce, the speech clamorous and loud. It is neither manly nor ingenuous. It proceeds from softness of spirit and pusillanimity. . . . It is a passion fitter for flies and insects than for persons professing nobleness.

Jeremy Taylor

weakened, or ruined, or who have at once been swallowed up in the vortex. And on the other hand they have observed certain characters who have been screened from great temptations, but who were undeveloped in the first place, and in no way fitted to master conditions, and they have attributed their inability to their protected lives, rather than to the real cause.

It is a calamity to the nation that there are any who have the directing of young lives who look indulgently on the practice of "Sowing Wild Oats." It cannot be forgotten that as we sow, so *must we* also reap. It is impossible that a body which has been so used, can become as good an instrument as one which has been trained differently. The strong can come out of it, and use their experience to save others from the same school, but the finest edge has been taken off their tools, whether it is ever recognized by them or not.

Would we expect one to be better able to cope with *physical* disease because his body had passed through these diseases? Would

we expect one to be more capable of dealing with sewer gas by going in and breathing it?

Anyone who has been so trained is pitifully handicapped at the threshold of life, and any who look indulgently at this method of training must have utterly lost sight of the purpose of life.

There is another way of learning to meet the world and its evils, which is applied in the Râja Yoga Schools. It consists in the early training in self-mastery, in self-knowledge. The students in these schools by degrees face evils in their strength, and not in their weakness, and are protected from the grosser forms until something is developed in them stronger than the temptation. And the Râja Yoga Schools are in a position to guarantee that a student who has really been under this training would put to shame one who had been in the "Wild Oats" school, in his knowledge of life; of human nature and of his own particular nature; in his power to sift men's motives; in his quickness of perception; in his self-poise, and in his mastery over the conditions to be met with in the world. The harvest of this planting will be a higher manhood than is ordinarily conceived possible. STUDENT

Kindness to Animals

NOT far from Boston is a farm called Red Acre, where for several years a most humane and charitable work has been carried on. Red Acre Farm is, in fact, a hospital and home for horses.

There are many people who own horses but who have not the means to enable them to consider their animals as they might wish. They often have to go on driving them long after they have noticed that the horses need a rest. At Red Acre Farm the horses of poor people can get the rest they need and medical care too, if it is necessary. No charge is made, and other horses are loaned at a slight cost, or even, sometimes, without any fee, while the weary or sick animals get the treatment they need.

This is only one branch of the work at Red Acre Farm, however. Horses rescued from cruel drivers are received and nursed kindly. Old horses too feeble for use, are also taken, and either cared for, or destroyed in such a way as not to cause them suffering. A great deal of misery is thus prevented. Have you ever thought what it must be to be an old, sick, neglected horse, for whom people care no more when he can no longer serve them? At Red Acre Farm all the horses are treated in a way that is a lesson to every one who would like to be fair to animals. When horses are loaned it is only upon condition that they receive the same kind of treatment, and they must be taken regularly for inspection. G.

THE CHILDREN'S HOUR

The Little Mothers

LITTLE Edith and May were dressing their dolls. Such careful little mothers they were; for they knew they were examples for Dolly and Belle, who did everything their mothers did.

"Belle's back is quite limp," said May, regretfully. "We have not been drilling since Nurse left."

Edith replied quietly, "It is hard to do things by yourself," and she sighed.

"Nurse used to do a lot of remembering for us," May said slowly. "Don't you think if we really loved her we should try to do it for ourselves now, else all the trouble she took with us will be wasted?"

Edith thought so too. "It is lazy not to, isn't it?" she added.

May continued: "I remember Nurse said wrong things were selfish, and she said it was a fearful thing to be selfish, that night Cousin George drank all the milk at supper though he knew pussy would have none for his tea."

"We wouldn't do that," cried Edith.

"Nurse said that when you opened your doors to one naughty deed, you never knew what would come next. It is just as if there were a lot of ugly creeping things outside the door pushing to get in; they come in as thoughts and go out as deeds, she said, but good thoughts open the inside door and the bright fairies come and make us happy — don't they Dolly?" and she sang:

All the little children shining sunbeams hold;
In their hearts they're hidden, blossoms to unfold.
Joyous little sunbeams, making hearts so gay,
Chasing back the shadows, coming every day.

"Let us let some good thoughts in and do good deeds," cried little Edith.

"One, two, one, two," "Birds fly, fishes swim," and they briskly went through their drill; for it would never do to risk Dolly and Belle growing up selfish, when it made other people so unhappy. ETHNE

In the olden days Eastern peoples used elephants in their armies just as we use horses, and these huge beasts trumpeting and stampeding through the enemy's ranks have put many an army to flight. When Alexander the Great conquered King Porus, in India, he captured a valiant old war-elephant from the conquered army, named him Ajax, and dedicated him to the sun. He gave him his freedom after placing upon him this inscription: "Alexander, Son of Zeus, dedicates Ajax to the Sun." Three hundred and fifty years afterward the elephant was recaptured in the jungle with the inscription still upon him. L.



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THE MANUFACTORY OF "POLKAGRIS," GRENNÄ, SWEDEN

Grenna and the "Polkagris" Factory

"POLKAGRIS" is something that all Swedish children like. It is a long stick of red and white candy just like the ones the children in the picture hold. The most interesting thing about it is that it is made in Grenna, a beautiful little town on the shores of Lake Vättern, just opposite Vising-sö. But do not imagine that it is made by machines in an ordinary factory. Every stick is made by hand in the little old house you see in the picture.

Grenna is an old fashioned place at the foot of a high, steep mountain on the top of which are the ruins of Brahehus, one of the castles of Earl Per Brahe. All the country round about is like a garden. In June, when the fruit trees are loaded with pink and white bloom, and the grass is so soft and green, it is a beautiful sight. No railroad has found its way there yet, so that you have to go there by steamer or coach. Life is very quiet and peaceful in this little old town beside the lake.

Grenna is famous for something else besides "Polkagris." Have you ever heard of the delicious Grenna pears? The town, like the island of Vising-sö, belonged to the great Per Brahe, who founded the school on the island in the seventeenth century. And soon another great school will be there. G.

Polly to the Rescue

IN the big Sicilian earthquake, hundreds of people were buried alive beneath the ruins of Messina, and many of them perished for lack of help after suffering hunger and thirst in their prison. But such as could be found the soldiers and relief parties dug out, often unconscious, after a long burial under the fallen masonry of the houses. No less than eight days one family was buried and yet they were brought out alive.

Some soldiers heard a parrot chattering beneath a pile of ruins and they thought that where the bird was there might also be human beings. After six hours they dug out a dog, alive, and after three more hours, nine in all, they came upon a family of eight people, also alive, but unconscious from hunger and thirst and cold. Some furniture had fallen like a roof over their heads and had protected them from the other falling ruins.

Saved after eight days! You may be sure they did not forget the parrot that had warned the soldiers. And if gratitude can make a bird happy, there is one parrot in Italy that should be the happiest bird alive. Polly spoke at the right moment that time. P.

THE CHILD SPEAKS

OH, years ago, I used to see
A fairy in our apple tree;
A tiny man all green and gold,
With wrinkled face, and eyes so bold!

He used to drop an apple red,
Hard as a bullet, on my head;
I'm sure he must have laughed, although
I couldn't hear him there below.

And there were other fairies, too,
Who made my nice dreams all come true,
And once I saw a fairy boat
Sail where the water-lilies float.

But when I learnt to read, oh then
Away flew all the little men.
I think they really must have known
How dull the fairy books had grown!

Why don't the clever folks who write,
Sitting and toiling half the night,
Just try to make the fairies come
Back to the earth that was their home?

All these dull books I'd give to see
That fairy in our apple tree,
To watch the pretty fairy boat
Sail where the water-lilies float.

C. K. B. (Selected)

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March the 28th, 1909

Total number of hours sunshine recorded during FEBRUARY 175.
Possible sunshine, 309. Percentage, 57. Average num-
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23	29.583	58	46	49	47	0.24	NW	8
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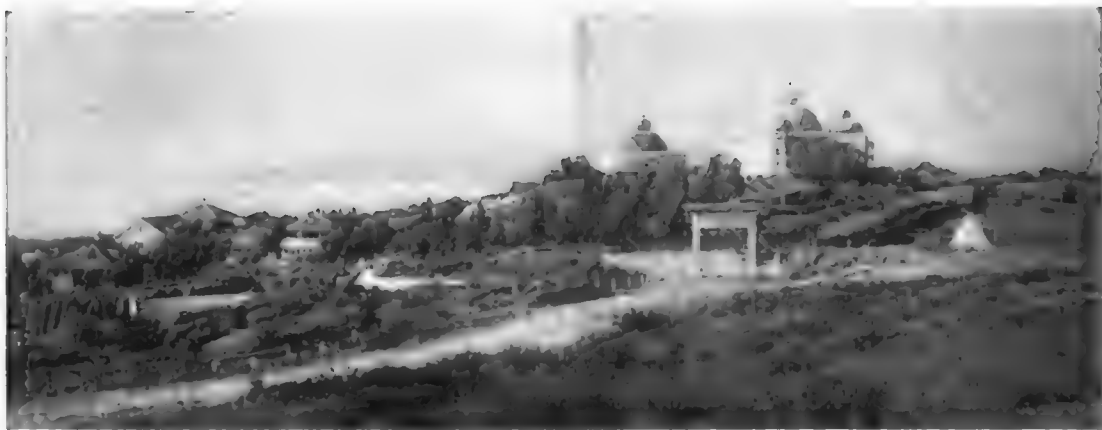
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the promulgation of

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and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 23

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The Problem of Suicide

AMONG the many terrible problems showing the unrest of the age and our ignorance of the true laws of life, is suicide. Its import does not lie in the mere destruction of life, which is trifling in comparison with that wrought by natural causes; but in the awful condition of mental stress which it indicates. For the suicides represent but a small proportion of those who suffer intensely without going over the verge.

To take a case, recently reported. A well known club woman, magazine writer, and sociologist, famed for her efforts to induce the legislature of her state to devise means for teaching women to keep house scientifically and to rear children in a healthy way, diligent in her home life as in her public affairs, commits suicide—her mind having broken down, as is believed, under the strain of too many activities.

How well her own case emphasizes her teachings about the children! It is safe to infer that she was not brought up as she would have liked to have others brought up, otherwise she could never have so lost her balance.

Well-nigh
Universal
Unbalance

But it is not so much the poor and insanitary homes that are at fault in the present case; the evil under consideration also haunts the luxurious mansions of the well-to-do. The children are brought up in a perpetual whirl of excitement; they are never allowed to rest; pleasure succeeds pleasure and task succeeds task; always some emotion is being appealed to and being exercised. Thus they grow up with the nervous system and the active functions abnormally developed, sensitive and excitable; and the central quiescent life undeveloped. So we get grown-up men and women who cannot stay still, but must always be doing something; only thus can they get the "sense of life"; if they stop, an awful blank ensues—for them.

And another terrible circumstance is that the despair and turmoil are so secret. These suicides are always unexpected. No one, even among the most intimate friends and closest relations, knew of the existence of such a state. How little, then, even the best friendship counts for, since it is powerless to stand by our side and console us in our most vivid and ever-present life.

There are thus two problems to be considered: How to get the inner peace; and How to get the power of discernment to help others in their real need.

To every man and woman there must come a time when the ordinary consolations all fail. A sudden sense of the unreality of all things has come over him, and all the teachings of both religion and science, and his own customary resources, seem equally unreal. Then is the moment when the true inner Life, the life of the Soul, might reveal itself; and there are some who win through this crisis, and, like Carlyle, take up their stand triumphant upon the rock of their own impregnable Divinity, defying the sham in all things, in all things discerning and worshiping the basic truth. But others, alas! fail; they flee from the blankness, and plunge back into the whirl of the senses and brain, or perchance take to drugs or to those dreadful mental narcotics classed under the generic name of "New Thought"; and sometimes they make the mad attempt to end their sensations by destroying the body. It may be that the majority of people do not reach such a crisis in this present life, but a great many do, and their case constitutes a fund of secret agony that is ever on the increase.

The people have not been brought up so as to be ready to meet this crisis when it comes. Christianity has not taught them anything that will apply to their case; it may suffice them for ordinary needs, but in these deep waters the pilot deserts them. The parents and teachers have never accompanied the child and youth into these recesses. There is no accidental philosophy or science that can touch the fringe of the question. And so, when the hour comes, the man is left face to face with himself, fain to summon whatever help he can arouse from his own interior nature.

If he had been taught from childhood up that this inner nature is a reality, had been accustomed to resort to it as a fount of strength and guidance, such resort would be easy in every crisis. He would have learned to cultivate a spot whose serenity no storms could ever ruffle; and however much his outer circumstances might be ruffled, even if body and mind were disorganized, this Soul-Life would be there to fall back upon.

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.—Voice of the Silence

Theosophy is able to afford man this strength. Its teachings are in accord with reason, and do not mock the intelligence. Instead of beliefs which lose their reality under stress, because they are not in harmony with the facts of life, it gives truths that help

us and explain the facts of life. Under Theosophical teachings men learn to regard the Soul as a reality, whose power can be summoned to help and direct. They learn to use

**Life Comes
to Have a
Meaning**

all their faculties in due restraint and under balanced control, so as never to be carried away from their center. They gain true stability.

Body, mind, and emotions may be all harmoniously developed; the Spiritual Will becomes a controlling factor in every relation of life. Many grown-up people have been carried safely through terrible crises in their lives to a place of rest where they feel that they have a permanent strength and knowledge.

Again, Theosophy can endow man with that true compassion which brings with it discernment—the power to help. Mere emotional sympathy does not bring the power to aid in crises; it does not bring the power to discern the inward needs. Had the suicide been blessed with a true friend having the power of discernment, he would not have been left thus alone in his affliction. Even the best friendship often wears an aspect of callousness when judged by its results. Ignorance that allows a friend to commit suicide is too much like the ignorance that allows a child to fall into the fire.

Modern culture separates knowledge from religion, to the detriment of both. We seldom hear of saintliness and piety as conferring wisdom and the power to lead and instruct. We

**Wisdom, Joy
and Action
Indissoluble**

have a noble traditional type thereof, but instead of imitating him we prefer to keep him in the clouds as an unapproachable ideal. Theosophy is the gospel of *Self-Knowledge*, which is equivalent to the knowledge of Man and the knowledge of Nature. Under Theosophy we should not be such strangers to each other, each shut up in his own narrow self, forlorn and alone.

External conditions in our civilization are bad and excite horror; but they are slight in comparison with the terrible internal stress among all classes—perhaps worst among those who have less outer stress. Suicide is only an indication of it. Great is the need of wise and helpful teachings, such as those of Theosophy, to replace the gloom in which our lack of true religion and of true science has left us.

TRAVERS

A New Version of the Bible

THE Jewish Publication Society of America and the Central Conference of American Rabbis are preparing a new translation of the Bible. They aim at preserving the form which these Scriptures have received in the English tongue through the Authorized Version and the Revised Version of 1884, but to adhere firmly to the form in which the Synagogue has handed down what it regards as the original text. It is rather a revision than a new translation. The older English version, it is maintained, has become an English classic, part and parcel of the great English literature; its phraseology has entered into the language and cannot be dissevered therefrom with impunity; hence the new rendering will not discard familiar phrases so long as these represent the original, but will insist on the correction of mistranslations and

the removal of incomprehensible expressions.

The above illustrates a limitation of the human mind: we venerate things because they are familiar. And, as has been remarked in connexion with orthographical changes, we bitterly resent any change, however reasonable, when it is first made; but subsequently we become as enamored of it as we were of the older form. Again, with singular inconsistency, we clamor for conservation of the old, yet refuse to go back beyond a certain point. Thus we adhere with fervent veneration to the King James version, yet will have nothing to say to the Tyndale or Wycliffe versions. Or we go back to the Church as it was in the days of Henry VIII, or as we imagine it to have been in the days of the Apostles, yet refuse to go back further. All this shows how necessary it is, in the search for truth, to eliminate from the mind all prejudices that may be unreasonable.

If we remove from our minds those insular prejudices of the kind which urge us to regard the ways of our fathers as superior to any other ways and to cherish forms of words which we heard frequently in our childhood, then we may be able to allow proper weight to the sanctions of antiquity and experience. Then we may be able to listen with due respect to teachings that have stood the test of ages and not despise them merely because they are not couched in English or Biblical language. The scriptures of other nations may be regarded with a more polite and tolerant eye; and the wise of various religions may unite in appreciating their several sacred books according to such value as these may have as practical guides.

STUDENT

A Fatigue Antitoxin

AN exchange makes hilarious fun—as it well may—out of the announcement of a fatigue antitoxin by which a medical discoverer hopes to be able to abolish all laziness by inoculation. This doctor has found that muscular exertion generates poisons in the body; he has isolated the poison; and he has invented an antitoxin by the injection of which laziness can be removed. As the irreverent critic remarks, in future there will have to be laws to prevent men from working an extra shift under an alias, and all the books and mottos on industry will have to be burnt. Mental fatigue also is expected to be amenable to the same treatment.

It seems pretty evident that this would result merely in a rapid running down of the nervous forces, ending in paralysis or death if not mercifully stopped by a milder malady. In fact the same thing happens now in cases where the sense of fatigue is ignored or deadened by excitement or drugging. What the doctor proposes amounts to a continual stimulation, which few people would concede to be good for the human organism. We cannot lay down an absolute rule as to the extent to which art may be called in to assist the natural functions of the organism; but in general it is accepted that means which are useful in rare special circumstances become injurious when made the rule. Normally the body is cleansed by ventilation, external and internal ablution, and rest; but such an exaggeration of the process as the one proposed would be as injurious as a constant resort to cathartics or enemata for a like purpose.

There is a notable lack of the sense of proportion in proposals of this kind, as well as a tendency to exalt the physical body to a position of undue importance as a determining cause in human conduct. The mind can create and destroy poisons in the tissues; and, if the body should be so fixed up by chemistry as to run without rest, the mind would need rest and change, or madness would likely ensue.

STUDENT

An Ancient Egyptian Ghost

WHAT follows below is unmitigated superstition—unless you happen to call truth a mitigation. A little of the mitigation the reader can administer for himself, if he happens to live in London. The rest he can accept, if he likes, on the authority of the late Mr. Fletcher Robinson, who made personal investigation into the facts narrated below, and narrated also in a recent lecture in London by Mrs. St. Hill. Mr. Robinson's comment was that the Egyptians had powers which we in the twentieth century disbelieve in. In other words, some of them were magicians, and not all of these were *white* ones.

In a corner of the first Egyptian room at the British Museum is the wooden cover of a mummy case, presenting the mask of a woman whose mummy *was* in the case. But when found, brought to the notice of a party of travelers in Thebes by an Arab some thirty-five years ago, the case was empty.

The mask was photographed, and the photograph is alongside. *But the photograph is far more the picture of a living woman than is its original.* The photographer himself discovered this first, and reported it in great excitement to the owner. Soon after, he died.

In so doing he only followed precedent; and here is the specialty of that mummy case, investigated by two professors and the aforesaid Mr. Fletcher Robinson.

Of the original finding party, five in number, one lost his arm by a gun discharge. The second died in poverty in a few months. The third was shot. The fourth also lost most of his fortune and died. The fifth brought the case to England and gave it to his sister.

Financial losses at once began in her family. It was she who, for that reason possibly, sent the case, or cover, to the Museum—and the carrier died, while his assistant broke his arm. Two of the attendants in the room where it is kept have also died.

We should suppose the original of the mask to have lived a very evil life, to have possessed powers called magical and habitually used them evilly, to be still in disembodied existence, and to be in magnetic rapport with the case that once contained the body.

In which theory we have consciously strayed into deplorable superstition. But it may not seem so outrageous in twenty years. Even now, ghosts—though these are not living entities save in very exceptional cases—are permitted to exist and to have existed during the few decades when their existence was most discredited. Discredited in words at any rate.

May there not reside within the invisible spaces of the ether a universe more complex than the visible, and filled with various orders of conscious beings—some, so to say, *super-*, and some *sub-* human, elemental? STUDENT

Some Views on XXth Century Problems

Jekyll and Hyde and . . .

STEPHENSON'S story is incomplete, but how many of its readers ever thought of its unwritten counterpart? Hyde, the demon pole of human nature, invited again and again, at last ceased to wait for his invitation and swept in once and for all.

But if "Jekyll's" left hand is "Hyde," has he no right hand? Is half-formed human nature, "Jekyll" — for it is still but half formed — left to deal unaided, as best it can, with the sleeplessly passionate energies of matter?

What happens when in some great emergency the common man suddenly becomes a hero, utterly self-forgetful in the danger of others? What happens when the breath of inspiration suddenly comes upon the poet or musician and makes them forget everything but the harmonies born in that hour within them? What is conscience, that prompting which if followed unswervingly would lead in no long time to a life perfect in act and thought and ever deepening in wisdom?

Hyde was as much of the ever present material passionate energy as Jekyll had in times past, in that and other lives, let into himself, with which he had consented as it were to share his selfhood, which he had stamped with his selfhood. Is *spiritual* energy or ideation less constantly present about us than the other? The counterpart of Hyde, then, is as much of the ever present *divine* as we have in this and other lives, let in, with which we have shared our selfhood. In that sense both god and demon are our own creations; yet one gives us life and the other death. Both are ever at hand. One, man calls forth from spirit; the other, from matter. Thence on, they are the ever contending Angel and Demon in his life.

In the *Avesta*, the soul just released from the body, passes forward toward the world of light. On the way "there comes to meet him *his own law* in the figure of a beautiful maiden." The soul asks her who she is.

Then replies to him his own law: "I am, O youth, thy good thoughts, words, and works, thy good law, thine own law [or course] of thine own bodily life."

Zoroastrianism called these divine others of men *Fravarshis*, divine prototypal ideations of men as men will be when perfected, drawn gradually into action by the aspirations and spiritual efforts of their earthly representatives. They are unconquerable by the "Hydes" of matter, but they may be *deserted* by men, who, in times past calling them forth from latency and thus becoming their co-creators with the divine, fail to maintain the connexion.

STUDENT

Inebriate Homes

TO the fine artistic and intellectual natures, narcotics — especially morphine — sometimes offer peculiar temptation. For in temporarily lulling the animal energies, such drugs give the mind freedom to enter its peculiar creative and intellectual world. The reaction is never considered; nor the fact that as time goes on more and more

of the drug must be used for a less and less result; nor the black clouds that at last roll in to be dissipated no more.

How are such victims to be helped? What sort of Homes shall we offer them for their cure by voluntary self-detention?

There are none yet which answer to the Theosophical ideal, for there are none yet which are closely enough related to the whole of human nature.

The desire of these people for that perfect freedom of mind in which alone they can do their best creative and intellectual work, is eminently legitimate. And if this freedom cannot be obtained without drugs which divorce the soul, evolution is a failure when it reaches man.

The basis of this freedom is perfect bodily health. But this requires something more than a perfect physical and physiological régime. The régime of the Home must correspond with the whole nature, a triple of body, mind, and soul.

Now the artist, the musician, who seeks certain free and creative states of consciousness, may, intellectually, disbelieve in the soul. Nevertheless it is from the soul that radiates into the mind that light which raises the mind to the states which alone it recognizes as its true life. And from the same states — unless produced by drugs — the body finally gets that added thrill of vitality which is necessary to crown the purely physical results.

The Homes to be founded within the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY by Katherine Tingley, will teach and demonstrate this to the victims who come for aid; will show them the dependence of perfect physical upon spiritual health; will show them that when that is attained, the states in which they can do their highest mental work will come as easily and normally as breathing — and will then as far transcend those produced by drugs as normal breathing transcends artificial respiration. The temptation to the use of drugs will then be rather passed on one side and forgotten than fought, left to wither of uninterested neglect.

STUDENT

The Core of Philosophy

WHAT must be the state of mind of the university student who has just finished a course in the history of philosophy? Can he have any opinions of his own? He has heard every possible opinion on every philosophical matter; the systems which he has just studied box the compass of opinion. From antiquity to today he has found the universe to consist of fire, air, water, atoms, the Unknowable, God, thought, extension — or whatever else the particular system in hand proclaimed as the ultimate basis of things. And the ultimate processes are just as various. Which system shall he choose? Dare he choose any one of them?

What is that which philosophy would fain explain? Is it not, at bottom, the relation of the subjective to the objective; and, still closer, the manner of passage of the subjective to the objective? It is in *thinking* that

out that the writers get so near to, and yet so often miss by such a distance, the truth.

For they leave *themselves* out. "Man know thyself," is the whole of philosophy. That passage takes place every moment in man, and so it is in himself that he may learn how it goes. It is in him that motion, light, goes to and fro from subjective to objective, from *self-light* to mental light and light of perception. In him the circle of being completes itself; the serpent swallows its tail. The external world is light or motion become objective and formal; self is motion subjective. Even science now makes the (to it) ultimate units of matter centers of electric or luminous motion. At every mental breath man takes in some of the world and throws it out other than as it entered. The hope of human life depends on that. For the collectivity of self-consciousnesses in the universe make the universe and it will be as their ideal. It is the greater ones that sustain it and maintain evolution for those below. Thus and there, ethics and philosophy join, for compassion betters the universe and re-fashions it according to ideals. The ideal-makers are creators. Imagination, energized by compassion, is the secret of the gods — and the Logos; and the true philosopher must make it his secret if he would really know something that will lead to the practical use of power. What is the use of philosophy if it does not give power and the right use of it? STUDENT

"Substitute" Poisons

IF the way of the transgressor is often very properly hard, that of the well-doer is occasionally very improperly easy. The easiest way to give up alcohol without feeling the slightest discomfort from doing so is to keep on taking it under another name! There are certain temperance societies, it seems, which furnish their new reclamations — if desired — with the formula of a "substitute." This, which usually consists of the tinctures of ginger, capsicum and other stomachics, an aromatic oil or essence, and ammonia, may be from two to three times as strong in alcohol as is good brandy. An ounce a day, seven ounces a week, quite a common dose, makes a very decent "medicinal substitute" for a pint of brandy a week!

Whatever is legitimate stomachic in the combination, may of course be had without the alcohol. Five grains each of powdered capsicum, ginger, and *hydrastis canadensis* root, taken with a little alkaline effervescent mineral water or effervescent phosphate of soda, will do all that is properly done by the "substitute" and something more, making its own use soon unnecessary. The drug stores that will tell the tale of the popularity of the "substitutes," will also tell another of the almost inseparable acetanilid "headache powders."

Very much of the discomfort that follows the attempt to give up alcohol is due to the effects of the candies and sweets for which a substitute taste is so likely to supervene. But it only needs — though it does *need* — a very short period of resistance.

M. D.

Archaeology Palaeontology Ethnology

Extinct Civilizations in South America

THEOSOPHISTS writing on the antiquity of Man have constantly to resist the suggestion, emanating sometimes even from students of Theosophy, that they treat with too much disrespect the researches and conclusions of some anthropologists who are investigating the skulls and implements of low-grade types of fossil humanity. It may be as well, therefore, to reiterate the grounds of such disrespect. These grounds are, not that there is anything objectionable in studying such remains, but that, in making theories about humanity's past, the theorists ignore certain other facts whose importance is so overwhelming that it would utterly discredit their theories if taken into account. In short it is a waste of time to be theorizing on the basis of a few comparatively trivial facts while ignoring far weightier facts. An illustration of this is the following:

A writer in *Van Norden's Magazine* points out that between the Aztec and Inca regions there lies a territory 1000 miles long and 800 wide, from the northern boundaries of Peru to the southern limits of Costa Rica. In one section alone, along the coast of Ecuador, *six entirely unknown civilizations* were brought to light by Professor Marshall H. Saville, and a vast collection of relics has been brought to New York.

Now however much people may differ from Theosophists, they should at least be willing to excuse them for believing that such facts as the above are of some weight in connexion with the question of Man's past history; and they should be ready to concede that some minds may be more deeply interested in the matter of ancient civilizations than in that of ancient degenerated humans or anthropoid apes.

This collection of relics, continues the account, is to be the nucleus of a great American museum representing the history of ancient peoples who attained an *extraordinarily high degree of civilization*, yet whose existence has hitherto been lost in antiquity.

Hurrah! says Theosophy; let the Americans study their own past history, instead of damaging their reputation for independence by slavishly following traditions based on various successive strata of European speculation. Why not show our independence by striking out new lines in scientific and historical research and by exploring our own past civilizations? Surely these mighty empires are of more interest and value than the unburied bones of poor wanderers? Surely it is more important to trace the analogy between contemporary Man and his illustrious predecessors than between his skull and that of certain animals which (for some reason or



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EARLY MEDIEVAL PILASTER, WITH CRESCENT

other) most nearly resemble him in externals.

The famed marble chairs of Rome at its zenith were not more symmetrical or beautifully carved than those of one of these unknown civilizations. No pottery of any other ancient race was more delicately patterned than that found in vast quantities, as numerous almost as pebbles, on the sites where these extinct peoples dwelt. Their cloth was of truly marvelous weave; in beauty of design, richness of color and fineness of texture no fabric today surpasses it.

Does this indicate an upward trend from barbarism? one may well ask. And where does the Red Man come in? Is he not a descendant of some or many of these ancient peoples? For there were many; *Professor Saville has not been able to explore more than one section, which embraces only two provinces in one country — the provinces of Manabi and Esmeraldus in Ecuador. And even here the remains are so thick that more surveys will be necessary.* Not a grave is opened but contains heaps of jewelry.

From Manabi come the majestic stone seats; they are found in an almost incredible abundance on the summits of the hills not far from the sea within an area of about 20 miles diameter. Some are of sandstone, most of andesite. Some have human figures, some animal figures, for supports. Great human figures and ponderous columns of stone have been found. How were these quarried?

The heavy rains and inundations have dis-

turbed many ancient burial grounds and brought to light mortuary vessels in which are skeletons with the teeth decorated with delicate disks of gold. They were prolific weavers, for many thousands of clay spindle whorls were found; and their workmanship in gold, silver, platinum, and copper, and pottery *rivals in many respects anything the moderns can produce.* Three thousand ornaments, showing a high degree of artistic culture, have been brought to New York. The symmetry of the vases borders upon the marvelous.

Nearer the mountains in Manabi other extinct civilizations have been discovered, but they bear no relation to this one, and *do not resemble each other.* Clearly America has a past history of civilization as complex as that of Europe and Asia; one day we shall unravel it.

And in Europe, as we learn from recent accounts, anthropologists are sitting over the skeleton of a degenerate man found at Chapelle-aux-Saints and trying to decide whether he was a man or a monkey; which might be a harmless amusement, did it not have a direct bearing upon the theories of our own ancestry which we are supposed to swallow. What on earth does it matter if they do dig up a few such skeletons? Are there not human degenerates on earth today? In our civ-

ilization we find them; among savage races we may find whole tribes of them; they approximate to the shapes of animals whose habits they imitate. What has this to do with human evolution?

Now that such totally unexpected discoveries have been made, and that they bear out the Theosophical teachings while confuting the theories of anthropologists, the natural conclusion is that further unexpected discoveries will be made, which will still further confirm the Theosophical teachings. The ancient civilization of the Atlanteans had reached a greater height than any now on the earth. Its offshoots peopled the continents of both Old World and New. And *this* is the explanation of the nations of mighty builders whose records we find on both sides. STUDENT

The Christian Crescent

THE Crescent was a primitive Christian symbol, Mary being sometimes represented standing on it. The reason is that the Crescent or Moon symbolizes the Eternal Mother, the source of all Nature, both interior and exterior. The Christians adopted the symbol. But later on they dropped it, retaining only the Cross-without-a-Circle; and the Mohammedans adopted the Crescent and Star. To be complete, all three symbols should be taken together, using the Sun (of which the Star is a variant). T.

✻ The Trend of Twentieth Century Science ✻

Poisoned Infants

THE (British) National Conference on Infantile Mortality has noted that while during the last thirty years the deaths in Glasgow have been halved notwithstanding the doubling of the population, the infants die as fast as before. It also notes that out of fifteen of them which die, fourteen die poisoned. At any rate the fourteen are artificially fed and the one naturally. Artificial feeding need not mean poisoning, but it is evidently exceedingly likely to do so. Even if cow's milk is used, properly diluted and properly reinforced with cream and milk sugar (not cane sugar), both it and the cream may be loaded with bacteria. And if the bacteria are killed by boiling, then something else in the milk, needed by the child, is also killed, altered, or dissipated. If cow's milk is not used, then the imitation of human milk is still remoter, and the likelihood of starch—which the infant cannot digest—still greater. Four years ago the Conference analysed thirteen expensive and widely advertised infant foods. Four of them were *three quarters starch*; three, more than half. Seven had less than one per cent of fat. Now milk contains no starch whatever; it has much fat in the form of cream; its nitrogenous matter is not the gluten of wheat, but casein, that which when coagulated by boiling or otherwise, is cheese; its sugar is of a special kind. An infant that is not to be poisoned must therefore—except for special medical reasons—have its fat, nitrogen, and sugar in these forms; and the bacteria should not have several hours previous unobstructed enjoyment of its food. Nor should our present antiseptics, or boiling, be the weapons against them. A harmless antiseptic is evidently the great desideratum, especially for town dwellers.

It may be found in some exposure to ultra-violet light, perhaps in exposure to radium, perhaps in pure nitrogen—the last, however, ranking as aseptic, not antiseptic. The usual preservative addendum to the *evaporated* milks is cane sugar, to infants a poison; and the evaporation is usually by boiling instead of *in vacuo*. M. D.

Scaleless Music

THE last volume of the *Journal of American Ethnology and Archaeology* contains a study of Hopi music by Mr. Benjamin Gilman, secretary of the Boston Museum of Fine Arts. Like the study of Zuni music which he made many years ago, this is based upon phonographic records; and the two musics appear to be alike in that they seem at first to possess no definite scale.

At any rate our scale lines are nearly useless for its transcription. Our interval of a tone is not divided in this music into two mere semitones but into *seven* small intervals for which we have of course no name. This enables the Hopi singer to do two things which we cannot. By using his shadings of tone he can make his melody fit his feeling very closely; and he can keep on repeating his melody in its main color whilst shading its rendering differently every time. The music is therefore

melodic only; harmonies would be impossible while this freedom was claimed. One can easily imagine that after one's ear had got used to it, our own more coarsely scaled and immovable melodies might sound very hard and inflexible.

There is of course no scientific reason why scales should not have any number of intervals. When a stretched string is struck it yields a fundamental tone, then a series of harmonics. The first of these is the octave of the fundamental tone, then comes the fifth of that; then the double octave of the fundamental; then the third, fifth, and minor seventh of that; and so on upward. Translating the first few of these downward into one octave we get our theoretical scale. Beyond these few, the harmonics when translated down lie *between* the semitones of our scale. But there is no reason why they should not be made parts of a richer scale for the expression of finer shades of feeling.

The Greeks had in a general way the notes of our scale, though they sometimes used quarter tones. We could reproduce most of their scales by taking our own A minor scale without sharps, treating this as the fundamental scale, and making six others by beginning on each of its other six notes, always without using sharps.

Another kind of music—it is surely entitled to be called that—is monotoned, the monotone being variously colored by altering the vowel through which it is sung. The various vowels have each their own sets of overtones. And there are of course many more vowels than are used in the English language.

According to our musical sensibilities and to the view we take of the Zuni and Hopi Indians, we can now regard their music as a relic of the vanished and forgotten American civilization, or as a barbaric affair from which our own scant scale has evolved. STUDENT

Electricity from the Sun

A BOSTON inventor is obtaining electricity enough to light his own premises by transforming the heat of the sun. The invention depends on a simple principle whose application we have suggested once or twice in the columns of the CENTURY PATH.

When bars of dissimilar metals are joined at one end and the junction-place warmed or heated, a current of electricity is generated which can be collected from the other ends of the bars. Its amount depends upon the electrical dissimilarity of the metals and upon the amount of the heating. If the junction place is exposed to the sun and the rest of the bars' length kept cool, the current is taken without cost direct from the solar heat. A sufficient number of such metallic pairs will yield any required quantity of current, and this can be stored.

The specialty of the invention is that an automatic cut-out comes into action when the sun happens to become overclouded and when it sinks at night, so that the storage batteries cannot reverse and discharge themselves. Nearly a thousand pairs of metals are used.

Once these are installed the cost is of course little or nothing.

There can be no question that the days of burning mountains of coal and wood for our energy are within sight of their close, though the sight may be a long one; perhaps even the days of obtaining power from falling water may be also nearly ended before they have well begun. We can certainly do more with the sun than see with him; and when we can tap the earth's magnetic and electric currents we can do more with her than walk on her. All the practical problems of this kind will be easily soluble as soon as the amount of intellectual energy now wasted on the preparation of armaments and explosives is turned into respectable channels. STUDENT

Musical Stones

A STUDY of the musical bridge of Bellacorick in Ireland might give us some light upon the nature of "singing stones"—stones upon which legendary musicians of old worked such musical marvels.

The bridge in question spans the river Oweniny and the music or the tones are yielded by the stones of the parapet coping. These may be struck individually by a stone held in the hand, or the stone may be sent skimming along a length of the parapet. As it skims it strikes out a succession of rich full tones.

Mr. Sherlock in *The Irish Independent* says:

Each coping-stone gives forth its own note when struck, and as there are dozens of these stones on each side of the bridge, the number of possible notes which may be obtained, if we regard the bridge as a big musical instrument, is considerable. All the notes are truly musical in quality. Many of them bear fixed relations to one another, which would enable them to be classified in such a manner as to constitute an ordinary scale.

Why these stones ring is totally unknown. Perhaps a little of the ancient soul of Ireland is in them. They are of a hard limestone; but so are other stones with no musical pretensions. Their bedding and setting is pretty much like that of coping stones on a hundred other bridges. So there is a chance for some scientific work. STUDENT

The Third Eye

A NATURALIST who has been studying the sporadically appearing shield-shrimp of Great Britain, suggests that one of its three eyes—and indeed of all other creatures that have or had three eyes—may be for the perception of kinds of light or radiation imperceptible to the other two. This particular creature has two ordinary eyes of the multi-facet insect type, adequate for the seeing of everything. The third is the apex of the triangle, is very small and has one lens only. It can never have been evolved to do what the other two can do so very much better.

The human pineal gland, now packed into the middle of the brain between the hemispheres, is the remains of a third eye. According to Theosophy it functioned in primeval man and was for the reception of vibrations immeasurably beyond the reach of the other two—that kind of "light" which we regard as so named only by a metaphor. STUDENT

Nature

Studies

Thunderstorms and Electric Wires

LAST June a thunderstorm broke out in the Department of Vaucluse, in the south of France, and extended over a length of about 10 miles and a width of $1\frac{1}{4}$. It coincided with the path of an electric power line, carrying a tri-phase current at a tension of 45,000 volts. Though there was a mountain range about 3500 feet high running parallel at from two to three miles from the wire, commonly regarded as a cause of hailstorms, this thunderstorm followed all the sinuosities of the wire and produced its maximum effect in the vicinity thereof, the damage done decreasing in proportion to the distance from the wire. Three balls of fire were seen to hover over the wire and then burst with an explosion which was followed by a shower of hail. Evidently the storm was guided by the wire, but whether it was caused thereby is another question which has aroused much interest. H.

Electroculture of Plants

AN article on this subject appears in the *Scientific American Supplement*, translated from *Prometheus*. It appears that the first experiments were made by a Professor of Helsingfors in 1885, and that until recently little has been done. But now fresh experiments have been carried out on a large scale in England, first on a plot of ten acres, and later on one of twenty-five. The installation consists of a system of wires strung from insulating supports over the field. This system is connected with the positive pole of a small dynamo giving three amperes at 220 volts, and the other pole is earthed. The motive power is supplied by a two horse power benzine motor. The alternating current from the generator is transformed up to 100,000 volts and is then rectified. Thus there is a very high tension, while the low ampereage precludes danger; and the wires may be placed at 17 feet from the ground,



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RÖTTLE BAY, NEAR GRENNÄ, SWEDEN

allowing ample room for work. A discharge occurs from the wires to the ground, often accompanied by a crackling sound, and at night by a glow.

In 1906 the field was sown partly with English wheat and partly with Canadian, and exposed to the action of electricity on 90 days, in all 622 hours, the current being switched off at night. It was found best to use the current during the morning in summer, and all day in spring and when the weather was dull. The chief effect was on young plants; the seedlings were more deeply colored and more vigorous than in the plants grown under ordinary conditions for comparison, and later on the stalk was 10 to 20 per cent longer than

in the ordinary. The increase in yield was 39 per cent in the case of the Canadian wheat, and 29 per cent in the case of the English the latter being perhaps more stolid than its Canadian cousin. Next year the experiments were extended, with like success, using also strawberries, tomatoes and raspberries.

In Italy an experimenter improved crops on poor unfertilized soil by burying at intervals zinc and copper plates connected by wires; iron and copper were also used, but found to give inferior results. The effects were similar to those in the English experiments, being most marked on the young plants, which were caused to germinate more quickly.

A method shown at Marseilles can hardly be classed as electrical, since the effects

were due to heat generated by burying resistance wires; and it is possible that heat might be generated more economically by other means.

The English experiments showed a surplus of gain over expenditure, not counting the cost of installation which it is thought might be rather high. The power plant could be used during other seasons for other work. In market gardening, especially fruit forcing, the area would not be so great and the profits would probably be higher. There seems something incongruous in employing high-tension currents to stimulate the slow quiet work of Nature; and bucolic felicity is not easily associated with power plants and tall poles. E.



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A NEW FOREST (ENGLAND) SNAKE-CATCHER

Preserving Niagara

THE United States and Canada have decided to limit the amount of water that may be taken from Niagara Falls for power purposes. The average discharge of the Falls is 250,000 cubic feet per second. The companies on the Canadian side have been limited to 36,000 feet per second, and those on the United States side to 20,000. So commercial interests have not got it all their own way with aesthetic interests yet. And we may still enjoy the possession of Niagara. E.

Students'



Path

BEGIN IT

LOSE this day loitering, 'twill be the same story
To-morrow, and the next more dilatory;
True indecision brings its own delays,
And days are lost, lamenting over days.
Are you in earnest? Seize the very minute;
What you can do, or think you can, begin it;
Boldness has genius, power, and magic in it.
Only begin it, and the mind grows heated;
Begin it, and the work will be completed.

Goswami

**'And a Man's Foes Shall Be They
of His Own Household'**

I FOUND lately, to my surprise, that one I thought my best friend, one who had lived in my house in the closest intimacy, was really my enemy, intent upon his own aggrandizement even at the cost of my undoing. We got on very well together for years, and he gained great influence over me, for I always found his advice exactly suited to my moods. He would give me excellent reasons for taking a little more wine than my other friends suspected; and the excitement of gambling at cards, at the ruinous expense of time and neglect of duty to my family, was encouraged by the suggestion that my winnings should be devoted to charity. Other, and less innocent gratifications were beginning to attract me without protest from him, but a sudden revelation of horror on the very brink of a yawning gulf of degradation awakened a sincere desire to retrace my steps, and I quickly changed my courses and withdrew from my fast associations. I even joined several organizations for the rescue of the fallen and the amelioration of social conditions. Having a facility for public speaking and plenty of energy I soon came to the front in committees, and finally I was chosen for public office. All this gave me great satisfaction and I flattered myself that I was a "chosen vessel."

Now you may think that I had surely included my intimate friend in my black list; but no, he was too comfortably ensconced in the best part of my home to be easily disposed of. No sooner had I reversed the direction of my activities than he came and warmly congratulated me on my resolve, and said he would now be able to give me the good advice which he had never before found me willing to hear! And so we remained excellent friends and I profited by his counsel to increase my personal influence. For a long time everything went just as I wished, though, to be sure, there were occasional mortifications when some ambitious colleague would try to force plans not in consonance with my ideas; but by a little wirepulling, a touch here and a touch there, under the advice of my friend at home, I kept things as I wanted them and enjoyed a satisfaction which seemed to me to be on the whole well-deserved.

Yet in spite of my conspicuous virtues my home seemed little happier than before. I spared neither expense nor trouble in having everything of the best; my children were irreproachable in manners; my hospitality was proverbial; and everything went with smoothness; yet there was something lacking. My wise old mother, who lived a very retired life in the upper part of the house, had several times hinted that the presence of my quondam friend was not desirable, but I became so highly indignant and alarmed at the idea of parting with him that she said no more, though she kept a watchful eye on all that went on. I learned afterwards that she felt that I must discover my own folly by experience, though she was ready to give me the benefit of her wisdom if I would only call for it.

A few things which happened in consequence of following the advice of my enemy, as I must now call him, began to open my eyes to the true state of affairs, and I deeply regretted that I had not taken my sensible old mother's counsel long ago.

When my enemy patted me on the back and said my changed life was giving a splendid example, he was just feeding my hunger for personal reward, and as the hard, but really merciful, blows which now rained upon me forced me to reconsider my whole life from an impersonal aspect, I found it one gigantic craving for adulation, or at least recognition, from everyone I contacted. Even my love for my children was not free from this, and my well-ordered household now seemed to me a whited sepulchre.

By putting my free will under the control of my enemy, and listening to the flatteries through which he kept his position in my house, the greatest acts of my philanthropic career now counted for nothing in my own sight; and in place of the pure love for helping humanity inspiring my exertions—an ideal which burns away personal egotism like chaff—I saw that it held the smallest place in my heart, and that I had blindly obeyed the prompting of my enemy because of the satisfaction of standing before the world, *and in my own sight*, as a person of importance.

In the midst of my troubles my first thought now was, how to get rid of my enemy, and soon I found my mother's advice indispensable. She told me to show him that I had found him out, and to ignore him until he was willing to come to terms. Then to treat him as a servant which was his original position. I was in serious earnest, and though he hated to lose his authority and fought hard to dominate me as hitherto, I succeeded at last. Since we have each found our rightful places a new and gracious atmosphere has filled our home, and my "enemy" is showing such excellent qualities in his new position that I can see we shall once more become good friends, though never again on the old false basis.

A. C.

The Advance of Theosophy

IN describing the results of an early discovery which laid the foundation of modern research in one department of knowledge, a distinguished scientist writes as follows:

The turbid sense of groping and viewless ignorance gave place to the lucidity of a possible scheme. The persuasion of knowledge is a keen incentive to its increase. Few men care to investigate what they are obliged to admit themselves entirely ignor-

ant of; but once started on the road of knowledge, real or supposed, they are eager to pursue it.

Whilst this was written in a comparatively limited sense, it is capable of a very wide application. It shines with philosophic truth, and displays a deep knowledge of human nature.

No words could more accurately describe the proclamation of Theosophy by H. P. Blavatsky, and the advance which it has since made in the public estimation. Before its advent in 1875, the condition of western thought upon questions of human history and ethics had finally resolved itself into a "turbid sense of groping and viewless ignorance."

But the light which Mme. Blavatsky introduced upon these all important questions, through her teachings and writings, brought about in many advanced minds, the "persuasion of knowledge." She began to foster in the West, that which she describes in *The Key to Theosophy* as "a conviction . . . that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculative."

This was written exactly 20 years ago, yet in this comparatively short time how many there are who are now "started on the road to knowledge" and "are eager to pursue it."

Theosophy has made an extraordinary advance during these 20 years. In spite of false professors of its sacred truths, and of enemies without who have a vested interest in human ignorance, it has become already the greatest revelation of modern times. STUDENT

Resurrection

TO rise again! What a promise in this word, for that is just what re-surrection means. To rise again! We have then, in the past, dwelt on the heights and grown in splendid sunlight. It is from that that our fairest memories come. We call them fancies now, and dreams; we think they are but vaporous air; yet they are faint, dim glimpses of the time that was and will be again.

For ages evil dreams caused by more evil counsel have nearly killed our faith in joy, our very love of joy. False men have taught that religion meant gloom and sorrow, and the bliss that was held out to us bore no relation to our actual life. Of the Christos men have made a martyr, a meek, poor man of sorrow, instead of the bright, glorious messenger of Hope that he is.

It is true that much that we miscall pleasure is but base; but it is not and never will be true that goodness brings sorrow, or that constant gloom is the companion of righteous living. Sorrow there is, and woe, but they are passing states, the outcome of past wrongs. We must pass through them; but beyond there lies the land of hope, of freedom. It is despair that chains us now, more than a love for the wrong; but it, like darkness, is impermanent and fleeting. It weighs us down awhile, but fortunately hope is buoyant in each human breast, and though darkened for a time, it will forever rise again, a symbol of the everlasting life. It points to joy unspeakable, to glories hardly dreamt of here before. It is a guiding star, and well we do to follow it. So let us look ahead, and up, and within, and we shall see the Christos, the one with kingly mien and radiant eye, who beckons us to follow, with the bright promise of rising to its glorious height of service to the race. E. T. S.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Is the Life of Christ looked upon merely as the history of a good man, or is he regarded as a Divine Man?

Answer And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

And he straightly charged them, and commanded them to tell no man that thing.

The questioner here is evidently unaware that a Christ is a divine man, different from other men only in that the Christ, the Divinity within, is fully active, to use a loose term for a thought that is not very well provided for by the makers of the English language. Christ is an old term used among the ancient Greeks, with its equivalent among the Egyptians, the Hindûs, and possibly the ancient Americans, centuries before the "year of our Lord," to express the state of a man who had attained his divinity—had united himself with the divine potency within. There is a vast literature on the subject, and the inquirer would do well to read H. P. Blavatsky's *Studies in Occultism*, No. 5, for further information.

Reincarnation, without which such attainment of union with the divinity within (where the kingdom of God is declared to be, and the spirit of God) would be the hopeless task of a Sisyphus, was officially done away with at a council of the early church, after being taught, as far as such a universal teaching needed to be taught, for four or five hundred years. Even now it is believed in by the majority of the world's population who believe in anything. The above quotation will show that the idea was familiar to the disciples, and tacitly endorsed by the one known as Jesus. Unfortunately the church dogmas soon overlaid and crowded out his teachings, except where they were not inconvenient to the "Church and State" policy inaugurated with Constantine.

Jerome was permitted to go to Palestine and investigate the old records there; he reported that the church had so far departed from the original teachings that to revive them would destroy the church. This should be a hint that the gold in the narrative of Jesus is none too much, and that all dogmatic statements made by anyone about him are liable to turn out dross when the light of further knowledge comes. They should be made to stand or fall by their intrinsic worth alone.

The statement is made, "Be ye perfect, even as your Father in Heaven is perfect." This emphatically declares the possibility and the duty of attaining Christhood by all, and certainly not by proxy.

This doctrine of human perfectibility clashes with the theory that we are all "worms in thy sight," and there can be little doubt as to which will be chosen by such as are not groveling, cringing, cowardly natures.

The Westerner has almost invariably built up a more or less vague picture of Christ, as Voltaire says, "in his own image."

Ernest Rénan is largely responsible for the

sentimental, feminine, harmless, backboneless enthusiast, utterly unlike the fighting Christ of the scene with the money-changers in the temple, and the ascetic Bedouin of the desert, unkempt and probably unwashed, or the grand fearless figure declaring the world-old law that "as a man sows he shall also reap."

Others there are who today in Palestine, meeting a young village mechanic, a carpenter, would fear Mrs. Grundy far too much to be anything but patronizing towards him, even if he showed much intelligence; and if he actually went so far as to perform a miracle they would write about it to some cheap magazine explaining it as clever hypnotism.

Others, empire-makers, would say that such religious enthusiasts should keep their fingers away from sedition if they do not wish to get what they deserve.

As for the possibility of a man in London wearing a hard felt hat and a corduroy coat, with his hair cut short and a carpenter's tool basket, the idea is unthinkable. Yet the parallel is only one of latitude and longitude and a matter of centuries. If such a man with a pronounced Jewish accent and features were to preach in Trafalgar Square he might last about ten minutes, and he might not. Let none suppose any disrespect is meant by this, for it is not.

Among these and such other pictures, which is the "good-man" Christ? And is he one with Milton's extraordinary God, or the God of the half-tamed Hebrews of the desert?

Jesus' policy of silence, silence, silence, was justified time and again. Peter was one of a coterie of three who were shown deep mysteries under pledge. These again were part of the twelve who were taught things not taught to the "multitude." The seventy were probably still another body or degree including the committee of twelve, and receiving special teachings. And yet the pathos of the undercurrent that runs through all such teachings as are available! Peter, the trusted, is addressed as Satan to his face, and declared to be more of a worldly character than spiritual. And coward as he proved himself to be more than once, in the end he denied his Teacher, after the significant vehement protest almost the same day a few hours before—that he would be ready to die with him! No wonder that the known teachings of Jesus could be written on a single sheet of paper, and those that are actually carried out by his self-styled followers in half the space! He emphasized deeds, not words; he belonged to no church and broke away from the sect to which he owed his training; he finally unmasked the "goodness" of the world.

But he had not the seven years which is the minimum necessary to all such work, to train his disciples, and the desolation that has followed in the trail of the teachings attributed to him is the world's sorrow of two millenniums, because even the best of his later followers were not spiritual enough to keep the teachings pure, the link unbroken.

Yet even as a man of ordinary common-sense, let alone anything more, he must have known why he kept such strict silence, and would have arranged to leave the truth about himself somewhere in safe hands to be brought to light when the time and the people came, people who should so live the Christ-life as to do "greater things than these," as he says in

his emphatic discourses on work versus talk.

And for such as are worthy and free-minded and undaunted there can be no doubt that such records exist, as well as the records of his teachings, which were neither for the "multitude" nor even for his disciples, who "could not bear them now."

Can we bear them yet?

There are Christs today and they would be among us if we or our churches were worthy of being among; there are teachings today which none could keep from us were we worthy; the kingdom of God is within us today and we should not need to be told so if we were spiritual as little children; we are suffering today because of the harvest from our past seeds and deeds that we have to reap; there are good men today who are worthless to the world because of their selfish desire for self-salvation; there are bad men today who are more Christ-like because they are struggling onward to the light to ease the burden of the world; there are men in prisons today worth scores of the immoral preachers who are not. Who shall say what is a good man? Let him be a good man as far as he knows how, and if he is sincere he will need in course of time to ask no other than his own divine intuition, "Who is the Christ?"

Ecce homo!

STUDENT

Question Is Theosophy a pessimistic philosophy?

Answer Pessimism is the doctrine that this world is growing worse; it holds that the universe sprang from nothingness and is tending towards nothingness, which it will ultimately reach; that existence is an evil. Pessimism looks on the dark side of life, and exaggerates evils.

The worst conceivable world would be one that is continually growing worse. Theosophy does not look upon our earth as such a world, but as a stage in the evolution of a part of the universe, an evolution which tends ever to something higher and better, a cyclic evolution leading through periods of activity and rest toward perfection.

That cannot justly be called a pessimistic philosophy which teaches the ultimate perfection of the human race. Theosophy does not hold that the universe sprang from nothingness, or that it is tending toward nothingness; neither does it count existence an evil.

The experience which comes through our limitations, the temptations, the struggles, the failures, the triumphs, all have their part in the evolution of the individual soul.

Theosophy does not look on the dark side of life and exaggerate its evils, for it teaches the reign of justice. It teaches that each individual has his own destiny in his own hands, that his present is the result of his past, and that his future will be what he makes it; that he reaps what he sows. This is the law of Karma. No Theosophist has any right to complain of fate, Providence, or the law of heredity; for he has inherited according to his deserts, being drawn by a law of attraction to that parentage, that home, and those conditions, for which his past lives have fitted him. So instead of complaining, he has simply to sow the seed of good, and a harvest of good will follow; but as all humanity is linked together, he must help to lift the race, in order himself to attain his true position. B.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Love of God

A BISHOP recently said, as reported:

I don't care whether there is a God or not, unless that God cares for me. What the world wants to know is not who sits above space and worlds and sends out planets—that's not what I want to know. I want to know that God can reach his hand out in this life and touch my heart. A child is sure of its parents' love. That confidence, that filial respect, is the very beginning of prayer.

And afterwards the child grows into a man, and then, if he be a true parent, he loves his child even if that love is not returned. There is consolation in being loved, as the bishop says; but the strong man or woman knows another resource; and that is to love. Moreover, the man who finds his happiness in loving is more independent than the man who finds it in being loved; for nobody can deprive him of his happiness, whereas the other is likely to find a good deal of gall with his honey. Perhaps God is rather tired of having us all looking to him for love; perhaps he would like to see us shedding some love on our own account. Fancy Jesus walking in our midst with a mob of people clinging to him like children; what would he be likely to say? One can imagine that he would have one of his moods of lofty indignation. The CENTURY PATH begs the bishop to open his Bible at the Gospel according to St. John, the 21st chapter, and the 15th verse, where he will find "God's holy word" written as follows:

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

And the same dialog is repeated twice. If the bishop will then turn to chapter xv., verse 9, he will find the following injunction, which seems exactly to fit his case:

As the Father hath loved me, so have I loved you: continue ye in my love.

Surely this can only mean that Jesus wanted them to continue the act of bestowing; otherwise we must believe that the Father loves the Son, and the Son loves man, but man in his turn is to be beloved! In fact, in verse 12 he says:

This is my commandment, That ye love one another, as I have loved you.

In *Matthew*, v., he says that we must love enemies, for

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

If ye love them which love, what reward have ye? Do not even the publicans the same?

And with what gentle modesty does the Master speak of his own mission:

That the world may know that I love the Father: and as the Father gave me commandment, even so I do (*John* xiv. 31).

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. (*Ibid.* 27)

How would it have rejoiced his heart to hear the disciples say, "Yea, Lord, and as thou hast loved us, so love we all men."

In fact the bishop does not seem to know his Bible very well; he could be convicted from the epistles of St. John alone; that evangelist has some things to say about love which the bishop must surely have temporarily forgotten. Perfect love casteth out fear and illuminates and ennobles the whole nature.

No doubt one will incur some reproaches for venturing to criticise the attitude of those who find comfort in thinking that God loves them. But all the same it must be said that such an attitude is not the best. If the Divine love were to send its ray into your heart, would it not kindle there the likeness of itself and send you out among men inspired with a love for them? Does love bestowed need no requital? Are we to be recipients only? Surely this is not a very lofty idea of love; chivalry can beat some forms of religion in that respect. Even the passionate love of a lover may transcend this weak sentiment and be content to love expecting no return. The love of a mother is far nobler than such love.

It is the firm belief of Theosophists that neither Jesus nor his disciples ever taught this weak form of love; but that it has crept into Christianity since. It has had an emasculating influence on humanity, and Theosophists would wish to rouse the world to a more worthy and manly ideal. Let them not rest satisfied in the comfortable reflection that God loves them; but let them get up out of their sluggishness and love someone else.

Let those who imagine that Theosophy

is opposed to Christianity take this to witness, that Theosophy, among other things, is striving to rehabilitate the travestied teachings of Jesus the Christ. Theosophy would have all men know of the eternal joy of loving—loving unselfishly, without looking for reward or return. To be filled with love for all, so that the act of radiating love

would more than fill all the spaces of our being, that is the ideal of attainment. And it is what Jesus taught. How he strove to make people see it! Once again, as in Galilee, there is a call to men to arouse themselves and recognize their own Divinity, prove by their acts that God's love is in them, and exchange the attitude of expectancy for one of strong action.

E.

Where Are We?

"WHERE am I?" is a question which may be answered satisfactorily within certain limits, but not so easily when those limits are extended. We may be in our own garden; yet that garden is traveling around the earth's circumference at perhaps 1000 feet a second, and around the earth's orbit at 18.6 miles per second. Again, the solar system is on the move. The Milky Way consists of solar systems, of which 140 millions have been counted on photographic films, and all are moving. It has been asserted recently that the universe consists of two parts moving in paths which make an angle of 115° with each other. Our sun forms part of one of these processions and is speeding somewhere. "What is our goal, when shall we reach it, and what will happen then?" says a writer in *L'Illustration* (translated in *Scientific American Supplement*). The words *When* and *Where* lose all meaning in such a connexion! But we are never twice in the same region of the celestial depths; and space, time and events move in ever-recurring and yet ever varying cycles.

STUDENT

"It Lives and Breathes"

MADAME Blavatsky in writing of the earth makes the remarkable statement that it lives and *breathes*, so that the Theosophist is only moderately stirred to wonderment at the announcement of M. Camille Flammarion, that there is a daily rise and fall of the crust of the earth amounting to about eight inches, analogous to the tides of the ocean and the daily barometer wave. L.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE program at Isis Theater last Sunday evening included two addresses by Râja Yoga students on the subjects: "Some Differences in Ancient and Modern Civilizations," and "Economy and Waste from a Theosophical Standpoint." In the former of these the young speaker asked: What is it that most distinguishes our modern civilization and which entitles it to the designation of great? To which he replied, Money and guns. It is these that have made the great nations; the chief aim seems ever to be to get more money and more guns. And the national ideals? How can we measure them except by that which they set before themselves as their chief aim, namely to get more power than their neighbors, and to have more money and more guns than they. Is it right that the highest aim in life should be to act like the big fish which lives by swallowing the smaller? If this be the survival of the fittest, surely not a happy outlook for most of us. But if we look at ancient Egypt, Central America, and Peru, we find there civilizations that endured for thousands of years, and which excelled ours even in that of which we boast so much, material progress, engineering skill, and the arts and crafts. Look at the Pyramids, and the great monuments of Peru and Central America; what have we to compare with these, and the spiritual life of a people is breathed into their buildings and all their work. What have we to put into ours, and what message will they give to the peoples that shall come after us?—if indeed they last at all.

In discussing the problem of "Economy and Waste from a Theosophical Standpoint," the second speaker spoke of the twentieth century spirit as being essentially a practical one, men today seeking more and more to deal with facts and realities, and regarding with suspicion anything which cannot be put to direct proof. "System" and "Method," he said, are the two great keystones of modern material progress. He compared a young nation to a child which thinks that its parents' resources are inexhaustible. Is not our action in America like that of a child when we think of the waste of the natural resources of the country? The destruction of vast tracts of wooded land, and of other resources means a severe check to national prosperity even though we consider only the monetary side of the question. But let us look at it from another standpoint.

When we use the word economy with reference to the highest that is in us we have to give it a nobler and more royal interpretation. Spiritual economy means all that material economy means and a hundred times more. "Give up thy life, if thou would'st live," said one of the teachers of old. "Cast thy bread upon the waters, and thou shalt find it after many days." "He that saveth his life shall lose it, but he that loseth his life for my sake, the same shall save it." All these quotations tell us what is meant by the economy of our higher natures. And since Theosophy is the science of life, it does not leave us in suspense in regard to their meaning, but interprets them so that we can understand. . . . It is summed up in one word and that is Selflessness; unselfishness is the first step toward the goal of human effort. To practise real spiritual economy we have to begin in our daily lives and make each minute and each hour count for something good and beautiful for others. And casting aside the old garments of selfishness we shall stand forth as warriors in the Light of the New Day that will dawn for the whole human family.

OBSERVER

The Seven Principles of Man in Ancient Egypt

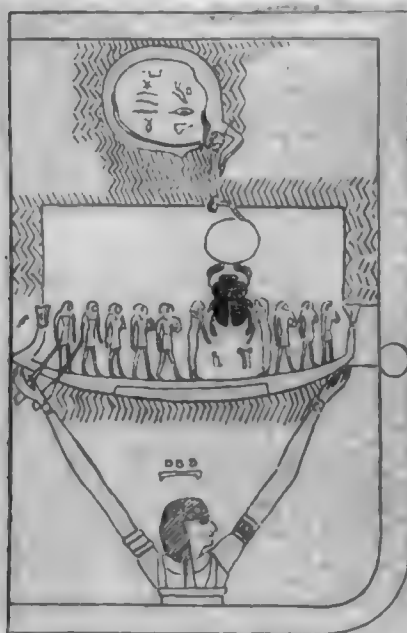
ONE of the most valuable services rendered by H. P. Blavatsky to humanity was the demonstration that the key to a true philosophy is to be found in the study of the principle of Emanation, of which the ancients have left us some more or less esoteric fragments in their philosophies, but which has been almost forgotten in modern Christianity—now, metaphysically, little more than a system of ethics—and which scientific thought has practically repudiated. Yet it is a fact in nature, a necessary portion of the

universal principle of Solidarity, and it comes home very closely to each thinking man when he asks himself "Why," and "Whither."

While Herbert Spencer and the modern school admit the necessity of an Unknown Source, or the "Homogeneous," behind all manifestation in separate forms, or the "Heterogeneous," the various stages of descent or emanation from the super-spiritual existence of the One Life down to the grossest appearance of atomic or molecular matter, have been ignored or repudiated as superstitious ideas of the middle ages. The primitive gaseous nebula is about the limit beyond which modern speculation does not venture, and yet even granting that a primitive "element" may be found, into which the seventy or eighty known forms of matter may be resolved, that will still be on this material, three-dimensional plane, and governed by the normal laws of physics. Finer states, controlled by unknown and ap-

ence. Even to the orthodox believer, the "Elohim," i.e., the Creative demi-gods of *Genesis* (of whom Jehovah was one), are synonymous with "God," the Unknown Sustainer of all, Which in reality stands behind and is only to be approached through Its manifestations.

But Theosophy stepped into the breach at the pivotal time, when there seemed to be no possibility of light upon this subject, and brought forward this neglected factor in modern thought in such a way that it could be comprehended by persons trained in our ways of thinking. And Theosophy did not bring this forward as a mere academic matter of discussion, but as a vital point in the life of man; for as the spiritual consciousness of the One Life descends nearer the material plane it loses the sense of Unity, until in the brain-mind and personality of man it has reached almost the limit of the sense of separateness



EGYPTIAN HIEROGLYPH
of the "BEGINNING." Rough sketch
from colored plate in Budge's *Gods of
the Egyptians*. Note the inverted position
of Osiris, and the Goddess Nu
springing from his head and touching
the Solar Disk.



Lomaland Photo. and Engraving Dept.

EGYPTIAN HIEROGLYPH
Supposed to represent the (six) Prin-
ciples of Man, Atmâ, the Seventh, not
shown.

parently paradoxical laws, and perhaps interpenetrating the molecular, and yet not, properly speaking, spiritual in the lower degrees, are also rejected in spite of evidence. The logical necessity of the overshadowing presence of various grades of high Spiritual Beings, Guides and Creators, in each successive plane of descent from the formless, is as contemptuously repudiated by the self-styled scientific spirit of the age as the suggestion that the universe runs itself like clockwork—but *without an intelligent winder*—would have been by the profounder metaphysicians of antiquity, or is by the few more intuitive thinkers of today who have withstood the materialistic contagion. The theologian of today, to judge by the absence of any definite agreement or consensus of opinion within the churches, has, while not exactly denying the doctrine of spiritual governance through degrees from the Logos to the "Powers" and "Principalities," practically disregarded it, and anyway has no evidence to produce which can shake the attitude of sci-

or isolation. This is part of the necessary experience through which the Higher Self has to pass, but it should last as short a time as possible; for our evolutionary progress depends upon the breaking down of this illusory separateness which holds back the union of the spiritual with the intellectual—the full incarnation of the god within.

We reproduce two Egyptian interpretations in diagrammatic form of the creative forces in Nature and Man which will undoubtedly prove of interest to our readers. The first is an illustration from the sarcophagus of Seti I., (B. C. 1400 ?) and is roughly sketched from a beautiful colored plate in Dr. E. A. W. Budge's learned work *The Gods of the Egyptians*, in order to show the main features. It obviously represents the Plan of Creation, but much of the symbolism is obscure, especially to archaeologists who have not compared it with the correspondences in the Hindû, Greek, and Kabalistic Cosmogonies, and still more to those who have neglected the opportunity of

studying the clear explanations of many of the difficulties, given by H. P. Blavatsky in *The Secret Doctrine*.

The groundwork of the design is a dark green and the zigzag lines which entirely cover it symbolize the mystical Waters of Space, "Chaos," or the Deep, the Father-Mother of all, including the gods. At the top is Osiris, with body bent back in the form of a circle enclosing a white space. The text says it is Osiris who forms the border enclosing the Tuat (Tiaou), the Underworld or inner spiritual kingdom of forces. It is the circle of Wisdom in infinity, the serpent biting its tail. A goddess (Nu) springs from the head of Osiris and holds the Solar Disk, RA, the Egg of Life. Next to this is the Beetle of Khepera, a symbol of ever-renewing life and reincarnation, and the "fall of mankind into generation." Standing in the boat, called Solar, but which is really Lunar-crescent shaped, are ten deities, including Isis, Nephthys, and Seb. Below is the god Nu, holding up the boat. It may be that he is only a personification of the celestial waters, behind which lies the unseen Deific Energy, but a comparison with the second diagram throws some doubt on this, as will be seen later.

One thing more is worth noticing, which will prove interesting to students who have worked at some of the deeper meanings of H. P. Blavatsky's instructions: i. e., the general arrangement of the three principal components of the design. Above is the White Circle, the "Great Breath," surrounded by the first emanation of Deity, "Osiris," next comes a rectangular space, the "Square," and below an inverted Triangle is formed by the uplifted arms.

Turning to the second figure, a singular resemblance of certain portions to the chief features of the first commands attention. As in the diagram of the Creation, there are two *inverted* symbols above—in this case repeated four times, the Lunar crescent near the middle, and the uplifted arms below. The upper manifested circle is not shown, but, as will be seen later, is suggested.

The interpretation of this diagram is generally taken in a more limited sense than that of the other, the Creative hieroglyph. This one certainly represents six of the "seven principles" of man's nature; in another somewhat similar diagram, the seventh, Âtmâ, the Spiritual Sun, is shown as the dominant figure (the circle).

One of the greatest difficulties that meets the student of Egyptian symbolism is the variety of names and gods representing the same idea under slightly different aspects; but as it is well known that the full teachings upon any of these esoteric subjects have never been given out publicly in such a clear form that they could be misused, these apparent confusions and "blinds" in the Egyptian system are exactly what should be expected. So in coming to some decision that the various symbols mean certain things we should never forget that there must be far deeper meanings visible to those who possess the higher Wisdom. After comparing the statements of the best modern archaeologists upon the "seven souls of man" (!) with the numerous hints given by H. P. Blavatsky in her comments upon the opinions of Gerald Massey, Lambert, and others who have paid special attention to

the subject, the following explanation seems to meet the most palpable difficulties. The second figure is copied from an article in an old number of the *Revue Théosophique*, which was published under H. P. Blavatsky's auspices.

The kneeling figures represent the physical body (Chat or Khat). The fishlike symbols in front of them (Bas), and the uplifted arms (Ka), stand for the lower principles named by H. P. Blavatsky the Astral Body, the Kâma or animal soul, and Prâna, the vital energies or Solar force. There is some uncertainty as to which is which, and it may be that some of these principles are interchangeable according to the point of view. As Kâma becomes a form (Kâma-rûpa) after death, the Egyptians may have let the formative instruments, the hands, represent this. The next principle, the Lunar crescent (Ab or Hat), is the human soul, the Lower Manas of Theosophy. It is the heart in the vase or urn which is weighed in the presence of Osiris in the well-known Judgment-scene. It is the middle point, the balancing-point, and from it the free will of man can raise him to the heights or plunge him into the abyss.

Now we leave the lower personality and arrive at the Higher Ego or the Higher Manas (Ba), typified by the bird symbol—always a sign of the spiritual power—and *Chayb* or *Khaibit*, the "Shadow." The latter is the Spiritual Soul or Buddhi of Theosophy; it is the veil or mediator between the reincarnating Ego, Ba, and the highest Divine principle, which is not shown here but is suggested by the inverted position of the two highest principles, indicating that they have come down from a superior source.

In some texts two more principles are given: "Name," *Ren*, and "Power," *Sekhem*. The meaning of these is obscure and they may be subdivisions of some of the others.

It seems remarkable that the knowledge of the complex nature of man has been so nearly lost in the West; but perhaps this is not so striking when we consider the desperate efforts which were made by monkish ignorance to destroy or conceal every vestige of what was called "Paganism." Much remains to be discovered, and we are hardly on the verge of knowledge that was familiar to the ancient Initiates of Egypt and Greece. For instance, Plutarch shows by his writings that he knew more about the nature, origin, and destiny of man than the psychologists of modern civilization; and St. Paul, a wise *master-builder*, speaks with perfect confidence of at least four principles in man. It would seem that in this dark cycle of spiritual knowledge Nature will not force unwilling minds to see what is just beyond the veil; but for those whose intuition has developed sufficiently to know that modern science does not hold the key to the mystery of man's nature, the glimpses of archaic science which have come down the long vistas of time are of some value, even if only to stir the imagination.

A comparison should be made of the two illustrations, and careful students will probably be able to see much more than has been suggested here. Is it not possible that each Hieroglyph contains more than one meaning? Perhaps they *both* represent the Creative design as well as the Septenary division of man—and what else?

STUDENT

Cannibalism Scientifically Correct!

THEOSOPHISTS and others have often pointed out the danger of attempting to infer principles for the guidance of life from the observations and reasonings of physical experimentation. No doubt the inductive method would lead to truth if it were possible to apply it *fully*; but it is quite impracticable to observe with absolute precision the facts of nature or to take into account *all* the facts; hence the conclusions reached must be faulty. In general, scientists, when they pursue this method, reason from a few facts only; and it is only after their theories have proved to be inadequate, that by an extended observation, they discover other facts which they had previously overlooked.

But we seldom find such a frank admission of the difference between scientific conclusions and conclusions drawn from other sources as in what follows.

A doctor has come to the conclusion that cannibalism is quite correct, scientifically if not ethically; and that if we object to the practice, we must object on other than physiological grounds. Note the distinction he draws between ethics and science, and the admission that physiology may lead to conclusions repugnant to the general sense.

Experiments were made with frogs, by feeding them with the flesh of other frogs, when it was found that they showed a greater increase of weight in a given time than when fed on veal and mutton. Irreverent people may want to know what this has to do with mankind, since mankind does not propose to go in for hopping and croaking and wallowing in the mire at the bottom of ponds. If it did, then the example of a frog might well be useful; but otherwise it were best not to imitate the regimen of that animal. Again, does man aim merely at increasing his weight at the greatest possible rate, expressed in grams per second?

If the above is to be taken seriously, it shows that science (of this kind at least) is an exotic, not intended for serious use but merely as a curiosity. The case is an extreme one, and would perhaps better be dismissed with a laugh; yet it does serve to illustrate a general fallacy, which in less extreme cases may escape notice. Such scientific reasoning sometimes leads to queer conclusions and affords an apparent justification for things we know to be wrong. Because observers fail to discern *all* the doings of Nature, they accuse her of wastefulness and futility! Because they fail to penetrate in full either her motives or her results, they accuse her of cruelty and want of heart! Having inferred, from a minority vote of the facts, that man is but a higher animal, they want us to imitate the animals! Believing that knowledge depends more on the use of the bodily senses than on the cultivation of man's higher faculties, they advocate barbarous methods of research; and the knowledge thus gained, if any, is like that which might be gained by a man who should put out his eyes in order to burrow like a mole.

Let us beware of laws of life inferred solely from a so-called physiological basis; for, unless that basis be absolutely correct, the laws will be wrong. And we have good reason for believing that it is not absolutely correct; indeed, it is not even fixed.

STUDENT

Art Music Literature and the Drama

The Reincarnation of the Morris Dance

THE Morris dance! How many quaint old-world associations the very name revives! One is carried back to the Middle Ages when life was less complex and simple pleasures only were obtainable. There were not too many ways of "killing time" then, and people had to exercise the imagination and make the best of their immediate surroundings; and they probably did not suffer thereby. As a child derives less enjoyment from a costly outfit of toys than from some old battered doll or a few wooden blocks, because the former gives less scope for its vivid creative imagination, so our modern ways have deprived us of much, including the keen appreciation of elemental nature.

But, after all, human nature is much the same as ever, and the successful revival of the ancient Morris dance in England is a proof that we have not all become irredeemably conventional. It is a curious and hopeful sign of the times.

A philanthropic worker among the "submerged tenth," Miss Margaret Hughes, was lately inspired by the idea that much pleasure and profit could be brought to the young folks in the dreary wildernesses of London by teaching them the dances and games which held so important a place in building up "Merrie England." Her success in brightening their lives and bettering their health has been so marked that the London educational authorities have taken the matter up with enthusiasm, and now Miss Hughes is training the teachers in the public elementary schools in the art. The demand among the children for places in the classes has been extraordinary, and some public exhibitions they have given in the public squares have aroused great interest. This movement seems to be a step towards a more humane and rational system of education.

The Morris dance is supposed to be of Moorish origin—whence its name—and to have come through Spain; at first all the performers blackened their faces. Before long, however, its Oriental character was modified, and Robin Hood, Friar Tuck, and Maid Marian became the leading characters. It has been practically extinct for many years, and Miss Hughes had great difficulty in getting the necessary information.

In Ireland the national dances have not entirely disappeared, for the jig is still popular. It is danced at the cross roads on Sunday afternoons, or at indoor merrymakings, often on a door that has been taken down and laid on the earthen floor; and in Scotland some old forms still linger; but the more dignified and symbolic ceremonial dances of the Gaels

seem to be extinct. In harmony with the customs of the rest of the ancient world symbolic dancing must have prevailed in Western Europe formerly, for the art has not always been a mere pastime. The ballet or the waltz is a poor substitute for the Pythagorean dance of ancient Greece, or the Astronomic dance, derived from Egypt, which Plato regarded as a divine institution.

In Greece, and even in Rome to some degree, the art was a representative, organic

This dance, as it was produced on the Athenian stage, is said to have been so terribly realistic that many of the spectators rushed affrighted from the theater, imagining that they really beheld the dread sisters whose very names even they did not dare to mention. These awful ministers of divine vengeance, who were supposed to punish the guilty both on earth and in the infernal regions, appeared in black and bloodstained garments. Their aspect was frightful, and their countenances livid with the hue of death. Their heads were wreathed around with serpents in place of hair, and in their hands they carried a whip of scorpions and a burning torch.

Greek dancing became degraded as the nation lost its vitality, but a relic of its ceremonial survived in the Christian Church, for in the first centuries A.D. it was customary for the bishops to lead the sacred dances in the churches. They were discountenanced by St. Augustine, but they were still performed in Spain until late in the eighteenth century, and a survival exists today in the curious ceremony of the "Massarabian Mass" in Toledo Cathedral.

Among the American Indians dancing is a highly important ceremony. The famous snake-dance of the Indians of the Painted Desert, during which the Initiates or Priests of the Bow and the Antelope handle deadly rattlesnakes with impunity, has a religious object. It is commemorative and sacrificial, and its ostensible aim is to propitiate the "Trues," "Those Above," to send the needed rain to a thirsty land. These Indians have many remarkable sacred dances the details of which are very suggestive to the student of Theosophy, for they contain unmistakable traces of the Wisdom-Religion or Theosophy, which came to them from Atlantis.

Modern ball-room dancing shows a decline of taste and knowledge; it is a degenerate caricature of the real art, and it is not surprising that an Eastern potentate wondered why the *sahibs* did not get their servants to do it for them! Katherine Tingley, a few years ago, at Point Loma, established an entirely new order of Rhythmic Motion, an antique and stately form, which carried to those who had eyes to see, a profound significance, and she has since taught the Rāja Yoga children several exquisitely beautiful dances which are instinct with new life and meaning. Some of these were shown to the public in the presentations of *A Midsummer Night's Dream* and *The Merry Wives of Windsor* which were given by the Isis League of Music and Drama under Katherine Tingley's direction a few years ago, and were received with great enthusiasm.

One looks ahead to the day when the pure and stately ceremonial dances of the ancients will be restored to their rightful place in the world's life, for there must be many who would welcome the passing of the present degenerate type. A STUDENT OF ANTIQUITY



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ONE OF RAFFAELE'S "PUTTI"

TO gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another line
Unto the rainbow, or with taper light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess.

Shakespeare

whole, expressing the profoundest religious thought of the people as well as their lighter moods. The terrible aspect of the law of Karma was enacted by the Erinyes, its ministers, in the *Eumenides* of Aeschylus. A historian gives us the following description of it:



No one loveth fetters, though they be made of gold.—Greek Proverb

Is Theosophy Opposed to Christianity?

THIS is a question which has many times been asked and answered in these pages. But the answer seems to be one which requires reiterating.

An unprejudiced inquirer might well wonder just what is meant in the term Christianity. Will all the hundreds of sects come together and agree as to what Christianity really is? And if, indeed, it were possible to obtain the consensus of today's opinions, this same unprejudiced inquirer might yet be excused if he should ask whether this represented Christ's teachings better than the accepted versions of a century ago; or whether, in fact, since each century, down through the ages, seems more or less to have contradicted that which preceded it—whether, in fact, any of them can be implicitly trusted.

Theosophy—or its organ today, the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY—has neither time nor inclination to attempt to settle disputes among these thousands of disputants. It is concerned with larger issues. It has undertaken the gigantic task of uncovering the kernel, the essence, the glowing life which is the basis of every religion the world has ever had. It is searching deep, deep, under the volcanic eruptions of human thought which throughout the ages have piled higher and higher, and buried the truth from the knowledge of men. And it is searching not vaguely, as one who wonders where to go, but directly, as one who understands well for what treasure he is seeking and knows where it lies. It is opposed to all that has concealed this treasure in whatever quarter of the globe it may be found. And however it may offend the vanity of the "Chosen People," it affirms that mankind has never been without the Light, nor the possibility of finding it.

All-embracing Love knows no partiality, and has sent the rain from heaven upon the just and the unjust. And all-embracing Wisdom has been able to judge what spiritual food would best feed each group of its children,

notwithstanding the opinions of the "Chosen People" to the contrary, who have insisted that all must eat of their food or starve—their food, not as it came to them from heaven, but as they have adulterated and served it.

But Theosophy is universal in its sympathies and its aims, and holds, that when the Light of each religion is allowed to shine in its purity, the union of all these rays will produce a glory such as has never shone upon this planet

SPRING

DECKED is her newly-budded breast
With gracious roses white and red
And graciously upon her head,
As crown-wise, grape leaves rest.

The dandelion's yellow showers,
Like golden buttons, clasp her dress—
That in its emerald loveliness,
Is 'brodered thick with flowers.

A thousand birds her advent brings
To swell in song their pretty throats,
Fit chorus to the vibrant notes,
Struck from the wind harp's strings.

And earliest of the feathered throng,
That winged sapphire, the blue bird,
Makes his soft silvery flute be heard
The far cool hills along . . .

D. W.

as yet. It holds that the cosmic forces are moving towards this mighty culmination, and it is working with them. STUDENT

"The Appearance of Evil"

OVER two hundred centuries ago, into a great epic were wrought pictures of womanhood and maidenhood which must always serve as an inspiration. Especially must these be so to those women and girls who are learning to sound the depths of their own natures and to find there resources of which they can avail themselves instantaneously when there is a need for quick decision requiring careful judgment. Countless are the

snare, wide open and enticing, which life has always offered to the woman who has not learned, as had the Grecian Princess of Phaeacia, the necessity of avoiding the appearance of evil.

In the Odyssey we read that the beautiful Nausicaa was quite undaunted in her attitude towards the stranger who so abruptly appeared upon the scene of her happy sport with her attendant maids when the cleansing of the linen was over. She was a princess and felt the responsibility of exercising the prerogatives of one, and she had the fearlessness of innocence. But even her interest in the kingly stranger, whom she befriends and directs to the palace of her father, does not lead her for one moment to forget what is due to herself as a maiden, and she is careful to detach Odysseus from her train of maidens lest she be seen in company with a stranger whose presence might be questioned by one prone to attribute evil.

To me belongs
The care to shun the blast of slanderous tongues;
Lest malice, prone the virtuous to defame,
Thus with wild censure taint my spotless name:
"What stranger this whom thus Nausicaa leads?"

"To me belongs"—here is the recognition of the responsibility which most often is not felt until it is too late, and an impulsive word or act has already laid the unwary one under the subtle influence exercised by "the appearance of evil." A very subtle influence it is. A very delicate sheath of the inner being has received a wound, and explanations and apologies, while they may appeal to the mind of the censoriously inclined, will not hinder or put an end to imputations and suppositions, which continue to be uttered and constitute an actual menace and temptation to the person involved. And then the strange psychology which an imprudent act exercises over the actor. How strong it is! Before that act a certain idea or picture of herself and her own character has been held in mind. This has been shattered and there is a period, short or

long according to the comparative seriousness of the indiscretion, when the fault has to be faced and a new idea of herself constructed, including the weakness of having failed at a moment of test. This is a very critical time in character-building. If self-justification predominates there is a good chance of the "appearance of evil" getting in its subtle work and encouraging an imprudent habit; and at any rate, before a woman or young girl has wakened up to the necessity for making of mistakes a stern self-tuition, and accepting them as warnings, there is nothing reaped from them but regret and a tendency to repeat them at another unguarded moment.

The unguarded virgin as unchaste I blame.

Thus Nausicaa, wiser in her day and generation than are many today, when the protection of old-time restraints and conventionalities has been removed from even the youngest maidens in many walks of life, and we have to contemplate wrecks of girlish character and morals which might easily have been avoided if the girls had been guarded as people hundreds of centuries ago made a business of guarding the daughters of the home. The Princess Nausicaa will stand ever as an example of a maiden, who, having been thus shielded, could at a moment of emergency exercise the wit to protect herself and her companions from the slightest imputation of evil.

The beginning of carelessness with regard to possible imputation of this sort may be about something that to some might appear trivial. A refined, high-minded woman in very delicate health once found herself an unwilling listener to a conversation being carried on inside a room before the open window of which her chair had been placed. Casting about for a means of getting away, and feeling rather helpless, it did not occur to her at once to make some sound to warn the speakers that their conversation was audible to a third person. Imagine her dismay when very suddenly the voices were lowered and the window near her was drawn down by a decided hand. Her only offense was that she did not think quickly enough; but a very few moments suffice to convince people of the lack of breeding in others; and after all, does it not show a lack of breeding to fail to think quickly at the time when one must act quickly? The lesson was never forgotten, though the same hesitancy on similar occasions required an effort of the will to overcome.

Why are women and girls not alert at every

moment to the possibilities of the present situation, whatever that may be? Why can they not draw upon the store of past experience that lies within them and act throughout, first a day, then a month, then a year, and then a lifetime, with all the wit and all the heart which they sometimes show? Why do we feel about some whom we love, maybe, that we can never tell what they are going to say or do next? Why do so many good and helpful people have to spend days patching up the

readiness, their appreciation of the worth and power of chastity, their caution, their ability to deal with a situation in such a way that honor redounded to the fearless and innocent and reproach only to the guileful, offer us many lessons. When mother-wit is applied by women who know their divinity, trust in it, and have ideals of life which include a conscious exercise of the full womanly power to stamp every situation with a compassionate, uplifting influence that enriches all life, we shall have again those who were allies of the gods in happier times, women to whose protection all the sufferers and wanderers may safely be directed, as was Odysseus to Arete, the goddess-like mother of the beautiful Nausicaa.

STUDENT

Jottings and Doings

(From a Student's Note Book)

WHAT next, what next? With several Homers—and also none—with Bacon as author of the immortal dramas that some still believe to have been written by one William Shakespeare; with King Arthur doing duty as a myth: is it possible that the particular form of imbecility which is responsible for these theories is still claiming fresh victims? It would so appear, for now we learn that Joan of Arc was never burned at the stake at all, but that the "Duchess of Worcester" kindly suffered in her stead!

The inventor of this ingenious theory—Wrigglesworth by name—has overlooked, however, two important facts which might seem to the ordinary unscientific observer to have a bearing on the matter, namely, that no "Duchess of Worcester" can be found to have existed during that period, and also that the fact of the Maid's execution is perfectly authenticated, not only by the accounts and statements of

eye-witnesses but by the depositions of many.

A YOUNG American woman who has been for some years occupied with teaching-work in Japan has recently been granted naturalization as a Japanese citizen by the Japanese Home Department. It is stated that this is the first instance of the kind in that country.

AN English gentlewoman has just published a cook book, a quite new departure being the attention given in its pages to the proper cooking of vegetables. Many homes that are not English would benefit by reform on this line, homes aristocratic as well as plebeian.



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MARIA LUISA DE TASSIS

(Portrait by Anton van Dyck). Lichtenstein Gallery, Vienna.

rents in human relations caused by want of thought? It is because they, the generality of women, young and old, are not on guard. They have not sufficiently identified themselves with the Soul, the real Self, to keep in touch with the wit and wisdom stored there. Situations do not present themselves as fraught with the immense importance that they all have; and the generalship so tactfully and beneficently exercised by an awakened woman in these situations as they arise, is very often an untried power, except in petty conflicts for gratification of desire.

The women of the epics and legends are a reproach to us in this very respect. Their

OUR YOUNG FOLK



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A LESSON IN FORESTRY RAJA YOGA BOYS AND THEIR TEACHER IN THE EUCALYPTUS GROVES, POINT LOMA

Lessons From the Life of William Q. Judge

"Great is he who consecrates himself."

AS the years pass and young folks the world over learn more about the noble ideals of life and service taught by Theosophy and forming the basis of Rāja Yoga, greater and ever greater grows their gratitude to William Q. Judge, who received these teachings from H. P. Blavatsky and guarded them so faithfully, planting them whenever and wherever he could, until the time came when Katherine Tingley should found the Rāja Yoga Schools and spread Theosophy broadcast among young folks everywhere.

One of the first teachings of Theosophy is that human beings are Souls, and the first test of a man's greatness is, Did he live as though he believed that he was a Soul? This is precisely what William Q. Judge did. He acted as if he knew that he had lived and experienced so much before that this time he must do and say and write just what would help all Humanity the most — not stopping to think of fame or pleasure or of gaining wealth, but ever giving and serving and fitting himself to give and serve more. The quiet, steadfast way in which Mr. Judge did every duty showed that he knew his own divinity and that guided by this light within he did what was of the utmost importance in the world at the time he lived, though sometimes there was hardly another person who was wise enough to recognize it. This power to keep on doing what he knew to be right, through

opposition and spiteful attack and mean distrust, must have been built up in many lives of service to Humanity; and the man who could do it saw deeper into life than others, and from the knowledge that he was a Soul, and that men must learn that they are brothers, he gained inspiration for new efforts.

If ever anyone was a vigilant protector of Truth, William Q. Judge was. Few people understood Theosophy. Few would begin to try to live purely and truly, and face their faults; so of course they could not understand the great teachings H. P. Blavatsky brought; and they would very soon have sullied these great ideas with foolish notions of their own and given them out as Theosophy; but William Q. Judge was on guard. He had pledged himself to keep intact what the human race is in such need of, until a time should come when there would be more who could learn the Truth; and he did it. How hard he tried in his books, in his articles and stories in the *Path*, and in his letters to people, to put Theosophy simply so that everyone could understand its teachings! He tried in so many different ways too. He lectured; he presided at meetings where there were discussions; he wrote learned articles, and articles that were so clear and simple that people did not dream how much truth they held; and sometimes Mr. Judge wrote wonderful stories in which the truth was taught in a symbolic way. And then he translated from the sacred books of the East. Many people believe that if Mr. Judge had never done anything but edit the *Bhagavad Gītā*, he would still have done a

wonderful thing to help the whole world.

There was a time when William Q. Judge was H. P. Blavatsky's "only friend." He alone in the world saw that the way to second the efforts of the first great Teacher, was to accept her suggestions and steadily carry on the line of work advised by her. Hundreds of people admired H. P. Blavatsky and followed her about begging for crumbs of her wisdom and proclaiming her as a wonder. Very often they ended by slandering and abusing her. But William Q. Judge listened to what she said, and without *any* criticism tried to follow her ideas. He kept at work; and while others were wondering and talking he built up an organization and had people gathered together in groups and lodges to learn about Theosophy. It is very sad to read about all the wealthy and famous people who came face to face with H. P. Blavatsky and did nothing to help her in her work for Humanity. William Q. Judge set to work at once. He seemed to have been waiting for a signal from such a Helper.

Because William Q. Judge was ready to serve Humanity; because he so promptly answered the call; because he never wavered in the performance of duty but did every act as if it were a loving service to a brother; because he knew his own divinity and hence was able to do the right thing at the right time and in the right way; and because his life was dedicated to the great purpose of uplifting the race, he stands as a new and nobler ideal of manhood. This ideal is a cherished one in many young hearts.

STUDENT

THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

LOTUS BUDS IN THE ROTUNDA AT THE RĀJA YOGA ACADEMY, LOMALAND

William Q. Judge

April 13, 1851—March 21, 1896

LOOKING down upon these happy Lotus Buds in the Rotunda of the Academy in Lomaland, is the wise, kind face of William Q. Judge. It is well known to all the children; and as they gather there for practice in song or dance or drama, or for their Lotus Group exercises, the love in their hearts for this great man can be seen in their faces, as they pass the carved stand which holds a bust of him and whisper to each other, "See it is William Quan Judge."

The smallest of them knows that when H. P. Blavatsky brought the teaching of Brotherhood back to the world, it was the beginning of many beautiful and happy things for children; and they know that William Q. Judge worked very hard to help Brotherhood to grow in people's hearts and that he kept on teaching people about it so that by the time Katherine Tingley came there were many who believed in Brotherhood, and then came Rāja Yoga. And now, schools in so many places, and happy Rāja Yoga pupils, and more and more Lotus Groups.

William Q. Judge began, when he was a little boy, to show that he would not be held back from doing what is right, by any obstacle.

Sometimes these obstacles are in children themselves; sometimes they are outside them; but a Warrior, such as Mr. Judge was, who knows the meaning of "Try" *can* overcome; and William Q. Judge did. Mr. Judge often lectured to great audiences in cities. The first time he tried to speak, when he was a little boy at a debating club, he could not utter a word, he was so shy and embarrassed. But he kept on trying and it was not long before he could speak easily and remarkably well.

Mr. Judge believed that there should be a great printing-house where books about Brotherhood were published and sent all over the world. It was not very easy to start such a thing, for it took money and workers, but he did it; and now, because it was a seed planted at the right time, this work has grown into a very large establishment and books, papers pamphlets, magazines, are sent off in great loads, and people everywhere hear a great deal about Brotherhood. Happiness is creeping in, in this way. The Aryan Press, started by Mr. Judge, began this way of helping people to learn Brotherhood.

Sometime when you are very busy, when you think that all your hours and half hours are filled up and you cannot try to do one more thing even if it is a simple little act of

kindness, remember Mr. Judge. He was a lawyer and was busy with his practice. He edited the magazine, the *Path*, and sometimes he wrote all the articles in it. He held meetings. He wrote books and newspaper articles to tell people about Brotherhood. He wrote thousands of letters to people who wrote asking him for advice. But he was never too busy to do little acts of kindness. Many, many people remember how gentle and patient and kind he was. And he was always ready to give more service. Busy as he was, when there was no money to carry on Brotherhood work, Mr. Judge would sit up at night and paint pictures to sell for money to go on with it.

You see Mr. Judge thought of Humanity first, before any thought of self had time to enter. There is magic in doing this. If you think of Humanity and of helping and sharing, the greatness in your heart blossoms out. If your dearest wish is *to help*, out of your own heart and soul will come the power to help. This is the way it was with William Quan Judge. Every year with the sweet budding springtime our birthday thoughts of this great Teacher and Leader stir in our hearts the will to serve unselfishly in the cause of Brotherhood.

STUDENT

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April the 4th, 1909

Total number of hours sunshine recorded during MARCH 238.
Possible sunshine, 372. Percentage, .64. Average num-
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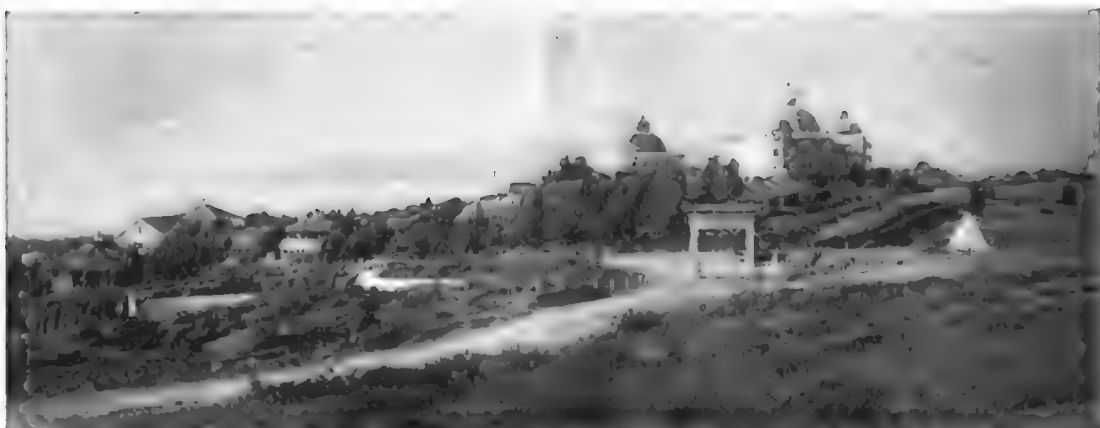
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the promulgation of

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and

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ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 24

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Can the Mind Heal the Body?

A DOCTOR, in the *Saturday Evening Post*, declares that it is one of man's dearest delusions that his body is under the control of his mind. This is an extreme view. It has been provoked by the overdoing of the mental-healing fad. But common sense does not linger in either of these extremes.

The doctor says that the one thing which man felt absolutely sure he could control was his own mind; and that he reasoned that if the mind could control the body, then man was master of his fate. But, he continues, the science of today is establishing the fact that man's most permanent control over his mind is attained through the body; all our substantial and permanent victories over bodily ills have been won by physical means; and even the large majority of the triumphs over mental and moral diseases have been so won. The mind does exert some influence over the body; but the physical treatment does much more. Psychic treatment is relied upon by shamans and witch-doctors, who are mostly impostors; and their methods have been discredited. The medical profession is opposed to mental healing to the extent that physicians have tested it and found it inferior to other remedies.

This is a good instance of the harm that is done by pseudo-occultism, psychism, and such crazes; they bring discredit on genuine truths, just as false theological teaching has brought discredit upon true religion and caused many to become atheists and agnostics. It is necessary to use discrimination in attacking the evil, lest we inadvertently condemn the good along with it.

And it behooves Theosophists to stand forth and boldly champion the truth that both man's mind and his body are under the control of his Will when it is liberated from desire, and of his Intelligence when it is purified from illusion. To deny this is to make man the helpless victim of circumstances and of the forces of Nature. But it is the Theosophical teaching that Man is, in his *essential* nature, Divine, and superior to all these forces and circumstances. The fact that the average man of today has not attained to this superiority and liberation, does not invalidate the argument, as the answer to that objection is simply that the average man of today has not yet realized anything like his full possibilities. The doctor admits that there are many cases where the statement that mind has power over body

is partially true, and a few cases where it is wholly true. He takes these as exceptions and accepts the existing condition of things as being the norm. But Theosophy is by no means willing to accept existing conditions as being the standard; and it regards these exceptional cases as being but an earnest of the future rule.

The brain-mind stands midway between two classes of influence—those from the body and the physical plane, and those from the Spirit and will. It reacts to both influences. Under present conditions of human development, the body rules the mind to too great an extent; and consequently drugs and foods will influence the mind through the body. But the ideal condition is where

The Mind is Will and Intelligence control
But an Organ mind, and the mind controls
in the Midst the body. Under these circumstances, drugs and other kinds of regimen become aids, perhaps, but not rulers.

But the theories and the many practices of the self-healing cults are well calculated to bring discredit upon the whole question of the power of the mind, for all those who have not had access to the rational teachings on this point. The mind cannot purify the body unless it has first become purified itself; neither can the Will liberate a patient from the sway of the lower forces as long as it is itself under their dominion. And the minds of most of the mental healers are still full of selfishness, delusion, vanity, and other encumbrances. Hence their cures are not permanent and often consist merely in the substitution of one disease for another. The doctors, on the other hand, though they may vindicate the power of physical means, in reality use a great deal of mental influence in the exercise of their

Genuine and Healthy Influence profession; but the kind that they use is healthy and natural, consisting of cheering words, common sense, and that most invaluable of assets

a hopeful vivifying presence. The presence of a beneficent, healthy-minded physician is about the strongest mental and moral drug that can be administered; and his medicine will do ten times as much good as the same medicine administered by a pessimistic and debilitated doctor.

The mind has power over the body; but we must use common sense. For instance, it would be presumptuous to expect that we can cure at one stroke ailments that we may have been years—perhaps even more than one lifetime—in creating. The body is a great reservoir for accumulating and storing up effects. Its condition rarely reflects the immediate condi-

tion of the mind; rather it reflects the habit of the mind for a long time in the past. Hence it may be long before our purified mind will be able to reflect itself in a purified body; we have our debts to pay. It is this very obvious

Mental
Repression is
Not Healing
and reasonable fact that has given our doctor a handle for his views. He says that mental cures are only temporary; but very naturally, a single good thought is not enough to undo the accumulated work of years, and after the good mood is over, there may well be a relapse due to the inertia of the body. But mental medicine, like physical medicine for that matter, needs to be administered in frequent doses and persevered with.

It is advisable to add a few words on the difference between genuine and bogus mental healing. In the latter, the patient has in his mind thoughts of self and his mind is in an unhealthy state of self-absorption; hence he engenders unhealthy conditions in his body. The narrowness of his aims causes him to arouse the *lower forces instead of the higher*, with the result that he too frequently merely stimulates his animal forces and falls a victim to their newly awakened power. This sort of thing the doctor very rightly condemns, and in that Theosophists are heartily in accord

Narrow Aims
Arouse
Unhealthy
Humors
with him; for Theosophy teaches the subjugation of animal and personal forces, not their exaltation. But the genuine mental healing consists in a resolve to lead a more unselfish life, to cultivate purity and honesty of thought, and to resist evil in all its forms. The care of bodily ailments should be entrusted to the hands of ordinary medical skill; the patient should try to forget himself and his ailments, and trust to the inevitable working of the universal law of cause and effect to bring him better bodily conditions just as soon as he has paid off his old debts and earned the right to better conditions.

By looking at the matter in a calm and common sense way, we can allow for all existing limitations without in the least invalidating the general truth that the liberated Will and Intelligence is lord of the mind and, through the mind, of the body; and that Man is in reality the arbiter of his own destiny.

H. T. EDGE, B. A., (*Cantab.*)

Selective Breeding of Humanity

ONE strange fantasy resulting from the application of *so-called* scientific methods to the problems of life is the proposal to improve the human race by selective breeding. A book advocating this proposal, is reviewed in *T. P.'s Weekly*, and the reviewer seems to have his doubts about it. Says the writer of the book:

With the development of knowledge we may expect that there will come a development in the institution of marriage on the lines of prohibiting . . . unions which it is known will result in bad offspring, and encouraging those which will result in good.

Upon which the reviewer remarks that he cannot help speculating as to the benefit that would have ensued to humanity if some such notices as the following were seen in old records:

Considering that one Shakespeare [the father of the dramatist] of this town hath been shown to be

very slothful in business, and to be but of an unthrifty and ill-chanced wit in his buyings and sellings: resolved that he be declared incapable of holy matrimony.

Or this about the elder Dickens:

Mr. Dickens applied for a matrimonial license. Evidence of gross business incapacity and consequent poverty having been given: license refused.

In short there are two objections to the proposal; and it must be admitted that they are important objections. One is that we do not understand the laws of human heredity; and the other is that nobody is competent to judge of the fitness of other people.

What were the principles that determined the birth of Napoleon, Joan of Arc, Beethoven, Lincoln, any great character? Who foresaw them? Who would undertake to reproduce them? What do we know of the offspring of highly endowed parents? Are they always or often highly endowed? Do criminals and degenerates never emerge from cultured homes?

The most absurd feature of the proposal is its assumption that there are two classes of the community, one able to take care of the other. And in this one seems to detect no little arrogance on the part of the theorists who tacitly assume that they and the class they speak for are the superior persons who are to manage the others. Does it never occur to them that there might be more opinions than one on that subject? The idea, of course, is that the body of scientific opinion might be so uniform and influential as to gain control of the governing power in a state and proceed to legislate for the community like some theocracy or despotism. But, as the legislators would have to submit to having their own marital affairs regulated, it is not likely that they will come to an agreement in the near future.

Within certain limits, however, there may be a germ of sense in the idea. In the case, for instance, of an easily definable defect, such as inebriety or insanity, it would be reasonable to prevent procreation (of course by segregation of sexes, *not* by any medical means); and in such a case it might be feasible. But here again it would be necessary to bear in mind that *all* persons coming under the definition would have to be treated alike, no matter what their rank. But the correlative process, that of mating suitable couples with the view of breeding an improved stock, seems quite impracticable in the absence of a definition of such suitability, especially in its relation to procreation.

These proposals are all arm-chair theories, up in the clouds, students' pipe-dreams; and it is surprising so much attention should be given them. And all the time we are missing the ever-present ever-obvious ways of improving the race. Anyone really anxious to improve the race can and should begin instantly on himself, thereby bringing his maximum power to bear on his greatest opportunity. He need not fear lack of occupation, for his influence will rapidly extend to a wider circle. The world is thirsting for true men and women. The sight of such among them would restore their faith in human nature and inspire them to emulation. "Whatsoever is practised by the most excellent men, that is also practised by others."

Let us search out the means of ennobling our own lives, thus rendering ourselves radiat-

ing centers of light and life, and we shall be doing all that is possible for a single being to do, and our hands will be full. If we desire people to take our advice, let us make them respect us, and then they will follow it without legislation.

STUDENT

Can Virtues be Inherited?

SCIENTISTS are still discussing whether "acquired characteristics" can be transmitted from parent to offspring in the animal kingdom; and they are discussing it with regard to the human kingdom also. One group says that acquired qualities (virtues and vices) are not transmitted nor inherited, and the other says they are.

But this question will never be settled so long as scientists recognize only one kind of heredity—the physical. For if we suppose physical heredity to be the only kind of heredity, we are placed in this dilemma: the qualities of a child are either inherited in that way, or else they have been acquired since birth. As neither of these alternatives will suffice to account for all the facts, it is natural that there should be a difficulty about accepting either. On the one hand, scientists can discover no definite law connecting the qualities of the parents with those of the offspring; and so they say that qualities are not inherited. On the other hand it is found that we can not account for all the traits of a person on the supposition that he acquired them all.

The key to the puzzle lies in the fact, recognized by Theosophy, that there are several distinct kinds of heredity in the human being, and more than one in the animal kingdom. We are the offspring of our parents to a limited extent only; they gave us our physical body and some of its accompaniments; but they did not give us all that goes to make up ourself. In the first place there is the Individuality, or real Self, which is immortal throughout the reincarnations; our parents did not give us that. Again, there are many mental and psychic factors that are derived from the general mental and psychic atmosphere of the country in which we were born; so that we may be said to be largely the child of our race. This is why animals tend to perpetuate their type rather than to transmit variations; and the same principle holds good in the human kingdom.

Some of the conclusions at which scientists arrive in trying to solve this question are curious. For instance, some who do not see how qualities are inherited have come to the conclusion that they must be acquired, and hence that all the attributes which distinguish a civilized man from a barbarian have been acquired since birth. A boy brought up amongst savages would be a barbarian. But others recognize that there is a marked difference between the child of a civilized race and that of a barbarian race. Then again, curious educational theories have been evolved from this false reasoning. What is the use, some say, of trying to improve the race by education, if acquired qualities are not transmitted?

We should be in a pretty pickle if all our laws and institutions were to be regulated by these wild guesses; but fortunately there are too many of these guesses and they neutralize each other. The whole thing shows the necessity for greater knowledge of the mysteries of man's nature.

STUDENT

Some Views on XXth Century Problems

Fooling with the Gear

IT is surely a curious sign of the times that a popular magazine should print an article warning its readers against holding their breath! To every one of these readers, a generation ago, the warning would have been absolutely meaningless. Who would have wanted to hold his breath, and what results could he have possibly expected from it?

The warning implies that "psychic powers" are believed in and desired, and that ancient prescriptions for getting them, thousands of years old, are being imported from the philosophical literature of India. It also implies that modern philosophy, whatever it may be as a guide to *thought*, is not found to be a guide to *realization*. No knowledge, in that sense, and no change of being, occurs from a study of it. For though some of these breath-holding aspirants want mystic powers whose nature they have not defined to themselves, others have a purer desire for realization of the inner meaning of life and consciousness.

The ancients held that mind, when stilled as to the incessant changes produced by the stimuli of sense, and thus prevented from turning out to and reflecting external nature, may be turned *in* to reflect the soul. The soul thus becomes self-seeing, self-knowing.

The word used in the old Indian books for this mind is "prāna," usually translated *breath*. It means the totality of motion in and of the sense consciousness; it is that "breath" which, "breathed" into the "nostrils" of the Adam of *Genesis*, made the clay alive; it is *nephesh*. Respiratory breath is but one of the marks of its working. The "breath-restraint" of the old books is sense-restraint, mind-restraint, for the period of the practice. The mind is drawn in upon the highest spiritual conceptions and finally fixed as immovably as possible upon the highest of all.

This was the real teaching of the real teachers of old India. As time went on and spirituality began to lapse, it became necessary for them occasionally to denounce specifically that interpretation which made *prāna* mean respiration and that practice which was actual breath-holding. Śāṅkarācārya, for example, took great pains to be clear about this. For schools had arisen which taught the false interpretation and practice; and they exist yet — sending emissaries, some of them, to this country who too often mislead the unwary. Some of these "Swāmis" print; some reserve such instructions for their private groups, the people who are willing to pay well for being taught how to wreck themselves mentally and physiologically. Those who persevere *do* wreck themselves.

Is there then *nothing* in the actual breath-holding practice? For the Hindū aspirant who is willing to submit to the fierce discipline, yes. He cuts his diet down to almost nothing; behind him are a hundred generations of spare vegetarians whose thought-atmosphere was exactly at the other pole from ours. And what he gets then is a state somewhat comparable to that which morphine produces in certain natures, an intense psychic *dream*.

In our stream of Western physical heredity this could not be reached, even had one of us the necessary will to undergo the discipline. What may be reached is first a doubly rooted loss of health, from the retention of products that respiration should get rid of, and from the injury to the respiratory rhythmical center; secondly an injury to the mind from injury to the subtler nerve elements, showing itself as total loss of the power of concentration.

But the real practice is open to us, and we ought to pursue it. It leads to knowledge, peace, and divine realization. STUDENT

Civilization

TWO years ago Professor Charles Bushnell of Washington was considerably criticised for his assertion that vice in this country has reached such a point that the diseases flowing from it entail on us an annual direct or indirect money loss at least equal to the total wage income of all our mine workers or all our farm hands.

His statement was carefully put on the back shelf out of sight; but it seems worthy of being kept in sight and meditated upon. For scattered batches of statistics, turning up from time to time, uniformly substantiate it.

The last of these is from the United States District Attorney, Chicago. Speaking from his official knowledge, he says (using, not inappropriately, the columns of a women's journal):

The evidence . . . leads me to believe that not fewer than 15,000 girls have been imported into this country in the last year as white slaves. . . . It is only necessary to say that the legal evidence thus far collected establishes . . . that the white slave traffic is a system—a syndicate which has its ramifications from the Atlantic seaboard to the Pacific ocean.

This 15,000 of unhappy victims is now an *annual* importation, an annual *importation*—it is worth while to write it twice so as to get the full inwardness of the two words. And as the Attorney points out, this army is but a small fraction of that recruited within our own borders, daughters of our own country.

As to the disease, writing where he does, he cannot say much, merely one pregnant sentence:

I would say that the investigations of the United States District Attorney's office in Chicago have brought together as legal evidence, a mass of facts as to sanitary conditions in the districts where the "white slaves" are kept, which are horrible and scarcely capable of exaggeration.

Since all other cities have similar districts we can make our own picture. We have, say 150,000 annual additions to the army, mostly aggregated in fertile culture grounds of the worst of human diseases.

And every New Year the leader writers spread us a few optimistic columns of answer to such questions as, Are we progressing? Is there more happiness than there was?

The picture may as well have a few more details. Said Professor Bushnell:

Ten millions of our people—one-eighth the population—now are constantly in such poverty that they are unable to maintain themselves in physical efficiency, and 4,000,000 of them are public paupers.

Suicides are increasing five times as fast as

the population; murders and homicides, three times. There is an average of one divorce to every ten marriages. And the drink bill, which in 1899 was 970 millions of dollars, was 1500 millions eight years later.

Still, our wealth is of course unparalleled; and our navy magnificently girdled the globe without a mishap. STUDENT

The Root of Some Crimes

A MEDICAL contemporary reports the case of a physician who, stimulated by the present wave of psychical research, tried a long series of experiments with his own daughter. Night after night, sitting on opposite sides of a wall, they alternately tried to impress each other with a thought, number, card pictures, and so on, the would-be-receiver making himself or herself as negative as possible. Some success followed, but in a little while the doctor began to hear voices. At first unworded, they soon took the form of suggestions as to his own conduct, comments upon other people, and finally of invitations to suicide. The comments related to a plot which they represented as developing, casual persons being conspirators against his life. In his daughter symptoms of hysteria began.

He was wise enough to recognize the connexion of all this with his experiments and stopped; but the results in both continued for many months afterwards.

Both of them were inducing the hypnotic state, pre-eminently a state of negativity. They entered it with the idea of receiving something, and they received accordingly: the girl, waves from her now ungoverned emotional nature; the man, stray echoes, half rationalized in form, from the depths of his subconsciousness. He recognized these as what they were, semi-external to his proper thinking self. Had his judgment been a little further weakened, he would have regarded them as *his* thoughts—that is, would have been a lunatic.

In the ordinary hypnotic state, whether induced by a layman, a doctor, or a reverend, vague tendencies to foolish, mischievous, or wicked action, take shape in the subconsciousness and afterwards come up into the mind. Some also come across from the consciousness or subconsciousness of the operator, quite apart from what he may say. When they enter the mind they have all the marks of the subject's own ordinary intentions and he acts on them as naturally as upon any other of his intentions. The fleeting instant of perception of their irrationality or moral obliquity is instantly covered by an automatic bit of mental self-excuse.

The once-hypnotized person is less responsible for his actions; the many times hypnotized person may not be responsible at all and may easily be a peril to society. Besides being at the mercy of his own subconsciousness, he may at any moment come under the influence of one of those crime-pictures of which the air is so invisibly full, accept it as his own plan and act it out. Are we sure that we always know the wires to which a Guiteau, a Booth, or a Czolgosch dances? STUDENT

Archaeology Palaeontology Ethnology

An Ancient Scandinavian Calendar

IN 1886 an English clergyman obtained from a native of Lapland a runic calendar which the latter had been in the habit of carrying about with him; and Professor Eiríkr Magnússon, of the Cambridge University Library, communicated in 1878 a paper on this calendar to the Cambridge Antiquarian Society. It is engraved on six plates of reindeer horn, bound loosely together by a thong passing through holes, and gives the feast days and saints days of the ecclesiastical calendar.

The most remarkable peculiarity is that there are 364 days to the year, and the commentator asks why this is. Searches failed to find any other runic calendar with this peculiarity; and, as the carefulness of the copy precludes the idea that it is a blunder, the conclusion is that the copyist did it on purpose—in obedience to a tradition in which he had more confidence than he had in his model. And in fact there is such a tradition of the use of a year of 364 days by the ancient Scandinavians.

As late as the middle of the 10th century the "heathen" Scandinavians counted 12 times 30 and 4 days more to the year. Ari the Learned mentions in his *Islendingabók* (circa 1133 A.D.) that the inhabitants of Iceland were puzzled how to settle the difficulty of the recession of the civil seasons owing to the use of this short civil year, and that Thorstein the Swarthy had a dream in which he was directed to add an extra week to the 52 every seventh year.

We therefore see that previous to the introduction of Christianity, the ancient Icelanders had been counting 364 days to the year. The commentator gives proofs that this custom was imported from Norway. Incidentally he remarks:

It would be difficult to mention anything connected with the history of human civilization and culture to which man clings with such a stubborn conservatism as ancient calendrical and computistic traditions.

And he attributes this to the supposed fact that such calendars were derived purely from crude observations of the seasons; a circumstance which, in some way not very easily understood, is supposed to have rooted the tradition firmly in the popular affections. But we beg to take issue with this conclusion. It can be shown by reference to the traditions of other ancient countries that short years were universally used—not by ignorant people who did not know of the actual tropical and sidereal years, but by people who did know of them and used them. In fact they used a number of different years. To give an instance. An unsigned article in *The Theosophist*, reprinted in *Five Years of Theosophy*, p. 389, says:

Three different methods of calculation were in use in India at the time when Buddha lived, and they are still in use in different parts of the country. These methods are known as *Sauramānam*, *Chandramānam*, and *Bārhaspatyam-mānam*. According to the Hindū works on astronomy, a *Sauramānam* year consists of 365 days 15 *ghadyas* and 31 *vighadyas*; a *Chandramānam* year has 360 days, and a year on the basis of *Bārhaspatyam-mānam* has 361 days and 11 *ghadyas* nearly.

All these based on crude observation, eh, Mr. Magnússon? With their odd fractions and all? In the *Sūrya-Siddhānta* the year has 360 days in one place and 365.2587 in another; there are also three kinds of months, lunar, solar, and calendar. The Egyptians used a year of 365 days exact, in conjunction with



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OLD ROCK-CARVINGS, NEW MEXICO

a major cycle of 1461 of that year. Some of the ancient Americans, as we are informed by those who have translated their stone calendars, were fool enough to go on using for immense periods a year of 260 days, composed of 13 times 20—founded on observation of the seasons, Professor? For more instances we must refer the reader to H. P. Blavatsky's *The Secret Doctrine*, where he will find enough of the same sort to set his brain whirling in cycles large and small like those of the celestial orbs themselves.

In short we do not for one moment believe that the year of 364 days was arrived at by ignorance or guesswork, but that it was one of the different sorts of year used by those initiated in the ancient Mysteries; and that a knowledge of these cycles and their meaning is the clue to some of the profoundest secrets of that ancient science. Nothing is more certain than that the Hindūs used lunar years, quadrated years, and other years, while at the same time knowing, as their books show, the actual length of the sidereal year (at the date referred to) to the last decimal place. Much more could be said on this point if it were thought desirable to do so; but the above will suffice for the present.

The calendar in question began its year on December 23, which also affords the commentator food for speculation about the various dates which have been used at different times and places for the beginning of the year. December 23 obviously refers to the sun's entry into Capricornus, a date which would shift about within the limits of a few days owing to the use of inexact civil years. Christmas day is the same epoch. Other peoples have begun their year at other quarter points.

Since the above was written, there has come to hand one of those occasional accounts of the discovery of a new principle in astronomical calculation. One seldom hears of these discoveries again; the discoverer is usually too much out of tune with current thought to command attention, though perhaps his chief fault was that he could not keep his discovery to himself. The story is as follows:

That the world-old laws governing the movements of the earth and the sun and their relations to each other are fallacious; that an entirely new astronomical system based upon a hitherto undiscovered set of laws whereby a calendar year will consist of exactly 364 days . . . and that the proof of the system can be

verified beyond a doubt by means of scientific instruments now at hand, is the sensational and startling theory set forth by Robert J. Hodge, a humble house painter. (*Boston Post*)

The discoverer expects to revolutionize astronomy and gain the Nobel prize. He has made a great many observations with instruments made by himself, and one gathers that he reconciles the recurrence of the seasons with his short year by establishing other cycles which represent other periodic motions of the earth. His discovery is said to make clear the location of geological strata and precious metals and all sorts of other cosmic problems!

Thus this man has arrived by observation at the same result as the ancient Scandinavians. There seems little doubt that once in a while somebody recovers a little past knowledge—and W. Q. Judge states that Atlanteans are reincarnating in modern Americans; but as a rule they are out of touch with the times and suffer neglect or persecution. That point about the other cosmical

secrets depending on this mathematical discovery is important, because it bears out the Theosophical claim that Science is a whole, its various parts being interdependent and related by exact correspondences, and that one key will unlock many doors. There are secrets in connexion with numbers which would clear up many mysteries. Many great astronomers have suspected this.

An old file shows us the following clipping from the *Los Angeles Herald* of February 2, 1902:

A New System of Calculation: Peter Hofman Would Cause a Revolution in Astronomy with His New Computations.

Then follows an account of this man, a cabinet-maker, native of Prussia, who has evolved from his inner consciousness a system of calculation that measures all visible space. With it a child of six, familiar with the rule of three, may measure the distance of the stars. The earth is oval, the moon revolves around the sun, and earth and moon revolve around the sun many times during a year. The distance of remote objects can be told at once and with accuracy. And more to similar effect.

And modern astronomy is not by any means so dead certain about things as it might be. Those stupid ancients put the sun and moon among the seven planets, "because they did not know of Uranus and Neptune." But they may have had other reasons. STUDENT

Modern Bathroom in "Abraham's Time"

MINOAN art is startlingly modern, and there are few scholars philosophic enough not to receive a series of shocks when they see a scientific drainage and lavatory system and magnificent staircases assigned to a date which is nearer the Third than the First Millennium before our era.—*The Discoveries in Crete*, Burrows, p. 104.

Advantage was taken, too, of the steep gradient to develop an elaborate drainage system in the private rooms . . . with an arrangement of lavatories, sinks, and manholes, that is staggeringly modern and "all Inglese," as Dr. Halbherr gracefully calls it.—*Ib.* p. 8.

. . . PEOPLE were amazed to hear of a bath-room at Cnossus dating from the time of Abraham (1800 B.C.), "with all the latest improvements." . . . Patient research may yet establish the astounding fact that there were human beings in existence before the dawn of the nineteenth century who were neither liars nor imbeciles.—*T. P's Weekly*

The Trend of Twentieth Century Science

Active and Passive Sight

SOME years ago Nikola Tesla opened up a line of thought which might have led to some physiological work that would also have been philosophical.

The soul, he suggested, shows itself in the eye. The suggestion rested in part upon this argument:

It can be taken as a fact, which the theory of the action of the eye implies, that, for each external impression, that is, for each image produced upon the retina, the ends of the visual nerves, concerned in the conveyance of the impression to the mind, must be under a peculiar stress or in a vibratory state.

When the will calls up from memory an image of something once seen and stored there, the reverse, he suggested, must take place; there is a regeneration — now, however, from *within* — of the "peculiar stress" or "vibratory state" of the ends of the nerves; from this the retina takes on, faintly, the original picture; and this *leaves* the eye as light, just as, previously, it *entered* it as light.

Helmholtz has shown that the fundi of the eye are themselves luminous, and he was able to *see*, in total darkness, the movement of his arm by the light of his own eyes. This is one of the most remarkable experiments in the history of science, and probably only a few men could satisfactorily repeat it, for it is very likely that the luminosity of the eyes is associated with uncommon activity of the brain and great imaginative power. It is fluorescence of brain action as it were.

Then he notes, which he thinks others must also have noted, that

when a sudden idea or image presents itself to the intellect, there is a distinct and sometimes painful sensation of luminosity produced in the eye, observable even in broad daylight.

It will probably be found that vision is an exceedingly complicated, double, and oscillating process; excitation of the organ by light from the object looked at, rapidly alternating with its return excitation into a luminous static-electric state by a positive action or radiation from the mind. And of the oscillating pair, the reaction may be infinitely more complicated than the action. As psychology knows, the interaction of object and subject is necessary for concept. Organisms very low down the scale, and inorganic units, *perceive* what we do: that is, the light falls upon them and effects all sorts of changes; but they do not *conceive* because there is either little or no contributive and alternating reaction from the mind. The electro-static reply state is lacking.

STUDENT

The Archeus

THE Archeus, the vital and intelligent force in nature, is in these latter days venturing to raise its diminished head again, and now not so very apologetically. In the columns of a popular contemporary, Dr. Russel Wallace, writing on the phenomena of evolution and heredity, says:

Every attempt to explain these phenomena — even Darwin's highly complex and difficult theory of Pangenesis — utterly breaks down; so that now, even the extreme monists, such as Haeckel, are driven to the supposition that every ultimate cell is a conscious, intelligent individual, that knows where to go and what to do, goes there and does it!

These unavailing efforts to explain the inexplicable,

whether in the details of any one living thing, or in the origin of life itself, seems to me to lead us to the irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and of which we ourselves are the ultimate and fore-ordained outcome.

Botany, in the person of Professor Henslow, is saying the same thing, ascribing to plants an intelligent share in their own evolution, crediting them with memory, with the power of adapting themselves to new situations, and of handing on the adaptation. Professor Darwin recently took the same ground. Variations are not at haphazard, but tend in the direction of a specific object; and the intelligence prompting their appearance — whether we ascribe that to the living thing, which is rather difficult, or to an all-pervasive Archeus — learns and progresses by the experimental attempts.

The latter ascription is made by the 1909 Hunterian lecturer, Dr. William Wright, surgeon and lecturer on anatomy to the London Hospital Medical College. Speaking of Lamarck's theory — that, for example, the giraffe lengthened his own neck — he says:

The theory has the distinction of being the earliest and has the merit of recognizing in nature a power which is capable of effecting adaptive variations. The error probably lies in the unnecessary and improbable assumption that the animal itself controls this power.

Then he considers Wallace's view:

According to Wallace's interpretation variation must be regarded as due to the mysterious powers of life. If such be so — and I see no possible alternative — it then becomes a question whether the origin of species itself should not be ascribed to these same powers, the part which natural selection plays being of quite secondary and almost insignificant importance. . . .

Perhaps no region of the body can so well furnish evidence of variation adapted to purpose as can the skull. We find in it the most admirable and ingenious devices — devices distributed with a lavish and equal hand through all classes of the zoological kingdom, devices which in the vast majority of instances create wonder and disarm criticism. This being so, it seems to me singularly illogical to attribute them to that chance which is properly represented as blind helped though it be to the utmost by the pruning process of natural selection. . . . Again, the manner in which many amphibia can regenerate amputated limbs indicates the existence in these animals of a creative and intelligent force of which they can be only dimly conscious. . . .

If we are thus compelled to recognize a mysterious force as the *vera causa* of evolution, are we wise in endeavoring to conduct our inquiry further? For my own part, I have no hesitation in answering in the affirmative, for the question becomes psychological and the psychological is intelligible. I hold with Descartes that "we know more of mind than we know of body, the immaterial world is a firmer reality than the material."

As to the way in which this force works little is at present known. The most interesting feature about it is that if it does not exhibit an intelligence which is human in its nature, it acts in a way which the human intellect can follow and in some measure comprehend. I have already said that it appears itself to be undergoing an evolutionary process; the only alternative is to suppose that it finds difficulty with the material in which it works.

Then he passes on to a suggestion concerning extinct types, each of which, he thinks, lent its momentary services to the great plan:

One of the most impressive facts which presents itself to a student of evolution is the enormous number of extinct animals, the apparently large and useless waste of animal forms. The explanation may be, however, that each of these animals has evolved to a marked degree some particular and apparently insignificant attribute, and that after such development Nature is able by combination of these separately evolved attributes to effect some important and remote variation. If this were the case, we could understand the reason for the presence of such animals as the dinosaurs, whose large and strange bones are from time to time recovered from the bowels of the insatiate earth.

But at the end of his lecture he begins to fail, apparently thinking that with the production of present man the long program reaches its finality.

It is impossible to imagine man better adapted physically for the position which he has been called upon to fill. Morally our knowledge of what is right cannot undergo any higher development; we can only advance by bringing more into harmony, practice and precept. Nor do I think that mentally we are likely to improve; we will, no doubt, accumulate more facts, recognize, name, and even direct forces in nature of which we are at present ignorant, but whether we will pierce more the mystery of things, whether a human intellect will ever surpass that of Aristotle is a matter upon which I remain sceptical.

This view has of course to take rank with that of the old stage-coachers who were quite sure that invention would never give us a faster locomotion than ten miles an hour. For animal and plant consciousness, buoyed on and guided by the great tides of nature life, nature consciousness, cannot dive into its source and directly learn the whole. But man's *self*-consciousness does enable him to do exactly that, if he will but develop his inner life sufficiently. Man is the highest thing in the way of a sentient animal that nature, the Archeus, can make. But as an added crown to all that she has done, he receives — from another point of view is — a self-conscious soul, the spectator of the whole subjectivity of his animal. If you count him as an animal, he *has* a soul — a somewhat perplexing philosophical position; but better and more truly, he *is* a soul incarnate in the highest bit of nature's work. Coming to *full* self-consciousness, as soon as he does so, he will be able to guide the nature life to much higher expression in his physical instrument. STUDENT

Utilizing Skin-Respiration

THE method, devised by a German physician of operating on the lungs without danger of their collapse, by reducing the surrounding air-pressure, has suggested something else. The operation is done in a partially exhausted cabinet, the patient's head protruding through a rubber-collared hole in one wall.

The suggestion is that the same apparatus, but without the exhaustion, might be used to charge the blood with a volatile aromatic antiseptic such as camphor. The patient would be breathing pure air whilst the respiratory gas-absorbing power of the skin would be used to compel it to take in the antiseptic vapor. It is possible that enough could be administered at least to hamper the work of germs in the blood, if not altogether to stop it. STUDENT

Nature

Studies

A World Congress on Conservation

A "DECLARATION of Principles," issued by the North American Conservation Congress and signed by representatives of the United States, Canada, Mexico and Newfoundland, agrees that no nation acting alone can conserve resources and that consequently united action is necessary. These resources are all materials available for the use of man as means of life and welfare: those below the surface, like minerals; those on the surface, like soil and water; and those above, like forests. It is man's duty, and also his right, to develop and perpetuate these resources and to guard against monopoly.

As regards public health, pollution of waters should be prevented.

As regards forests, many and large reservations should be made and kept under government control; instruction in forestry should be given; taxation on timber and land should be so adjusted as to encourage the preservation of standing timber; forest lands in important sites should be protected in the interests of the public, whether under public or private ownership; fire must be guarded against; and the preservation both of the timber itself and of the land which it protects is to be held in view.

There are similar resolutions regarding waters, minerals and game; and the Declaration concludes with a proposal for a World Conservation Congress. The North American Conference suggests to the President of the United States that all nations should be invited to join in conference on the subject of world resources and their inventory, conservation and wise utilization. T.

A Vain (?) Peacock

A LETTER sent to the *London Spectator* relates the following account of a peacock. It used to frequent the stable yard in order to look at its reflection in the polished panels of the carriage. Then he took to following the carriage up to the house and continuing his self-contemplation at the front door. Next he took to following it down the drive. Then they tried him with a looking-glass, and this gave him great pleasure. At first he would peep behind it to see if there was another bird; but he soon gave this up and, whenever the glass was brought out, he would spend his whole time contemplating himself, refusing to notice either food or his sitting mate. This anecdote is given as justifying the familiar phrase, "vain as a peacock."

It is by no means easy, however, to tell what was the bird's attitude of mind. He is described as standing motionless, occasionally moving his head up and down, and sometimes softly touching the glass with his bill, appearing bewildered by the contact. In any case it is obviously not the same thing for a peacock to behave like a peacock as it would be for a man to behave like a peacock. In the man, such behavior would mean vanity; therefore in the peacock it cannot mean vanity in the same sense. So we should be careful how we attribute to animals our own failings. It may even be that what would be a vice in a man is a virtue in an animal; it all depends on the state of mind and whether the creature performing the act is progressing thereby or retrogressing. In a man such an indulgence of vanity would be a retrograde step; but what the action described might have signified for the peacock, who can say? He was certainly learning. E.

Unexplored Parts of the World

THIS year are to start expeditions to explore several hitherto unvisited parts of the earth. It is hoped to be able to cross that vast unknown and most forbidding desert in Arabia, between Aden and Muscat. We are apt to underestimate the size of a country which, like Arabia, has so few details filled in on the map. It is like the so-

called "simple" structures in science, such as the gases, which contain so little that we can see; it would be more accurate to say that we see so little that they contain. A table of areas gives Arabia 845,000 square miles. The areas of all the Southern States add up to 790,865; the areas of Spain, France, Germany and Austria-Hungary add up to 851,495. In Central Asia there is much exploration to be done, and Dr. Stein is about to start on another expedition. The penetration of Dutch New Guinea by Einar Mikkelsen, an Arctic explorer, is to be undertaken. The interior is absolutely unknown. In South America about two million square miles remain unexplored. And finally there are the two Polar regions, to which various expeditions are continually going. H.

The Boll-Weevil

THE boll-weevil has been known to make a steady conquering advance of ten miles in a season, to cross bodies of water ten miles in breadth, and to skip over 40 miles of country that does not grow cotton. It first appeared in Texas about 16 years ago, and has since infected Louisiana, Oklahoma, Arkansas, and Mississippi. In a single season a pair can multiply into over twelve millions, and it can change its habits to suit the climate. It occupies one-sixth of the area under cotton, and it is predicted that in from 15 to 18 years it will occupy all.



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CLIFTON SUSPENSION BRIDGE, ENGLAND

Students'



Path

FREEDOM

ONCE I wished I might rehearse
 Freedom's paean in my verse,
 That the slave who caught the strain
 Should throb until he snapped his chain,
 But the Spirit said, "Not so;
 Speak it not, or speak it low;
 Name not lightly to be said,
 Gift too precious to be prayed,
 Passion not to be expressed
 But by heaving of the breast:
 Yet,—wouldst thou the mountain find
 Where this deity is enshrined,
 Who gives to seas and sunset skies
 Their unspent beauty of surprise,
 And, when it lists him, waken can
 Brute or savage into man;
 Or, if in thy heart he shine,
 Blends the starry fates with thine,
 Draws angels nigh to dwell with thee,
 And makes thy thoughts archangels be;
 Freedom's secret wilt thou know?—
 Counsel not with flesh and blood;
 Loiter not for cloak or food;
 Right thou feelest, rush to do."

Emerson

The Advantages of Thoroughness

THE claim made by Theosophy that it presents a picture of the life of man and nature which is truth itself, places its study in a position which differs from any other system of thought or philosophy. The student of Theosophy is in search of truth, and of nothing else. The fancies, theories, or speculations of this or any other age are but stepping-stones to the one great ideal.

In this pursuit the student of Theosophy has a great advantage. Believing that he himself is in essence potentially possessed with the power of discrete discernment, he will accept nothing blindly from any authority who he has not the best reason to know (from the exercise of that same discernment), is further advanced on the same road on which he is traveling. He expects someday to be where they are, though he may have to wait long for it. He recognizes that he has not yet attained to a great ideal which he can nevertheless see foreshadowed in imperishable lines upon the screen of time. He knows with a conviction which nothing can undermine, that the very same wisdom to which he and his fellows will some day attain in its fulness, is even now throwing a light upon his pathway.

It becomes at once evident that to keep this pathway is worth every effort which he can make. Doubt, nervousness, fear, attempted estimation of relative progress, are out of place. There is always at least one step to be taken about which there can be little or no mistake. The rest will follow in due season.

One quality is of essential value in this progress, and its cultivation is worthy of every effort. When once perceived and constantly dwelt upon in the mind, its importance is immediately recognized, and its growth be-

comes natural and self-productive. This quality is what we may term *thoroughness*. In some Theosophical works it is called Concentration.

The quality of thoroughness is essential to true progress in every department of human life. Every man, woman, or child who possesses it, is recognized by the world at large as differing from his fellows to the degree in which he has attained it. In business or politics or social life, the man who has the courage of his convictions is esteemed, whether he be judged wrong or right. From the man who cleans shoes to the President of a great Republic, from the laundress who washes linen to the directress of a ladies' college, from the child who plays in the gutter to the college student, every one who has nerve and courage and effectiveness receives the esteem of men.

And on the plane of moral guidance also this quality of thoroughness possesses its own essential potentiality of redemption. The Apostle Paul denounces in the strongest terms those who "blow neither cold nor hot." The transgressor who knows no better, and who dares to do wrong because he sees no reason why he should not, is sometimes nearer the truth than the half-hearted man who is proud of his cowardly virtue. For when the wrongdoer has learned by the Law the error of his ways, the power of his innate thoroughness will lead him to the truth. "The greater the sinner, the greater the saint," is an old proverb and has much truth in it, though not to be taken in any sense as an excuse for wrongdoing. "Truth," says Bacon, "emerges sooner from error, than from confusion."

The quality of thoroughness leads us to a right discrimination of the state of inner feeling, which we may encourage or discourage within ourselves.

Let us take discontent for example. Suppose I am discontented with my daily lot in life, and go about my duty with this heavy iron weight oppressing my inner being. Would this feeling disappear if I did some other thing which my capricious fancy presents as the thing I should like to *do* or *be*? Not at all. Make the change, and the result would be just the same. I should carry my discontent with me, and should soon fancy another change desirable. And I should soon find out, if I examined the question boldly, that the discontent and not the surrounding condition was the cause of the trouble.

But how to get rid of the discontent? Let me follow some such line of thought as this. Who set in motion the causes which led you to be where you are? Did you not do this yourself? What guided these causes to produce the present effect? Was it not the all-wise and merciful higher law of mercy and justice? What do you want to change for? Are you doing properly and thoroughly what the good law has provided for you, that you may learn your lesson from it? Be assured that you must do this before you can pass on; because even if you should unwisely force your way from your surroundings, before your duty in your present post of trial was performed, you would only produce a greater discontent, the suffering of which would lead you back to where you now are, so that you might try again.

For the ordering of your life is in the hands of a law outside your consciousness, but whose

action may be clearly seen and recognized. And the next experiences you may have, when you have passed through your present probation, are such as you have not hitherto realized, or they would not be worth the having.

All experience of human life shows that a man-sought vesture for the sake of a vesture of outer seeming, ends in inevitable disappointment. The man who desires some position amongst his fellows other than the one in which he finds himself, does not stop to consider that the change would also affect every other person with whom he is associated, and that they also are protected and guided by the higher law. The selfish pursuit of personal ends must surely retard the true advancement of both one's self and others. For the Theosophist the latter becomes a matter of the utmost importance.

The study of all history, from that of the family to that of the nation, reveals unmistakably the fact that the events of life which are worth while come as the result of an inner impersonal unselfish human character, which each one may develop by making use of those opportunities provided by the law, that come to all to benefit his fellows. The outer appearance in which this opportunity is clothed is ever unsought by him who is worthy to fill it.

The trinity of body, mind, and soul, of which man is made up, deserves attention from every point of view. An all round and thorough attention to the proper and suitable development of man as a whole, is worthy of every student of Theosophy. *Mens sana in corpore sano*, a healthy mind in a healthy body, is the foundation of that instrument which the soul can use to fulfil its perfect work. And here again thoroughness is necessary. A body which is carefully guided into habits of abstemiousness, cleanliness, alertness, and punctuality; and a mind which is a trained servant, and not an unruly master, are not easily attained. The inner man who should guide and use these two instruments requires to have them thoroughly in hand.

If we begin to recognize this, and also that we have not attained to our great ideal in regard to it, we may also see for our encouragement, that at least there is a path before us which we may carefully pursue; and if discouragement take possession of our souls let us thoroughly investigate the cause of the dismay.

And then we shall find in every case that personal ends and status have been the center of the conscious cyclone—or of the cloudy and iron days—of a subtle weariness and discontent. For a time the thorough conviction of the strength and peace of our own souls has left us. We have moved from the center of the revolving wheel of life, and wandered amongst personal questions which amounted to nothing and ended nowhere.

For there is a thoroughness of realization of the inner man, in the heart of his life, which leads to an utter disregard of the illusion of personal stature. It is a knowledge beyond thought, which reveals our indestructible partnership in the Eternal. In that we may rest in peace, with the full assurance that whilst we outwardly strive to do our whole duty, we are inwardly guarded and provided for in every detail and may advance not only without doubt or fear but with strength and joy and ever increasing confidence.

STUDENT

"WHEN I AM WORTHY OF MYSELF"

DUST as we are, the immortal spirit grows
Like harmony in music; there is a dark
Inscrutable workmanship that reconciles
Discordant elements, makes them cling together
In one society. How strange, that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part
And that a needful part, in making up
The calm existence that is mine when I
Am worthy of myself.

William Wordsworth

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question What, according to Theosophy, is the true purpose of life if it be not the development of self, and through it of the race?

Answer Nothing: but there is such an outrageous gloss to be put on this—and so many will beyond doubt, put it—that one would almost rather hunt for any answer in the world than admit the truth of the question as it stands. Let us say then, that the true purpose of life is *not* the development of self; is *NOT* the development of self; is most certainly and emphatically *NOT* the development of self. The only development possible or desirable or wholesome, is to leave self right out of account, forget it, drop it altogether, and go on to something else.

There is a class of people nowadays who go in largely for the development of self; and we make no doubt that if you were to ask them, they would say that the race was being gloriously developed by them while going through their antics with the breath, gazing at the ends of their noses, hypnotizing their friends, airing their "personal magnetism" on society, and so forth. It is bad enough when self is there in its stronghold, and you have not taken any pains to develop it. When a man is in business and just fighting hard for his own hand and what money he can get, and "devil take the hindmost"—such a man as that is just in the run of humanity; making the Karma of the race a little heavier, it is true, and earning nothing good for himself; but the Law will break through his hard shell in time, and as humanity advances, he, through the proper amount of pain, will advance too. He has not picked up his chattels and deliberately marched from the track, camped away off the roadside, and sniped at stragglers for a living.

Self is a great mystery, a thing of infinite and subtle machinery; man is at once paradise, purgatory, and hell. If there is anything sacred in the universe, it is he; rather, you shall not come upon any sacred or marvelous thing except through the portals of self. So, too, it is true that wickedness did enter into the world through man; the cunning serpent is within him, and all the seven regions of the damned. Were it not for the poisonous emanations of our minds, there would be no evil thing in this world. Our cruelty, in all likelihood, has endowed even nature with her red teeth and claws. Each one of us, for instance, might lift his lot higher than the angels', or sink it lower than anyone's whom Dante saw in the first of his supernatural journeyings.

There are seeds within us of immortality and glorious service, and seeds of infinite ruin and misery and decay. And these seeds have no label on them in any language that can be read by him who runs. Let a man take up any self-developing pranks, and in the natural order of things he will be planting and manuring and watering the seeds only of hell; because the ordinary nature of us is tinged with selfishness, and selfishness is the gate of hell. There are two roads that a man may follow, marked respectively *selfishness* and *altruism*, and we are nearly all of us just dawdling on the opening of the former road. For God's sake, come right out of that, and make some headway along the other, ere it be too late.

It is a real and vast peril, however little it may be accounted. Some day we are all to find out that it is not the opinion of men, nor outward success, nor how we flash and figure in the world that counts, but what of service we stand ready to do. The race is not developed, nor anyone profited, by your being a great scholar or artist or engineer *if you are these things for your own sake* and remain indifferent to humanity; and along the path of these developers you do not long remain even indifferent; you very quickly become hostile, because the whole struggle is daily becoming more acute; consciousness too, and desire, are becoming more acute. That you shall succeed in the most plenary sense, has become a perpetual itch, longing, and necessity with you, and the success of everybody threatens your own. At all costs you must have no superior; to be excelled by anyone would be the equivalent of death. So that you are pitted against others, and all others, and hurrying forces from all the unknown fields of your being for an active warfare against humanity. That is the goal undoubtedly, even if distant. The wiser you are, the cleverer you are, the more developed you are, the worse; the worse for yourself and for the world; because there is a limit, and nature will not be stretched from her purposes for ever. You have made headway off the road, and over barren and jagged rock-land. Irresistible forces will at last drag you bleeding back, to brutish dullness and the lack of all power and ornament.

It is only when self-development has come to mean the development of unselfishness and the will to do service that it can be called the object of life. For the main fact about self is one that we have no practical knowledge of; that is, its duality. On the surface even, this duality appears; the things commonly called "good" and "evil" are the first manifestations of it. In reality we have not trained ourselves to have more than the crudest notion of these. We say a man is good, when he does not offend, to our knowledge, against our general and conventional code. In reality he begins to live the higher kind of life when he becomes convinced that his life ought to be lived for the sake of humanity, and he sets his will to make it so. Even your virtues are no real asset, when cherished for your own sake. "To live to benefit mankind is the first step," and woe unto him who places it second or third, or relegates it to the far distance, content to develop self now, and jump whatever may be to come.

Also: "Seek ye first the kingdom of God, and all these things shall be added unto you." There is a power of truth in that; for the

kingdom of God, which is no external or post-mortem affair, but within us, and to be made manifest, by us, here on earth, is nothing but the higher life, the life of the soul, which is universal and not confined by the limitations of self. We must develop that soul-life, then, to the utmost of our power; and the one and only way to do it is by doing all our duties "as unto the Lord"; the unwearying service of the Divine Self of the world. STUDENT

Question According to Theosophy, what relation does the human kingdom hold to the animal?

Answer For thousands of years man has claimed absolute mastery over the whole brute creation, mastery at least so far as his rights were concerned. He has taken the stand that being himself the highest product of evolution, the rest of creation is for his sole benefit and to be dealt with exactly as he may see fit. He has looked upon it from an entirely selfish standpoint, and has valued the different animals entirely according to the use they would be to him—use, living or dead. For man has claimed the right over their life and death, and while he has trained some domestic animals to act as bearers of burdens for him, the vast majority he simply kills so as to make use of their flesh or hide.

Man is the master, man has the power over the animal kingdom, it is entirely under his control. Man is the highest exponent of life on this globe; in man alone has the divine spark of thinking self-consciousness incarnated. So much more reason then for man to use his power and his faculties so that they may redound to the benefit of the rest of creation. For man has duties as well as rights, very real duties, more real than the rights which are only fanciful and self-asserted. With every power conferred comes a corresponding duty, and if man is the wisest being now on earth, surely he is in duty bound to use that wisdom so as to help to uplift those who have not yet attained to the same exalted stage of evolution.

At present man blames the animal world for many faults which may be the very result of his own treatment, and which faults very often are only a reflection of the same or even worse faults in man himself.

The universe is one and undivided, and each unit is in a sense responsible for the whole. If man will only look carefully into his own nature he will find there much that pertains to the animal rather than to the human. It *should* be there, so it is as well so far, but it should be controlled and be brought into harmony with the divine and be ruled by it. Sooner or later man must acquire such self-mastery that his higher nature will always maintain complete control of the animal within, and then, and not till then, will he also begin to realize his true position in relation to the animal kingdom. E. T. S.

FOR real Theosophy is Altruism and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born on earth.

H. P. Blavatsky

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Persistent Types

IT has often been remarked that we may too easily look upon the people of ancient times as differing from us in character and surroundings to a greater degree than the truth would warrant. Possibly if we were to go back to the times of ancient Egypt, or the golden age of the Aryan races, essential differences might exist, and certainly the comparison would not be to the advantage of recent times. But everything tends to show that for thousands of years human characteristics have been very much as they are today. A recent writer, who has given deep study to the question, has even advanced the opinion that the ancient Romans, whilst very unlike the people of modern Italy, were very similar to the English of the 19th century, in character, general culture, and even physical appearance.

One of the writers of ancient Greece who is little known and studied, is Theophrastus. He lived in the 3rd century B. C., and wrote many books on botany, physics, and metaphysics. He came to Athens from Lesbos and was the favorite pupil and appointed successor of Aristotle, who bequeathed to him his library and the originals of his own works.

The best known work of Theophrastus is his *Characters*. He has portrayed the failings of humanity in a series of sketches which are both amusing and instructive. Here are two:

The Surly Man is one who, when asked where So and So is, will say, "Don't bother me"; or when spoken to, will not reply. He cannot forgive a person who has besmirched him by accident, or pushed him, or trodden upon his foot. When he stumbles in the street he is apt to swear at the stone. He will not endure to wait long for anyone, nor will he consent to sing or to recite, or to dance. He is apt also not to pray to the gods.

The Loquacious Man is one who will say to those whom he meets, if they speak a word to him, that they are quite wrong, and that he knows all about it, and that if they will listen to him, they will learn; then, while one is answering him, he will put in, "Do you tell me so?" or "Thanks for reminding me"; or "How much one gets from a little talk to be sure"; or "By the bye"; or "I have been watching you all along too see if you would come to the same conclusion as I did"; and other such cues will he make for himself, so that his victim has not even breathing time. Aye and when he has prostrated a few lonely stragglers, he is apt to march next upon large compact bodies, and to rout them in the midst of their occupations. When people say they are going, he loves to escort them, and to see them safe into their houses.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Surely these are types of people whom we all have met more than 2000 years after they were so well described by Theophrastus. Analysed by the light of Theosophy they are instances of persons who are so wrapped up in their selfish personality that they have but little regard for the feelings of others. Possibly they may be regarded as extreme, but they will serve a good purpose if their study should lead to the avoidance of even "the appearance of evil."

STUDENT

Milton's Hero Satan

A CORRESPONDENT in a literary paper points out that the real hero of Milton's *Paradise Lost* is Satan.

Only a minor poet would have attempted to make a hero out of Adam. Milton saw that he could not make a weakling the hero of his epic. It is true that he chose the rebel; but a rebel may do heroic deeds. Milton saw that our erring parent was a contemptible creature when compared with Satan. The fall of Satan was sublime, that of Adam was mean. . . . Yes; undoubtedly, Lucifer is the hero of *Paradise Lost*.

Milton was in a dilemma between his intuitions and the theological necessities by which he deemed himself bound. The conventional Satan is an invention of old theology, whereby Lucifer the *Light-bringer*, the Morning Star, was converted into an evil being or personification of the evil in man's nature. In reality the two are entirely distinct; for Lucifer represents the free intelligence of Man, by which he redeems himself. It is false teaching that has chosen to confound this with the evil, thus leading man to distrust his own Divine powers and oftentimes to condemn knowledge as sinful.

Milton felt the truth of the original teaching as to Lucifer, and made him a hero whose dauntless resolution all must admire. But, owing to the confusion between Lucifer and the theological Satan, Milton seems to be glorifying an evil being.

It is among the missions of Theosophy to dispel the false teachings which lead man to

slight his Divine gifts of free-will and intelligence and which cause him to oppose religion to science; and in fulfilment of that mission Theosophy has to expose the perversions which many ancient symbols have undergone to make them fit the false teaching. The subject is adequately treated in *The Secret Doctrine*.
STUDENT

Jesus' Birthday

DECEMBER 25th was not celebrated by the Christian Church as the birthday of Jesus until 353 or 354 A. D., says Professor George Rietschal in the *New York World*. The early Christians merely observed the Jewish feasts, and Sunday as the day of resurrection; from which it followed that the Sunday after the Passover was considered as the anniversary of the resurrection. There is nothing to indicate the day of Jesus' birth, and various attempts were made to calculate it. In 221 Sextus Julius Africanus fixed December 25th, and Hippolyte settled on the same date. Pope Julius I (337 — 352) established by special acts that December 25th be the birthday, and January 6th the baptismal day. When Christianity was adopted by other nations, a number of different "pagan" observances became mingled with it, especially those referring to the celebration of the winter solstice.
T.

Capital Punishment---Christian?

A CHRISTIAN publication in North Carolina advocates hanging. To quote:

Apart from the gospel, nothing would work more for the salvation of the country than a goodly number of well-conducted, well-considered, and well-timed hangings. . . . We believe in capital punishment because we believe in the Bible.

But if crime is increasing, may it not be partly the fault of the churches which insist on remaining ignorant of the true nature of man? The passages in the Old Testament supposed to support capital punishment are either, on the one hand, the record of tribal ignorance, or on the other, and mostly so, perverted or misunderstood statements of a simple Karmic law which impersonally decrees that in the long run, in some incarnation on earth, he who has used violence will himself suffer it. The Nazar Teacher never suggested that we should take the law of retribution into our own hands. We can restrain, and help, wrong-doers; but no true World-Teacher ever said we should kill them. J.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AT Isis Theater last Sunday evening, Professor H. T. Edge gave a most interesting and instructive address on the Significance of Easter; there were special decorations appropriate to this most beautiful festival of the rebirth and resurrection of Nature, and a fine music program was rendered by the Râja Yoga Sextet.

Professor Edge in his opening remarks referred to the fact that the name "Easter" is a survival from the old Teutonic mythology. This, he said, may serve to remind us of the extremely patchwork nature of the accepted religion, which contains elements from ancient Hebraism, Greco-Roman mythology, Scandinavian mythology, and many other sources belonging to an archaic past.

actually tells us. The Resurrection, therefore, means the resurrection of man, of the Divine in Man, the real Man.

The other point we had to consider was Easter as a universal rite, celebrating the birth of the year at the spring equinox. This is the symbol of rebirth and regeneration — one of the Laws of Nature. It reminds us of the fact of Reincarnation.

Let us then try to regard this Easter Day as something more than a mere celebration of the alleged rising of Jesus Christ from the tomb. Let us look upon it as symbolizing the resurrection of our own Spiritual Life from the tomb in which we have immured it. Let us look upon it as a revival of hope and faith in the eternal power of Right. Let us hail it as the emblem of the birth of a new solidarity in humanity, based on the common recognition of the Soul-life.

OBSERVER

have called down a plague on a town in Oklahoma by praying for a six months' drought. Since then, scarcely a drop of rain fell until the day when the minister prayed for the drought to end. He had had a dispute about money with a lumber firm, and determined to paralyze their business until they gave in. As a result hundreds of men moved their families in actual want to other parts of the state. Then the minister prayed for enough rain to enable the mills to resume operations for a week. Rain came and the mills started, but drought set in again after the week. But the mill managers still refused to believe that they could secure rain by acceding to the minister's wishes. In his farewell sermon the minister told the congregation that he would pray for rain as soon as he crossed the river into another county, and three hours after he had left the place, the heaviest rain in more than



From *Stenders Förlag*, Stockholm

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A CURIOUS BOULDER — GOTHLAND, SWEDEN

In connexion with Easter there are many quaint customs, such as the giving of eggs, lifting or heaving, burning tapers, etc., the remains of old rituals and popular traditions. The Egg is a very ancient and universal symbol, found in all the great cosmogonies. It is in the Hindû sacred books, in the Scandinavian mythology, in the Chinese legends and among the ancient Americans. It is a symbol of the generative life from which the Universe sprang. The churches accepted this symbol, as they adopted so many others, and tacked it on to the celebration of Jesus' "resurrection."

In connexion with this subject there are two points to consider: one is the resurrection of Christ, and the other is the rebirth of the year and regeneration in general. Many clergymen are now teaching that the vital fact in christianity is the fact of our own Divinity, as is taught in Theosophy — the fact that we must find our salvation by the Light within, as indeed Jesus himself, according to the Bible,

Praying for Drought

A PROMINENT object of the CENTURY PATH is to illustrate Theosophical teachings by a review of current events and opinions. The following is an illustration of what H. P. Blavatsky says about prayer in *The Key to Theosophy*. Prayer, she maintains, is an invocation of some power in ourselves, which power may be either the Divinity in us or merely the latent energies of selfish desire. In the latter case the praying is simply a form of black magic, since it consists in evoking latent energies for the purpose of accomplishing some personal wish regardless of its rectitude in the light of the Higher Law. If the truth of this statement is not sufficiently obvious in ordinary cases, it can be made so by referring to an extreme case, and the following will serve this purpose; it illustrates the point, even if there is error and exaggeration in the account.

A reverend "holiness" preacher is stated to

twelve months descended upon the thirsty land.

It is by no means impossible that a man should possess the power to influence the elements; the beliefs and traditions of ancient peoples unanimously support this possibility. But, whether the rains and droughts were due to the minister's prayers or not, the fact remains that he used his will, as also the further fact that many people believe that he succeeded.

Will not everybody admit that such a praying was an act such as can under no circumstances be justified or tolerated? It only remains to extend the principle to the minor and more ordinary cases. How many of us who pray can say that our prayers are wholly unselfish? And even if they be what we should call unselfish, they may still be conceived in such narrowness and ignorance as to constitute them but little better. He who presumes to pray for a definite thing limits the purport of his prayer by his own inadequate concep-

tions of what is right and thus interferes with the just working of the Law. The only true prayer is an unselfish aspiration to acquiesce in the Law, and an ardent desire that we may become a focus for the powers of good to work through. Anything short of this causes our prayers to become tinged with inferior motives and to partake more or less of the nature of black magic.

And in congregational praying we have the same thing on a larger scale; as where one nation prays for victory over another or for its own harvests to be blessed. Even if we do not condemn such prayers, let us at all events recognize them for what they are — incantations such as any savage tribe might perform, invocations of power resident in the collective will of the community, for the purpose of actuating the invisible springs of Nature. In this case, each community has its own god.

Fortunately the selfish or ignorant prayers of most people are ineffectual because they are not sufficiently constant in their desires or do not know how to concentrate their forces. But still prayers must exert quite an influence in shaping people's lives in many cases. Probably the effect of the accumulated desire does not come off until after the person has ceased to desire it, and by that time he is praying for something else.

If people in general ever get to be aware of the power of thoughts when properly directed and concentrated, we shall have a battle royal of contending wills; and it was to prepare to save in some such contingency that Theosophy was promulgated. Theosophy requires of its students such moral safeguards and instruction in the laws of life as will prevent them from abusing their powers to the detriment of people.

H. T. E.

"Conscience Doth Make Cowards of"— Some

FROM time to time the Exchequer publishes its official receipts of "conscience money." We read them with a slightly amused interest, not seeing some underlying tragedies of soul. Not all are that; some merely represent awakened honesty, which quietly pays a debt.

But some of the rest represent an attempted propitiation of deadly fear, the fear that Lytton pictured as the "Dweller on the Threshold." As soon as a man tries to awaken himself spiritually and travel along the path that leads to the light, along with other parts of his consciousness he unwittingly stirs up memory. And one day when he is most serene, the memories of acts he has long forgotten and would fain keep forgotten, move in upon him like shadows. Each introduces some more and presently his brain is black with them and his heart chilled like a stone. It may not be money; there may be no possibility of reparation.

His will is now gone in fear, even terror; faults that he had nearly surmounted may come back in all their strength; he feels, among his fellows, like some guilty thing that dare not look them in the face.

Some commit suicide, thinking to escape that way. But they have only gone into a dim world where there is nothing but those phantom memories and no consciousness but terror; no sunlight, no companion to break the silence. And there they stay until the hour

which would have been their natural release from flesh.

Some try debauchery or sociality — fruitlessly, even if they go so to their very death. For the phantoms are the other side of death for them.

Some wait and suffer for days or weeks, dumbly, until the hour of that cycle of consciousness is over; and then go on again, knowing that the foe is only resting awhile, but hoping by the time that he wakes again to be somehow ahead of his reach.

And some confess, get a penance prescribed, and a "restful" absolution. The horizon is clear again, and now they know the way to clear it as often as it shall darken.

Every man who is sincerely trying has evoked in himself the light of the Heart of the universe; it is within and about him. Why should he ever think it his duty to look away from that — at phantoms? Why should he ever think it his duty to let a memory come between? Why does he ever let terror replace that joy which the light steadfastly offers to those who are trying in this NOW to live their

WHEN a man sorrows in heart, and grieves the death of a loved one,
Then if a minstrel arise, or one that delighteth in music,
Singing the glorious deeds of men that lived aforetime,
And of the happy gods that dwell on the Mount of Olympus —
Then he forgets his sorrow, and remembers no more his affliction,
And his soul is turned aside to enjoy the gifts of the Muses.

Hesiod, *Theogony*, ll. 97-103

best? The light never prompted that; its message is always, Come; throw away brooding; Come.

The man that sinned in the past has now, by looking toward the light, by trying, *othered* himself; he lets the past take care of itself, until, in the light, it can be calmly looked at and learned from. Nor will he seek the light in fear, as escape; it is the *right* of the man who wills; in so willing to try, he establishes for the first time his real manhood. He is gaining the power to help rather than cringing for protection. The attitude is to disregard, not flee from, the past; to deny its pretension to dominate. It is really galvanized into a false activity by that viciously intelligent lower nature which now knows that the man, in his new ways of life and thought and effort, proposes to desert it, to humble it to its proper place and work, to make it servant. It appreciates this better than does at first the mind of the man himself. It is the subconsciousness stung into precautionary activity. It is not conscience, though it makes a very good imitation. And it calls to its aid the faint shadows left in "space" by the evil deeds of the man in other lives.

The man who conquers is free; his will, grown and strengthened by the effort, can now deal with his lower nature with tenfold the efficiency; he has breathed breath after breath of the light which is life; he has evoked a sunrise in himself; the path is open.

But what then of the other, who got "free-

dom" by confession? Let the thinker ask himself, *How was the confession other than hypnotism and subsequent suggestion?* Fear was not exorcised by will; no self-confidence was gained. The man is not more than he was. Fear was taken off him, not thrown off by him. He is no better able to deal with it, with this prime disintegrator of human nature, this enemy of light, this weapon of all the demons.

That the process is suggestion is now apparently admitted by the Church employing it, which thus stands revealed as the *hypnotiser of the centuries*. A San Francisco paper publishes certain news items "prepared," it claims, "by the International Catholic Truth Society," and furnished to it for publication. In the issue of February 7 the first of these items is as follows, italics ours:

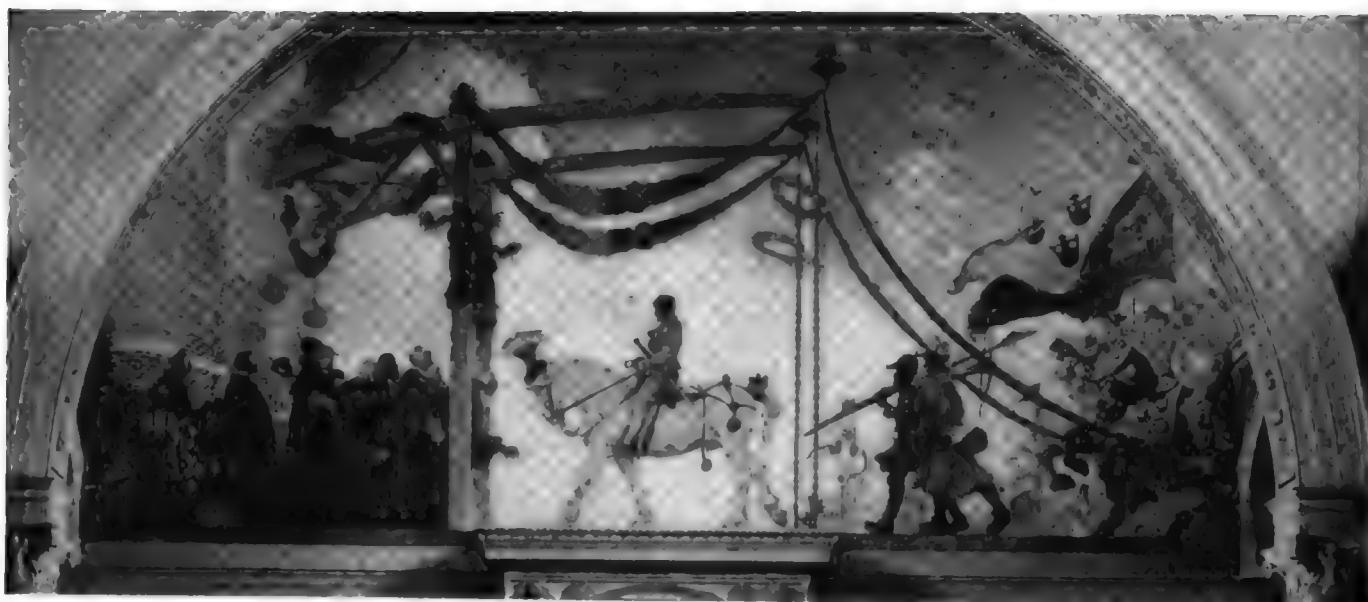
New York, Feb. 6.—Father Thomas E. Sherman, son of the great General Sherman, thinks that the followers of the Emmanuel movement are just beginning to grasp an idea quite familiar to Catholics for centuries past. He declares that the church "has had, and used, the same method of healing through the mind for hundreds of years. Our confessional takes the place of suggestion. Ever since I was seven years old I have relieved my body of mental troubles by confession. The great interest with which the people are receiving the Emmanuel movement shows the desire of the American people for a more adequate religion, one which touches the whole body and mind."

If the phantoms of fear and remorse that hover over the opened graves of dead memories could be hypnotized, or suggested, away for ever, the case against the operation might have to be differently argued. But they cannot; if they are not faced and dissipated by the power of the light during life, they are waiting on the other side of death. Father Sherman words it well enough; the hypnotic confessional has so altered *the body* that it does not feel fear, the body on its subjective side, to which the mind is so closely bound. But after death the mind cannot be thus shielded. For a while its actual business is precisely the review of the whole field of memory — and then comes the chance of the unslain phantoms. It is then too late for the mind to stand in its own strength, sworded with its own central divine light. It never learned to do so *in the place of learning* — earth-life. And so it must remain for many hours that seem like eternities, so swift is consciousness then, learning nothing from a review it cannot complete because it is caught in the whirlpools. At last, mercifully, comes the rest-time, Devachan. But in the next following birth on earth — the Church has carefully hidden, for this among several reasons, the doctrine of reincarnation — the man bears the marks of the ravage of those hours, is weaker than before, more fearful, more dependent, more instinctively the subject of the confessional.

And so the Church has marked her own from life to life. But all the while the *souls* of her people have waited — waited; until they and not she should at last be invoked to redeem human life. H. CORYN M. R. C. S.

[The Bishop of Norwich in his reminiscences] pays a tribute to the many good qualities of the Chinese and the Mongols, though cleanliness is not among them. It was not till he got to Russian territory, fifty miles from the Chinese frontier, that he came upon a drunken village — the cause being the consecration of a church.—*From a review.*

Art Music Literature and the Drama



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TRIUMPHAL ENTRY OF KING GUSTAVUS VASA INTO STOCKHOLM IN 1523

PAINTING BY CARL LARSSON, IN THE NATIONAL MUSEUM, STOCKHOLM

Theosophy Simplified

WILLIAM Q. JUDGE says: "Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child." The same great teacher of Theosophy also told us that an important part of the Theosophical work for many years should be the presentation of the leading principles, such as Reincarnation and Karma (the law of divine justice) in simple ways that would give something practically useful to those who were looking for the realities of life, and seeking to help others.

This sensible course has not been invariably pursued by some would-be students of Theosophy. Notwithstanding all the efforts of those who tried to make Theosophy a living power for moral and material improvement in the world, there were many who had not understood its spirit, or else boldly adopted some of its teachings for their own personal benefit. Many of the latter have preached sermons or have written books and essays which are simply unacknowledged Theosophy — and water! And we are not yet free from such plagiarists. Worse than these, a certain class takes advantage of the name Theosophy (for the name itself has an attractive power) to promote hypnotic and other pernicious practices which are diametrically opposed to its teachings and were denounced by the Founder of the Movement, Helena P. Blavatsky, in uncompromising terms. Her Theosophy — sane and wholesome Theosophy — teaches us to be positive, to stand up in our own strength as souls, and to draw upon the inexhaustible inner source of power and wisdom. A counterfeit Theosophy would hand us over, passive victims, to the control of other persons or of unknown forces, under the pretense of

soul development, mistaking psychism for soul.

Then another class, literary folk, would shelter a very subtle kind of delusion under the sacred names of Theosophy or Occultism, and profess to explain in detail the working of many of the laws of hidden Nature which H. P. Blavatsky left in briefest outline — for her own excellent reasons. The way in which certain pseudo-Theosophical books have been written is so skilful that the attention of the reader is led away, unconsciously to himself, from altruistic and purely impersonal ends to the desire for personal power and the personal gratification of intellectual curiosity, the egotistic satisfaction of knowing something — whether true or false he cannot tell — that is hidden from others.

Another subtle perversion of the simple Theosophical teaching of man's dual nature is found in the abuse of the new scientific discovery of some of the lower psychic powers in man, such as thought-transference. There is, of course, nothing new in this. It has been known for time immemorial, to all students of such subjects who were not blinded by prejudice; but so greatly have the materialistic minds, forced at last to acknowledge something outside their own groove, been astonished, that many of them are sure they have discovered the soul! The part of our nature which possesses these little-known attributes is not the immortal Higher Ego, for that is immeasurably removed from the plane on which they act. But see what the charlatans are saying about this "subliminal self," as it has been dubbed! Sordid advertisements of advice, for dollars, as to how to control its faculties in order to prosper in love, in money matters, in influencing others without their knowledge of it, and so forth, teem in certain periodicals. This is "Theosophy simplified" with a vengeance!

But the simplification of true Theosophy — the problem which W. Q. Judge saw was be-

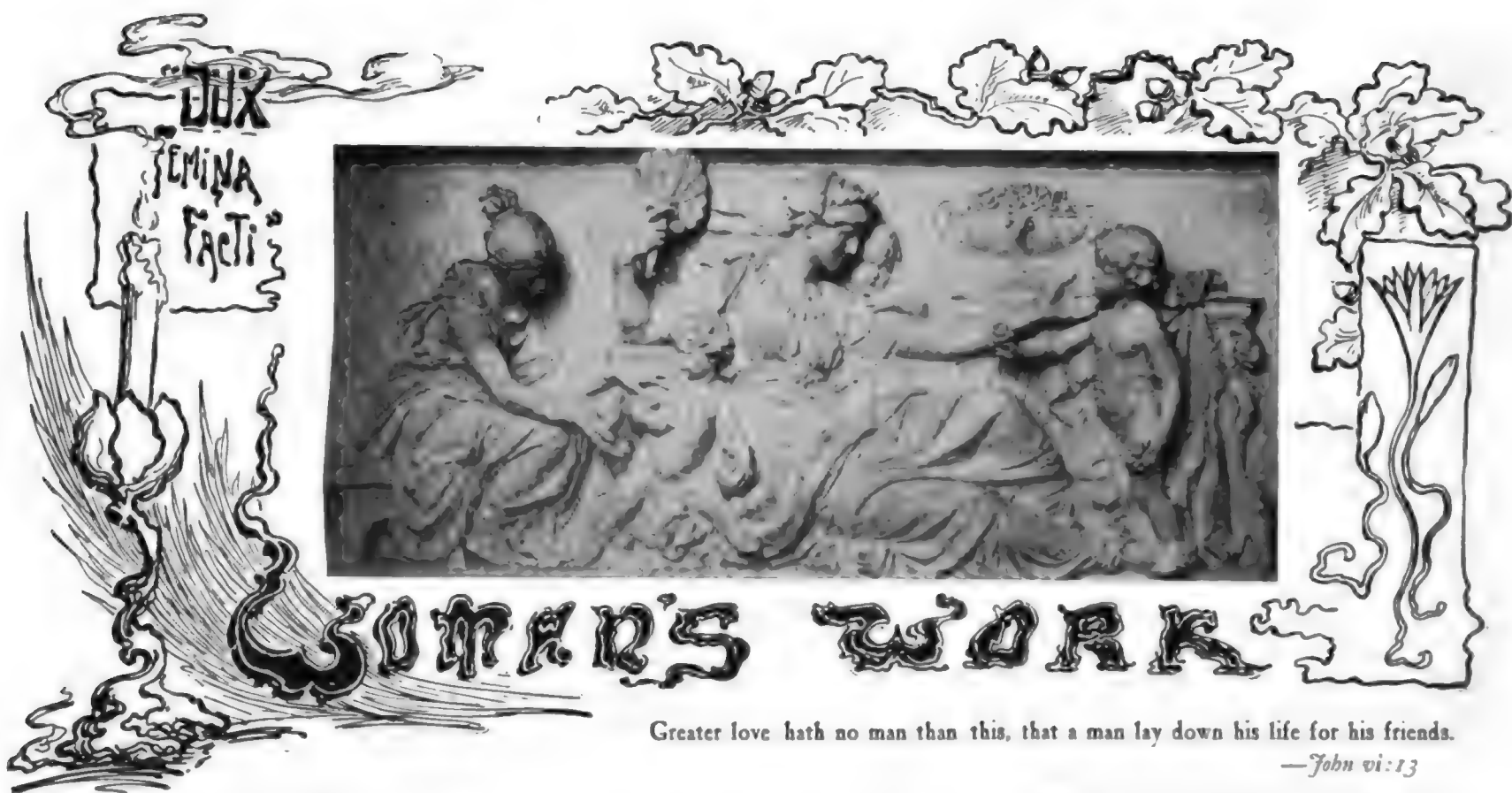
coming necessary if its message was to reach the widest circles — was the problem that faced Katherine Tingley, who succeeded him thirteen years ago, and her work has solved it. The Gordian knot has been cut in the most natural manner.

Jesus told his followers to become as little children in order to enter the kingdom of heaven, and another great teacher told us long before that we must regain the child state we have lost. This is the sum and substance of Theosophy. How?

In early childhood we live in a most spiritual atmosphere; the egotistical personality has not yet gained full control. The distinct sense of being a separate person does not come for the first few years of life: many of us know the surprise of that discovery. But *consciousness* is vivid long before that, and it is a wider feeling than the self-consciousness of later years. It breathes in unity with Nature, the glory of the earth is its own glory. How fortunate are those who can carry even a trace of this impersonal rapture into their later years! But alas! the personal self-consciousness too soon pushes aside or overpowers the spiritual consciousness and life is no longer joy.

Theosophy is master of the situation, for in the Rāja Yoga system of education established by Katherine Tingley personal egotism is reduced to a minimum. The Higher Ego, the real man, possesses the keys to all the beauty and all the wonder of the universe, and a Theosophical training leaves it free to act.

Theosophy simplified has lost nothing of the original teachings; it means Theosophy deepened and widened; it means a more perfect carrying out of the desire of H. P. Blavatsky's great compassionate heart. It means a higher life for all humanity in the future, a Paradise regained, a new heaven and a new earth for mankind redeemed. STUDENT



Greater love hath no man than this, that a man lay down his life for his friends.

—John vi:13

Isabel Rubio---Cuban Patriot

ISABEL RUBIO Y DIAZ was born in the city of Pinar del Río on the 19th of November, 1836. She was the daughter of Dr. Antonio Rubio. There had been doctors in her family for many generations, and when still a small child little Isabel had acquired quite a knowledge of medicine herself, which she applied in a very practical way on the suffering poor in the neighborhood of her home. From the beginning it seemed as though the chief object of her life was to relieve suffering in whatever form she found it.

By the time she was fourteen years of age, Isabel Rubio had become the idol of the inhabitants of Guane, many of whom were free patients of her father, who gave her names of endearment and respect. Wherever there was a lack of food or medicine, or wherever there was suffering, there was Isabel, by day or night, giving food, medicine and encouragement. Her father, a wealthy man, was able to give her an allowance for personal use, and this she spent in buying medicine, clothing, etc., for the poor. As the years passed, her capacity for helping those around her grew, and as the conditions in her country became worse, she devoted all her time to philanthropic work. Thus passed the early part of her life.

Somewhat later, when the Revolutionary war commenced, Isabel Rubio made several journeys to the United States, and in Key West met Maceo, giving him much assistance through her knowledge of the geography and condition of the western end of the Island. She worked with him for years, and Maceo said he always knew his wounded soldiers were safe when she was near. When the Revolution broke out Isabel returned to her province and dedicated all her time to nursing the ill and wounded. Her name was always on the lips of the sufferers and wherever she went she brought life and comfort. Her only son went to the war, and she also—to the camps where the wounded lay, nursing them day and night. The camp hospitals were often moved

and many times she would have to ride on horseback for miles through dense trees and thickets, often at night, from one camp to another. She usually went alone. Her own purity and devotion to her work and the respect and affection which she had gained, were all the protection required. On the 12th of February, 1898, her hospital, filled with old men, women, and children, in the hills near San Diego de Baños, was surrounded by the enemy. Unable to protect longer those for whom she was caring, she fell wounded and was taken, a prisoner, to the city of Pinar del Río. Here she died the 15th of February of the same year.

Isabel Rubio did not work under the direction or protection of any religious body. She

MEASURE thy life by loss instead of gain
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whose suffers most hath most to give.

Harriet Eleanor King (Selected)

stands out alone as one of those true helpers who followed the promptings of a loyal heart, and she gained her great strength and capacity through her unselfishness and love for others. Over the door of the hospital ward in which she died, is a plain white tablet bearing her name. One of the streets of Pinar del Río, not many years ago, had its name changed from Recreo to Isabel Rubio. On this street now stands the Râja Yoga Academy, and in this Academy are five nieces and nephews of this woman patriot, who, with many other children are learning more every day how much they owe to those who gave their all for their country and the sufferings of others. Isabel Rubio will ever live in the hearts of Cubans who love their country.

(From notes written by Maria Luisa Cuervo, niece of Isabel Rubio. Pinar del Río, Cuba.)

The Work of a California Woman

HISTORIANS of the Twentieth century and those who come after will record that the world owes the preservation of one of its greatest natural wonders to the persistence and generalship of a woman—and this in the face of tremendous obstacles. To Mrs. Lovel White, a daughter of California, we owe the preservation of the Golden State's most priceless possession—for once despoiled of it all the wealth of the Indies could avail nothing to make good the loss—the Calaveras Grove of Big Trees (*Sequoia gigantea*) in Calaveras and Tuolumne counties. Not long before his official retirement President Roosevelt signed the law enacted by Congress creating the Calaveras National Forest, a law for which Mrs. White has been working for nine long years.

These giant trees have been "known to the world," to use a current phrase, only since 1841 when a few pioneers, anticipating the gold-seekers of the next decade, "discovered" them. The news was widely published and a number of Europe's most distinguished scientists came to America solely to pay these trees a visit. Shortly afterwards one of the largest was purchased for \$10,000 by an English agent, who removed the bark in sections (of course killing the tree in the process and leaving in the forest tragic witness of his work in the bare white lonely trunk standing in ghostly grandeur) and conveyed it to London. There he set it up over a cylindrical model which was exactly the size of the tree, and the whole was placed on exhibition in the Crystal Palace. Day after day crowds of interested visitors stood before it and in no long time the news of this wonderful grove had literally gone round the world.

Scientists have stated that these trees are the oldest living things on earth today, using the term "living" in its ordinary acceptance, not the Theosophical one. Indeed, in their knightly strength and beauty they seem more truly "living," more truly partakers of the

elixir of divine, all-pervading life, than a good many of the apologies and moral foundlings that are walking about the earth today.

Before the United States acquired possession of the grove a number of the giants were laid low by the lumberman's saw and axe, and so we are enabled to get a fairly correct idea of its age. While some assert the oldest to be not less than four thousand years of age, yet the actual counting of the rings of those felled (not, however, of the largest, as these still stand) has brought the years of several beyond the two-thousand mark, and in one 2425 separate and distinct rings were observable. Says one writer:

An age of 2425 years means a good deal when one stops to think of it. The known history of the world has nearly all been made in that time. The little seedling was just pushing through the granite soil of the Sierra Nevada Mountains and taking its first bath of sunlight the year that Cambyes of Persia defeated the Egyptians at Pelusium, on the Isthmus of Suez, and overran Egypt.

It was 28 years old when the battle of Lake Regillus was fought—the first authentic date in Roman History; 35 when Miltiades gained the victory at Marathon; 41 when Herodotus, "the father of history," was born; and 45 when Leonidas perished at Thermopylae. It was 124 years old, and was doubtless beginning to overtop its fellows, when Xenophon led the famous "retreat of the ten thousand" through western Asia. Practically all Greek literature, except Homer's books, has been given to the world since the infant days of that Sequoia, and the array is ancient, imposing, and venerable—Aeschylus "the thunderous," Sophocles "the royal," Euripides "the human," Socrates "the wisest," Demosthenes and Phocion, the greatest orators, Plato and Aristotle, the founders of human philosophy, and Alexander the conqueror of the world. The tree was 202 years old when Alexander died at Babylon, 307 when Hannibal crossed the Alps, and 589 when Nero fiddled as he watched the "Eternal City" of Rome being destroyed by fire. . . .

In short, almost the entire chronology of the human race, so far as recorded history goes, is embraced in the lifetime of that one tree which was felled in a few hours by lumbermen, hurried through the sawmill and sold as ordinary lumber. Nearly the same can be said of many others which have gone the same way in that region. It has been the most awful slaughter of venerable giants of antiquity ever recorded.

In this now national forest, which comprises about 4000 acres and contains nearly 1500 giant Sequoias besides numbers of enormously large sugar pines, yellow pines, white fir and incense cedar, no tree less than eighteen or twenty feet in circumference is considered large, while many are between sixty and eighty feet. Most of them have been named, as *Mother of the Forest*, (the one killed to furnish forth a department in the Crystal Palace Exposition), *Father of the Forest* (felled some years ago and furnishing as much timber as twenty acres of ordinary timber land), *Waterloo, Pennsylvania, Abraham Lincoln, Old Bachelor, Two Sentinels, W. T. Sherman, Knight of the Forest*, etc.

One of the most interesting, albeit pathetic, records written by time and catastrophe upon these giant beings is that of forest fires. In the case of one tree which after being felled was found to be at least 2171 years old, there were unmistakable proofs of its having been severely burned four times. The first burn dates from the year 245 when the tree was 516 years old and the scar was 105 years in healing. For trees heal their scars, when not too deep or extensive, as humans do, by a new

growth proceeding inward from the edges. The next burn was suffered in 1441, the third in 1580, and the last, which was very severe, covering a space eighteen by thirty feet, in 1797. When the lumbermen felled the tree this last scar had not entirely healed. This was in 1900, and since then many others have gone the same way, mute witnesses of man's blindness and unsympathy with nature.

Does it seem as though we were writing of anything less wonderful than giant *souls*, lingering to read us some legend or past mystery-lore from prehistoric days? Sentinels and knights! Above their heads heaven's open sky, at their feet, safe-sheltered beneath their spreading, brooding arms, bloom violets and maiden-hair. Oak and laurel stand sturdy but anear, lessoned in self-reliance by these, the



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ISABEL RUBIO Y DÍAZ, CUBAN PATRIOT

UNTO each man his handiwork, unto each his crown,
The just fate gives;
Whoso takes the world's life on him and his own lays down,
He, dying so, lives.

For an hour, if ye look for him, he is no more found,
For one hour's space;
Then ye lift up your eyes to him and behold him crowned,
A deathless face.

Spainburne

Elder Brothers of their forest world. Yet excepting for the heroic battle fought for nine years by a California woman, and at last won, another decade would have seen the last of these giant glories felled and dishonored in sawmill and lumber-mart. And all our penitence, in that case, would work no more of a miracle than it worked for the woman who, in olden days they tell us, went to Confucius for help in winning back the love of one whom she had betrayed. "Pour the water from this cup upon the earth," said the Sage. The woman did so and watched while the thirsty earth drank it in. Then said the Sage again, "Can you gather up the drops you have spilled and place them again in this cup?" STUDENT

The Melting-Pot

I will bring the third part through the fire and will refine them as silver is refined.—*Zachariah*

HUMAN life is in the testing. Encrusted, hardened, blackened, through thousands of years of careless exposure, roughly-handled humanity is actually passing from one state of being into another: the metal liquefying, clarifying, eventually purifying, and running into molds of superior worth and shape.

The process of throwing off dross from the nature takes place in the seething melting-pot of trial. To melt off an encrustation of habit, desire, hereditary taint, is not the process of washing clean a mere soiled spot. It requires a melting down of the whole mass, a thorough throwing out of the worthless scum, else, upon resuming solidity, these impurities simply change form and diffuse themselves throughout the whole.

What is it, then, to throw back into the half-refined mass of another's nature the dross that has been once skimmed off?

It is not a new figure, but as old as the struggle of humanity, yet we will not learn to stand away from the melting-pot of our neighbors. We must play busybody and add fuel to the fires and stir up the ingredients, having not the slightest knowledge whether the one or the other act be necessary or advisable—and no suspicion that both are meddlesome and harmful.

Certain persons are disagreeable to us. It would be helpful to think out (we might do so if we would bring ourselves to so much fair-mindedness) how we brought out in them that very disagreeableness. Haven't we stirred the fire, or thrown foreign matter into the molten mixture, that causes it to hiss and bubble?

Noting the deep and lasting effect of the words and the bearing of others upon ourselves, we ought to know something of the seriousness of this matter of association with our kind. From the test going on in our dooryard we should be gathering wisdom to pass harmlessly among the melting-pots in the neighborhood. Some day, and, if we gain only a little caution in this regard, it may not be a far-away day, there is to be a running-off of this precious cleansed mass into forms of a brightness approaching the beautiful. STUDENT

An Old Statute in Force

INTERESTINGLY reminiscent of old Puritan days is the recent arrest, in New Jersey, of a man and his daughter as "common scolds." The statute under which they are indicted provides for a penalty of three years' imprisonment or a fine of not more than \$1000 for any person convicted of commonly scolding and disturbing the peace of the neighborhood and of all good and quiet people, to the common nuisance of all the people therein, residing, or passing.

But we never read of men "scolds" in the old days. Can it be that the man only yesterday indicted is the first of his line, or have the writers of histories spared us the painful whole truth? Few of us knew, either, that this ancient statute still held in any of our States. It might be described as a case of legal atavism, yet if we need statutes to provide remedies for the wrongful use of other sharp weapons, why omit the tongue, sharpest sometimes, and cruelest, of all? STUDENT

OUR YOUNG FOLK

FLOWERS

WE are the sweet flowers,
Born of sunny showers,
(Think, whene'er you see us, what our beauty saith;) Utterance mute and bright,
Of some unknown delight,
We fill the air with pleasure by our simple breath;
All who see us love us, —
We befit all places;
Unto sorrow we give smiles, and unto graces, graces.
Mark our ways, how noiseless
All, and sweetly voiceless,
Though the March winds pipe, to make our passage clear,
Not a whisper tells
Where our small seed dwells,
Nor is known the moment green when our tips appear.
We thread the earth in silence,
In silence build our bowers, —
And leaf by leaf in silence show, till we laugh a-top,
sweet flowers.

Leigh Hunt

"Help Nature and Work On With Her"

WHO has watched the unfolding of leaves, the bursting forth of buds and blossoms, and the greenness of the grass that spreads itself over lawn and meadows, and has not felt a sense of hope and gladness, as though the trees, grass, and flowers seemed to say, "I told you so, here we are again!"

All winter long the little seed has slept in the dark earth, covered over with ice and snow; but in the very heart of it there was a tiny germ of hope, telling it to wait until the warm winds blow and the bright sun shines once more. And the busy little birds as they go cheerfully about their nest building, chirping and twittering, they, too, seem to say "Hope! hope! hope!"

Nature is the great teacher, and if we would only wait and watch and listen, the story of life and death, of immortality, of the duality of all things, is so plainly written that he who runs might read. Cause and effect, action and reaction, we meet in every part of nature, in the ebb and flow of the tide, in day and night, in heat and cold, in the inspiration and expiration of plants and animals, in sowing and reaping, the growth and decay of all vegetation, the birth and death of the flowers, and their rebirth year after year. And thus we recognize that as eternal life pervades nature, so an eternal spiritual life pervades the realms of consciousness, adjusting all needs and deserts. As the indestructible life in Nature preserves the balance, destroying what is useless, recreating what is useful, and being in short a divine law of justice in the lower kingdoms, so the moral law adjusts things in the moral or spiritual world, destroying the evil and regenerating the good.

In the forests the trees do not change from one kind to another; the oak is always oak, the pine is pine; and so it is with the seeds we plant. If we sow forget-me-not seed we do not expect to raise hollyhocks; nor if we plant potatoes do we look for cabbages or corn to grow. What we sow we reap. The harvest

depends upon the kind of seed we sow, upon when and where it is sown, and how it is taken care of. To be a successful farmer, or in fact to succeed in any department of life one must be largely endowed with the spirit of hopefulness. The shiftless, good-for-nothing farmer is the one who always has a tale of woe; he is quite sure the frost will spoil the buckwheat, or too much rain will spoil the hay. From his pessimistic point of view a famine or some other dire misfortune is just at hand; whereas the hopeful man tills his farm or plants his garden with the firm conviction, that as he has put forth his best effort in careful sowing and watering and diligent weeding, he has a right to expect good results. He works not against but with Nature.

In one of our Theosophical books we read:

Help Nature and work on with her and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms. (*The Voice of the Silence*)

STUDENT

Do Thy Best

"IF a thing is worth doing at all, it is worth doing well." Maurice laid down his pen and stared out of the window. Why did those words haunt him? And why did he feel unhappy when they fell upon his ears? Here was Barton saying the same thing!

"Bosh!" he heard Arthur reply, "You are obliged to do things well, because you are at school, that is all; catch me —" but the master was coming their way. He passed silently along the class scrutinizing each boy's work.

That afternoon the master called the senior boys together and told them that he had received an application from one of the best firms in the city for an office boy, saying that their decision would rest upon his recommendation, and that the qualifications necessary for the position were good handwriting, steady application, and a cheerful, self-reliant, obliging disposition.

The chance meant much to many of the boys, especially Maurice, Barton, and Arthur. Whom would the master's choice fall upon? Kindly he turned upon the upturned eager faces; he would not keep them in suspense.

"I have recommended Barton," he said, "for he is the only boy in the class who fulfils all the stipulated requirements."

"Maurice," he continued, "has possibilities, and aspirations, and ability, but at present he lacks steady application; while Arthur — and I speak of you three, because you are the eldest, and closest to facing your future life-work — allows undoubted ability to waste in the untilled ground of indifference to duty; so, though Maurice writes the best hand, and Arthur is obliging, Barton deserves the recommendation for an all round reliability. And remember this, boys, chances come to us all, but we can only take those which we have fitted

ourselves to take. How many a useless life is the outcome of discarded chances and the 'unjust fate,' bewailed, the result of our own action. This, boys, is what Theosophy is teaching us; and showing how life after life we can climb to knowledge, power of helpfulness, and joy undreamt of in the sordid misconception of one miserable earth-life! We live again, hundreds, thousands of times, live until we have learned the lesson of *Universal Brotherhood!*"

He had forgotten that they were young and he was old, and so had they. He was speaking to them as they had never heard him speak before, this strange old master — aye, straight to their hearts! And he felt their interest and sympathy and their needs.

Yes, Barton had gotten his chance! But so had they, thought Maurice, as he packed his books neatly into his bag, smoothing out the "dog-eared" corners. "I must learn something more about Theosophy — if a thing is worth doing at all, it is worth doing well." The haunting power was gone, it had become a living truth to him, a something to make part of his life.

ETHNE

Tramping in Switzerland

IN Switzerland in summer one can tramp all day and not feel tired; for the air is so fresh and exhilarating, and the snow-clad peaks towering above the world give one such an uplift in spirit.

We were going to the Grindelwald, that great river of ice that flows between two mountains. On the way, where the road winds round a precipice in the heart of the mountains, an old man came out of his little cabin overhanging the steep and blew a great blast on an Alpine horn. The echoes rebounded from mountain-side to mountain-side again and again, ever fainter and fainter until at last they faded away like the last dying breath of a chord struck on a great organ. On the wall by the horn was placed a little box in which passers-by could drop a franc, or some sous, if his blowing had given them any pleasure, but he didn't ask for anything.

A little farther on when we began to think of choosing a spot to rest in, we came to a little booth covered with green boughs where a pretty fresh-faced mountain girl served us with a bowl of wild strawberries and a pitcher of cream.

All along the way we saw old women scrambling up steep hillsides, watching a few goats or cows — that they did not graze on a neighbor's property, for there are no dividing fences. We met men climbing down mountain trails with big cheeses strapped on their backs, on their way to the nearest market.

At dinner-time we came to an inn overlooking a great valley. The tables were all out of doors among the trees, and hungry trampers were served with a meal of brown bread, cheese, country wine, fresh mountain berries, and cream. At last we came to the frozen river known as the Grindelwald Glacier and began to cross it. Another time I will tell you something about that.

L.

THE CHILDREN'S HOUR

LOST

SOME precious little moments
That once were given me;
If only I could find them
I would not idle be.

A jewel called "Patience,"
Its setting was most bright;
A gem much prized by others
To whom it gave delight.

The chance to do a kindness,
A loving word to say;
A few these of the losses
That I have met today.

Helen Elizabeth Coolidge, "Poems."

"Better to do One's Own Duty"

FROM a corner of the barnyard came a very dissatisfied grunt.

"Moo-oo-oo, Piggy-Wiggy, why are you so blue?" asked a pretty little red cow.

"Oh! Bossy-Wossy," answered the spotted piggy, "I have been meditating on my sad lack of talents, compared to those of some creatures."

"Why, Piggy-Wiggy! I don't see but that you are as capable as most of us are. Besides, all that is required of any of us is to be useful in our own way. I have to give good, rich milk, and be a good bossy, while you — why! all you have to do is to eat and get fat; you should not complain of your lot."

"Alas! yes," answered the piggy, "but it is very monotonous just to eat and root up holes in the ground. Besides, here we have always to stay inside of doors or gates, or fences, wherever we are put."

"Well, where would you rather be, Piggy-Wiggy," asked Bossy.

"In that orchard," answered Piggy, quickly, as he poked his nose through a hole in the yard-fence. He had been looking at the apples for many days.

"Just think," continued Piggy, "if we were as talented as a man, for instance, we could do anything we pleased. Why a man walks on only two of his feet, and he has the other two to do anything he likes — open doors and gates and everything. I've been thinking, Bossy, if we tried, we could learn to do more than we do. Now, I am sure, with your horns you ought to be able to learn to open a door or a gate. Why don't you try? I'm going to see if I cannot learn to walk on two feet instead of all four."

"Oh Piggy-Wiggy! you are very funny!" moo-ed the bossy, with a gentle laugh, "but to please you I'll try."

So Bossy went up to the gate that led into the orchard, and, with her horns, began to hook at the big wooden latch that fastened it; while Piggy jumped up with his fore-feet resting on the fence, and tried standing on his hind legs.

"Well Piggy-Wiggy, how does it go?" called Bossy after a while.

"Why it isn't so hard, Bossy-Wossy; what luck are you having with the gate?"



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SWEDISH LOTUS BUDS, POINT LOMA

"Well, I can move this queer latch already, and I believe if I keep on trying I'll learn the combination."

So Bossy and Piggy, in their attempts to develop new faculties so as to gain greater freedom, kept on trying every day. To be sure, Bossy's milk fell rather short, for hooking at a gate is rather strenuous work to one accustomed to quietly chewing her cud; while I am afraid Piggy grew lean instead of fat by practising acrobatic performances. However, one day, Bossy discovered that if she pushed the gate with her head while she lifted the latch with her horn, the gate would open, and behold! the orchard was theirs.

"Now Piggy-Wiggy, stand up and shake off some apples, there's a dear," cried Bossy, gleefully.

So Piggy stood up and caught a branch in his mouth, and a few vigorous shakes sent many luscious apples flying to the ground, to their great joy.

"Nothing like developing one's talents," murmured Piggy, munching as though he were starved.

But alas for Piggy and Bossy! Through the orchard came that talented man, who, with a great stick beat them back into the barn-yard, grumbling at the careless person who had left the gate ajar.

The blows caused the two aspiring offenders' backs to smart pretty badly, but that did not discourage them. They felt in duty bound, of course, to make use of their newly acquired talents; so the next day, and the next, and many days after, did they seek the orchard, until the mystery of how that gate was opened was discovered by the man's little boy, who was playing on the straw-stack.

"Aha!" cried the man, "you certainly are clever animals, but I'll teach you to keep your own places," and he attached a strong chain to one of Piggy-Wiggy's fore-feet, and one hind-foot; while Bossy — oh! poor Bossy! both of her nice crumpled horns were sawn off short, and her looks were ruined forever.

And now, children, you need not laugh and say you do not believe that Piggy and Bossy could do anything so clever, for unless you have lived in the country and studied the habits of our dear friends the domestic animals, you do not know what clever and intelligent tricks they will play, even though they do not talk as much as you and I do.

AUDREY

Animals with Pockets

DID you ever think what a curious thing it is that some animals have pockets?

Great roomy, fur-lined vest pockets big enough to carry a family of little ones about in! Many of the animals native to Australia and Tasmania have these convenient pockets and so has the opossum, a common animal in our Southern States. The family name of the owners of the pockets is *Marsupialia*, and the Kangaroo is the largest of the species. Full-grown kangaroos go sixteen feet at a jump, and so when going on a long journey, or running from hunters, think what a comfort it must be to Mother Kangaroo to know that her babies are snug and safe in her pocket; and if they have a taste for scenery they can peep out of the top at the passing landscape, just as little children peep out of the car window when traveling.

L.

NONE are so fond of secrets as those who don't mean to keep them.—*Proverb*

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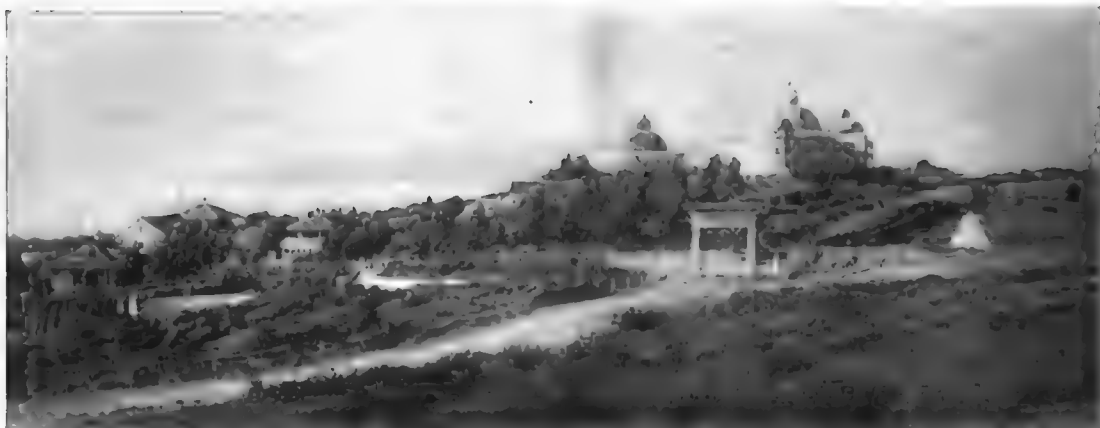
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The Sun's Influence on the Earth

New Scientific Discovery Supports

Theosophical Teachings

IN an article in the CENTURY PATH, last year, reference was made to the proved effects of sunspots on terrestrial conditions, and a quotation was given from Dr. Huntingdon's summing up of his conclusions from the evidence. Since that date further observations have been discussed in scientific circles, and a remarkable and unexpected reason has been given for a certain incompleteness in the correspondence between the solar and terrestrial changes, a reason which adds still more force to the Theosophical position outlined in the article.

In brief, the teaching of Theosophy, given by H. P. Blavatsky in *Isis Unveiled* and *The Secret Doctrine*, is that the sun is the heart of the solar system, the center of a tremendous vital and magnetic energy which pulses through the system and produces most important effects upon planetary conditions, in spite of its distance and the apparent "vacuum" of space. Quoting from an archaic Commentary on the *Book of Dzyan*, she writes:

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. Thence, sensation is radiated into every nerve-center of the great body, and the waves of the life essence flow into each artery and vein . . . The planets are its limbs and pulses."

Ten years before that she wrote in *Isis Unveiled*:

. . . the all-pervading, mysterious ether; the despair and puzzle of the materialist, who will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad *magnets* disseminated through space. . . This, and much more, they may learn; but until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum.—(Vol. I, 270)

Regardless of the ridicule of the smart writers of the day, the great teacher of Theosophy referred to warmly defended Kepler for having believed in the sun's magnetism. But things have changed in the Twentieth century, and exactly as she prophesied, "in the Twentieth century, portions, if not the whole, of

The Secret Doctrine
Vindicated in
This Century

the present work [*The Secret Doctrine*] will be vindicated," and a great rent torn in the veil of materialism. So we find today that the magnetic influence of the sun on the earth is an orthodox teaching of the new astro-physics. In view of the many recent corroborations of

Theosophy, upon lines which seemed incredible to the materialism of the Nineteenth century, it is surely high time that independent minds today should realize that the desired clues leading to a deeper knowledge of Nature and Man are to be found in the study of Theosophy.

To return to our subject. The dark spots on the sun have been regarded for some years as the principal focal centers of solar activity, and the wonderful discovery by Professor Hale, of Mt. Wilson Observatory, California, of the electric nature of the vortices of hydrogen partly confirmed this; but now it has been found that there are still other "regions of solar activity" of great importance. These are the *faculae*, irregular patches of greater brilliancy than the general surface of the sun. Sunspots frequently, but not invariably, make their appearance in the *faculae*. The *faculae* have

the power of stirring up the terrestrial phenomena every time they cross the center of the sun in its 26-7 day rotation period. As they last much longer than the spots—some even persisting for three years—their effect is more regular. In Bavaria, Württemberg and the Pyrenees, for instance, it has been ascertained that the storms occur at periods of 26 or 27 days. Now, then, we can see the reason for the gaps in the correspondence between the records mentioned by Dr. Huntingdon, for until now the *faculae* were not considered as active potencies.

M. Marchand, director of the Observatory of the Pic du Midi, has announced that "every maximum of the curve of magnetic disturbances on earth coincides with the passage of a region of solar activity over the central meridian, and *vice versa*. Exceptions are very rare." These disturbances assume the form of

magnetic storms, auroras, cyclones, electric storms and earthquakes; their intensity varying according to the violence of the solar outbreak,

the season of the year, the local condition of the atmosphere, the moon's electric induction, and *the phase of the moon!*—and, it is suggested by some, the position of the planets. Could these factors be fully known, weather and earthquake prophecy would become a science.

The positive demonstration that the solar activities radically modify terrestrial conditions, gives us at last something reasonable to account for the mysterious warnings that frequently precede earthquake shocks, for it is exceedingly difficult to believe that the strain in the rocks preceding the sudden slipping of a

geological "fault" could produce symptoms of the peculiar nature noticed before the readjustment of strata. But since the discovery that the solar regions of activity, the *faculae* and spots (the latter being furious vortexes of electric force) are the exciting causes, it becomes clear that as these regions are slowly carried toward the center of the sun's disk by its rotation, the disturbances in the electric conditions on earth should increase and become perceptible in one way or another before the culmination in the shock.

**New Light
on Earth-
Structure**

It has been noticed from time immemorial that animals and even birds show symptoms of fear and unrest, and many persons feel uneasy before serious earthquakes (in California "earthquake weather" is commonly spoken of) and ocean cables are disturbed by magnetic currents for hours before the shock. Before the great catastrophe at San Francisco, in 1906, a bluish haze seen was attributed to static electricity; and it has lately been shown that seismic disturbances are frequently preceded by an increase in the negative charge of the ground. These and other premonitory symptoms find a place under the new theory, and show that we have advanced a step in the understanding of proximate causes, in the realm of objectivity at any rate.

But what of the Ruling Power in the sun which sends forth this terrible and beneficent force whose results are so far-reaching? Do the Solar centers of energy burst out fortuitously, or does an Intelligent Law control? Are men swallowed up and ruined by thousands every year by mere chance? Have they reaped what they have not sown? Is not the cataclysm the reaction of effect to cause, or does chaos reign? Some will say that is the will of a personal God, but Theosophy goes deeper and shows that Intelligent *Law* rules, and that if man breaks the harmony the reaction of suffering may take various forms, even that of the earthquake. "We make our own storms," says William Q. Judge, and to accuse the Higher Law of blind, ruthless action, is really blasphemy. The old Hebrew legend of suffering entering the world through the sin of Adam has a profoundly true basis, if we remember that Adam is a generic term.

Until people begin to realize that they are part of a great whole, that Solidarity is the one ultimate fact, the interaction and interdependence of suns and planets and sentient beings will only be accepted on a physical basis.

Even this is an advance on the limited ideas recently held, but it is the province of Theosophy to extend the knowledge of unity into deeper planes, mental and spiritual; to help man to work out his own salvation, until, purified by the lessons learned through many reincarnations on earth, he attains a godlike stature. External nature, as the raging passions of humanity are purified, will become peaceful *pari passu*, new conditions and new and subtle forces will appear until the culmination of our planet's evolution, when the old things will be rolled up like a scroll and a new and grander field of action opened out for a glorified mankind—the result of his own efforts. R.

The Living Universe

A POET must almost necessarily be a metaphysician, but we painfully learn from their great books that a metaphysician is not necessarily a poet. In the current *Hibbert Journal* Professor James abstracts for us the little known philosophy of one who was both, O. T. Fechner, whose greatest book, *Zend-Avesta*, has just—after fifty years—passed into its second edition.

The whole universe is conscious; that is the sum of the book. The following passage seems to tell us the dawn of the idea:

On a certain spring morning I went out to walk. The fields were green, the birds sang, the dew glistened, the smoke was rising, here and there a man appeared; a light as of transfiguration lay on all things. It was only a little bit of the earth; it was only one moment of her existence; and yet, as my look embraced her more and more, it seemed to me not only so beautiful an idea, but so true and clear a fact, that she is an angel, an angel so rich and fresh and flower-like, and yet going her round in the skies so firmly and so at one with herself, turning her whole living face to heaven, and carrying me along with her into that heaven, that I asked myself how the opinions of men could ever have so spun themselves away from life so far as to deem the earth only a dry clod, and to seek for angels above it or about it in the emptiness of the sky, only to find them nowhere. But such an experience as this passes for fantastic. The earth is a sphere, and what more she may be one can find in mineralogical cabinets.

When we get a sensation through the eye, ear, or other sense-organ, it passes into the infinite complex of the mind, is understood, fitted into its place. The mind is forever modified and enriched by it; but whilst effecting this eternal enrichment and becoming woven into the fabric of human consciousness, it also remains itself, can be fetched forth again and looked at, or may on its own account come out into the field of attention. Whilst retaining its identity it has at the same time measurelessly expanded it. And when it does re-emerge for a time into the field of attention and manifest activity it is found to be itself the richer for the associations it has contacted while in the unmanifestedness of its Nirvāna.

This last point Fechner omits to draw inference from. We will presently venture to draw it for him. His special point now is that isolated sensations enter into the presence of a thinking self, and, whilst remaining self-identical, enrich that self. And whilst becoming themselves enriched by, they also in return enrich, each successive later sensation, helping it to its full meaning.

As each sensation stands to the human thinking self, so each thinking self stands to the great Self, Humanity.

Similarly the human and animal kingdom at large are members of a collective consciousness of a still higher grade. This combines with the consciousness of the vegetable kingdom, in the Soul of the Earth, which in turn contributes its share of experience to that of the whole solar system; and so on from synthesis to synthesis, and from height to height, till an absolutely universal consciousness is reached,—the All Self.

Fechner likens our individual persons on the earth unto so many sense-organs of the earth's soul. We add to its perceptive life as long as our life lasts. It absorbs our perceptions, just as they occur, into its larger sphere of knowledge, and combines them with the other data there. . . . If you imagine that this entrance into a common future life of higher type means merging and loss of distinct personality, Fechner asks you whether a visual sensa-

tion of our own exists in any sense *less for itself or less distinctly*, when it enters into our higher relational consciousness and is there distinguished and defined?

But Fechner does not suggest, as he might, that as a sensation after mergence into the rich total of mind from time to time gathers itself together and stands out again clearly in the field of thought: so, if the analogy holds, does man time and again come forth as himself from temporary mergence in the greater mind—that is, reincarnate; which thus is seen as an essential in the philosophy.

Fechner's conception is not new, nor has he worked it out to its completeness. But it does him great credit, working alone, to have done so much. An old book, quoted by H. P. Blavatsky, makes the *sun* the dwelling-place of the synthetic planetary selfhood.

But Fechner's point of consideration is not so much the outgoing *from* the successively higher selves to their dependent lesser selves, the outgoing of vitalizing energy—as the income *to* the higher from the organs outstanding. But both processes would be necessary for a total cycle of activity. STUDENT

Antarctic Expeditions

THE first Antarctic expedition of recent times set out under Sir James Ross in September, 1839, with two ships, *Erebus* and *Terror*, and crossed the circle on New Year's day, 1841. They discovered high land, which Ross named Victoria; a volcano, which was named Erebus; and a huge wall of ice, which barred further progress.

A few years ago Victoria-land and the ice-cliffs were again sighted, by a Norwegian expedition sent out to search for whales. It made the 74.5 parallel of latitude.

In August, 1898, Sir George Newnes fitted out the *Southern Cross*, commanded by Borchgrevink, and it reached 78° 50'.

The *Discovery*, under Scott, reached South Victoria Land on January 9, 1902, and skirted the ice barrier, which extends far to the east, rising to heights of from 130 to 280 feet. A new land was found and called King Edward VII Land. Returning to winter quarters near Mount Erebus, the *Discovery* was frozen in. Erebus and Terror were found to be on a large island, and not as Ross and Borchgrevink had supposed, on the mainland. In September, 1902, Scott started south on a sledge expedition, which lasted 94 days and revealed the coast of South Victoria Land to 82° 17'.

Lieutenant Armitage traveled west for 52 days and reached an altitude on the inland ice-cap of 9000 feet. Though traveling thus far inland, he saw no indication of sea beyond. He found huge glaciers; but, though the ice-cap was thousands of feet thick, it did not overtop the mighty range of mountains stretching parallel with the coast.

A German exploring vessel, the *Gauss*, was frozen in the ice in 60° 30', and remained there for nearly a year. It discovered a new land and named it Kaiser Wilhelm Land.

In February, 1902, Nordenskjöld established his winter quarters on the coast of Graham Land, south of Tierra del Fuego, purposing to make sledge journeys inland. In November, 1902, the steamer returned to Graham Land to bring home the party, and was expected to return to South America last February, but has not been heard of.—(Kansas City *Star*)

Some Views on XXth Century Problems

America

THERE is an annual ceremony at the Mint, one which if seen with open eyes would be more solemn than all the funerals of the year in one. It is the burning of the worn-out paper money.

No man's soul is tied to any given dollar bill. But many have their souls tied to, incarnated in, drowned in, the totality of dollar bills that go through their pockets in the course of the years.

That is a very solemn table at the Mint, piled with dead dollar bills! The air about must be heavy, populous, murky, intense, a very quintessential distillate of greed, stiff and thick with emotion. And the fumes would presently take the shape of a black squatting idol, fatly smiling upon a nation of worshipers.

The American nation! And we wonder why no school of American art, of American poetry, music, has arisen, as much superior to the schools of the Old World as our cash is more voluminous than the cash of the old world and our energy greater than its. Sometimes we try to believe that such schools of ours do exist. We proudly point to this, that, and the other man—real geniuses, some of them—and call them representative. But we know that they are nothing of the kind, that they are isolated figures that have no specific relationship with *America*. Poe might have written and Macdowell composed, in France; Whistler *did* paint there. An Elisha for Whitman's mantle has not yet made his shoulders visible—unless it be Edward Carpenter the *Englishman*!

This must be so whilst we regard *business* instead of *living* as the great end of life. Business is *work* with the human hues and touches, the humanity, as nearly as possible removed. "Business is business"; there is no room for sentiment. But sentiment is unfortunately the necessary soil of schools of art and poetry and music. The man who, following an old craft, lovingly binds a good book with his own hands and soul together working, is *living*, is sentimental, is creating an atmosphere in which his child may grow up to be a poet, a musician: but not he whose soul is all in a "great book-binding concern" with a thousand "hands." That is it: a man is a "hand," and the one who runs him a brain. One has no time, and the other no inclination, to be a human man who may flower into divinity.

We chaff the Englishman in that he "worships a lord." Well, if that worship is three-quarters snobbery, it may easily be one-quarter idealism and poetry; and it is the sum of these one-quarters that create the soil from whence the poets and men of culture spring. *We* "worship" correspondingly the business magnate, and therein is no single gleam of idealism and poetry.

Before we can have American "schools" we must have America. The American will be a special type of man, not the general type hypertrophied here and there. He will not be the European with a keener knack for business. A man is no *special* man because he can eat four times as big a steak as another. And

"business" is mostly but the mental correspondent of the steak-getting and steak-eating activities. America is a soul yet to incarnate. It will come when we have learned what *leisure* is. Leisure is not the vacuity that comes when the money-getting appetite is satisfied. It is that field of the mind that is left free for humanization when the money-getting appetite is *crushed* into its proper dimension, shape, and function. The sum of these fields will ultimately be America. America and the Americans, when they come, will be very gladly and unjealously recognized by humanity as a new dawn, as the fruitage of time. STUDENT

It Was the Salt

FROM time to time some journal, anxious to fill up a slack moment in public attention, sends out a paper of questions to old people, asking them to which of their habits or avoidances they attribute their longevity. And some years ago a medical journal, perhaps desirous of putting an end to the practice, collected from many sources a number of the replies, putting them under heads. We then learned, not only the numerousness of the things and habits capable of causing length of days, but the curious contradictory power of doing both that and its opposite possessed by some of them. One centenarian, for example, owed his years to much salt; another to none. One to having always risen with the sun; another to having lain in bed until far into the day. Tobacco "dulled the nerves" and so promoted death; but it also "soothed" and so added to life. And so on.

But a similar phenomenon is seen much higher up the planes of being. Men have attained *spiritual* life through all sorts of creeds and beliefs. Then they credit the creed and through it interpret their spiritual consciousness. If that consciousness is very strong and clear their dogmatic enunciation of their creed will be very compelling upon others. But those others may *only get the dogma*, unable through it to reach the life beyond it. It will be lifeless, but none the less may they hold fiercely to every item.

A light came upon the soul of Dante and in his moments of inspiration the spaces became glorious for him. But when he came to write he had to use symbols and gave us the circles, spheres, and half theological imagery of his *Paradiso*. If he had been a religious teacher, had founded a creed, the circles and what not would have become for his followers the actual anatomy of heaven, to be textually learned, disputed about and defended as sacred dogma. There would be no other way to the light than through consideration of and belief in this inspired map of paradise. They would have forgotten that the light came first upon him, that *it* was the reality, and the picture altogether and merely his symbolization of it.

The "Garden of Eden" and "Golden Age" of so many legends of so many peoples are but humanity's memory of a time when its soul dwelt in the spiritual light and lived a life that we cannot understand. The ex-

ternal world was about it, but the stimuli of that world were not so compelling as we have let them become, so compelling as to blot out the other. Now they are all-dominating. Humanity is a poet and so, like Dante, before the inner glow had faded, it made the legends and pictures so express what it felt.

When upon some creed-holder, *because of his purity of life and love for mankind*, the old light burns out clear, he credits this to the specific dogmas of his creed. Dwelling upon them and developing them he may miss and blur his inspiration and even lose it altogether. In almost every case he will harden them for others and may thus *because of the very light itself* make their way to it difficult.

There are facts as to the spiritual world, and it is good and helpful to know them; but the first fact is that it is. This is the first statement of Theosophy; and the second, that man is in his inner nature—*now* inner—belongs to that world and has the light of it upon him and can awaken day by day more and more fully to it. He who does that can come back to the creeds and then see what it was that the creed-makers at their best were symbolizing. STUDENT

"What Jesus Would Do"

TEN thousand people in Cleveland have undertaken to do for two weeks "just what Jesus would do."

Would they have done "just what" he *did* actually do? It will be no harder an effort to put themselves back to his times than to put him forward into their times. If they will try to do that, they will find that he did not so much try to do "right" as to do what would best help the people. That is, his life consisted in perfect self-forgetfulness in the effort to dissipate the mental darkness about him, an effort resting on compassion. What the Cleveland aspirants should do, in the attempted imitation, consists rather in the development of a state of feeling than the pursuance of a set of necessarily forced and artificial acts.

What Jesus *had done* was to find the "Father in secret"; the first thing in right imitation of him is therefore that same finding. Then only can the spirit of his life be realized and carried out.

An old Indian book says:

In meditation the wise man perceives in his heart a certain wide-extending awakening, the divine Reality. Through intending the inner mind to this, gain thou knowledge of thy God. Sever thy stained bonds and effortfully make thy manhood fruitful.

Efforts to arrive at a particular standard of conduct must be the expression of deeper efforts to reach a standard of *being*. Within us all is a hidden center of consciousness which is that standard of being. Progress, to be permanent, is turning the outer ordinary consciousness inward.

The Teachers are those who have joined themselves to this "wide-extending awakening," the Reality in life; and then they know what to do for the world. STUDENT

Archaeology Palaeontology Ethnology

The Etruscans—A Theosophical Prophecy Fulfilled

THE law which governs the appearance of civilizations is cyclic; great civilizations rise and fall; barbarism both precedes and follows civilization; the history of these successive waves of civilization goes back millions of years. This is the contention of Theosophy.

To the contention that there are so few traces left of the great pre-historic civilizations the answer is made that there are innumerable traces and ample evidence; but archaeologists have only recently begun to look for them, while they themselves are continually admitting that the sources yet untapped are far more numerous than those they chance to have stumbled upon. Also archaeologists have failed to make any distinction between remains a few thousand years old and those a few hundred thousand, and have cooked dates right and left to suit their narrow prejudiced ideas based on the traditions of Biblical chronology and biological hypotheses as to the development of the human race. But it was foretold by H. P. Blavatsky that the dawn of this century would witness the admitting of many of the claims made by her on behalf of antiquity; and every day is a proof of this prophecy. Archaeologists are tapping new reservoirs of information everywhere and filling up the gaps in history in a way that most amply bears out the scheme of history as outlined by Theosophical writers.

A notable instance of this is given in what follows. After quoting what a Professor of archaeology has discovered about the Etruscans, we also quote what was said on the same subject a quarter of a century ago by a Theosophical Teacher, and readers can compare the two statements.

In a special dispatch to the *San Francisco Call*, from Stanford University, dated Dec. 27th, comes the announcement that Professor Hempl, of the chair of Germanic philology, has solved the symbols of the Etruscan inscriptions, thereby throwing an entirely new light on history.

History books tell us that within the bounds of Italy (excluding the more northern provinces), there were anciently four distinct races: the Pelasgians, the Oscans with the Umbrians and Sebellians, the Etruscans, and the Greeks.

The Pelasgians were those predecessors of the Greeks, whose Cyclopean walls may still be traced, of whom historians have nothing but various conjectures to offer, but who were a remnant of one of the sub-races of Atlantis, derived from the same stock as those pre-Incans who built the similar massive walls in South America.

The Etruscans, who called themselves Ras-ena, at one time possessed not only the country



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OLD ROCK CARVINGS LINCOLN FOREST RESERVE, NEW MEXICO

known to the Romans as Etruria, but also occupied a large portion of Liguria and Cisalpine Gaul. They possessed a powerful navy. Who they were and whence they came has always baffled conjecture. Their numerous inscriptions could not be interpreted. They have left works of art, especially decorated terra cotta vases, which occupy a prominent place in our museums.

Professor Hempl's discovery, it is said, will make necessary a complete change in the present historical view of ancient Italy. Probably its greatest effect will be in overturning the generally accepted idea that the Etruscans and the Romans were different peoples, by proving that *the Roman and the Etruscan languages were similar in all their important features, and that the two peoples sprang from the same race—that of the Trojans*. Here we have a confirmation of Virgil's story.

But there is much more to come; for, out of 8000 inscriptions, only 50 have been deciphered. The Professor is quoted as saying that ancient Italy was occupied by Greeks in the south, Celts in the north, and Italic tribes in all parts of the peninsula. The last fall into two groups—the Latin-Faliscan and the Oscan-Umbrian. Aside from these are the Etruscans, just north of the Romans; the Veneti in the neighborhood of Venice, the people in Eastern Italy who spoke what is called Old Sabellic, and minor tribes. For many years Dr. Hempl has been deciphering the ancient Germanic inscriptions written in runes; and not long ago he was able to prove that one group of these inscriptions was Burgundian, and thus to furnish information as to a great Germanic language of which we have hitherto known nothing. He observed that the oldest runes were similar to the letters used in the unread Venetic and Sabellic inscriptions found in Italy. Examining these inscriptions more carefully, he succeeded in reading them and thus brought to light *two hitherto unknown Italic languages* similar to Umbrian and Oscan. This led him to the de-

ciphering of the Etruscan inscriptions, and he found their language closely akin to the Latin.

The Etruscans were, from 700 to 500 B. C., the most powerful and civilized people in Italy. They introduced the arts and sciences and the religion of Greece, and were the means of spreading civilization all over the northern and western world. The discovery brings everything into harmony. There is plenty of evidence that Etruscans once lived on the islands between Greece and Asia Minor, as well as on the mainland not far from Troy. *Now that we know their language is closely related to Latin, the old tradition that after the fall of Troy the Trojans migrated to Italy turns out to be an echo of the real history of the Latin Etruscan race.*

President Jordan is quoted as saying that Dr. Hempl, with his key to the inscriptions, will make enormous changes in our views of the history of Greece and Rome.

In *Five Years of Theosophy*, published in 1885, and consisting of articles previously published in the *Theosophist* magazine, we find on page 267 the following:

No "traces of old civilizations" we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful, if any, for the historian, and whose origin is the most insoluble of problems? *That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations might be discovered.* . . .

Who were the Etruscans? Shall the Easterns, like the Westerns, be made to believe that between the high civilizations of the pre-Roman (and we say—prehistoric) *Tursenoi* of the Greeks, with their twelve great cities known to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe "first descended into Italy from their northern latitudes"—only a few centuries elapsed? Shall it be urged that the Phoenicians with their Tyre 2750 B. C., (a chronology accepted by Western history), their commerce, fleet, learning, arts, and civilization, were only a few centuries before the building of Tyre but "a small tribe of Semitic fishermen"? Or that the Trojan war could not have been earlier than 1184 B. C., and thus *Magna Græcia* must be fixed somewhere between the eighth and ninth century "B. C.," and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the *Cyclic Poems*, derived from, and based upon, other records millenniums older? . . .

Surely if it took the barbarians of Western Europe so many centuries to develop a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness—since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—[to have] about ten thousand years to build their Tyres and their Veii, their Sidons and Carthagines. . . .

When the fury of critical bigotry has quite subsided, and Western men are prepared to write history in the interest of truth alone, *will the proofs be found of the cyclic law of civilization*. And so also Arezzo, Perugia, Lucca, and many other European sites now occupied by modern towns and cities, are based upon the *relics of archaic civilizations whose period covers ages incomputable.* E.

✻ The Trend of Twentieth Century Science ✻

The Missing Links of Darwinism

MOST intelligent people have shot a casual ray or two of their attention towards Darwinism this year—and then withdrawn them with a vague idea that they had better wait.

And they had. For though the reputation of Darwin stands where it did, that of Darwinism does not—quite.

There are two questions in front of a part of the theory called Darwinism: Is the process described by it *capable* of giving rise to the biological tree as we find it? And if so, did it actually do so?

In a sentence the theory is, that of the offspring of a given animal or plant pair, only a proportion can in general escape various kinds of destruction, this proportion being often very minute; that no two members of the family of offspring will as a rule be *exactly* alike—there will be as many minute variations from the parental type as there are offspring; that those which do escape and grow to maturity, becoming parents in their turn, are in a general way those whose minute divergence from the parental type is advantageous in the struggle for life. Their offspring tend to inherit the favorable variation and some minute proportion of them carry it still further. And so on, until at last the divergence from the original type is sufficient to constitute a new species.

The questions are:

Are such exceedingly *slight* variations as the theory supposes competent, in the time, to have produced what we see?

Would the utterly *fortuitous* character of the variations described by the theory account for the definiteness of the upward progress?

To put the questions the other way about:

Must it not be assumed—as for example de Vries does—that the variations are not slight but rather considerable jumps? And that they are not fortuitous and in every direction, but in a determined direction and indicative of a plan or design?

Darwinism is thus not attacked “all along the line” as some have said. It is rather questioned as to its sufficiency. *Slight* variations, for example, would usually be useless and not be conserved at all. The offspring of a brown bear, whose preservation depended on the species becoming white, would not be at all advantaged by the development of a few spots of white. Yet that is the way according to the theory, that the change occurred.

Nor does the theory account for variations that serve no purpose, getting fixed; nor for the fixing of variations that run far in excess of their usefulness. The classic *Kallima* butterfly, for example, has chosen to resemble a dead leaf with utterly superfluous accuracy. In such cases as these we can hardly avoid the suggestion of a guiding nature-consciousness which often goes too far and is by no means above making mistakes in the pursuance of a perfectly defined object.

And lastly, as a matter of fact, *Darwinian*—that is, minute, haphazard—variations have never been proved capable of doing the work

wanted of them. Professor Kellogg of Leland Stanford University remarks that “no indubitable cases of species-forming or transforming, that is, of descent, have been observed; and no recognized case of natural selection really selecting has been observed.”

We must have finally (1) considerable variations (2) in a definite direction (3) guided by a nature-consciousness towards an end, to account for what there is. STUDENT

The Plant's Laboratory

IN a paper read before the American Chemical Society, Mr. Arthur Little, the chairman of the Division of Industrial Chemists and Chemical Engineers, drew a picture of the manufacturing plant of a great German chemical firm, its area, motors, steam engines and what not. Then he says:

The plant represents the highest development which industrial chemistry has reached, but none the less it cannot produce an ounce of starch which a potato growing in the ground fabricates from water and carbonic acid gas under the influence of sunshine. True it is that this great aggregation of engines and dynamos, furnaces, retorts and stills can . . . produce certain natural products . . . but by what monstrous effort it is accomplished. In the spring the tender grass and the delicate unfolding leaves cover the whole earth with the green of chlorophyll. . . . In similar manner vegetation everywhere is fabricating cellulose . . . and not only cellulose, but all the other complex products of the vegetable cell.

He quotes Professor Wheeler, who points out that all this fabrication, for whose imperfect imitations we require so many engines and so much apparatus, is done in silence, without apparatus, and within a minute range of temperature.

We are led to wonder whether forces exist with which we are unacquainted or whether we are merely unable to control the forces already familiar to us.

Science is gradually resolving the wonder into a conviction that there is a special life-force, the active side, and servant, of the thought and intelligent plan of nature, the plan under which variations occur in the animal and plant worlds. It is the chemist in the cell, perfectly acquainted with the forces it has to use and what it wants to do with them. STUDENT

Metallic Sterilization

IT has now been found that water may be as well—and, they say, as harmlessly—sterilized by silver as by copper. An Italian chemical journal tells us that any silver salt will do, but that the chlorate and perchlorate are best. Experimentally bacterIALIZED water yielded 3500 colonies per c. c.; the same with a ten-thousandth of silver salt yielded *no* colonies; the same with a five-hundred-thousandth of silver yielded after fifteen minutes only 800 colonies, and after three hours only ten.

The silverized water is regarded as drinkable, all the silver being supposed to have gone down as insoluble chloride.

But why use these metallic methods when more certainly innocuous ones are available? The spectroscope would show the continued presence of the metals, and it can hardly be

desirable to drink copper or silver in the smallest amounts permanently. Very perfect sterilization can be readily effected by ozone, used with absolute success for the water supplied in the late war to the whole Japanese army. And it can be still more quickly done by ultra-violet light, diffused through even running water by a quartz-glass lamp and effective along a radius of four or five feet.

The very latest proposal for the sterilization of water is by mechanical shaking. It has been found that bacterialized water, sufficiently long and violently shaken, becomes sterile. The bacteria are shaken to pieces. Both light and heat do of course shake molecules, but this plan is a much grosser affair. STUDENT

Predicting Weather by Sunspots

SCIENCE is not without hope of being able to predict the weather with certainty by means of the disturbances on the surface of the sun, and claims to be able to do so to a limited extent already. It is established that these solar disturbances do coincide with terrestrial magnetic disturbances. It is said that the emission of particularly intense ultra-violet rays ionizes the earth's atmosphere, giving its upper layers a high positive potential, which induces a high negative potential in the earth's surface. The electric perturbation thus produced travels over the earth in a path determined by the resultant of the earth's axial and orbital motions and the sun's axial motion. It has long been known that the spots on the sun rotate around it with different angular velocities according to their latitude, those nearer the solar equator rotating the most rapidly. Hence there will be times when spots which have been in different longitudes will congregate in one longitude and so produce an accumulated effect. But there are many other data to be taken into account in predicting storms, such as the age of the moon, the seasons, and local influences. STUDENT

The Theory of the Greenhouse

PROFESSOR Wood objects to the ordinary theory of the solar heating of a greenhouse. At any rate it does not represent the whole or even the chief cause. This deposed theory rests on the fact that glass, while pervious to light rays, is much less so to heat rays. Solar light passes through it into the house and falling upon the walls and contents is transformed into heat. The heat rays, radiating from within back to the glass, are denied transit. So the heat accumulates.

Professor Wood blackened two cardboard boxes, roofing one with glass and one with rock salt. Rock salt is equally transparent to heat and light rays. Yet the box covered therewith reached an even higher internal temperature than the other. The same happened when, to exclude the sun's heat rays, he filtered them preliminarily through glass. His view is that the ground and contents are heated by the incident rays, and that this heat is then spread about in the atmosphere within by convection movement of the air. The contained air, unable to mix with that outside, retains its heat for a long period. STUDENT

Nature

Studies

The Monterey Cypress

PERHAPS the most uniquely American tree that we have is the Monterey cypress. It grows in a narrow, twenty-mile strip along the coast of California, by the town of Monterey; and, according to the authority of Dr. Asa Gray, is native nowhere else upon the globe. It has been transplanted and grown successfully all along the Pacific Coast, but will not live upon the Atlantic side. It grows to the very water's edge, thrusting its roots deep down through the shifting sands, and clutching at the rocks below. This peculiar property has made it invaluable in reclaiming vast areas of beach, which would otherwise be desert waste—for instance, the Golden Gate Park at San Francisco. The trees, once firmly rooted, hold the soil in place, until soil can be deposited above it and other plants well started.

The cypress grove at Monterey is an impressive sight. The trees grow sparsely, and very far apart, as though each strove to keep its own individuality. They are grotesque objects, bent and gnarled and twisted by the wind, with ashen gray trunks and branches, quite denuded of all foliage, save a matting of somber green at the very top. They are of majestic size, and their haggard, weatherworn appearance well justifies the assertion that they are centuries old. One particularly giant specimen, standing alone on a rocky promontory, jutting out into the sea, is known as the "Old Witch Tree"—and indeed many of them look like ancient witches, standing at the world's end, dashed by waves and buffeted by winds, yet forever defying time and change. There is something heroic and awe-inspiring in their aspect. One could imagine Druids performing their mystic rites under such a tree in the legendary forest of Broceliande, or the ravens of Odin resting amid its branches.

B. McC.

Seagulls in London

WHENEVER a rare and beautiful bird visits the country, it has been the usual thing to shoot it and preserve the skin in some collection, while the name of the man who shot it is published in the newspapers as if he had done something worth doing. That was in England.

In Japan, when a rare bird visits the country, efforts were made to attract it by feeding it and making it feel at home in the towns. Many such beautiful birds are to be seen in the cities. Is not the Japanese way better?

Some years ago there was a very severe winter in England and the seagulls were forced to come up the Thames inland as far as London to seek for food. The great white birds, hungry and frostbound, appealed to the Londoners, and they were fed with all sorts



Lomaland Photo. and Engraving Dept.

THE OLD MILL, IFFLEY, ENGLAND

TO A VILLAGE STREAM

ONCE more, sweet Stream! with slow foot wandering near,

I bless thy milky waters, cold and clear.
Escaped the flashing of the noontide hours,
With one fresh garland of Pierian flowers
(Ere from thy zephyr-haunted brink I turn)
My languid hand shall wreath thy mossy urn.
For not through pathless grove with murmur rude
Thou soothest the sad wood-nymph, Solitude;
Nor thine, unseen in cavern depths to well,
The Hermit Fountain of some dripping cell!
Pride of the Vale! thy useful streams supply
The scattered cots and peaceful hamlet nigh.

Coleridge

so much hunger in hard times in our great cities before we can realize what it means to want a meal.

A.

X-Rays in Pearl Fishing

IT is not science, but the selfish motives that exploit it, that cause waste and destruction. Science often prevents waste. As an instance, *x*-rays have recently been applied to check the enormous waste in pearl-fishing.

The usual method is to dredge up the oysters, open them, and set them aside to rot. After they have rotted, the flesh is washed out and the residue examined for pearls. This means that all the oysters without pearls are killed for nothing; that innumerable seed-pearls, which would have grown into large ones, are wasted; and that great inconvenience and even epidemics are caused by the effluvia of the rotting.

All this has been prevented by the discovery of a man who has applied *x*-rays to the industry. He has the oysters put in batches of a hundred into troughs. These are taken to the *x*-ray room, where sixty batches can be photographed in less than a minute. Thus those having pearls are discovered, and the rest are thrown back into the sea.

As our civilization advances in the study of true fundamental laws that govern life, we shall learn to make natural science our handmaid, always doing us service instead of leading us into trouble as is often the case with our present way of doing things.

T.

Students'



Path

A Higher Civilization

THE thoughtful student of the puzzling problems presented by our modern civilization, does well occasionally to divert his attention from the consideration of these problems in their confusing detail to the great aims and ends of the deeper undercurrents of which the boiling surface is not always a faithful reflex. The old, old question, *cui bono?* what is the good of it all? comes ringing down the centuries, echoed in the poetic dreamings of all literatures, in the rise and fall of schools and philosophies, in the paradoxes engraved upon the lives of the illustrious, in the disappointed ambitions of men and nations. All these have found a limit and a tomb in the surge of advancement and in the waves of time.

Again and again it would seem that man has almost attained the heights, but again and again he falls back and, as asked by one writer, the question arises:

Is it impossible to make a guess as to the direction in which our goal lies? Could we go back throughout history intelligently, no doubt we should find that this question came always with the hour when the flower of civilization had blown to its full and when its petals were but slackly held together. The natural part of man has reached then its utmost height; he has rolled the stone up the Hill of Difficulty, only to watch it roll back again, when the summit is reached—as in Egypt, in Rome, in Greece. There is one summit to which by immense and united efforts he attains, where there is a great and brilliant efflorescence of all the intellectual, mental, and material part of his nature. The climax of sensuous perfection is reached, and then his hold weakens, his power grows less, and he falls back through despondency and satiety to barbarism. Why does he not stay on the hilltop, and look away to the mountains beyond, and resolve to scale those greater heights?

There have always been those who have known the answers to these questions, and have proclaimed their gospel at the great crucial cycles of the world's necessity. Their knowledge has always been derived from the one source, the Secret Doctrine of Ancient Wisdom, which is man's inheritance, founded not upon speculation but upon the realized and actual knowledge of man's inner being and divine possibilities.

This teaching which is identically the same as given by all the founders of religions, and in all the greater philosophies, is that the cause of ruin and downfall, of death and destruction is the cultivation of *self-interest, self-indulgence, selfish aims, self-glory*. The way of exit from the road to ruin and death, is *disinterestedness, altruism, a wide sympathy for others and a self-identification of one's self with one's fellow creatures*.

The student who would pursue the intellectual facts, upon the reality of which the absolute necessity of this moral system is based, may find them in *The Secret Doctrine* of H. P. Blavatsky. And he who is convinced

of this necessity, either from that source or from any other, will find its realization within himself, by a search into his own nature, and by a wise and sympathetic study of his fellow-men. Herein he will discover that there is a potentiality of a higher and a nobler life, springing from a suppression of self-interest. From this arises a knowledge of man's innate divinity, common to all men, and identical in each one.

Thus a higher civilization will spring from a united acknowledgement by all men that there exists a higher good which men have not yet experienced, either individually or as a whole. This present ideal must be seen before it can be made an actuality. Wherein does it lie? It lies in the clearing away of self-interest, which is the source of evil in the world. It lies in the public and private recognition of the absolute necessity of renouncing self, and rejecting the pursuance of personal aims, if any progress is to be made.

One of the reasons why this great ideal is not more recognized is a strange distrust of the universe in which we find ourselves. Nearly everyone has, from earliest childhood, imbibed the idea from the thought atmosphere around him, that he was a little Ishmael whose every step in life was surrounded by a combative competition, a struggle in which his brother men were the opposing forces. The object to be attained has seemed hazy enough. It might be one or more of many personal aims. But the one ideal was, somewhere or somehow, to be on top. Behind this effort was a scarcely recognized yet ever present and very powerful and real notion that if we did not do this there was no power to care for us or look after our welfare. This is one of the greatest delusions of the present black age. There is little or no belief in the Great Law of the Universe as a protecting agency. And yet study will reveal that if we were not, by habit and education, so deeply convinced that there is nothing in which we can trust for guidance in this awful, writhing scramble for self-interest, we should soon find out to our great relief and joy that the teaching of the ancient sages was true—that not a sparrow can fall without the knowledge of the Father. We should fall back upon a divine confidence that if our duty, as demonstrated within by the light of conscience, were always followed we need "have no thought for the morrow." Yea even, that though we made mistakes in our daily stumblings, they were all provided for and might be made stepping-stones to knowledge. Either the great divine law of mercy and justice is true and real, or it is not. If it be not so then the whole universe is a mockery and a delusion; but if it be true (and we can readily convince ourselves of this basic fact) then we may trust it to the uttermost.

But men do not do this and they fight in vain for an illusive self-interest. National armaments are increased in a positively insane craze for self-protection, by nations which cannot even formulate what they fear, or what they are protecting. The sacred offices of the public administration of the rights of citizens are eagerly sought in self-interest, and are bought and sold in the shambles of a shameful graft. Private outrage and brutality are met by public and official outrage and brutality under the false disguise of remedial

measures. Should desirable laws be proposed, tending to alleviate distress or promote moral reform, they are seldom discussed from the light of a pure humanitarianism, but are first made to pass through the test of the almighty dollar as a guide to their desirability. Either these conditions must be changed or no higher civilization is possible. Our civilization has flowered and it must bear the fruit seed of a newer and a higher and nobler one, or death will come to the nation and we shall pass into the list of decadent peoples which have strewn the pages of history with warnings for future humanity. STUDENT

The Value of Theosophy

THE particular and peculiar value of Theosophy is that it awakens a man to his responsibility, it makes him question and think for himself, and by so doing he finds a fund of unsuspected energy, a depth of feeling and a power of thought and action hitherto latent and undeveloped within himself. Perchance then he remembers the words of one of the Great Brotherhood of Compassionate Helpers of Humanity, "the kingdom of heaven is within you," and the wise advice of a present day Theosophical book: "for within you is the only light that can be shed upon the path. If you cannot perceive it there, it is useless to look for it elsewhere"; showing also that Truth is One, in whatever age it may receive expression.

At the present time the truths of the old Wisdom-Religion are being given out in greater volume to the world than ever before; the Sower has scattered the seed broadcast, the golden grains of Divine Wisdom about life and death, and how to live our lives to the best advantage for all—in a word, how to *grow*. For true evolution is growth in knowledge, growth in love; and these two should be eternally hand in hand; true evolution is expansion from the contracted point of interest in one's *personal self* to the larger interests of others. Humanity as a whole being a Unity, each of its units has relations with all other units, and the Heart and Essence of all is *one*, "in whom we live and move and have our being."

Is it not better to feel oneself a Being of Light, than a worm of the earth, a creeping crawling, downtrodden clod of clay? True, we are double-natured, angel and fiend, manifesting the powers of either according to our will; but the lower tendencies are of material existence, the higher are of our Immortal nature. These two, "light and darkness, are the world's eternal ways," taught the Wise Ones of old; but the *true* self is "the self of all creatures," and therefore can control and master the lower forces, and must eventually do so if he would regain the position he held before the "cycle of necessity," or reincarnation, into the flesh began.

The value of Theosophy lies in the fact that it tells us plainly the truth about ourselves, and what to do to make "life worth living," and what *not* to do to escape misery and sorrow; giving us a conception of our "true dignity" as human souls. Teaching as it does the great laws that govern human life and evolution it gives us the chance to become conscious co-workers with nature in the grand march onward towards perfection. The gates that lead to the kingdom of Light are again open to whomsoever will enter in. W.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

Why are there all the inequalities that we find in life? I do not mean that it is expected that all should be alike; but have we not all the right to life, liberty, and happiness, as well as freedom of conscience? It is plain that legislation cannot give it. But why do so many good people suffer when the bad, the evil-minded, often have everything one could wish for?

Answer

These facts, that you mention, ought to make everyone determine to unravel the truth about things. If materialism were right, and we were all weltering here by chance, and there were no ruling nor order nor soul of things, then universal suicide would be almost a duty; it would be abominable to live on in such a ghoulous iniquitous nightmare of a world. But we know very well that we can make things better; that instinct is inborn in us; on the whole we fall short of such cowardice as to be content to leave things as they are, and imagine we can make nothing of them. There is something in us which will have its say, and hope is the last thing we abandon. It is that something which belongs to a higher state than this material world, and gives the lie to all the pronouncements of materialism. Let us turn our attention to this then, and find some light within ourselves.

Earth cannot answer, nor the seas that mourn
In flowing purple of their lord forlorn,
Nor rolling heaven with all his signs revealed
Or hidden in the sleeve of night and morn.

Suppose all troubles are poured out upon you, and you knowing no why nor wherefore for them: is there not something in you which might rise up—perhaps does not, but still, *might*—determined to be valiant, and fight a way through somehow? Many a weak one, it is true, goes to the wall, apparently, and is no more heard of; but many another discovers unexpected qualities, and fate finds a lion, where she dreamed only to rouse a hare. There is then, some fountain of heroism in man; never mind that there is a fountain of foolish weakness too, that is beside the point; it remains that there is this something that can be brave. Brave in spite of bodily frailty; therefore it is not the body: brave too, in spite of a dull mentality; therefore it is not the brain. There is a soul in man; that is the pivotal fact in the whole scheme of things. There is a divine center, of which he, in the stress of getting through his days and attending to the behests of his desires, very generally knows nothing or next to nothing. It is superpersonal, and neither mind nor passion. It speaks out suddenly at times, with ancestral majesty and wisdom; there is no limiting the compassion that may flow from it; there is no conquering nor impelling it with all the forces in the world.

It is no use to argue that the men who showed these qualities were great exceptional characters and that we others are not like them, were not made in the same mold, and cannot approach their splendor. The difference is actual, not potential; seeds of the same grandeur are in the least of us, would we use the will to make them sprout and grow. Let us then admit the soul, and its curious relation to these personalities, which are so near it as to be its mask or garment, and so far away as only to catch now and again a word of its

perpetual encouragement and remonstrance and advice.

Now could you twist yourself round so as to take the standpoint of the soul that is within you, would you still cry out against the injustice of things? What does the soul say, when the body is in pain, or when someone has done you wrong? *Here is the opportunity for splendid courage*, it says; *here is the grand occasion for magnanimity*. The soul is out of the dawn of creation, and all time and manifestation are the field of its adventures. What went it forth for to see? The pageantry of innumerable worlds, the efflorescence of the universe and evolution. But most it went forth to measure its strength and majesty against the conglomerate forces of chaos, rebellion, confusion. There was pain there to be reaped, and the soul said: *I shall never be rich until I have known the full meaning and value of pain*. It saw there the wide and only field in which might be sown the seeds of beauty, and was not hesitant to take the risks. Its royalty was to be soiled, and heavy oblivion was to encumber it about; all this we may conceive that it foresaw, and yet went forth for the sake of the divine work that it might do.

Theosophy would have us perceive that when trouble comes upon us, then in a real sense we should rejoice; for it is then that we may be in the forefront of the battle, accomplishing something of our ancient purpose, or undoing some of the mistakes we have made on the way. Infinitely far have we journeyed; innumerable times we must have failed and wandered from the road. We have become entangled in the confusion of worlds and ages; but ought not to regret this so long as we are at work, at work, at work!

Two men may go out into a new country, and the one will starve for the lack of perfect tools and materials, never doing anything because the paraphernalia he is accustomed to are not at hand. The other will get to work with whatever stuff there may be lying round; rig up some kind of shelter; force wild material day by day to unwonted uses; make bad a little better, rough a little smoother; never lay down his axe and fortitude and struggle;—and be the founder and forerunner of a civilization. While you are in contact with matter, rely upon it that there is still work for you to do, and the eternal purposes of manifestation to be fulfilled. You are not here for your own sake; and the attainment of happiness is not the end. Work is the end for us, work and warfare; and in these things is the soul of sweetness; nobility and victory are comprehended in them; it is only a coward and listless race that accounts them bitter. Riches and pleasure and knowledge may be withheld from us; but of one thing we are never robbed—opportunity to do service.

So may good people suffer then, often enough, because they have earned the right to stand up face to face with all that hinders our evolution, and need not to dawdle in the rear ranks and behind shelter. They have earned the right to undo the wrong they may have done, and to learn wisdom.

If men understood these great facts—Karma, or that we arrange our own fate and suffer nothing unjustly; and Reincarnation, or that we are not babies, but as old as the worlds, life would be without its maelstroms

and cesspools and treacherous places. There would still be honest pain and trouble, until perfection were attained; but there would not be this cloud of uncertainty, of doubt, of rebellion and longing and regret; we should at least get to work whole-heartedly and force things along the way they ought to go. K.

Answer

II. Is it correct to say the bad, the evil-minded, ever have everything one could wish for? One saying this surely has not taken all the facts of life into account. Do they have those things which alone are worth wishing for? Do they have the deeper knowledge of life, the serenity, the true love and friendship of their fellows, the whole-hearted trust and confidence of children, the power to bless and serve their fellows? Do they have any of these things which alone make life worth the living? and if not, does not the question appear in an entirely new light?

May it not be that because each of us among the ordinary run of humanity has in his nature something of evil, some badness, selfishness, and that each of us is to a very large degree ignorant of the true purposes of life, or if indeed we glimpse them, we fail to act whole-heartedly in accordance with them, that therefore we suffer?

If we had no weaknesses, no evil in our natures; if we had completely conquered *self*; if we were truly *good* and wise; would it be conceivable that we should suffer? Surely not—that is for ourselves. It is not conceivable. But there is another fact, the central one of the teachings of Theosophy, and that is, we are a part of the human race, and cannot separate ourselves from it, for the solidarity of the human race is a fact. And we come to realize that we must help to bear our brother's burdens, we must suffer with and for them, we must realize that their burdens, and in a great measure their responsibilities, are ours.

Yes, all are entitled to life, liberty, and happiness, but all are free to accept them or not. But life, the real life, the life of the soul, has no part in what many call life, the gratification of the impulses and passions of the lower nature. And but a little thought will show how we have forged our own chains, have bartered away our liberty for a mess of pottage, and ourselves sown the seeds of our present unhappiness.

The Theosophical teachings of Karma and Reincarnation give the key to the whole matter; we are what we are because of our past thought and action; but it is also in our power to make ourselves what we will by virtue of the omnipotent divinity that is in the heart of each.

Shall we then become equal when we realize our divinity and the power that then will be ours? Is the hand the equal of the eye? or the heart of the brain? Is one cell of the human organism the equal of another or has it the same identical function? Surely it is not equality we should strive for or desire, but harmony, each to play his part in the great drama of life. In a perfect orchestra, as in a perfect drama, each instrument, each part, is essential, not one can be omitted, and each shares in the glory of the whole.

"Nothing is small, nothing is great, in the divine economy."
STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Religion of the Future

A PROFESSOR of the philosophy of religion, a Baptist, has recently preached a sermon, part of a forthcoming book, in which he maintains that Christianity will die but the world will grow better.

Christianity, he said, may die, as other religions have died; but the world will be more Christian than it is now. Jesus, if on earth, would pursue a different course from what he did before; he always faced forward and said nothing about the golden ages of the past. If he walked on earth today, he would turn away from dead dogmas, injurious survivals, meaningless customs, and moribund churches, and make a new future, recreate life, and release the spirit.

The new world, inner and outer, could not be ours as a gift, even from him. In the nature of the case, we must make it ourselves. And we are not in a position to deny that we could do this, even should science conclude that he never lived at all.

After the name of Christianity has been utterly forgotten, continued the preacher, the world may be more thoroughly Christian than it is now; have more faith, hope, and love; be more sure of a fatherly God, of a brotherly man, of an eternal life, of a purposeful world. The stream of spiritual influence may continue to deepen and widen, even though the springs of Judah be forgotten. Whatever be the fate of the individual Jesus, no man is justified in making shipwreck of his faith in the preciousness and permanence of our values.

To take some poor man who is blind and knows it not, and open his eyes that he may see in the deep of his own soul those invincible forces of life that would press up into the light—that would be a true miracle. Snap the fetters which bind you to dead customs and slaveries; have the courage of your own convictions, and you have set a captive free! Harken not to public opinion so much as to the quiet unexpressed voice of your own heart and conscience, and you have made the deaf hear, the outcast to be clean, and the dead to live.

Now most of this is excellent Theosophy; let us sum up the points.

The word "Christianity" is used in two senses: firstly, to denote the present order, which passeth away; secondly, to denote the true Religion of Self-knowledge which endureth.

Jesus was not a creator of immovable dogmas, nor a reviver of past traditions, but a Teacher of the eternal Religion, urging men to gain for themselves self-knowledge and

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

using such means of arousing them as were adapted to his times. If he came now, he would not try to revive the dogmas of ecclesiastical Christianity, but would strive, as before, to awaken men to a recognition of their own fundamental divinity; and he would, as before, utilize contemporary methods in achieving his purpose.

Even Jesus, however, cannot endow us with "the Kingdom" as a gift; we must find it ourselves. Yea, even though Jesus never lived we can make it; for there have been other Teachers, and (apart from all Teachers) it is a fact.

So we must set ourselves free from forms and customs in belief and see in the depths of our own Soul the eternal forces of Light and Life.

This is Theosophy; but how about ecclesiastical Christianity? The preacher, in a part of his sermon not quoted, makes use of the parable of putting new wine into old skins. May this not be applied to his own case? What are his teachings but the new strong wine, and what are the churches and their creeds but the old skins? And what is the result of putting new wine into old skins? That the wine bursts the skins and is spilled. Then where shall we find the new skins, of pliable material, that will hold the strong new wine?

We must look, of course, in answer to this question, for a reorganization of ecclesiastical machinery and a recasting of creeds; for the old ones will not stretch enough. But how this is to come about, it passes ordinary foresight to see; and one can but anticipate many changes, temporary makeshifts, and conflicting authorities, until such time as the mass of the people have attained enough light to be able to know what they want and to recognize their Teachers. Then we may have churches constituted on a basis of merit, with pastors whose position depends upon their actual ability to teach and help. Instead of dogmas, appealing to the instincts of fear and selfishness, we may

have teachings which will evoke in man self-reliance and arouse his intelligence. Preachers in the pulpit, and priests at the hearth, will no longer be warning us against the use of our own intelligence and scaring us with threats of incurring the anger of Deity; nor will they use their great influence and hypnotic power to constrain our

actions, whether for good or evil. Instead, they will be reminding us of the invincible might of our own Divinity, urging us to appeal to our own sense of right, explaining to us the sublime teachings of the eternal Wisdom-Religion as recorded in the world's ancient scriptures, assuring us that Divine Law is infinitely just and merciful, banishing the fear of hell and the selfish desire for a sensual heaven, telling us that death is but a rest for the tired Soul after its earthly battle, and that the Soul will be reborn with fresh joy and vigor for another and brighter life on earth. Whether there will be churches and ministers must be left for the future to decide; but, under the conditions we are imagining, there could be no authority resting on a false basis or maintaining its hold on the people by practising on their hopes and fears.

Until the people are more enlightened, there will of course be room for claimants of all kinds; and we cannot expect that the evolution of the new order will be unattended by strifes and delusions, as has ever been the case at such crises. When a real Teacher appears, his authority rests on his qualifications, and his power is not arbitrary. But the people must have made it possible for such a Teacher to appear. The spirit of Theosophy must be diffused, and people taught to seek the Light within and to believe that enlightenment will come through following the highest ideals of righteousness, justice, purity, and mercy, which they can find in their hearts. The dogmas and speculations of ecclesiasticism and modern science must be supplanted by the rational helpful explanations of Theosophy which find their proof in the fact that they actually clear up the problems of life and nature.

The bold admissions of this preacher are also interesting for what they lead to. Take the missionary problem, for instance; what bearing do they have on that? It is evident, that if this brand of Christianity were what we carried to the heathen, the heathen would

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

BEFORE a most attentive and interested audience in Isis Theater last Sunday evening, Mr. Kenneth Morris lectured on the subject "Hard Facts." In his opening remarks the lecturer referred to the two distinct tendencies which are to be found in all art and literature and in life itself: one towards things as they are, or realism; and the other to things as they might be imagined to be, with all the dark side taken away, which we call idealism. But, said he, this distinction is false, because it is we who make things be; the whole world flows out of our thoughts, and we are its creators.

True Realism is the only true way. Whatever is not earnestly true, has no value of its own. We are in this world, governed by laws infinitely more lasting than our power to break them. Realism would be to base our lives on *reality*, to live in accordance with the laws of Being.

What is law? It is the method by which things take their course. Yet we are wholly befogged as regards the world of ourselves. We have not inquired closely or intelligently into the laws that govern life. Let us have facts, hard, sound, reliable facts; let us see to it that the ground we are standing on is *terra firma*, and will last. The cry of the world is for reality.

Let us picture to ourselves civilization as it ought to be. There ought to be no human wrecks; no miserable, mean apologies for men and women. What do we mean when we say "a real man"? Men and things are as they are, not by any law of nature, not of any inherent reality, but because we have lost sight of reality and gone in for bad dreams—because we have built our house upon the sands, and the foundations are all sapped, and the walls cracked and rocking.

We need Theosophy to remind us that all that ever was in the soul of man is in us also potentially, and waiting to be developed and called into action. That is the very hardest, soundest, solidest fact of all the facts that surge around us through life, and the one we most persistently ignore. Facts; hard, solid facts! For the love of man, let us have facts, and the Gospel of Facts, which is Theosophy, and something on which we can build a permanent structure. The indissoluble fact and truth is that the world was never intended for a place where one might acquire things for one's own enjoyment. The soul, whose birthday was the dawn of time, has a different mission, and different standards of what is to be desired. "Life is Joy," says Katherine Tingley, meaning this uplifted life of selfless endeavor, for truly the other kind of life is anything but joyful. Surely it can be easily seen that were we once divested of the fret of personal aims and desire and ambition, we should taste, as Theosophy affirms we ought to taste, the wide freedom of the soul.

There have been Christs and Buddhas in the world; that is to say, the soul of man when you uncover it, and let its light shine forth, is godlike and all-embracing in its beauty and compassion. There have been Maids of Orleans, and Garibaldi; that is to say, the soul of man is so mighty in its fortitude that even if the whole world be set against it, it shall not weigh down the scale. OBSERVER

The Religion of the Future

(CONCLUDED FROM PAGE 10)

listen to us with greater respect; but we should not be justified in supplanting the heathen's creed by our own, for have we not admitted that the creed is naught and the spirit everything? We should have to take the heathen's religion and interpret it for him, and join with him in the resolve to seek the light within. Nor could this kind of religion serve in any way to bolster up an establishment; for such establishments rest upon claims to be the hereditary custodians of a Divine charge, whereas the new religion waives all such claims and rests solely upon the light within.

If there is to be a new organization of

stand by an analogy what the Chinese think of their great Teacher Confucius: "What the Holy Sepulcher was to the Crusaders who went against the Saracen hordes is the tomb of Confucius to the Chinese."

Once more the missionaries are endangering our relations with China, are even endangering the relations of every Western power with China, risking an outbreak of feeling against what the Chinese regard as a desecration. The outbreak will mean a river of blood, retaliation on the part of the Western powers, more blood, probable thefts of Chinese territory, a forced indemnity, and a burning sense of injustice which will now take at least a generation to disappear. In defiance of the



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PARIS AND THE SEINE.

religion—and nothing can endure in this world without organization—it must grow from within rather than be imposed from without. And, as more and more people come to recognize that the interior light is the one and only eternal bond of union and common factor for humanity, that organization will take shape as a new spirit of solidarity more binding and sacred than any enactment.

It is the aim of Theosophy, and of all who (consciously or unconsciously) are working for that cause, to evoke in humanity this new solidarity, by striving to render them aware of the fact of the common bond—the inner Light. Then the people will of themselves throw off their bonds and be free. STUDENT

The Missionary Again

PROFESSOR Hirth, who for many years lived in China, who understands Chinese feeling as well as any man in America, and who is now head of the department of Chinese language and literature at Columbia University, has been trying to make us under-

universal feeling of the native people some American missionaries have purchased property for a mission near the tomb of Confucius. Hence the remark of Professor Hirth. The Chinese government has cast the vendor of the property into jail.

Dr. Hobart, speaking for the missionaries, says:

We have here in Shan Tung a wide open door and we ought to go in and possess the land. Within the limits of our territory all the sages of China, from the great Yoa and Shun, down to Mencius, lived and died. This is the sacred land of China. . . . Our central station is at Tai An, which nestles at the foot of China's sacred mountain.

One would think that the gospel preached by the missionaries had been so transcendently effective in the West that nothing more remained to do. Our alcohol bill, ever rising; our suicides; our crimes of violence; our vice; our divorces; our child-labor; our gigantic total of preventable calamities; our four millions in abject poverty; our roll of morphine and cocain victims—together with, on their

own showing, our emptying churches and pulpits — all this may be left to the visibly failing agencies that are trying to combat it while the missionaries endanger the world's peace possibly, and a nation's goodwill for a generation, certainly. Why do we permit it? C.

Swedish Cavalry Signals in a German Town

DR. BITTHORN of Berlin has published a delightful little book about the Swedish cavalry signals which are sounded on a bugle every Saturday forenoon from the Tower of Delitzsch by the city band. Delitzsch is a small town with 9000 inhabitants in Saxony, not far from Leipzig. Every Saturday there is a busy market, but exactly at ten o'clock business stops and everything is quiet, for then a cavalry signal is heard from the city tower, followed by another still more powerful. A stranger wondering what is going on receives the information: "It is the old Swedish cavalry signals."

In the first days of November, 1632, five Swedish horsemen — one officer, one trumpeter, and three men — rested in Delitzsch after a long and difficult journey. They were coming from Stralsund to carry important dispatches to King Gustavus Adolphus. Before they had time to leave the town a detachment of the Emperor's infantry with two guns appeared and summoned the citizens to surrender. They were ready to open the gates to the enemy, when the Swedish officer saved Delitzsch by his presence of mind and resolution. He ordered the trumpeter to hasten to the tower and from there to blow the Swedish cavalry signals as powerfully as he could. In a few minutes the Swedish signals, which the Emperor's troops had learned to fear at Breitenfeld and other battlefields, were heard from the tower. The enemy imagined that the town was occupied by the Swedes, lost their heads completely, and retired as quickly as possible towards Lützen. This happened on a Saturday at ten o'clock. In gratitude to the Swedish rescuers the Swedish cavalry signals have sounded every Saturday at this time during the 277 years since. The signals lived only in tradition, but Dr. Bitthorn has written them down and gives them in his book. P. F.

Poisoned to Death by Worry

AUTO-TOXIC poisoning is the name given to a rare disease. An instance of it lately described in the papers, is the case of a woman who grieved deeply over the loss of her husband, whose terrible death at sea she had witnessed. Her case was at first supposed to be epilepsy; but the doctors found that it did not answer the symptoms, while the symptoms did indicate poisoning. Hence it was inferred to be self-poisoning by grief.

It will occur to many that this disease differs rather in degree than in kind from many other diseases, which are also cases of self-poisoning, though they may have other names as well. This particular case did not answer to the symptoms of any familiar disease, and so all they could do was to call it what they did. But worry is a well-known cause of disease, which from acute may become chronic; and mental states are probably accountable for a larger share in causing diseases than are physical conditions. In fact the slightest wrong thought poisons the body to some extent. So we poison ourselves. T.

International Atomic Weights

SCIENTIFIC readers of the CENTURY PATH may find it handy to have the following in print where they can readily refer to it. It is the values adopted for 1909 by the International Committee on Atomic Weights.

Ag—Silver	107.88	N—Nitrogen	14.01
Al—Aluminium	27.1	Na—Sodium	23.0
Ar—Argon	39.9	Nb—Niobium	93.5
As—Arsenic	75.0	Nd—Neodymium	144.3
Au—Gold	197.2	Ne—Neon	20.0
B—Boron	11.0	Ni—Nickel	58.68
Ba—Barium	137.37	O—Oxygen	16.0
Be—Beryllium	9.1	Os—Osmium	190.9
Bi—Bismuth	208.0	P—Phosphorus	31.0
Br—Bromine	79.92	Pb—Lead	207.1
C—Carbon	12.0	Pd—Palladium	106.7
Ca—Calcium	40.09	Pr—Praseodymium	140.6
Cd—Cadmium	112.40	Pt—Platinum	195.0
Ce—Cerium	140.25	Ra—Radium	226.4
Cl—Chlorine	35.46	Rb—Rubidium	85.45
Co—Cobalt	58.97	Rh—Rhodium	102.9
Cr—Chromium	52.1	Ru—Ruthenium	101.7
Cs—Caesium	132.81	S—Sulphur	32.07
Cu—Copper	63.57	Sb—Antimony	120.2
Dy—Dysprosium	162.5	Sc—Scandium	44.1
Er—Erbium	167.4	Se—Selenium	79.2
Eu—Europium	152.0	Si—Silicon	28.3
F—Fluorine	19.0	Sm—Samarium	150.4
Fe—Iron	55.85	Sn—Tin	119.0
Ga—Gallium	69.9	Sr—Strontium	87.62
Gd—Gadolinium	157.3	Ta—Tantalum	181.0
Ge—Germanium	72.5	Tb—Terbium	159.2
H—Hydrogen	1.008	Te—Tellurium	127.5
He—Helium	4.0	Th—Thorium	232.42
Hg—Mercury	200.0	Ti—Titanium	48.1
In—Indium	114.8	Tu—Thulium	168.5
Ir—Iridium	193.1	U—Uranium	238.5
I—Iodine	126.92	V—Vanadium	51.2
K—Potassium	39.10	W—Tungsten	184.0
Kr—Krypton	81.8	X—Xenon	128.0
La—Lanthanum	139.0	Y—Yttrium	89.0
Li—Lithium	7.0	Yb—Ytterbium	
Lu—Lutetium	174.0	(Neoytterbium)	172.0
Mg—Magnesium	24.32	Zn—Zinc	65.37
Mn—Manganese	54.93	Zr—Zirconium	90.6
Mo—Molybdenum	96.0		

Telegraphing Direct from London to Rangoon

THE greatest feat in long-distance telegraphy has lately been performed in London, messages being sent over 7700 miles of wire without retransmission. The lines belong to the Indo-European Telegraph Company. They run from London to Lowestoft, the most easterly town in England; across the North Sea to Emden, in the north-west corner of Germany; overland through Berlin, Warsaw and Odessa to Kertch, in the Crimea; by cable across the Straits of Kertch; overland through Tiflis and Tabriz to Teheran; all which makes 3800 miles. A new section carries the line to Kurrachee, making 5374 miles. There were ten automatic repeaters between London and Teheran, and three more to Kurrachee. Messages were sent direct at an average speed of 40 words per minute. Subsequently other sections, also having automatic repeaters, were added; and Madras and Rangoon (Burma) were respectively connected up with London, making 6900 and 7700 miles.

The death of the late Shah was known in London two minutes after it was announced in Teheran. H.

Suppression of Eclipse Ceremonies in China

ANOTHER picturesque bit of local color has been demolished! The Chinese ceremonials, and the letting off of fire-crackers and the banging of gongs, for the alleged purpose of driving off the dragon that

tries to eat up the sun at the time of a total eclipse have been a perpetual source of amusement to the rest of the world, and it is with a sigh of regret that we hear that this quaint old-world ceremony is to be discontinued, in deference to modern ideas, by order of Prince Chun, the Regent of China, who believes it is founded upon nothing but superstition. The more conservative members of the imperial board of astronomy are aghast at the Prince's iconoclastic ruling, but they have the satisfaction of knowing that if the sun is annihilated at the next eclipse it won't be their fault.

To the student of astronomy it may seem remarkable that the wiser intelligences of China, who have kept accurate astronomical records for thousands of years, and who have always been able to predict the coming of the eclipses, have allowed the uneducated people to believe the dragon story literally. But the question is not so simple as it appears.

To the ignorant mind, and, to a degree, to the well-informed, a total solar eclipse is no joke. To see a piece apparently being bitten out of the sun by an invisible foe on a cloudless day, and for the luminary to be completely blotted out at last, leaving nothing but a few shreds and patches, is a thrilling experience for anyone. A total eclipse is accompanied, also, by many other unusual circumstances — the chill in the air, the black shadow rushing across the country towards one at appalling speed preceded by the color bands, the bursting into view of the corona and the rosy "flames" round the place of the vanished sun, the appearance of the stars, and the uneasiness among animals. We can hardly wonder that the attempt to drive off the invisible intruder by loud noises, when once started, was not discouraged by the wiser heads, for it must have been an excellent safety valve for the panic aroused by the rare phenomenon. Possibly, too, there was a deeper cause in the ceremonial observances held at such a moment, which has now become hidden, leaving the old custom without an interpretation. Anyway it is to be hoped that the mass of the Chinese people will be fully informed of the cause of eclipses before the next takes place, so that there will be no rioting.

It would be an interesting thing to know how many fairly educated persons in Western countries could give a clear account of the cause of eclipses, and of the difference between solar and lunar ones. R.

If Claudius were at Paris and Johannes at Rome, and one wished to convey some information to the other, each must be provided with a magnetic needle so strongly touched with the magnet that it may be able to move the other from Rome to Paris. Now, suppose that Johannes and Claudius had each a compass divided into an alphabet according to the number of the letters, and always communicated with each other at six o'clock in the evening. Then (after the needle had turned round three and a half times from the sign which Claudius had given to Johannes), if Claudius wished to say to Johannes "Come to me," he might make his needle stand still or move till it came to c, then to o, then to m, and so forth. If now the needle of Johannes' compass moved at the same time to the same letters, he could easily write down the words of Claudius, and understand his meaning. This is a pretty invention, but I do not believe a magnet of such power could be found in the world.

The above is from *Deliciae Physico-Mathematicae*, a book published in 1636, being quoted therein from an unnamed earlier book.

Art Music Literature and the Drama

"Slaves of Superstition"

HERE is a short article with the above heading in the *Youth's Companion* of February 11, 1909, which is very misleading. It is a criticism of the "broad-minded students" who believe that each religion is best fitted for the people to whom it was given, and states that "over against this easy theory, the honest student of civilization must put the facts as to other religions." The only fact to which attention is called is the terrible practice in India of burning the widow on the bier of her husband, which has been stopped by the British Government. In view of this, the statement is made that a religion which teaches such a revolting superstition cannot be classified with the religion of Divine Compassion—in other words, Christianity—upon which latter devolves the duty of overthrowing this ignorance.

In reading such an article there are several reflections that an ordinarily fair-minded person would make, whether he be "broad-minded" or not. An unprejudiced student of the religion of the Hindūs would easily discover that the practice referred to is in no way a teaching of their religion, but a custom grown up long after their religion was given to them, when its higher spiritual interpretation had been lost sight of, and attached by them to it. Would the same critic care to hold Christianity responsible for the Inquisition?

Superstitions in the name of religion can be found in every creed, and gross vices are to be found among every people. It would hardly be fair to lay the blame of the corruption, selfishness, immorality, and greed prevalent throughout the Christian civilization, to the teachings of Jesus.

There is another way, besides converting, of recalling the nations to themselves, and helping other races to overcome their degrading superstitions. It is the method which has been employed by Katherine Tingley in her Crusades around the world, and a method which, when applied, has been real and positive in its good effects. It consists in awakening each race to the *beauty and power* of its own religion; of stirring the souls to see their religion in its purity; to live according to its light, and to throw off the dross of superstitions. But to do this universal work requires some one who is universal in sympathies, and

great enough to perceive the Source from which all these religions have sprung. Those who gave them to the people were certainly more capable of judging of the people's needs, than are the flock of any particular shepherd.

STUDENT

What Am I Thinking About?

A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal.—*William Q. Judge.*

WHAT am I thinking about? What is the thought that crowds all others for space and time? Is it of criticism, personal comfort, luxury, advancement? Suppose it to be the first named, what is the sum-total of an ordinary day's fault-finding?

upon this point, the world goes hourly astray in clashes, crashes, feuds, thefts, murders, and the like. Through an understanding and following of Theosophic guidance here, a happy way opens out of even the *worst possible conditions*.

In the moment of wrong thought, the Warrior may be summoned to lift it away from its fault-finding into a charitable wish—into the acquirement of a few new words in a foreign tongue, into a careful repetition of a pure poem or of a multiplication table—into just as high and sweet a place as it is possible to raise and keep it, until the irons that were fetters *do* become swords, with which to set oneself free.

Mr. Judge wrote further on this point:

Friends, the struggle for the Eternal is not the daring deed nor yet hundreds of them. It is the calm unbroken forgetfulness of the lower self for all time. Begin it now on your present plane. You have within you the same guide that the Masters possess. By obeying it they have become what they are.

D.

A Word about the Orchestra

IN 1898 (now eleven years ago) the Dresden Court Orchestra celebrated its three hundred and fiftieth anniversary, a statement that reads with astonishing effect in these days when so many look upon the orchestra as a comparatively modern departure. This orchestra, when established by the Elector Maurice, was virtually a singing choir, instruments being used for accompaniment only.

It soon grew into an orchestra, however, and assisted at the production of the first German opera, Heinrich Schutz's *Daphne*.

The Leipzig Gewandhaus orchestra was organized in 1743 with sixteen players and its first concerts were given in private houses. Mendelssohn was for eight years its conductor, and after him the composers Gade and Reinecke. Schumann wrote of it:

Before we take leave of the Gewandhaus concerts for half a year, we must award a crown of merit to the forty or fifty orchestral members. We have no solo players like Brod in Paris or Harper in London; but even these cities can scarcely boast such fine, united playing. And this results from the nature of circumstances. Our musicians here form a family; they see each other and practise together daily; they are always the same, so they are able to play a Beethoven symphony without notes. Add to these a concert-master who can conduct such scores from memory, a director who knows them by, and reveres them at, heart, and the crown is complete.



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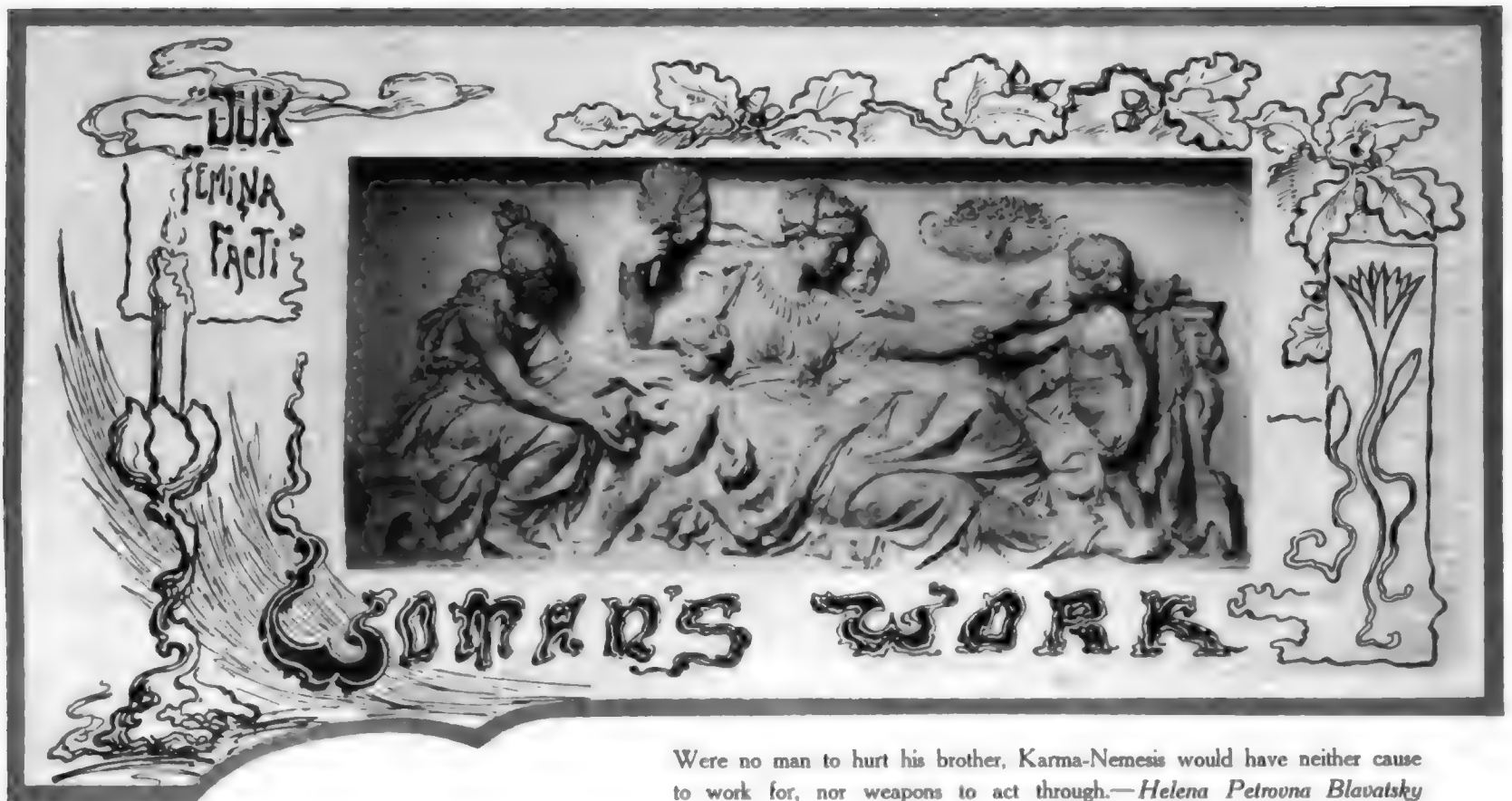
RUIN OF VISINGSBORG (SWEDEN) FROM KUNGSGÅRDEN

A wretched attachment is formed, or strengthened, by which I am linked through my lower self to close and unhappy relationship with the lower self of that person whose faults disturb me.

Now, somehow I must be brought to know that this disturbance is caused chiefly by a serious defect in my own moral character. I must see this faulty person blossoming into something like faultlessness under an influence less harsh than mine, and I must be made to understand that the wise correction of injustice and wickedness is through most gentle, most merciful measures.

Somehow, if the world is to be redeemed, this low attachment, this incompatibility, tyranny, hatred, revengefulness, must be transformed into a bond of pure stuff. But how?

Easily, say the Theosophic teachings, once the desire for purification has grown in the heart. Because of a lack of understanding



Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.—*Helena Petrovna Blavatsky*

Is Theosophy Another Sect?

HERE is printed on all the literature of this Society the word "unsectarian," but sects are so much the order of the day, and the public mind has become so adjusted to them, that it is almost impossible to eradicate the notion that this is but another of those bodies that are flooding the land, and known as sects. How shall it be distinguished? What shall be the tests applied to it which shall separate it without question from all of these?

In the first place, the whole of the system of philosophy which this movement presents, is founded upon a few fundamental propositions, which any sane mind admits, just as geometry is based upon its axioms. Where it is studied in connexion with any of the world's great religions, it is seen to antagonize none of them, but to illuminate them all. Any one who will take the trouble to investigate, will discover that this Society lays no stress on the subject of any one's belief, exacting only of its members a belief in Universal Brotherhood, and a willingness to work for it; and yet that it possesses the most remarkable power of cohesiveness—that it is, in fact, a real living organization, having a head, and a heart, and a body.

Even these few facts are sufficient to differentiate it from any sect existing or to come. For either they all insist upon some set formula of belief, or, when they react from this, they become diffuse, having no nucleus or center.

The former variety have certainly carried their creeds to the limit of human vagary, in having evolved finally a sect which rallies round the ennobling idea of plunging its victims, in waterproof coats, into a tank of water, in order to prove their baptism of the Spirit. If this story is ever told to future generations, they will no doubt look back in amused pity at their benighted ancestors, and

THE KINGS

A MAN said unto his angel:
My spirits are fallen thro',
And I cannot carry this battle.
Oh, brother! what shall I do?

The terrible kings are on me,
With spears that are deadly bright;
Against me so from the cradle
Do fate and my fathers fight.

Then said to the man his angel:
Thou wavering, foolish soul,
Back to the ranks! What matter,
To win or to lose the whole.

As judged by the little judges
Who hearken not well, nor see;
Not thus, by the outer issue,
The wise shall interpret thee.

Thy will is the very, the only,
The solemn event of things;
The weakest of hearts defying
Is stronger than all these kings.

Tho' out of the past they gather,
Mind's Doubt and Bodily Pain,
And pallid Thirst of the Spirit,
That is kin to the other twain.

And Grief, in a cloud of banners,
And ringleted Vain Desires,
And Vice with the spoils upon him
Of these and thy beaten sires.

While kings of eternal evil
Yet darken the hills about—
Thy part is, with broken saber,
To rise on the last redoubt;

To fear not sensible failure,
Nor covet the game at all,
But fighting, fighting, fighting,
Die, driven against the wall!

Louise Imogen Guiney (Selected)

certainly feel no pride in the relationship. Yet preposterous and absurd as this seems to any thinking person, it has its use in showing to what point the insistence upon creeds will ultimately lead in the present unevolved state of the race. It is no wonder that many swing

to the other side of the pendulum and believe in nothing.

Another method of settling the question is this: Every spring has its source; Truth can never contradict itself. And every revelation which has ever been made to men, must have come from the same unfathomable well of truth. Study Theosophy as one who is searching for that, and see whether it bears the test.

STUDENT

A Crime Against Childhood

THE teachings of Theosophy are being spread broadcast over the world, and there is no longer necessity for any inquiring mind to remain in ignorance of the great truths concerning the human being and his relation to the universe, or to be limited to the baneful conceptions of a Creator and a sin-steeped humanity that once prevailed. The clouds are lifting, and the divine inner nature is beginning to be encouraged to shed its rays over human life unrestricted by brain-mind theories. But even in the growing sunlight of truth there are many who find it difficult to dispel mental conditions that are the result of the narrow beliefs with which, one might say, they were infected from birth, though they no longer hold them. They have been warped and distorted by the teaching given to their young minds, and for a long time nothing seems to smooth out the unevenness. The religious instruction and training that thus doom a human being to hours during which he finds it difficult to believe in his divinity, or to open his whole being to the light, are a crime against childhood.

It is easy to see what a blighting influence dogmatic teaching has upon the plastic nature of a child. Instead of being encouraged to believe in the divinity within, and its power to overcome the lower nature, he is given the idea of a God in a far-off heaven who has to be perpetually pursued by supplications for mercy. Defiance and fear are fostered in the

childish heart by these conceptions. The earlier such teaching is given the worse it is. What an offense, to present to a being who has not long left a state in which he rested in unity with his divine principles, even the simplest version of a teaching that ignores all that is best and deepest in him, and hopelessly confuses him—hindering any glimpse of that glorious unity from recurring, and enclosing him in a prison of bodily and mental life, the soul forgotten and left to retreat.

The glorious possibilities of early childhood are nullified by dogmatic teachings concerning religion. Instead of central truths which shed their light on all he learns, the child gets from them a tantalizing something that later stirs up doubt of any statement that cannot be squared with them. Confusion, a lack of trust, are the results. A whole, properly co-ordinated body, soul, and spirit, the child can never be, until these narrow ideas are driven from his mind.

Before this can be accomplished he has probably attained adult life. After it is attempted they recur in subtle ways again and again. Distrust of self, disbelief of the possibility of becoming what is strong and noble, and the reactive effect of all these doubts, which encourages yielding to faults and habits in themselves a hindrance—are not these very often the recurrences of fears and doubts bred where the doctrines of eternal punishment and predestination held sway? The mind has learned a habit of fear and cannot outgrow it at once, even when the right teaching has been accepted.

It would be well if orthodox parents realized that the highest possibilities recede from those who are growing to manhood and womanhood warped by untrue conceptions of the human being and ignorance of the essential unity of their higher nature with the source of spiritual energy. Intuitive knowledge, the fruit of past experiences, can not be clearly registered in minds warped by narrow conceptions. "We need the gentle breezes of soul-wisdom to brush away the dust of our illusions"; but these breezes can not enter where doubt or fear stand malicious guard.

It will be a glorious day when no child is cut off from his best heritage—that which he has brought from many lives of experience—but preserves unbroken from birth to death the knowledge of his unity with the

source of all joy. And the removal of that crime against childhood, dogmatic religious teaching, will hasten the coming of such a day.

The supreme effort of Katherine Tingley, in her unique system of education now known in virtually every country of the globe, is directed towards breaking down the barriers that keep the souls of little children—and indeed of all—from their rightful inheritance of knowledge, joy and peace. STUDENT

we may hold as to the act itself, we cannot deny that it implied a full conviction of the immortality of the real Self. The *personal* existence was sacrificed to the *impersonal*.

QUEEN VICTORIA of Spain has succeeded to a remarkable extent, in the short time she has been on the throne, in modifying some customs for which the country has been justly considered behind the age. From the first her desire was to minimize, and finally to abolish, the cruel sport of bull-fighting, and she has lately aroused much sympathy in her efforts by reminding the Spanish that the great Queen Isabella fully intended to abolish the bull-fight and was only prevented from doing so by her death. Isabella declared that the custom was cruel and not even Spanish, but purely Moorish in origin, and totally opposed to true Christianity.

Subsequent efforts have been made to break the power of the bloody pastime, but have never succeeded, probably because the Church, which teaches that animals have no innate rights, has never supported them. Queen Victoria's aim, at present, is to make it unfashionable for ladies to attend, for in the absence of the favors and encouragement of the fair señoras and señoritas a great part of the attraction would be missing.

But the queen has succeeded in doing away with another barbarous custom, i. e., dueling in the army. In bringing about this reform she had to act through King Alfonso—who has, on his own part, already initiated many wise reforms. Following the example of the military, dueling among civilians is rapidly becoming a thing of the past.



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MME. ELISABETH LOUISE VIGÉE LE BRUN, AND HER DAUGHTER
MUSÉE DU LOUVRE, PARIS. (PAINTED BY MME. LE BRUN)

Jottings and Doings

(From a Student's Note Book)

AS an instance of perfect self-sacrifice, the following is hard to beat. A young Chinese girl conceived the idea of getting her fellow-countrywomen educated, so she established a school. She got plenty of pupils but not enough money. After making every sort of appeal for funds, and meeting only apathy, she meditated on the best means of arousing interest. The idea that came to her was to commit suicide publicly. So she went to Hankow and did it. The plan succeeded, and money poured in, and the work grew to gigantic proportions. Whatever views

A VERY pretty international compliment has just been paid to the United States. The Dames des Halles, an ancient corporation of the Parisian market-women, cherishes many old privileges, one of which is that of greeting and congratulating future queens of France. Though monarchy has been abolished in that country, the market-women decided to revive their old tradition last year upon the engagement of the daughter of the President of the Republic; and this March the "Dames" took advantage of the approaching marriage of Miss Muriel White, the daughter of the American ambassador, to extend to her the time-honored greeting.

OUR YOUNG FOLK

Early Trans-atlantic Boats and the Compass

WHEN we read in today's newspaper about the giant trans-atlantic steamers with their wonderful completeness in every department: comfort, safety, speed, and even the luxury of daily papers, it is interesting to go back in thought to the early navigators and the means at their disposal. What a contrast between the *Lusitania* and the frail *Santa Maria*, *Pinta*, and *Niña*, that Columbus commanded. The bravery of the man—the sheer unwavering trust in himself and his purpose—stands out in bold relief when we think of those little vessels steering into the unknown West.

And yet, if historical records are true, there was a greater daring shown by the Vikings of the Northern Lands five or six hundred years earlier, for it was in the eleventh century that the Vikings brought home reports of the "Vinland" they had found beyond Iceland. Iceland itself had been colonized in the ninth century by them and was well known to their navigators, and "Vinland" was probably some part of the New England coast.

In 1880, at Gokstart, South Norway, the remains of a large Viking ship built of hardwood was dug up. The evidences place its age at between 900 and 1000 years, and there is no doubt it is a type of the boats used by these discoverers of America.

Imagine beginning a voyage from New York to Liverpool, in the most favorable weather, in this frail boat, only seventy-eight feet long and with the merest rude shelter of beams against storms and dashing waves. If it seems a hazardous undertaking we must also add that there will be no compass on board, and guidance will have to be done by the sun by day and the stars at night. The compass was not known in Europe until the thirteenth century, and this point alone makes the Viking explorations the more remarkable.

The compass was known to the Chinese many centuries before its introduction into Europe, though their instruments were constructed in quite a different way from ours. The poetical touch of the Eastern thought had place. In their compasses a magnet was embedded in the outstretched arm of a carved wooden figure mounted on a pivot, and pointed continually to the south. This figure was a magical one to the sailors of those days, and indeed, if we were more honest, would be to us, for science has no explanation of magnetism. The mere fact that we do not yet know how to insulate magnetism as we can electricity, shows our present ignorance. F. W.

The King of Instruments

THE violin is called the "king of instruments." It is the most perfect of all musical instruments made by man, and can more nearly imitate the beautiful, sympathetic qualities of the human voice than any other sound-producing implement.



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A VIKING SHIP

"HOW CHEERY ARE THE MARINERS!"

HOW cheery are the mariners,—
Those lovers of the sea!
Their hearts are like its yeasty waves,
As bounding and as free.
They whistle when the storm-bird wheels
In circles round the mast;
And sing when deep in foam the ship
Ploughs onward to the blast.

What care the mariners for gales!
There's music in their roar,
When wide the berth along the lee,
And leagues of room before.
Let billows toss to mountain-heights,
Or sink to chasms low,
The vessel stout will ride it out,
Nor reel beneath the blow.

With streamers down and canvas furl'd,
The gallant hull will float
Securely, as on island lake
A silken-tassell'd boat:
And sound asleep some mariners,
And some with watchful eyes,
Will fearless be of dangers dark
That roll along the skies.

Park Benjamin

There are no authentic records of the early history of the violin, though it is known that stringed instruments played with a bow are of antique origin. Some members of this family used many centuries ago are still in existence. They are very crudely made, being clumsy



A CHINESE COMPASS HOLDER

to handle, limited in technical resources, and not particularly beautiful in form. Gradually many changes took place in the construction of these instruments, until about three hundred years ago the violin reached its present state of comparative perfection.

The most beautiful violins ever produced came from Italy, where so many arts and sciences have been nurtured. In Cremona lived and worked Amati, Guarnerius, and Stradivarius, the most famous violin makers the world has ever known. Gaspero di Salo, Maggini, Bergonzi, and others were also distinguished violin makers of Italy. It is

interesting to note that Stradivarius, the greatest of them all, worked at perfecting his noble instruments for eighty years, and the violin he made at the age of ninety-three, the year of his death, was one of his best. Although some splendid instruments are made at the present time, yet the secrets of violin-making which the old Italian masters possessed, have so far remained undiscovered. Their instruments possess a tone of wondrous sweetness and purity as well as great power and brilliancy. Some of them are in use at the present time by the world's greatest violinists.

To make a perfect violin requires skill and knowledge of a very high order; for its every curve, while expressing grace and beauty, originates in some sound-producing principle. Every detail of its construction affects the tone. It is a curious fact that many of the possibilities of the violin could not be expressed until nearly a century after it was perfected; for it was not until then that Tourte, a Frenchman, made the necessary improvements in the violin bow, without which the modern feats of violin playing would not have been possible.

Two other instruments constructed on the same model as the violin are the viola or tenor violin, and the violincello or bass violin, the only difference being in size and register.

The "fiddle," as the violin is often called, is the most difficult of all instruments to play. To master it, many years of patient hard work are required; but the wonderful results which can be accomplished are an ample reward. With no other instrument can such crisp, ringing *staccato*, or liquid, melting *legato* be produced. It is capable of myriads of exquisite effects. Although the voice, nature's instrument, is even more ideal and appealing in tone quality, yet it can sustain only one note at a time while the violin can play two-part melodies, and chords of three and even four notes.

Violin music usually requires a piano or orchestral accompaniment; but a few compositions have been written for the violin alone, the greatest of these being the *Chaconne* by Bach, which is one of the grandest masterpieces in musical literature and shows how much the violin is capable of expressing without support.

STUDENT

EVENTS expand with character.—Emerson

THE CHILDREN'S HOUR

The Silent Land

THE children playing on the shore with wind and wave would occasionally pause in their merry games to gaze out towards an island on the horizon, near the setting sun. This island was for them a never failing source of interest and wonder, and their imagination peopled it with heroes and fairies and magic caves, and flowers never seen before. One evening, sitting on the rocks with their teacher, they besought her to tell them the name of the island and all about it.

"The name of that country is the Silent Land," responded May, "and it is, as you rightly suppose, a fairyland, full of wonders and magic. The soil of the Silent Land is where all the flowers grow, and there lie hidden mines of treasure more precious than gold and diamonds. It is in the pure air of that realm that heroism, inspiration, and every high ideal has its birth, and thither wend their way the poet, the mystic, and the hero. The Silent Land is the home of a child's deep love. You have heard of the Holy Land? Know then, that the Silent Land is the real Holy Land; for here it is where soul meets soul. The Silent Land is, too, a battlefield, and there stretch plains where mighty victories are hourly fought and won. The gods are the rulers of this fair land—the mother country of the strong. Listen children, and you may hear borne on the breeze echoes of a song whispering to the heart for the coming fulfilment of humanity's divine destiny."

"Oh, May! When may we go there?" cried the children in one voice.

"You may embark now if you will," replied May, smiling. "See the boats drawn up on the beach! Can you read the name on the prow?—'Rāja Yoga'!" M. V H.

The Greek Story of the Springtime

LONG, long ago, there lived in the beautiful island of Sicily a goddess named Ceres, who had the power to make the earth yield plentiful crops of grain, or to leave it barren, so that all the people of the earth really depended upon her for food. Ceres had one fair young daughter, who was so fresh and lovely and gentle that she was called "Spring."

One day Ceres was obliged to go on a long journey. Before starting, fearing some harm might befall her daughter, Proserpine, she asked her not to wander very far from home. Proserpine promised; but after her mother was gone she went out to pick some flowers and soon was joined by some of her friends. Before very long they had wandered quite a distance in the beautiful meadow to the banks of a river.

Now it happened that King Pluto, who reigned over the underworld, came up to earth that day and was driving along in his swift chariot, when the sounds of musical voices and laughter reached his ears, and, parting some



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SWEDISH LOTUS BUDS

"HURRAH FOR RAJA YOGA"

APRIL IS HERE

APRIL is here!

There's a song in the maple, thrilling and new;
There's a flash of wings of the heaven's own hue;
There's a veil of green on the nearer hills;
There's a burst of rapture in woodland rills;
There are stars in the meadow dropped here and there;

There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west;

April is here!

Emma C. Dowd in *St. Nicholas*

bushes, he beheld beautiful Proserpine standing in the center of a ring of merry young girls who were pelting her with flowers.

"Ah!" cried King Pluto, "Such a fair face will make even dark Hades light and beautiful." Before Proserpine had time to think he had grasped her by the arm and carried her to his chariot, while the other girls fled in fear of his dark, stern face.

King Pluto knew that he would have to hasten away before Ceres should discover her loss. The nymph of the river, who loved Proserpine, seeing her peril, caused the water to rage and swell so that Pluto dared not attempt to cross. With his scepter he struck the ground three times; it opened, and in an instant, horses, chariot and all plunged into the darkness below; but not before Proserpine had time to seize her girdle and throw it far out into the river. She hoped that in some way it might reach her mother, so as to give her some clue as to how to find her.

Arriving in his underground mansions, King

Pluto did everything in his power to make Proserpine happy; but she only wept and for a long time refused to eat a morsel although King Pluto tempted her with the most delicious fruits and dainties.

In the meantime Ceres returned home and missed her daughter. She searched for her in all the rooms, but no Proserpine. Her grief was terrible. Lighting a great torch from the fires of a volcano, Ceres began a long, long wandering over land and sea in search of her. All her duties were neglected, everywhere the crops failed and the ground grew dry and barren. The starving people came and begged Ceres to resume her duties and be their friend again; but Ceres only answered that until her child was found she could think of nothing else.

At last the people cried aloud to Jupiter, the king of all the gods, that unless he would bring Proserpine back to her mother, they would surely perish.

Jupiter pitied the sad condition of the people, so he advised Ceres to go to the river-nymph. Ceres did, and no sooner did she near the banks than a little swell of the water threw Proserpine's girdle at her feet.

In tears, Ceres clasped the girdle to her heart and inquired of the nymph how it had gotten into the river. "She threw it in," answered the nymph from out of a fountain. "O Ceres, great mother, King Pluto took your daughter, who is weeping, and weeping in his great palace, and refuses to be comforted."

Ceres hastened to Jupiter and begged him to restore her daughter. Jupiter gave her his permission to go down into the underworld, telling her that Proserpine might return to her home providing she had not tasted food while in Pluto's kingdom. But alas! on the very day that Ceres hastened to Pluto's realm, Proserpine had eaten six pomegranate seeds; and for every seed she was doomed to spend a month each year underground.

So when the flowers begin to blossom and the trees to bud, and birds to sing we may know that Proserpine has returned to Ceres; and while she is with us all the earth seems fair and beautiful. J.

The Cows as Kindly Protectors

ON an English estate, a doe was brought up from a little faun, with a herd of cows; with them she went to pasture, and returned with them to the yard. Sometimes she would wander some distance from the herd as fences could not confine her. The dogs of the house were used to the deer and took no notice of her; but when strange dogs came by, a chase usually ensued. Over fences and gates the doe would lead her pursuers until she reached the cows, who, with fierce lowing, and menacing horns, would drive the dogs out of the pasture. The doe knew her friends. AUDREY

LITTLE strokes fell great oaks.

A TAME tongue is a rare bird.—Proverb

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Total number of hours sunshine recorded during March 238.
Possible sunshine, 372. Percentage, .64. Average num-
ber of hours per day, 7.68 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

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		MAX	MIN	DRY	WET	FALL		DIR	VEL
12	29.872	62	49	57	51	0.00		W	3
13	29.812	63	55	57	55	0.00		NW	2
14	29.624	64	56	56	51	0.00		NW	2
15	29.641	64	56	57	55	0.00		SE	4
16	29.690	64	57	58	55	0.00		SE	2
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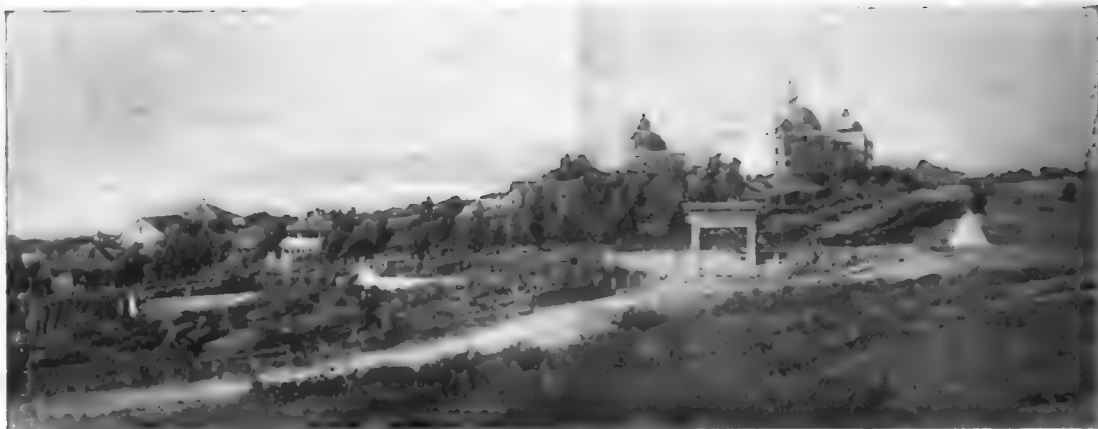
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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 26

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Did Jesus Teach Hell?

The Teaching of Jesus about the Future, According to the Synoptic Gospels, is the title of a book by Professor H. B. Sharman, instructor in New Testament history and literature at the University of Chicago; and the press supplies us with an official synopsis of the principal chapters, here printed in full, with comments. Many of the opinions expressed by the Professor are so evidently true and reasonable as to carry conviction with them; and it is important that all Christians who value the truth should face such facts in the proper spirit of honesty and courage, and not allow themselves to be scared into attempted denial on the one hand or into the extreme of scepticism about religion on the other. If one values the Bible, he had better avoid prejudicing his case by insisting on absurd claims with regard to it; consoling himself with the reflection that those who go to the other extreme and refuse it *all* value as a sacred book, are equally absurd. The cause of true religion cannot suffer from a candid examination of the truth; the sifting out of errors can but redound to its credit. The synopsis is as follows:

Dogmatism Provokes Scepticism

Matthew and *Luke* were not produced by eye witnesses but by men who utilized written material already in existence. Within each of the gospels older documents have been incorporated. These documents vary much in form and contents.

It is found on examination that these documents differ from one another in their representation of the course of events and in their report of the sayings of Jesus.

Now why should anyone be discouraged by such a fact? Perhaps because they would have preferred to have their sacred teachings all carefully prepared and predigested so as to save them all trouble in exercising their minds. One of our weaknesses is that we like to have things cut-and-dried; it saves so much trouble. But we can not have things so; the Truth will not fit itself into our categories. Besides, Man has been endowed with faculties intended to be used, and one of these is judgment. The practical value, at least, to be derived from these narratives, does not depend on a precise knowledge of the details of the events set out.

Religion does not Displace Discrimination

Comparison shows that in many cases the reports have been affected by the thoughts of the age in which they were produced. This has resulted in the misrepresentation of what Jesus said.

The sayings of Jesus about the future have naturally suffered by these processes, perhaps more than his sayings on any other subject.

In addition to using old documents, indeed, because

they were dependent upon these documents, *Matthew* and *Luke* supply material editorially, especially *Matthew*, and this editorial material is of a marked character and open to grave suspicion.

Much of the editorial material has to do with sayings about the future. This results in Jesus being credited with views about the future which are in reality the views of the men who, as editors of the gospels, combined older documents about Jesus.

One can scarcely expect but that this should happen. And if anyone asks, What are we to do about it, and how shall we know which of Jesus' sayings are true and which not? the answer is the same as before: we have to use

our judgment to distinguish truth from error, in this as in every other affair of our life. We are in a world of stern facts; we have to run

the risk of mistaking our friends and enemies, of failing in business, of injuring our health by mistakes in judgment, and of all sorts of errors. Things are not made easy for us by special providences. Nor does religion and spiritual knowledge make any less demand on our judgment and energy, however much we may wish that it were otherwise. We are not to be coddled. A truth will find its echo in the understanding, if the heart is pure; and an error will proclaim itself by the same touchstone. There are enough obviously true sayings of Jesus to set us on the path leading to clear discernment, if we will but follow it. Those teachings in the "Sermon on the Mount" carry conviction and their practical value is evident; moreover they receive confirmation in the recorded utterances of other World-Saviors. The teaching that if we live a life of genuine purity and self-sacrifice, inwardly as well as outwardly,

we shall attain a state of enlightenment spoken of as the "Kingdom of God," the "Kingdom of Heaven," "My Peace," etc., is a truth that does not require authoritative support. The obscurer sayings attributed to Jesus may well be left until we are more enlightened; we have more than enough to begin upon.

Theosophical writers often quote the words of Jesus as arguments in support of Theosophy. But, in doing so, they do not commit themselves to any statement as to the authenticity of the words or the actual existence of Jesus. They merely aim at convicting people out of the mouth of their own Teacher, saying, If you believe in your Bible, hear what it says.

It seems clear that the sayings that portray hell and future torments are not from Jesus. Where heaven is treated in the gospels as a place, the saying has undergone modification or expansion.

Practically all the passages in the synoptic gospels

that sketch the day of judgment, and they are many and lengthy, can be shown by comparative study to be non-genuine utterances. Jesus as judge and the twelve as judges are ideas found only in suspicious passages.

Jesus did not teach Hell

The actual teaching of the Wisdom-Religion, as given by all great Teachers, is that those who yield to their desires and passions and fail to subdue them will be by them consumed—not everlastingly, but so long as they remain enslaved to these passions; but that those who master their lower nature will thereby attain that state of peace and perfection which is called “the Kingdom of God.” These teachings are always converted, in times of relapse, into doctrines of eternal reward and eternal punishment, whereby people are controlled through fear and selfish hopes. Mixed up with the doctrine of hell is the familiar teaching that, after the decease of the body, the lower psychic elements of the man pass to *Kâma Loka*, the abode of shades, where they are disintegrated by Nature’s purifying processes; this is compared by Jesus with Gehenna, the place outside Jerusalem where the city refuse was burnt.

False Doctrines

Some of the false theological doctrines are based on mistranslations which have been corrected in later editions of the Bible. Thus a passage in *Matthew* xxiv reads in the Authorized Version:

What shall be the sign of thy coming and of the end of the world?

and in the Revised Version (England, 1881) an alternative rendering—

What shall be the sign of thy presence and of the consummation of the age?

The latter reading was decided upon as being a correct rendering of the Greek original; and it is clear that the earlier translators read their own theological views into their rendering. Jesus merely speaks of the coming of the Christos—that is, of the awakening in Man of a realization of his own Divinity.

And in *Matthew* xxv. 46, “These shall go away into everlasting punishment,” has been corrected to “eternal punishment,” the Greek word being *aiônios*, *aionios*, which means “lasting for an age.”

In the last chapter of *Mark* there are ten verses upon which much of the church doctrine of hell is founded. In this passage occurs the following:

Doctoring to Support Fear

And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

In the margin of the Revised Version it says: “The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities, have a different ending to the Gospel.” Was ever a clearer instance of a clumsy doctoring of the text in the interests of dogmatism?

Jesus is credited with explanations of the meaning of his parables. For the most part these, even when they are detailed expositions are not, it seems, the product of Jesus, but of his early followers, who generally misunderstood his meaning.

Jesus is frequently credited with promising that he would return to the earth in glory and power. These are ideas fastened upon him by his disciples, for which he is not responsible.

Jesus is said to have asserted that the end of the world would come before the generation to whom he spoke had passed away. Elsewhere in the same gospels it is reported that he predicted that the gospel would have to be preached in the whole world before the end would come. Neither of these contradictory assertions is from him; they are both editorial products, one written by the man who put *Matthew* together from certain written sources, the other inserted by some later hand at work upon *Matthew*.

The attention of orthodox people is called to the fact that if they accept these passages literally and entirely, they must convict Jesus of being wrong about the end of the world and the second advent. These ideas were clearly the enthusiastic fancies of some of his followers, who misunderstood or misinterpreted his allegorical sayings about the changes of cycles and the coming of the Christ in the awakened man.

References in the gospels to “the church” are few, and these few are in passages not found in the original documents, but rather in editorial passages which seem to have been added to support current views and practices of the church.

Jesus was opposed to ecclesiastical organizations and was not sparing in his words when he denounced them. But, when he was gone, such organizations were made, and apparently by the very people who had denied him while he yet lived. It is among the noble aims of Theosophy to vindicate the Master against these misrepresentations of his sacred teachings, thus fastened on the world by people who were afraid to acknowledge him during his life. In doing this, Theosophy is rendering a service to Christians. Those Christians who prefer to remain under the spiritual domination of the churches may not like it, but those who value the gospel of liberation as taught by the Master will welcome it.

The synoptic gospels give no support to the belief that Jesus instituted the Lord’s supper or the rite of baptism. Apparent support occurs only in passages that were added later to the records of the more original documents.

The rite of the “Lord’s Supper” is a very ancient one, being one of the ceremonies of the Mysteries. There were several schools and cults of the Mysteries at the time of the Christian era; and the early church people adapted this rite to their newly formulated creed. The Rev. Robert Taylor says:

The Eucharist Pre-Christian

The Eleusinian Mysteries, or Sacrament of the Lord’s Supper, was the most august of all the Pagan ceremonies, celebrated more especially by the Athenians every fifth year in honor of Ceres, the goddess of corn, who, in allegorical language, had given us her flesh to eat; as Bacchus, the god of wine, in like sense, had given us his blood to drink. . . . From these ceremonies is derived the very name attached to our Christian sacrament of the Lord’s Supper, . . . and not one or two, but absolutely all and every one of the observances used in our Christian solemnity.—(*Diegesis*)

Whether Jesus merely celebrated this ancient rite and took occasion to base some teachings on it, or whether the whole story of his last supper is spurious, in either case he did not invent it.

All the evidence seems to place grave doubt upon

the report that Jesus gave an explicit commission to his disciples to go into all the world and preach the gospel.

Three Strata of Material in the Gospels

These passages in which Jesus is reputed to have asserted that he would be present with his disciples after he had left the earth are apparently not from Jesus, but are the expression of the experiences of his disciples, and these experiences may be otherwise explained than due to Jesus.

In the synoptic gospels there are several strata of material: 1. What Jesus probably said. 2. What the earliest editors of the gospels thought he said or would like to represent him as saying. 3. What later editors thought it best to represent him as saying.

Thus, while we have people who adhere to the literal interpretation of the Bible, and people who reject the entire thing as fable, we have now others, and prominent clergymen too, who recognize that it is a mutilated and transformed sacred teaching, and who realize that we can neither reject nor accept it wholesale. But whither do the bold admissions of these clergy lead them? There is no alternative for them, if they are to be consistent, but to accept the position of Theosophy and admit that the essential teachings of all religions are universal and eternal, every Teacher and Savior preaching the same truths, and doctrinal additions being always added in after times by ecclesiastics and bigots. This brave clergyman has knocked away so much, including the church itself, that he has left nothing on which to base the claim of Christianity to be an exclusive or consummating revelation. STUDENT

Shackleton’s Antarctic Expedition

LEUT. Shackleton reached latitude 88° 23', 111 miles from the South Pole, outdoing Scott’s expedition towards the same pole and Peary’s towards the North Pole. He sailed from England in July 1907, equipped with the experience he had gained with Scott’s expedition of 1902. The winter was exceptionally mild, though the thermometer fell at one time to 88° F. below zero. He took with him fifteen Manchurian ponies, twelve Esquimaux dogs, and a motor sledge, in the hope of covering the 463 miles between Scott’s furthest south and the pole. The use of the ponies to replace some of the dogs economized the food, but the sledge could not cope with the huge inequalities of the ice, though it proved useful in establishing food depots.

A few sea-mammals were found within the Antarctic Circle; along the Great Ice Barrier a few birds were seen. Penguins and gulls frequented the winter quarters at Mount Erebus; but in the interior no life was found except a few lichens and mosses and a wingless fly.

The distance covered was 1708 miles. He passed the very point reached by Scott in 1903, pushed on for 325 miles, and was eventually compelled to return by hunger, fatigue, scurvy and the loss of dogs and ponies. He discovered eight new and distinct mountain ranges and over a hundred mountains. Mount Erebus, 13,120 feet above sea-level, ejecting steam and sulphurous gas in the midst of the ice and snow, was ascended. The south magnetic pole was reached in lat. 72° 25'. The blinding storms which were frequently encountered gave no promise of the fulfilment of the belief that there lies around the pole a region of calm. Nor was any evidence obtained that the waters of the ocean rush in a mighty whirlpool into the bowels of the earth. T.

Some Views on XXth Century Problems

A Dream Without a Dreamer

IN ordinary waking life, the man, the self, is mainly functioning through brain and body, taking in material through the senses and acting upon it, and storing the whole in memory.

Physiology regards these stores as somehow accumulated in the brain cells. Theosophy says they are connected or connectable with the brain cells, but are actually stored in a subtler (though still material) part of the total make-up. This storage-body, which is on the plane of ether, constitutes with all its memory contents the post-mortem spook. The soul has then departed, carrying with it to its own place such of the total mass of memories as it chooses to retain, such as concern its now freed and finer life. To the hardly conscious spook remain the *husks* of memory, rapidly to fade with the spook's disintegration. If at séances it is attracted by thought into the field of the light of living consciousnesses, it begins to absorb some of this light; its memories, layer by layer, begin to stir and may be got in a decreasingly fragmentary form (though never fully coherently) through the hand or voice of the medium. Steadily re-galvanized or relit by séance after séance quickly repeated, absorbing from living minds at each, and displaying layer after layer of its palimpsest, it may however come at last to a very fair resemblance to a really living intelligence.

Some of the recent English sittings, investigations of what purports to be the late Professor Myers, so exactly indicate this induced awakening of a spook, that one can only wonder at the failure to detect the secret, still more at the ascription of the actual being of the Professor to this palimpsest which the investigators are at the same moment exposing the dim layers of, and themselves writing on.

"Myers" was asked, through the medium Mrs. Piper, to give the author of three Greek words meaning "the very heavens without a wave." They are from Plotinus, were used in Greek by Professor Myers as the motto of his poem on Tennyson, and in English in his book *Human Personality*, occurring in the course of his treatment of Ecstasy or gnostic illumination. He was therefore very familiar with them and might have been expected to reply at once.

The question was submitted to "him" at a séance of January 29, 1907. Professor Graham, who reports the attempt in the current *Hibbert Journal*, himself says with amazing suspicionlessness of the significance of his own remark:

Let it be remembered that we have to do in this investigation with the operation of a mind which appears to dream, and to bring out of its treasures unexpected allusions, glimmering attempts at a central idea. . . . We shall not, therefore, be surprised that the first answers to the test question were glimmering approaches to it only.

The day the question was propounded, "Myers" replied by a few disconnected words that seemed to have some connexion with a verse from *In Memoriam*.

On February 12 the sitters were rewarded

with several long confused sentences consisting of disconnected echoes from Tennyson, and one from Keats, with complaints that "the idea" was "hard to convey." This is the first sentence, which we give by way of example, obviously mere meaningless echo:

The voyage of Maeldune fairy lands forlorn and noises of the western sea—thundering noises of the western sea.

On February 25 there were more rapid echoes, mainly from Tennyson's *Lucretius*. The next day more, now getting a shade nearer Plotinus. On the sixth of March, more; but now he gets near enough to Plotinus to use the words "the heavenly and earthly calm." By March 11 he has gotten as near as Plato. On April 29 there were allusions to no less united a family party than Swedenborg, Dante, St. Paul, and Francis of Assisi! At the next sitting Myers told the circle that the words reminded him of Homer's "Illiard" (*sic*). Then came the word "Socrate" (*sic*).

At last, on May 6, after three months, came "Plotinus." Are we not justified in asking whether this thing has not succeeded in disproving its identity with the soul whose personality was Professor Myers? But there is some glamor about such investigations, and we shall not be surprised to find that the deliverances concerning the metaphysical world—when they come—of a "professor" that takes three months to remember how *not* to spell Iliad and does not know when it has completed an intelligible sentence, are accepted as a new gospel.

STUDENT

The Man and the Shell

SUPPOSE a man, an intimate acquaintance of our own, a close observer, a man of science, a professor, a thinker and writer, were to visit some far country.

After a considerable absence we get a letter in his handwriting, signed with his name and of some length. The writing seems however very shaky and the ink very pale. Moreover whole lines are entirely blank, faint scratches only, as if he had forgotten to dip his pen and had not noticed the omission.

And instead of containing any fragment of information the letter opens with a dissertation on the difficulty he feels in writing at all; pages profusely describe how stiff his hand is; other pages describe how indescribable are the scenery and general conditions of the country, not a detail being given; still other pages tell us how dense are our minds, so dense that he despairs of ever making us comprehend the description he has not given. Notwithstanding his former intelligent interest in everything at home, he now asks not a single question as to how matters have gone on in his absence.

We write asking for a few details, even one salient fact, about the country. His reply is again very lengthy but of exactly the same sort, explanations of his difficulties. And in lieu of facts he appends some verses of fatuous and irrelevant poetry—of his own mak-

ing, he proudly says, though we never knew him to aspire in that direction before—and a sheetful of platitudinous moral exhortations.

What should we think?

STUDENT

The Roots of Ancestor-Worship

A CONTEMPORARY, in a long article on ancestor-worship, very remarkable in its concessions, contends that all the ritual of those cults surviving today, point to or date from a purer and higher past. Civilization after civilization arises; at its highest level each develops a correspondent religion; as time goes on, each begins to decay; with its decay its religion begins to grow corrupt and the roots of symbolic ritual to be forgotten. The writer holds, with Sir William Ramsay, that if we could look back along the crests of the successive religions at their best, we should find slow degeneration from some very high form.

Religion was once an affair of inner consciousness, however deluded in its deliverances; ritual was designed for the people, not to be, but to express, these inner deliverances and workings. Then it came to stand for itself and became corrupt and superstitious.

What then is real ancestor-worship, from this point of view?

The people thought themselves still in some deep spiritual unity with their dead. They cultured this feeling, made of their hearts altars where it might become a flame whose incense-smoke might ascend. Heart could still speak to heart in feeling though lips must be silent. The repose of the dead was to be helped, not hindered.

And so a symbolism of altar fires was employed. The love of the living was also the food of the dead and then the symbolism was the cakes and fruits.

The writer tries to work out more of this, showing how the symbolism sank lower and lower till at last the dead were even thought to be hungry and in need of meats and drink. And so on. We, in the West, invite them to rap tables, and regard their divine rest as perfectly compatible with general conversation and the delivery of "trance orations."

But suppose that consciousness were *not* "deluded in its deliverances." Suppose that the interplay of heart, of feeling, between mother and son, between all who really love in the sacred way, deeper than mind, deeper than any concrete thoughts, is *not* broken by death; that it persists throughout all the repose time of the dead and is ready again for outer manifestation at rebirth, is even the cause of the birth together of those between whom the current runs. Might it not stand, for the individual, as the secret but certain evidence of the livingness of those we call dead? According to Theosophy, the current does run, both ways, and is a sustaining and helping spiritual force on both sides.

If the writer had read the ninth chapter of H. P. Blavatsky's *Key to Theosophy* he would have learned more of the roots of Ancestor-Worship and of the last degradation of that cult in modern spook-worship.

STUDENT

Archaeology Palaeontology Ethnology



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A ROMAN BIGA (TWO-HORSE CHARIOT). ORIGINAL IN ONE OF THE MUSEUMS AT ROME

Ancient "Negroid" Civilization in Nubia

REALLY, it seems scarcely worth while to theorize about the older history of mankind on the basis of the present outfit of data, so frequently are these data added to by new and totally unexpected discoveries.

Now a negroid civilization of a high order has been found to have existed in Nubia during the first five centuries A. D. This discovery was mentioned in the *CENTURY PATH*, vol. xi, no. 41, but more particulars are now forthcoming. (Article in *Records of the Past*, abstracted from *Old Penn.*)

An explorer has recently returned to America with a rich collection of archaeological treasures from this region. Everything shows the inhabitants to have been negroid in type and to have had a "most advanced and original state of civilization."

Most of the pottery is well formed and beautifully designed, some of it showing Egyptian, Greek, or Roman influence, but all adapted to the racial genius. There are about 120 inscribed tablets in the "Meroitic" tongue, as yet undeciphered. The objects found prove that the natives had intercourse with the great nations of the world. A magnificent collection of Roman glass, and some beautiful Hellenistic bronze pieces, including bowls, basins, spoons, ewers, a lamp, a punch ladle and

a dish, were among these objects. Among the collection are about 150 small earthen cups, 20 statuettes, and 40 heads cut out of sandstone, 280 sets of glass beads, nearly 100 engraved finger rings, 4 complete wood and ivory boxes, and numerous other pieces of wood — plain, lathe-turned, and inlaid, anklets, necklets, bracelets, ear-studs, sandals, quivers, shears, etc., etc. The glass beads, conjectured to be native, show an inlay of glass in glass, which inlay must have been fused.

All this shows the people to have been excellent workmen, with good tools, and wearing artistic apparel. And these finds, it appears, are only what was left by ancient tomb-robbers who removed all the more valuable things.

It does not do to dogmatize about either the past or the future of races, even if they have been unprogressive for many centuries. Our classifications do not fit the facts, except on a small scale of time. Looking farther back, we find forms shifting and dissolving into one another so that we can no longer point the finger and say this is this, and that is that. Thus humanity may not have been *always* divisible into Caucasian, Negroid, etc. We may also learn, in our calculations for the future, to allow for the possibility that a race may grow in culture, if let alone and not interfered with by extremists of any type. T.

Spartan Art 700 B. C.

WE have been wont, from our histories, to regard Sparta as a handful of rude warriors who only succeeded in holding their own against their neighbors by creating an exceedingly warlike and ascetic mode of life. Previously to this, they were simply a wandering tribe. The Greeks themselves have left us stories of a more ancient renown; but these stories are opined by the learned and clerical gentlemen who write histories to have been invented by the Greeks afterwards in order to give themselves a creditable history. It is perhaps natural that historians who are engaged in works of creative imagination themselves should suspect other people of the same thing; and it is comprehensible that finding themselves unable to appreciate the motives and sentiments assigned by the ancients themselves, they should supply the deficiency by assigning motives out of the stock with which modern life has made them familiar.

But truth is noted for longevity and the hand of time never fails to discriminate the genuine from the false. We read that recent excavations in Sparta have established the fact that Spartan art was in its zenith in the 8th and 7th centuries B.C., and that probably militarism caused its decay. STUDENT

✻ The Trend of Twentieth Century Science ✻

The Life Center

HUMAN anatomy does not seem to have said its last word yet. Only the other day it announced a new gland in the neck, of undiscovered function, perhaps the equivalent of a lymph-heart, perhaps of the animal hibernating gland.

A vital thread has now been found in the heart. The heart is really a seven-chambered organ, though only four of these are separately enumerated in physiology—the two auricles and the two ventricles. But each of the auricles has a little dilatation opening from it called its appendix; and in early life there is a dilatation (or chamber) which subsequently becomes partitioned into the roots of the pulmonary and aortic arteries.

In the heart cycle the two auricles fill with blood from the veins. When full they squeeze this into the two other chambers, the ventricles. The succeeding contraction of these latter forces the blood out into the arteries and so over the body.

It is therefore the auricles that initiate the cycle, transmitting the impulse to the stronger ventricular chambers. A little fiber, buried in the heart tissue, passing between the two sets of chambers and constituting the vehicle of the transmission, has now been found. It is about an inch in length and though serving as a nerve is a specially sensitized thread of muscle.

The heart has its own private nervous mechanism, independently of the other two nervous systems—the cerebro-spinal and sympathetic; and it can therefore continue its beating when connexion with these two is severed. Their duty to it is to keep it in touch with the rest of the bodily activities, to slow or quicken it. In some of the lower animals the ganglia constituting this private nervous system have been discovered buried in the muscle, though not their radiating fibers. In man their existence is assumed from analogy; they have not yet been found. Judging from this "new" filament it seems possible that some of the muscular tissue may be set aside, extra sensitized, for the work; or the heart-brain (which must exist) may reside in that new thread itself. By that thread we hang from universal life. STUDENT

Muscular Hearing

RECENT progress in physiology makes it appear probable that the muscular system has, in addition to contraction, a much finer department of work; that it is, in fact, one of the organs of hearing.

Graber, says *Prometheus*,

has found inside the bodies of insects, attached to the inner side of the shell of chitin, structures which he and other observers regard as organs of hearing. Graber calls them chordotonal organs, because they generally resemble stretched strings.

These were originally muscular fibers, becoming gradually set apart for the finer purpose. The gap between the muscles and the ear is thus bridged.

It is moreover now known that the internal ear, that part buried in the bone, besides its

connexion with hearing and with the maintenance of the erect position, (many cases of giddiness are due to disease of the inner ear), has a third function, connected with the maintenance of muscular tension throughout the body.

A large part of the human body, the mass of voluntary muscles, is made of fibers of a multitude of lengths and all normally in tension, strung on the bony framework. They are resonant enough, in contraction, to yield a note, a very deep one of sixteen vibrations a second. They must also yield it, though very faintly, in their normal condition of slight tension; and it must run up, like every fundamental from a stretched string, into a series of finer and finer overtones. If they yield these, they must also respond to them when reaching them from without by way of the skin. May not this response excite the sense of hearing in a very fine and subtle way?

Fishes have no external ear, only the internal, covered with skin. It has been found that in the absence of this, and even of the auditory nerve, there is often a fair amount of hearing. This is doubtless muscular hearing, transmitted to the brain from the skin by way of the muscles.

Considering all this, does it not seem probable that the state of muscular tension which we instinctively induce when intently listening, may be part of the act of hearing?

And that music coming up persistently into the mind for hours after we have heard it on instruments may be *actually* being re-heard, echoing about on the Aeolian harp of the muscular masses?

And that fine sounds from nature, when nothing is perceptibly appealing to *auricular* hearing, may yet be rippling through the entire body, taking a great though unnoticed part in the mass appeal which night scenery so often makes to the sense of subtle life and beauty? The body may be something better than a digesting apparatus on legs! STUDENT

Blinking the Obvious

A CORRESPONDENT of *Knowledge*, a B. Sc., relating the behavior of a geranium, makes some extraordinarily instructive comments. They ought to instruct himself if he will re-read them.

The geranium lay out flat upon the top of a mossy wall, its roots sunk into the moss, the stalks bearing the leaves radiating out every way from the center. A photograph is given, the plant looking somewhat like a rosette.

He cut through the root level with the moss and carried home the flat rosette of outspread leaves, placing it in a little water in the bottom of a deep sponge dish. Two or three days later he happened to look at it. The outermost ring of stalked leaves were still in the bottom of the dish; but the inner ends of their stalks had raised themselves upon their supporting outer (leaved) ends so as to lift the inner ring of leaves two inches. The plant had as it were humped up its back. The outer leaves had sacrificed themselves as leaves in

order to become feet or elbows so as to lift the young central leaves up into the light!

He asks:

What force was it that impelled the outer leaves to press downwards on the floor of the dish and the inner end of their stalks to hoist themselves with their burden upwards, whilst at the same time the more central leaves were taking a directly opposite course of action?

As if to make his question carry its own answer he goes on:

It is just the course of action two men would adopt who were trying to reach some point unattainable by either alone. One man would hoist the other on his back, and the second man would attain the desired object through the agency and surrender of the first.

The reader naturally expects he will now say: "Of course the plant brought intelligence to bear upon the problem."

Not at all!

As we only admit blind vital forces acting in plant life—as we do not recognize the smallest measure of intelligence in plants' procedure—how can we reconcile the varying action of the leaves?

And

One may not, of course, at our present state of knowledge, credit any plant with *conscious* instinct, or with the *conscious* working out of a plan to meet difficulties even in a case like the present one which would almost seem to challenge our denial of intelligence to plant life.

But perhaps he is satirizing the denials of science.

If the plant had had roots, and the dish had had soil so that the plant lived, we might have said that it had acquired a temporary variation, one so marked that if it were transmitted it would have constituted the mark of a new species. But acquired variations are *not* transmitted, and so the plant's seedlings would have had the usual shape.

Yet faculties grow by use, and this plant had certainly used to the fullest its intelligence in making the adaptation to strange surroundings. May not the *sharpened intelligence* be transmitted? May not the offspring of such a plant be a little readier than otherwise to meet emergencies of change in their surroundings, a little readier to make permanent variations, to become the *mutants* of Professor de Vries? Advance in intelligence would thus be the secret side of evolution, perhaps showing itself only quite remotely as actual visible change of type or additional complexity of structure. STUDENT

Plants on the Planets

AT a recent meeting of the British Royal Photographic Society, Mr. Butler showed photographs of the spectra of Jupiter, Saturn, Uranus, and Neptune, sent to England by Professor Lowell. He pointed out the extraordinary fact that there were bands in these spectra corresponding with the absorption bands of Chlorophyll, the green coloring matter of plants!

If that is established, it would seem that these planets must be covered with vegetation like our own. But. . . Well, we are waiting to be shown the spectral bands of haemoglobin, neurin, protoplasin, and even bile! STUDENT

Nature

Studies

Brotherhood a Fact in Nature

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.—Objects of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

IT is of the highest importance to show that Brotherhood is a fact in nature, because men take the workings of nature as their pattern. Nineteenth century science, with its externalism and animalism, has regarded too much mere superficial appearances, and ignored the consciousness and intelligence of nature, and so taught us to regard it as a ruthless machine. Hand in hand with this conception has gone the tendency to regard human life as modeled on the same ruthless mechanical plan. Materialism, animalism, selfishness, in human ideals are thus intimately interwoven with the false views of nature.

Twentieth century science bids fair to prove that nature is not a blind mechanism but an assemblage of intelligent powers. Wherever we look, whether it be in the animal kingdom, or among the plants, or even in the sublime architecture of the mineral crystal, we see the same evidences of purpose and plan. The time has gone by to regard all this as the direct work of a single Deity without intelligent agents. We realize now that though there must be an Eternal Unity—an All-Parent—It is manifested in the universe in innumerable Intelligences of every order, from those which we can see to those which we cannot see. Every human being is a Soul; every animal is a soul; every plant is a soul; there is no tiny cell or mineral atom but is the expression and tenement of a soul.

And all these Intelligences work together in harmony, so as to produce an ordered result. Solidarity is their law and constitution. We have had great writers who have tried to show us that among wild beasts there exists a Law of Solidarity recognized and obeyed by all; as time goes on we have more and more of such writers, so that we are getting accustomed to have the intelligent and moral side of nature presented to us in place of only its mechanical details. These writers are sometimes mocked at as romancers, but that is becoming a name to boast of; for we are beginning to see that the so-called rationalistic way of looking at things is neither the only way nor the best way, and that we should use the divine gift of imagination.

It is one of the objects of Theosophy to reveal nature as an assemblage of Intelligences, directed by harmonious laws. This



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GAP OF DUNLOE: SERPENT LAKE, KILLARNEY

object fits in with the Theosophical teachings as to the higher powers of man. For by the use of those powers we may approach nature in another way than that of mere observation by the outer senses.

One of the higher powers of man is *Sympathy*. This means much more than an emotional feeling; it means an actual perception of our inward homogeneity, rapport, continuity, with all beings. Those having sympathy cannot wantonly injure any creature, for they feel that they are thereby inflicting injury upon themselves—injury upon the One Life in which they partake. Those not endowed with sympathy regard other creatures as wholly separate from themselves and scruple not to injure them. And the penalty? For those who regard nature as separate, separate she will remain; but it is they who have closed the doors; wisdom shall not be theirs, but error. And the reward of those who have opened the door of their hearts to the heart-light of nature? For them nature will reveal her cherished secrets; they have won her confidence; wisdom shall be theirs, and error shall melt away.

Treat an animal like a machine and you will get a machine; and might as well sell it and buy an iron one, which is more economical. But treat an animal as an intelligent Soul, working its humble way up through the orders, and you will open out its nature as a green plant buds into flowers when it is watered. Many lovers of animals have found this out; but there is much more to be found out.

Even crops respond to intelligent sympathetic treatment, and probably half the effects of the new notions of growing them are really due to the human touch imparted by the tiller's thoughtful care. Nay more; with a sympathetic reverential touch we may even learn to mold metals and minerals to new uses and rediscover secrets of ancient science; for not even wood and stone are dead materials; they are organized and sensitive, and even science is coming to recognize this. The One Life that beats in our bosom pervades them too. Engineer on your pet engine, mechanic with your favorite tool, writer with a pen that you will not lend—you are no cranks. You have but mastered a little of the magic power of sympathy, by which Orpheus led trees and stones, the power that can evoke a response from "dead matter"—matter that we have tried to kill. And who knows but, when we shall have acquired more of this magic power, we may find ways of getting along without doing so much killing. STUDENT

A Plant which Flowers Underground

THIS is a pea of the genus *Lathyrus*—*Lathyrus Amphicarpos*. The flowers above ground are pink tinged with blue. The underground parts bear flowers and pods, perfect and similar to those above ground, except that every part of the underground plant is whitish. The plant is much smaller than any other pea, rarely over a foot high, and is grown rather for its singularity than its beauty of appearance. STUDENT

Students'



Path

THE VISION AND THE FACULTY DIVINE

WHEN it will, it comes,
Like the rain, or the bow,
Or the nightingale's lay
By the lake below—

As free from restraint as the seraph that roams,
O'er the ebbing waves of the dying day,
When the reddening West, twixt the Sun and the sea
Seems to open the doors of Eternity.

Like the rainbow it comes—
As the sign of the Covenant made long ago
'Twixt Godhood and thought, when, abating its flow,
The sea of Eternity brought into sight
Time's far-distant mountains, and safe on their
height

There rested, by God to humanity brought
The Ark of Eternal, immutable Thought.

Translated from the Welsh of Islwyn. (From *The Nationalist*)

Karma

IN *The Key to Theosophy* Madame Blavatsky defines Karma as "the ultimate Law of the universe, the source, origin and fount of all other laws which exist throughout nature."

Accepting this, it is plainly seen that we have a subject so comprehensive that one must approach the study of it with patience, and so far as possible, with a mind free from preconceived ideas or prejudices. Our minds are bound by limitations which we, under the law of Karma, have cast about ourselves, and upon the face of things it seems mere impudence that we should strive or expect to know the "Ultimate Law," but may we not intelligently and quietly observe its workings, and through right action and aspiration come into a fuller comprehension of the laws of life and being—Cause and Effect? And may we not by obedience and service in harmony with the workings of it come to understand better this universal law of harmony and justice?

This law is both universal and individual in its application, and in the broad sweep of its action the individual must partake of the national and universal Karma, just as every citizen is, theoretically at least, held responsible under the law of the city, state, and nation.

In its individual application Karma might be called the thread of life, upon which are strung the pearls of experiences—some dark and lusterless, perhaps, but pearls withal.

Through every life this thread may be traced. Some call it fate; some, Providence; others, chance. Theosophy teaches that it is law, and has given it the name Karma, a word for which there is no exact synonym in the English language.

In one case man bows blindly to the unknown; accepts without question the so-called will of God; or indifferently pursues his way in a world of chance. In the other case, by right of his belief in his own divine

origin and potentialities man approaches with reverent, unfaltering step the contemplation of this great, universal law, and without fear questions himself and all nature as to its action.

In all action the motive is the real test of our worthiness, and under the just rule of Karmic law, man receives in answer only that which he is fitted and worthy to receive. Can we deny that such knowledge would add much to the significance and understanding of the constant stream of events and circumstances through which the human soul must pass?

For the full carrying out of any law agents are necessary, and the mighty law of Karma is not an exception. Recognizing as we do the interdependence of humanity and all the visible universe, does it seem unreasonable to believe that these are agents—conscious or unconscious—of the simple, all-comprehending law that "as ye sow, so shall ye reap?" Theosophy teaches of other agents, whom the ancients recognized and honored, but whom the modern mind refuses to regard other than as superstition or childish fancies.

The Leaders of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and the great teachers of Truth, throughout all the ages have ever taught that it is through selfish action and disregard of this high moral and all-pervading law that humanity has brought into the world the sorrow and crime that we see all about us.

The mission of Theosophy is to bring to the hearts of men this forgotten knowledge, through a re-statement of this immutable, just, and beneficent law of Karma; that with this knowledge men may once more turn toward the light and grasp the present opportunity to work for the uplifting of the race. M. R. F.

Theosophy

AS by the light of the morning sun the stars are all concealed, so by the light of Theosophy shining in the hearts and lives of men, all other interests are outshone and hidden in its greater radiance. Through devious ways the soul pursues her pilgrimage, turns unsatisfied from every alluring offer of habitation until she comes to where Theosophy sheds its pure beams upon her and she knows her feet are at the gates of home. And is not the Divine Law testing and proving all through the journey, until the soul can recognize the false from the true, the partial from the whole?

Then, too, much has been gathered on the way, which now must be cast aside—robes of self-righteousness perhaps, in which the soul has tried to clothe herself, and the flesh-pots of Egypt, in whatever form is most attractive to each one, or some leaning-post which has seemed to be a support. But the gate is narrow and all must be left outside. Naked and alone the soul passes through into the Kingdom of Heaven (which is a state of existence, not a material place of abode), into the realm of infinite love, and tastes the pure joy, the bliss of union with all other souls who have striven onward and won their way into the realities of life. Dwelling still in human bodies and living in a world of mistaken ideas where the real and permanent things of life are hardly known, joyfully do they now take up their daily life, making their minds and bodies obey the will, which William Q. Judge defines as "the soul in action," meet-

ing bravely the difficulties of life, with the consciousness that every effort made and every victory gained is a help to all.

Theosophy is practical and requires the deed to be done if the doctrine would be known. When the scales have fallen somewhat from our eyes we find we are entangled in a web of our own weaving built up of the constant giving way to our lower nature, and the pandering to desire which is fast threatening to envelop us completely. Many little indulgences which looked innocent enough in the beginning we learn only too late how difficult they are to overcome; for sin has two faces and does not show its ugly one until a hold has been gained upon its victim, until it has become hard to break away. But every time a thread is loosened or broken by the now awakened soul, that particular thread is easier for others to break and the inspiration to do right is lit by the Theosophical knowledge of unity, of Universal Solidarity.

One of the great aims of the three Leaders of the Theosophical Movement has been and is to teach the children the truths of Theosophy; to strengthen them while young; to teach them wisdom, so that when they have to meet the results of their past lives in the form of temptation, they will recognize sin even in its fairest garb and conquer ere it strikes them. Unsoiled themselves, they shall go forth and carry to the world Light, Truth, and Liberation. C. N.

Friends in Counsel

HOW often have we not thought, if only we were surrounded by such or such an environment, then we would be free to act rightly and do all the good deeds we have so often dreamed of doing.

Then, after a while, to many of us, there has come a change in our surroundings, perhaps just in accordance with our wish, but soon we find ourselves making the same complaint. Many times, perhaps, changes in our surroundings have come but we do not find ourselves any more contented after the novelty has worn off and we get used to them. Is it not plain that the fault lies somewhere else, in ourselves, and not in our environment; that the wrong is in our own nature, our character and disposition?

Have we ever felt free? Have we ever felt as though it were in our power to accomplish all that we ever hoped for; felt as if we could change the world? Such feelings may perhaps have come to some when for a moment they had, as it were, stepped outside of themselves and entirely risen above the personality with its limitations and its desires for self-gratification. We often complain about our faults and habits which we say stand in our way; but we are afraid to let them go, we are afraid we shall lose something. Oh, if only we could see the truth in Jesus' words: "He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall save it."

If we persist in holding on to the lower, we know we can never gain the higher. It needs the exercise of our spiritual will, and once we let go the lower we do indeed find the true life. Do we not know that this is so?

Through Theosophy has come the message of freedom, the knowledge by which we can rise above environment and no longer be slaves to the lower self. N. R.

From THE PRELUDE

WISDOM and spirit of the universe!
Thou soul that art the eternity of thought!
And giv'st to forms and images a breath
And everlasting motion! not in vain.
By day or starlight, thus from my first dawn
Of childhood didst thou intertwine for me
The passions that build up our human soul;
Not with the mean and vulgar works of man,—
But with high objects, with enduring things,
With life and nature; purifying thus
The elements of feeling and of thought,
And sanctifying by such discipline
Both pain and fear, until we recognise
A grandeur in the beating of the heart.

William Wordsworth

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How is it possible to kill out remorse and the memory of past failures?

Answer How else than by work; that is to say, work not performed for self? We have to ask ourselves, what it is that so gnaws and troubles within, and remains a bitter taste behind all pleasantness. That we should repent and "flee from the wrath to come" has been dinned into our ears from childhood, and, alas, into our minds also, until we have been caught up by the fallacy and deem the whole business of regret inevitable. But no one was ever made free from anything in that way. One can swing back from evil courses, and agonize mightily over the thing that cannot be undone, and only ensure repetition of the offense; a common pendulum would tell you as much. You have failed once, or a thousand times, through resigning governance to the demon within you; that demon has an interest to advertise perpetually his success.

He will keep you hypnotized that way; convinced of his power, terrorized, and so again and again an easy prey. You have to shake him off and have done with him; to become certain of your own superior strength. To work, then, and let your own steadfast stream of action convince you. The soul, too, is impatient to come into your life and have all the corners of it free from impurity. Our problem is to create an atmosphere for the soul.

The first requisite is that there must be no thought of self. The soul's life is as sweet and universal as the winds and sunshine; it fails to understand this grasping after less than universal ends. Katherine Tingley has said that we should not visit the graves of slain failings; for those graves are always haunted by the malignant demon self. Thus those who set the attainment of heaven as their motive, defeat their own ends; because we have no enemy to conquer but this one of self, which is as much encouraged and vivified by the offer of *post mortem* reward, as by the prospect of any indulgence now. Open the door to that sin of selfhood, and you can put no embargo on what shall be imported. Although without it may pose in ever so fair and religious a garb, it will bring with it a legion of devils; being indeed itself hell and all her principalities.

What could please it better then, than that you should have your gaze turned upon it? since it lives upon your attention, and were you to turn away, it would die. Thought away from self, altruistic thought—that is

the only river for the Augean stables in our minds. And thought that is not carried out to its true end, which is action, is ineffectual and abortive, and there is no place for it finally; so that we have to *do*, and dedicate our actions to the Divine Self of the world.

How to do so? Why, there is perhaps, no explaining; the two words *Do it*, cover the whole matter. This universe is neither unconscious nor dead; but pulsing through its veins is everlasting life. We human beings, again, are not drift and flotsam on a shoreless sea: we are not oddments nor rootless growths, though our root and essence be unseen. Behind our life is universal life; we are the branches, and the True Vine is Deity. Chaos was turned into cosmos and the stars and worlds awoke, precisely in order that an infinite amount of work might be done. Through all the actions of all the innumerable living things in all inhabited regions and the wide sweep of space, Spirit of Life is contacting matter, feeling and molding it, getting pain and pleasure from it, learning at last to dominate and refine it; reaping unceasingly experience, experience: and for this reason we inhabit the world.

We are all rays from one universal sun; wherefore we ought to think of that sun, and forget these prisons in which we have been caught. Turn your hands to the performance of some work, and you are letting loose a flow of force upon the world. The thought comes to a head within you, and translates itself along the nerves and muscles, and runs down through whatever tool you may be using, and transforms the material upon which you may be at work. Whatever it is, the world has been somewhat changed by it. If it has been rightly done, something more of order and harmony has come about; the boundaries of chaos have been moved back, if only an inch or so, and that much more of Cosmos has been brought into being.

You may say that skilful work is of equal value, with whatever motive it may have been done; but in reality this is not so. There is a difference as wide as the world, as wide as that between help and hindrance. Think, two organized bodies of men may be equally perfect; their discipline and alertness may be alike; and yet one of them is for the service of humanity, and the other for bomb-throwing or the devil's own ends. You would not compare the two, or say there was no choice between them? All that the one touches will be health-giving and clean; all that comes from the other will be loaded down with suspicion, rancor, waste. So it is with our work. Plow an acre of land, and you make the soil pregnant as you go. All the atoms of it are infinitesimal lives, and you may lift these, you may thrill them through with a heightened spirituality; or cumber them up with indifference, or infest them with positive evil dreams. The fact is that at each moment as we work we are drawing currents through ourselves; they come out of the infinite, and pass through us, they have their exit into, and their inevitable effect upon, the world. And they leave their stamp upon ourselves; we are what they make of us. A man's personality is like the shifting bed of a river that changes its shape continually as the water wills. Do a piece of work for your own sake, and it has confirmed you in the narrow confines of selfhood; do it

with sloth and indifference, and it has stamped *Sluggard* on every atom of your being; do it for the great Gods, and it has made you like unto them.

So then it is by this royal method that we can be made free; work is Apollo and Pallas, refuge from the Furies—she who will transform them into doers of service, goddesses of beneficence and light. It is the currents that can be drawn down out of infinity and driven through mind and heart that can wash away the filth and septic stuff in the memory, and restore clean health and soundness. However hard you may work for yourself, it will not profit you in this respect. For your mind may then have no traffic with the bitter memories, while you are, so to say, standing over it with a whip, but it is gaining no health nor sweetness, and longing for you to stop tyrannizing, that it may rest. Once turn away, and it will be out open-armed towards that old mad dance and riot of remorse; for it desires life, and can get at least sensation, the imitation of life, from the whips and snakes of the Furies.

Work for humanity is Pallas, who transmutes the Furies—the old mistakes that now haunt you may become priceless pearls of experience without which you were bereft of half your power of service. K. V.

INQUIRER. The you regard self-sacrifice as a duty?

THEOSOPHIST. We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself to death that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others, if they are unable to work for themselves. It is his duty to give all that is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

INQ. But how are we to reach such an elevated status?

THEO. By the enlightened application of our precepts to practice; by the use of our higher reason, spiritual intuition, and moral sense; and by following the dictates of what we call "the still small voice" of our conscience, which is that of our Ego, and speaks louder in us than the earthquakes and the thunders of Jehovah, wherein "the Lord is not."

INQ. If such are our duties to humanity at large, what do you understand by our duties to our immediate surroundings?

THEO. Just the same, plus those that arise from special obligations with regard to family ties.

INQ. Then it is not true, as it is said, that no sooner does a man enter the Theosophical Society than he begins to be gradually severed from his wife, children and family duties?

THEO. It is a groundless calumny, like so many others. The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them—such as marriage ties—or because one's destiny has allied one to them—such as those we owe to parents or next of kin.—*The Key to Theosophy* (H. P. Blavatsky)

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Ecclesiastical Babel

The Church as A Business

A CLERGYMAN holding an official position in his church has written a treatise on *Principles of Successful Church Advertising*, which is said to contain just the technical information needed in promoting the welfare of the modern church. It is persistent advertising, says the clergyman, that makes the church popular. The steady rhythmic blow counts; a pugilist once told him that he always found his opponent's weak spot and then showered blow after blow upon it. In church advertising the emotions should be appealed to, and the reader's "curiosity, sympathy, wonder, pride, admiration, religious feeling," aroused. The advertising must not beg and appeal, it must command; for men have a natural tendency to do the thing that is shouted at them. The short "shop talk" style of advertising is most favored; examples are given and the book enters into details about the psychology of advertising and many other points.

From another paper comes an account of a minister who has resigned his position in order to go into the automobile business, because his salary, though by no means small as ministerial salaries go, was not large enough for him. He had contracted debts which he could not pay; the automobile business promised him a much larger salary, so that he could pay these debts and keep his family in comfort.

The Church as a Political Machine

A CORRESPONDENT to a newspaper gives his views as to why candidates for the ministry are now so rapidly decreasing in all countries and all denominations. It is because they refuse to become "ecclesiastical-political parasites or educational parrots." The pulpits of the present day are, he says, denominational echoes and political pulls. The man who wishes to keep his pulpit must be a consummate politician, able to place a comma or a dollar where an ecclesiastical czar says he should. The pulpits of the present day know more about cotton centers, hog centers, etc., than they do about Christ. And then the writer gives a picture of the crime, misery and vice that are everywhere.

One may agree with him as to the facts, but scarcely in regard to the outcome and

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

remedy which he forecasts. He expects a great revival of undenominational evangelism, and mentions Moody, Booth, Gipsy Smith and Bill Sunday as specimens of the kind of men who are to lead it. One can hardly imagine, however, that this kind of influence has any more real vitality in it than the churches, or that it can avail to remove the social evils. No doubt the new wine will, as the writer says, burst the old bottles and sweep away the denominations; but the outburst of Gipsy Smiths and Bill Sundays we should prefer to regard as representing the spilling of the wine. The new bottles will have to be of more sterling stuff. New organizations cannot be forced upon the people; they must grow naturally in response to the people's call. A church is primarily an invisible organism knit of the hearts and minds of its members, who find their solidarity in a common recognition of the truth. As the light of Theosophy spreads and people become conscious of their power to find the Light *within themselves*, this invisible church will grow; and, if an outer organization is needed, it will grow up naturally around the invisible organization.

China and Japan to Teach us Christianity

A CONGREGATIONAL minister near Boston predicts that by 1950 the Chinese will be one of the leading Christian powers. He holds the absurd view that Christianity is God's last step in the education of his children, the crowning touch to all preceding religions; and that Christianity will supersede the religions of the East as (he says) it superseded those of Greece and Rome. But he considers that God will teach us, through the Japanese and Chinese forms of Christianity, some things we have not yet been able to tolerate.

No one competent to take a proportioned and unprejudiced view of world-history can regard Christianity as ranking any higher than a religious episode in the life of certain recent nations, nor view our civilization as standing triumphantly at the summit of all past at-

tainment. Nor will anyone with an adequate conception of Deity venture to chalk out the limits of the divine program by allowing Deity latitude within certain limits. The recent rise of China and Japan has had something to do with this enlarged conception of the intentions of God; but it is surely possible that the intentions may be larger yet.

There seems little doubt that the Japanese and Chinese are investigating the advantages and disadvantages of Western culture, including Western religion, and that they will adopt just so much of it as they deem useful to their purposes. It is quite likely, too, that they will infuse into Christianity a new life and vigor and round it out with additions from other Oriental religions. Thus we may have a backwash of missionary enterprise, and Chinese missionaries preaching Christianity to the people of London and Boston.

Jesus Came to America After the Crucifixion

So says a member of the "Quorum of the Presidency," in the Church of the Latter-Day Saints. He relies on the Book of Mormon, which was delivered to Joseph Smith by God and Jesus Christ under a certain tree near Palmyra, N. Y., "in the early part of this century." (We may advise the Elder that we work-a-day folk outside his Church are already well on in a new century.) The revelation is harmonized with existing facts in a manner that one could not much have improved upon oneself. The first American colonies came from Shinar at the time of the building of the tower of Babel. They became a mighty people, built magnificent cities, and were destroyed. Six hundred years before Jesus another colony came from Jerusalem, and became divided into two leading nations, called Nephites and Lamanites. They fought a decisive battle at Cumorrah, N. Y. Some time afterwards a prophet named Mormon prepared the records and handed them to his son Moroni, who deposited them in a stone box where they were found by Joseph Smith. The members of the second colony were descendants of Joseph of Egypt, which was why Jesus came to them. The American Indians are Israelites. (One wonders how they like having their affairs managed for them like this, and whether any cranks among them have provided us with a Red Indian lineage.) The

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday being the fourteenth anniversary of the vindication of William Q. Judge at the annual Convention of the Theosophical Society held in Boston April 25th and 26th, 1895, a special tribute was paid to his life and work at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater. The meeting was in charge of the Rāja Yoga students, and one of the young speakers gave a very interesting account of Mr. Judge's life, while another of the young students read extracts from Mr. Judge's writings.

After enumerating the chief events of William Q. Judge's life, the former of the speaker's said: How can we in words render fitting tribute to this great man? His whole life was devoted to deeds, deeds of heroic self-sacrifice, deeds that had ever as their motive the love of all humanity, and a determination to preserve the light at any cost.

Of Mr. Judge it has been said that in working for the cause of Brotherhood, "he brought to bear his great powers one by one, as an organizer, a business man, a reformer, a writer, a tactician, a warrior, and a counsellor."

In our day of specializing all can readily appreciate what a strong character is needed to live a life in which all the elements and faculties of the human being are utilized. Yet such must be the experience of the great Teachers who give their lives for humanity. They must have the knowledge of all the phases of life and feel sympathy for all, whatever their walk in life may be. And so we find the nature of that royal soul, William Q. Judge attuned to all the grandest and noblest things of life. Not one of the thousands who scoffed at and persecuted him could approach the heights on which he stood, yet such was the grandeur of his soul that he lived his whole life for the uplifting of those in the shadows, and for the lessening of the world's woe, shedding a radiance wherever he went.

And when the time came that he must lay aside his worn-out garb of flesh, he turned over the Movement to Katherine Tingley, having been faithful to his trust. He had nurtured the seeds sown by Madame Blavatsky, and had prepared the ground for the glorious harvest to be reaped by those who should come after.

SERVER

The Ecclesiastical Babel

(CONCLUDED FROM PAGE 10)

Lord cursed their skins with a copper color — "the color of blood" — because they were so partial to fighting. (The God of the Israelites in our Old Testament narrative was rather partial to war and bloodshed; also he seems to have made a failure in matching the color, unless blood in those days was copper-colored.)

The discovery of America, with the inhabitants of remote descent and its ancient temples, considerably upset many theological ideas; and Joseph Smith seems to have made a laudable attempt to obviate the difficulty. Are such prophets conscious impostors? Not necessarily; for it is possible for people to have psychic visions which may really be no more than an interpretation of their own wishes and ideas, or of those of their followers; and vanity and ignorance would make them mistake the source of these visions. H. T. E.

The Mahābhārata of India

ONE cannot do better than introduce this sketch of India's great Epic in the words of Sir Edwin Arnold, who prefaces his translation of the last two *parvas* (or books) of the Mahābhārata into English verse with a short description of the whole poem or series of poems.

There exist certain colossal, unparalleled epic poems in the sacred language of India, which were not known to Europe, even by name, until Sir William Jones [in 1879] announced their existence; and which, since his time, have been made public only by fragments, by mere specimens — bearing to those vast treasures of Sanskrit literature such small proportion as cabinet samples of ore have to the riches of a mine. Yet these twain mighty poems contain all the history of ancient India, so far as it can [yet] be recovered, together with such inexhaustible details of its political, social, and religious life that the antique Hindū world really stands epitomised in them. The Old Testament is not more interwoven with the Jewish race, nor the New Testament with the civilization of Christendom, nor the Qurān with the records and destinies of Islām, than are these two Sanskrit poems the Mahābhārata and the Rāmāyana with that unchanging and teeming population . . . of Hindūstān.

The stories, songs, and ballads; the histories and genealogies; the nursery tales and religious discourses; the art, the learning, the philosophy, the creeds, the moralities, the modes of thought; the very phrases, sayings, turns of expression, and daily ideas of the Hindū people, are taken from these poems. Their children and their wives are named out of them; so are their cities, temples, streets, and cattle. They have constituted the library, the newspaper and the bible — generation after generation — to the succeeding and countless millions of Indian people; and it replaces patriotism with that race and stands in stead of nationality to possess these two precious and inexhaustible books, and to drink from them as from mighty and overflowing rivers.

The value ascribed in Hindūstān to these yet little-known epics has transcended all literary standards established in the West. They are personified, worshiped, and cited from as something divine. To read, or even to listen to them is thought by the devout Hindū sufficiently meritorious to bring prosperity to his household here and happiness in the next world.

As all deeper students of Theosophy know, the great world-epics, with their cosmogonies and anthropologies, contain the real inner history, from various points of view, of Universal Mankind, to which the Secret Doctrine of Theosophy gives the keys, and the elucidation of whose meaning is the work of future Theosophical scholars and historians. A concluding passage of the poem under consideration says:

This Mahābhārata contains the history of the gods, of the Rishis in heaven and those on earth; of the Gandharvas and Rākshasas [celestial beings concerned in the evolution of our system]. It also contains the life and actions of the One God, holy, immutable, and true, who is Krishna, who is the creator and the ruler of this universe [and who says in the *Bhagavad Gītā* that he "dwelleth in the hearts of all men"]; who is seeking the welfare of his creation by means of his incomparable and indestructible power; whose actions are celebrated [i.e., *performed*] by all sages; who has bound human beings in a chain, of which one end is life and the other death; on whom the Rishis meditate, and a knowledge of whom imparts unalloyed happiness to their hearts and for whose gratification and favor [realization] all the daily devotions are performed by all worshipers. If a man reads the Mahābhārata and has faith in its doctrines [to realize them], he becomes free from all sin.

The Mahābhārata, or the "Great War of the Sons of Bhārata," deals with the feud between the five sons of "King Pāndu the Pale," who are thence called the Pāndavas,

and their cousins, the five sons of "King Dhritarāshtra the Blind," called the Kauravas, who are the elder branch of the descendants of Bhārata. Yudhishtira, Bhima, Arjuna, and the twins Nakula and Sahadeva are the Pāndus or Pāndava Princes. Duryodhana is chief of the Kauravas. The cousins are brought up together in the palace of Hastināpura and are instructed by one master, Drona, a Brāhman, in the arts of war and peace, learning to fight, to manage cattle, to hunt wild animals, and to tame horses.

In the early portion there is a vivid picture of an Āryan tournament, where, "highly arrayed, amid vast crowds," the cousins show their prowess, Arjuna especially distinguishing himself. The Kauravas, becoming jealous of the prowess and popularity of the Pāndava princes, bring about a division of the kingdom, contriving to have the Pāndavas sent away to Vachanāvat, now Allahābād.

Arrived there the princes hear of the marvelous beauty of Draupadi, whose *Swayamvara*, or "choice of a suitor," is to be celebrated at a tournament at Kāmpilya. This furnishes another wonderful picture of the old times, full of life and color. Thither the Pāndava brothers repair, and Arjuna, disguised as a Brāhman, surpasses all the contestants, his youth and grace winning the heart of Draupadi more completely than his skill had inclined her mind toward him.

The brothers now ally themselves to Draupadi the father of Draupadi, and becoming strong, excite the fears of the Kauravas, who, for safety's sake, invite them back to Hastināpura, assigning them the city of Indraprastha, now Delhi, which under their beneficent sway becomes prosperous and full of joy.

Yudhishtira, who has been chosen king of the Pāndavas, performs the wonderful *Rājasūya*, or "Ceremony of Supremacy," the magnificence of which inflames the jealousy of the Kauravas. Furious at the power and good fortune of his cousins, Duryodhana invites them to a great gambling festival at Hastināpura, where, Śakuni having loaded the dice, the Kauravas win every throw. One after another Yudhishtira stakes all his possessions, until he has lost the whole of his kingdom except the lands granted to the Brāhmins. He then madly stakes Draupadi the Beautiful, and loses her also. Duryodhana, mocking her, drags her away by the hair; but the blind old king intervenes, restores Draupadi, and decides that they must throw another main, the losers to leave Hastināpura, go away into the forest, and let no one know their names for 13 years. Again the Pāndavas lose the throw. As they depart, Draupadi unbinds her long hair and vows never to bind it up again until the hands of Bhima, the strong man among the Pāndavas, are red with the blood of the Kauravas.

After long adventures in the jungle, which are described in full, the Pāndavas in disguise enter the service of King Virāta. Draupadi becomes the handmaid of the queen, Arjuna is disguised as a eunuch, Bhima becomes the palace wrestler, the twins Nakula and Sahadeva, with Yudhishtira the king, acting as herdsmen and attendants, their adventures being most dramatic and absorbing.

The Kauravas, suspecting the presence of their cousins, attack Virāta, but Arjuna victoriously repulses them with his awful bow Gāndiva. Virāta thus discovering the princely

nature of the Pândavas, a council of war is held at which it is decided to demand restitution of the Kauravas, or make war upon them in the event of a refusal. Both Arjuna and Duryodhana seek the aid of the god Krishna, who, hearing their petitions, offers to place his vast army at the service of one, and himself be counsellor to the other. Duryodhana selecting the army, Arjuna has the best of the bargain by having the assistance of Krishna himself. Then a great deal of negotiation goes on, Draupadi meanwhile vehemently protesting, and crying: "War! War! No Peace! Peace is to me a war!" Krishna comforts her and assures her of the approaching end of the Kauravas.

The Kauravas deciding upon war, the plain of Kurukshetra is selected as the scene of conflict, the whole chivalry of India, upwards of two millions of warriors in full panoply of war, being engaged. It is here, at the commencement of the fight, that the interlude of the *Bhagavad Gîtâ*, "The Song Celestial," occurs. Indeed, during the eighteen days of the fighting, interruptions and episodes lengthy, eloquent, and philosophic, are constantly interjected. Essays on laws, morals, and the sciences are grafted on the most important parts with lavish indifference to the continuous flow of the narrative; but there is, notwithstanding, "enough of solid and tremendous fighting to pale even the crimson pages of the Greek Iliad." The field glitters with the enormous hosts; with kings and princes in gorgeous array of gold and jewels, who engage in mighty and varied combats until the earth swims in blood and the heavens themselves are obscured with the dust and flying weapons. One by one the Kaurava chiefs are slain, Arjuna and his party are completely victorious, and Yudhishtira is proclaimed king.

The martial strain soon softens. The dead have to be duly buried and the living reconciled to their new lords.

Then follows the magnificent "Sacrifice of the Horse," of which Arnold says: "It is difficult to raise the thoughts of a modern Western public to the solemnity, majesty, and marvel of this ancient Oriental rite." We must, however, refrain from any description of this great ceremony, merely mentioning that it includes a whole year of marvelous romantic or mystic adventures among dazzling Amazons, terrible Snake-people, and the like, at the end of which the host returns with a vast train of vanquished monarchs and great treasure.

The great Saint Vyâsa now reveals to the Pândava princes the souls of the dead in the invisible world. In this terrible revelation, the madness of war and the folly of all earthly things is shown to them. This brings us to the last two *parvas*, the most wonderful and beautiful of the whole series of epics constituting this marvelous poem. Arnold describes these concluding portions of the *Mahâbhârata*, which, as said, he has translated in full into English verse, as:

One of the noblest religious apologues not only of this great epic but of any creed; a beautiful fable of faithful love which may be contrasted to the advantage of the Hindû teaching with any Scriptural representation of Death, and of Love "which is stronger than Death."

One would willingly linger over these beautiful episodes as given in Arnold's fluent verse; but the very briefest account must suffice.

These two concluding *parvas* deal with the renunciation by King Yudhishtira and his brethren of all earthly glories and affairs, and their journey with Draupadi (followed by the weeping people until the king dismisses them), to the sacred Mount Meru. On the way, the god Agni, who afterwards conducts them for a part of their journey, demands the return to the gods of the holy bow Gândiva with its inexhaustible quiver, now that the purpose for which it was lent is accomplished. Arjuna accordingly casts it in the sea. Then, passing round "a main loud-thundering on its shores," they reach the last stage of their journey, "a wide waste of sand, dreadful as death." One by one the princes fall in the toilsome progress, until at last Yudhishtira, accompanied only by a faithful hound, stands before the gates of Paradise.

Finding that he must leave his lowly companion and enter heaven alone, the king refuses to abandon the poor creature, who has no other friend left. The heavenly watchman asks the king why he lingers for a mere brute, since he had never faltered or stayed when one by one his brethren had fallen in the sandy waste. To this the king replies that they had died in the quest and would reap their reward, and that he could not have helped them by staying; but to abandon the helpless hound would be the direst of sins. The utmost arguments are urged, but in vain; the king remains firm, and finally the dog turns into Dharma, the Lord of Justice, who had thus tried the perfect king even to the uttermost, as it would seem.

But greater heights of compassion and renunciation are possible to this peerless monarch, the human soul crowned with its divinity. Entering heaven, whose beauties are described in glowing Eastern imagery, Yudhishtira sees his ancient foe Duryodhana enthroned among the high gods. He passes on, searching for his brothers who had fallen at his side on the last, long, and difficult ascent. Everything is done to make him rest content with the bliss he has won, "where none shall sit above thee"; but he demands ever to be led to his brothers in arms, for without them what were Paradise itself and even the company of the Gods?

A shining messenger is appointed to lead the king to his comrades. Passing out of the pearly gates, turning to the left, downhill, they pass along through nameless and unimaginable horrors whose depths of woe can only be suggested by the most frightful images of gloom, torture, and stench. Even the unconquerable Yudhishtira almost quails amid the throbbing agonies of the hells. His guide offers to lead him back to the gods and the king turns his face heavenward. The hells ring again with the piteous cries of the tortured souls praying the king to linger a little while, for cooling breezes blew and the agonies of hell were assuaged while his presence shone in the gloom. Asking who were they, who chained in deepest hell, implored his aid, the king doubts if he is crazed with woe as the voices of his brothers and Draupadi fall upon his amazed soul. "Burning terrible with tenderness," Yudhishtira bids his angel guide, return to those who sent him, saying:

"Tell them I come not thither. Say I stand
Here in the throat of Hell, and here will bide—
Nay, if I perish—while my well-belov'd
Win ease and peace by any pains of mine."

When the messenger returns with the tid-

ings of this matchless resolve, the whole shining cohorts of heaven, each Splendid Presence in his place, led by Sakra chief of the gods, are fain to quit Paradise, shall we say in homage to this divinely human compassion? Leaving heaven they gather smiling around the steadfast king in hell; they show him how the demands of the Law must be fulfilled and the souls whose perfection is not flawless must be assailed by a sojourn in hell; that he may lay his "loving wrath" aside, for "*even they who sorely sin and suffer quit their debt at last.*"

At the presence of the assembled gods, saints, and heroes, hell itself is transformed and fades away like the baseless fabric of a vision; and the gods, Yudhishtira, his brothers, and the peerless Draupadi, together with all the warriors who had lived and fought and died for the king, return to heaven, where, putting off the mortal body for celestial robes, hand in hand with brother-gods, the glorified king, heralded by sweetest strains of unknown music, passed on forevermore with all his lovers.

STUDENT

Future Cities

A BOSTON architect, looking forward forty years, thinks he sees New York with a population of 20,000,000 and lesser cities correspondingly teeming. How will these people be housed? Cities cannot grow sideways to cover counties; they must grow upward. The problem is that of the skyscraper. Can these structures be made wall-in deep Cañons of still and putrid air threaded by unlit and poisoned people?

His plan, of which he gives a sketch, is the tower principle. Huge square towers will arise, covering at their bases the entirety of great blocks. At the height of about 100 feet "the wall of the next section of the building would be set back thirty or forty feet, forming a broad, sunny, asphalted promenade, free from dust or noise of traffic, possibly partly sheltered by arcades or glass canopies, bordered by fine shops or cafes," and ornamented by trees in tubs, statuary, kiosks, etc. At the height of another 100 or 150 feet there would be a second similar promenade, the tower converging to its apex and white marbled all over. All wheel traffic would be done below, none of it on the promenades, and horses would be obsolete. The lower stories would be devoted to business, and would be little if at all darker than now; the upper to dwelling.

Here is a solution of the difficulty—of a sort. But many things may happen in forty years. With perfected means of communication, running as far ahead of modern telephony as this of telegraphy, country life may reassert its claims. With perfected means of transit, lateral instead of vertical growth of cities may please us better; and other changes may make this possible. In fine, you cannot now confidently draw lines into the future from the past. Any day they may get bent in surprising fashion and the beginnings of entirely new ones appear in replacement of old.

The fallacy underlying the vertical proposition is sufficiently proven in great cities where the business quarters are deserted at night. And, but for the gambling fever, close proximity of business quarters would be needless. Low buildings, wide spaces, phones, rapid transit—health! Such may be part of the general program ahead.

STUDENT



Art Music Literature and the Drama



The Jailer and the Gillyflower

(From "Picciola" prize story by Joseph Xavier Boniface, a French writer, better known as "Saintine," born 1707.)

A LESSON for those who plead duty as an excuse for unkindness or as an obstacle to humanity; and an illustration of how an individual of fine character may communicate the heart-touch, even in the most adverse relationships. This rough jailer, by his touch of gold, turns the Count's prison into a palace; and if every man and woman who boast an individuality did their duty like him, there would be no need of prisons. **STUDENT**

The Count, who is in prison for a political cause, and is not allowed books or paper to beguile his solitude, has found one little green plant growing up between the paving-stones of the prison-yard in which he is allowed to walk. He watches it from day to day, marks the opening of the leaves and buds, and soon loves it as a friend. In dread lest the jailer, who seems a rough man, should crush it with his foot, he resolves to ask him to be careful of it; and this is the conversation they have on the subject:

"As to your gillyflower"—

"Is it a gillyflower?" asked the Count.

"Upon my word," said the jailer, "I know nothing about it, Sir Count; all flowers are gillyflowers to me. But as you mention the subject, I must tell you, you are rather late in recommending it to my mercy. I should have trodden on it long ago, without any ill-will to you or it, had I not remarked the tender interest you take in it, the little beauty!"

"Oh, my interest," said the Count, "is nothing out of the common."

"Oh! it's all very well; I know all about it," replied the jailer, trying to wink with a knowing look; "a man must have occupation—he must take to something—and poor prisoners have not much choice. You see, Sir Count, we have among our inmates men who doubtless were formerly important people; men who had brains—for it is not small-fry that they bring here; well now, they occupy and amuse themselves at very little cost I assure you. One catches flies—there's no

harm in that; another carves figures on his deal table, without remembering that I am responsible for the furniture of the place."

The Count would have spoken, but he went on:

"Some breed canaries and goldfinches; others, little white mice. For my part, I respect their tastes to such a point, that I am

replied the Count, feeling uneasy that he should be thought capable of caring for such trifles; "but this plant is for me more than an amusement."

"Never mind, if it only recalls the green boughs under which your mother nursed you in your infancy, it may overshadow half the court. Besides, my orders say nothing about it, so I shall be blind on that side. If it should grow to a tree, and be capable of assisting you in scaling the wall, that would be quite another thing. But we have time enough to think of that; have we not?" added he with a loud laugh. "Oh, if you tried to escape from the fortress!"

"What would you do?"

"What would I do? I would stop you, though you might kill me; or I would have you fired at by the sentinel, with as little pity as though you were a rabbit! That is the order. But touch a leaf of your gillyflower! no, no; or put my foot on it! never! I always thought that man a perfect rascal, unworthy to be a jailer, who wickedly crushed the spider of a poor prisoner; that was a wicked action—it was a crime!"

The Count was touched and surprised. "My dear jailer," said he, "I thank you for your kindness. Yes, I confess it, this plant is to me a source of much interesting study."

"Well then, Sir Count, if your plant has done you such good service," said the jailer, preparing to leave the cell, "you ought to be more grateful and water it sometimes; for if I had not taken care, when bringing you your allowance of water, to moisten it from time to time, the poor little flower would have died of thirst."

"One moment, my good friend," cried the Count, more and more struck at discovering so much natural delicacy under so rough an outside; "what, you have been so thoughtful of my pleasures, and yet you never said a word about it? Pray, accept this little present, in remembrance of my gratitude;" and he held out his silver drinking-cup.

The jailer took the cup in his hand, looking at it with a sort of curiosity. "Plants only want water, Sir Count," he said; "and one

(CONCLUDED ON PAGE 15)

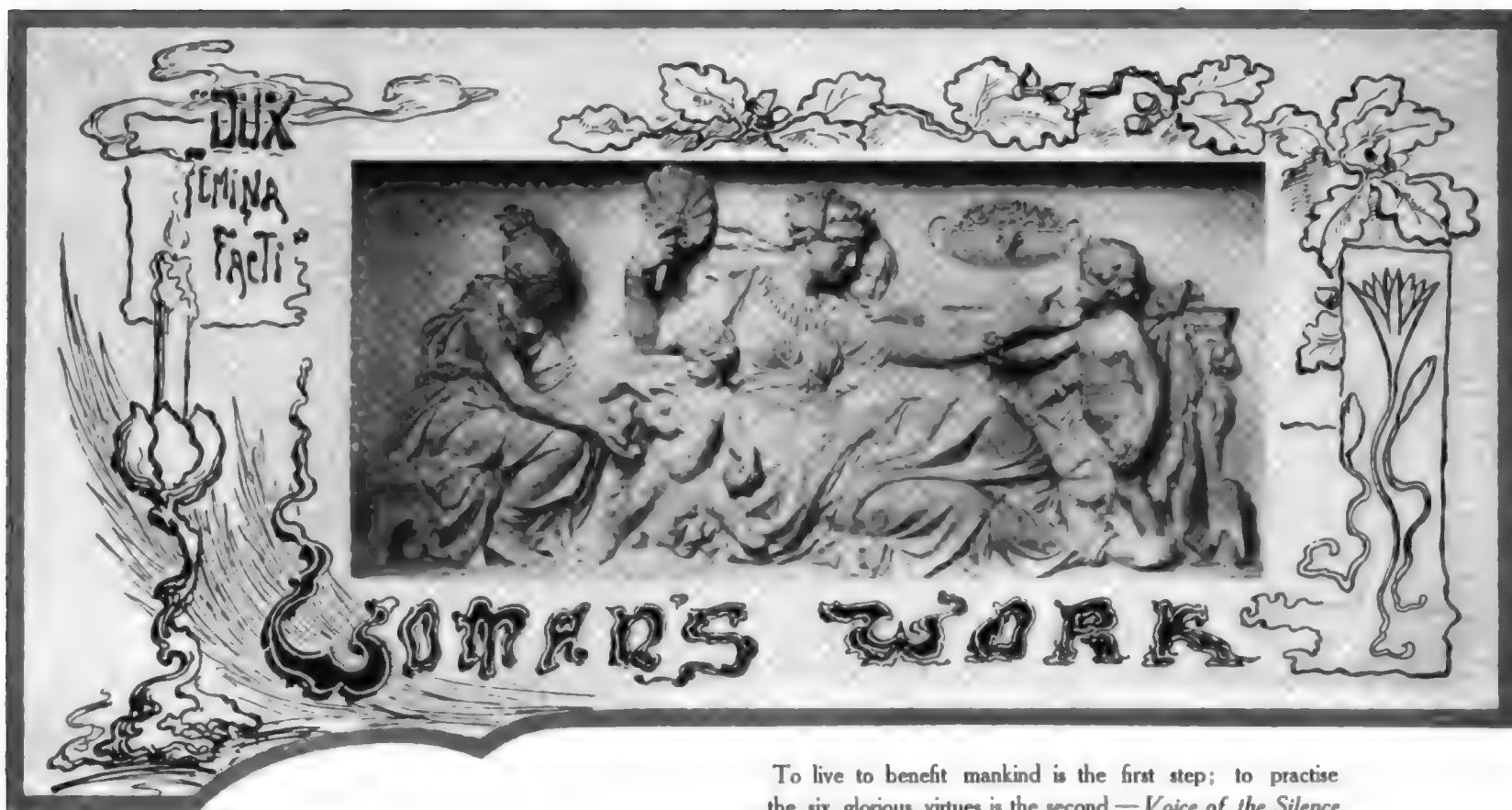


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ALBRECHT DÜRER

happy to gratify them. I had a beautiful, large Angora cat with long white fur. He would leap and gambol in the prettiest way in the world, and when he rolled himself up to go to sleep, you would have said it was a sleeping muff. My wife made a great pet of him, so did I. Well, I gave him away, for the birds and mice might have tempted him, and all the cats in the world are not worth a poor prisoner's mouse."

"That was very kind of you, Mr. Jailer,"



To live to benefit mankind is the first step; to practise the six glorious virtues is the second.—*Voice of the Silence*

The Mighty Army

WE sometimes think of Right and Wrong as opposing armies. There is but one: the army of Right, "a body of men enlisted, brought together, drilled and armed for warfare."

Opposing the mighty army is an armed force: the Wrong; but it is no real army. It is an undrilled, grotesque, heterogeneous body, at war not only with the army of Right, but also with itself, and each unit within it is at sword's point with all the rest. Were it possible for this force, as a whole, to take possession of the earth, there would be no victory and no rest from warfare, so long as spoils remained to be divided and subdivided.

The mighty army moves toward peace, triumphant at every step, and assured of victory from the beginning of the conflict. Each unit there knows himself to be invincible, through the united fighting strength of his unconquerable brothers. There the protective swords of loyal warriors, great and lowly, flash like flames around the daring, rescuing, ever-victorious general, venturing at times across the line of battle.

All along the line are determined individuals, sure of *their* invincibility, in various stages of stepping out, preparing for re-enlistment, drilling, recalling forgotten rules of noble warfare, and at last re-entering the ranks of the army of Right. Around these the hottest battles are fought. Long association with the forces of Wrong makes the struggle of separation fierce and bitter; but kinship with the princes of the mighty army draws them more strongly than all that long living-together with foes.

After all, it is only the mighty army that really knows that it is fighting. Within the other body there are janglings, resentments, hatreds, killings, and oppositions of many names; but of real warrior's work there is not any. Triumphant joy possesses the army of Right after each conquest, each coming

From THE FRIEND'S BURIAL

O SWEET, calm face that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to bear
Our own needs up to heaven!

How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

And if her life small leisure found
For feasting ear and eye,
And Pleasure, on her daily round,
She passed unpausing by,

Yet with her went a secret sense
Of all things sweet and fair,
And Beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone
And glorified her farm wife dress
With beauty not its own.

The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

John Greenleaf Whittier

back into place of old-time comrades, and over in the disordered ranks of the enemy, there is merely a little less to quarrel about; there is a gap that will never be filled. The victory of the mighty army is for all. STUDENT

What Can We Know?

IN the eyes of the children when they begin to question us about life and death we read our own ignorance; but, when we consider how for ages these questions have been evaded or answered incompetently, it is a reasonable conclusion that *sometime, somehow*, there must be satisfactory replies to be made to them, that, in fact, the persistence and the recurrence of this interrogating of parents argues the existence of the *power* to know. The most vital points are those usually dwelt upon by the little ones. It would seem that long ago we might have guessed that their questions were asked because they can be answered, and should be answered satisfactorily. If we had had the knowledge Theosophy has brought us we should long ago have realized that children, not being new souls, but old souls returning to earth-life fresh from a glorious consciousness where divinity was felt and known, really are better able to tell what we ought to know than are we, who have passed beyond the age of childhood without retaining the belief in the higher nature, which is one with all knowledge and godhood. The little ones are challenging us to tell them what we ought to know and ought to be able to impart to them in such a way that what the Soul knew before birth may not be lost to the mind when the coats of flesh once more imprison the reincarnating Ego.

It is a humiliating thought that we have so long had a set of phrases that have done duty in checking the natural wonder of children and so diverting their minds from the realities involved in their questions to some conventional idea incomprehensible to them, that they quickly realize their parents' ignorance, cease their interrogations, gradually cease to wonder, and settle down to a limited conception of the powers and possibilities of human beings. Nobody for so long knew anything about God, or man, or the universe, or life, or death, great and true enough for a child to under-

stand. It is terrible to think of — this gradual contraction and belittling — the natural expansiveness of childhood given nothing to enable this quality to remain with the child. When it has gone the mind may search and comprehend, but the power of the Soul to include and to shed the radiance of its wisdom upon all subjects has receded.

Even knowledge of Theosophy, which explains all the vital points inevitably brought up by children in their questions, will not suffice, unless those who know something of these great teachings are endeavoring to live in accordance with them. The mind cannot answer the Soul; and it is often the very Soul of the little one that leads him to seek in some one in the new environment he has entered, an explanation of it. If he be answered by one awake to soul-wisdom and alert in mind, a step in his education has been taken; he is being adjusted to the conditions of earth-life by one who knows its place in the cycle of development; his mind remains open to the light from above: the true relation of parent and child, or teacher and child, is realized. But this is seldom the case. The majority of parents are themselves living in a way they would not care to explain to their children, and what they are not *living* they lack the proper illustrations to explain — for it is the life that counts, and beyond what they are making a power in their own lives they can not *lead* their children. The power of the parent or educator is limited by his or her own achievement in self-conquest and the resulting self-knowledge.

When Theosophy is being studied by parents and children both, and applied earnestly to their lives, a new era opens for the family. The questions:— *Who am I? Where did I come from? What am I here for? Where is God? Do you know God? Why did I come to you? Where are people after they die?* having been satisfactorily answered to the parents, the children profit by their knowledge, and the understanding of life it has brought them. Thus the truths of Theosophy, so grand and comprehensive, so inclusive of all that the Soul aspires to, are spread before the young minds, fostering wonder and reverence, belief in the divinity and immortality of the Soul, and exhibiting a harmony with all that the child loves in Nature's realm. The restoration of unity — of the ideal and the growing realization of unity, which is effected where Theosophy, with its teaching of compassion and brotherhood, and its survey of all life, is being daily applied — is the keynote in an environment that fosters the higher human powers; and this unity awakens the power to *know*, so

long heralded by the pleading for knowledge.

The wide scope offered to human beings by the teachings of Theosophy is quickly verified as actually existing, awaiting their recognition of it and their assumption of compassionate powers, which can be exercised in full vigor only when these grand conceptions of life and destiny are reached. To see children growing up unhampered by petty conceptions of life and its purpose, and expanding by a kind of rhythmical progression as they grow and learn life's opportunities: to see children question-



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COLUMBUS BEFORE QUEEN ISABELLA
MARBLE GROUP IN THE STATE CAPITOL, SACRAMENTO, CALIFORNIA

JESUS the Christ said: "Where two or three are gathered together in my name, there am I in the midst of them," and it is this power, divinely interpreted, that must be invoked in women, for with rare exceptions, the deeper and more superb instincts of womanhood are yet asleep. — *Katherine Tingley*

ing, and receiving the replies that interpret life and its responsibilities to them in a satisfactory and inspiring way: to see parents and children pursuing the path of wisdom together, in love and trust and growing joy, realizing what it is to feel actually at home in the wide universe: all this is given to those who have shared in the student life at Point Loma. STUDENT

Jottings and Doings

(From a Student's Note-Book)

NEW avenues for earning a living seem to be constantly opening up for the blind, and blind girls and women are eagerly entering them. Two of the latest are type-writing and telephony. Many are earning a competence at the type-writer, the work being given them either by dictation or through the medium of a phonograph, and their work is noted for its neatness and accuracy. Stenography is also possible to them by means of a stenographic machine, and recently an Eastern association organized for the aid of the blind has been successfully teaching blind girls to operate telephone switchboards, a number of such operators being now regularly employed in New York City.

In Lynn, Mass., is a blind librarian who not only attends to the duties of her position but, outside of hours, spends her time in teaching others as unfortunate as herself to read books for the blind.

THE following, from an editorial in a contemporary, certainly has its application today and is most Theosophical in tone, for as H. P. Blavatsky so insistently reminded us: "Theosophy is the quintessence of duty," and she said the great ideal was "to do one's whole duty by every duty."

Save in very exceptional cases no public service by a woman who is wife, mother, or either, is comparable in importance with her duty to her family, and while no enlightened person in this age and country advocates the woman burying herself in the home and restricting her activities wholly to it, there is a giving to each its due which it is most desirable in this day of urgent appeals for social service that she should appreciate. The doctrine of universal brotherhood is a beautiful ideal, but it can never be realized, or its day of general acceptance hastened, by neglect of obligations that lie nearest at hand. Nor is there any merit in spending time and substance helping to spread the gospel of good fellowship at the expense of nearer claims.

Jailer and Gillyflower

(CONCLUDED FROM PAGE 13)

can treat them to a drink without ruining oneself. If this one amuses you, if it does you good in any way, that is quite enough;" and he went and put the cup back in its place.

The Count advanced toward the jailer, and held out his hand. "Oh, no, no!" said the latter, moving back respectfully as he spoke; "hands are only given to equals or to friends."

"Well then, be my friend."

"No, no, that can not be, sir. One must look ahead, so as to do always tomorrow as well as today one's duty conscientiously. If you were my friend, and you attempted to escape, should I then have the courage to call out to the sentinel. 'Fire!'? No; I am only your keeper, your jailer, and your humble servant."

OUR YOUNG FOLK

Jean-François Millet

JOAN OF ARC, the young girl who was made general of the armies of France, and led them on to victory, thus saving her country, was a French peasant. So was Jean-François Millet the great French artist of the 19th century, who painted so many noble and true pictures of peasant life.

Peasants are those people who for hundreds of years have lived in the country, far away from cities. They till the soil, raise the crops, and tend the flocks of sheep and herds of cattle. Their life is quiet and simple, and filled with hard work in the fields. It is also very beautiful to those whose hearts know its true meaning.

Jean-François Millet knew this true meaning. Until he was twenty years old he lived in his little peasant home in the north of France, near the seaport of Cherbourg. He had an honorable, hardworking father, who taught him to admire what was good and true. He had a mother in whose family there was wit and intelligence; and a dear grandmother, who had taken care of him when he was a tiny boy, while his mother worked in the fields. She was strong and loving and watchful. She was Jean-François' best friend. He also had several brothers. There was an uncle, too, on his mother's side, who was a *curé* or priest. He was simple and true hearted, like the rest of the family, and he took a great interest in little Jean-François. He taught him to read, to write, and to think. He taught him Latin so that he could read and understand the Roman poet Virgil. He also let him see books with fine engravings in them and look at the pictures all by himself. Happy Jean-François! Those wonderful pictures were the gateway to a new world. As he looked at them, he felt in his heart that he could make pictures too. So he tried to copy faithfully those in the books, and, little boy though he was, he succeeded.

But life could not be all picture-making to a son of the poor hardworking Millet family. Jean-François helped to drive the plow, to sow the seed, and to gather in the harvest. From the fields he could look out over the sea that washes the northern coast of France.

In his free time the boy taught himself to paint. All his family encouraged him, especially the old grandmother, who had always felt that some day this grandchild would be a great man. Sometimes Jean-François would go to the art gallery in the nearby city of Cherbourg to copy the pictures there. In Cherbourg he gained a good friend, who advised him to go to Paris to study art. The Millets were very poor; but the mother and grandmother gathered together all their little savings and gave them to Jean-François so that he might go to Paris to study. He also received some help



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ONE OF THE RAJA YOGA TEACHERS AT THE ACADEMY
IN PINAR DEL RÍO, CUBA

From the MAHÂBHÂRATA

BE master of thyself, if thou wilt be
Servant of Duty. Such as thou shalt see
Not self-subduing, do no deeds of good
In youth or age, in household or in wood.
But wise men know that virtue is best bliss,
And all by some one way may reach to this.
It needs not men should pass through orders four
To come to knowledge: doing right is more
Than any learning; therefore sages say
Best and most excellent is Virtue's way.

from the city of Cherbourg through the influence of his friend.

Millet, the true son of Mother Earth and the great open country, never grew to love Paris, the great city of men. All alone he wandered through the picture galleries of the Louvre. Here he found his real teachers. They were the pictures of the old Spanish masters, especially the great master Velásquez. From these he learned much. At first he tried to paint what would please people, but his honest heart soon told him that this was not right. Then he began to paint his dear Mother Earth and the simple peasant people who lived so close to her. As he painted the life

that he knew so well, all those deep thoughts came back to him that had filled his heart, when, as a boy, he tilled the soil and looked out over the sea.

Millet married, and had a happy family of children. One day, he and his wife and all the children arrived at the little village of Barbizon near the Forest of Fontainebleau. Here Millet took up again the peasant life he had lived as a boy. Like his peasant neighbors, he dug, and toiled, and sowed. Between times he painted the life that he lived. He painted one picture of a Sower, sowing a field. As you look at the man, striding over the curving earth, and watch his strong arm as it flings the seed far and wide, it makes you think of all the great and good men and women who have sowed the precious seeds of their thoughts and deeds. You think of Madame Blavatsky, the great Teacher, who sowed the seeds of brotherhood all over the earth. Millet also painted that beloved picture known as *The Angelus*. As you look at the man and woman, standing there with heads bowed in silent gratitude, as the bell of the Angelus rings, you feel all the deep peace that enters their hearts, because their day's work is well done. *The Gleaners* and *The Shepherdess* also show life in the fields painted by one who saw the real spirit of it.

The pictures of Jean-François Millet make people feel how noble it is to work hard and do one's duty faithfully.
STUDENT

Contrary Winds

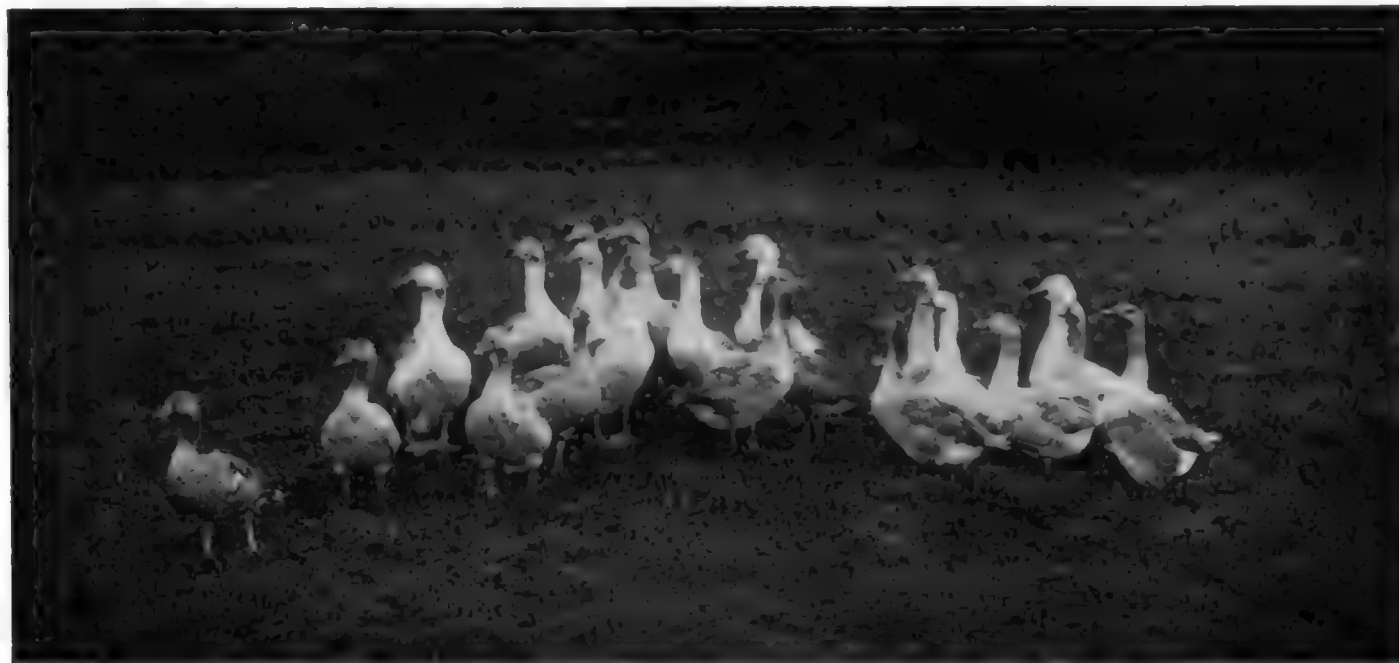
SAILORS show their best skill, and the real ability of their ships, by using the winds that blow against them. And lives can learn to go forward by the forces which would pull them backward, or upward by the forces which would draw them down. Demosthenes' oratory was the better because he had to overcome the difficulty of a faltering speech. The surpassing marvel of Beethoven's music was in part due to the fact that he had to overcome what would have been to many the insurmountable difficulty of his deafness. When the way is easy there is more danger of loitering than when it is hard. It is the providence and wisdom of God that sends many obstacles. We may look most confidently for our guardian angel in the things which seem adverse. Many wise men have proved their strength, like Samson of old, by carrying off the gates that were locked against them.—*Selected*

WHEN you have a number of disagreeable duties to perform, always do the most disagreeable one first.—*Josiah Quincy*

WHAT an antiseptic is a pure life!

To the healthy mind, the world is a constant challenge of opportunity.—*Lowell*

THE CHILDREN'S HOUR



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TAME GEESE IN THE MEADOW

The Strange Story of Nils and the Goosey-gander

DEAR CHILDREN: If you have read, or have had read to you, the story of the adventures of Nils, I am sure you will not be able to look at the geese in the picture without trying to find among them a white goosey-gander, and imagining yourself sailing off through the air on gooseback to have adventures like those of little Swedish Nils.

Strange to say, this most interesting story was written to be used as a school book; but surely never before was there such a fascinating way of studying the geography and natural history of a country, as by following Nils all over his native land with his mother's tame gander and the flock of wild geese. It was a teacher who wrote it, and her name is Selma Lagerlöf. She must love children very much and understand them very well, to write such a wonderful story book for them.

How Nils got turned into an elf, a tiny creature a few inches high, who could understand bird and animal talk and ride on a goose's back, you must read in the book sometime. I fear Nils is not the only little boy who has deserved to be turned into an elf, and I wish that all those like him might have the chance he had, to learn better ways. Perhaps companionship with birds and squirrels and looking out for wily creatures like Smirre Fox might teach others to be kind and merciful, if they have not yet learned. But this does not apply to Râja Yogas, of course, who love all the things that live and never injure any of them.

Imagine riding along through the air, looking down on the earth and seeing so much of it at a time that the bare fields, the grassy places, and the forests, look like differently colored squares in a checked cloth. Hither and thither Nils rode, as the flock of geese

went all over Sweden, visiting their old haunts and finding good feeding-places. It was a delightful way of traveling, when one had been turned into an elf and could sit comfortably on gooseback and nestle cosily under a wing on cold nights. It was lucky for Nils that he had done so much to mend his ways and win the love and respect of the great Akka, leader of the flock of wild geese, so that she decided to take him along. How very happy Nils must have been too, when he learned the joy of helping the animals in a friendly way, instead of teasing them. There is the pretty story of the way he brought the baby squirrels to their poor mother, who had been caught and caged, and thus won the friendship of the animals and birds in the woods. The bullfinch sang a song in honor of him, telling him that henceforth his friends in the wood would always supply him with nuts for food, would send him warning if danger were near, and quick runners to carry him far from it.

You will see how friendly all the animals became towards Nils when you hear that he was permitted to go to their great play-meeting, held every spring at Kullaberg. He rode there on the stork's back. That was a ride! The stork flew round in circles, then struck downward suddenly, and did many other tricks. Nils, however, was accustomed to flying by this time, and only enjoyed it all. At Kullaberg, the birds and animals were all arranged in their proper places—foxes on one little rise of ground, stags on another, hares here, grouse there, birds and animals of all kinds in groups, in nice order. You have all been to see sports, but never such sports as these at Kullaberg. Can you imagine a hares' race, a crows' flying dance (I should have put this first as the program always opens with the crows), musical contests for grouse, wrestling matches for the stags, and

last of all the magical stork dance, which closed the exercises? No one transgressed the rule of the day, which was that no animal should harm another—except Smirre Fox, and he was outlawed there and then.

Though Nils, or Thumbietot, as he was always called while he was an elf, could understand bird and animal talk, he did not forget human speech; and many, many a lesson did he have, and many, many a story and legend did he hear, as he waited for the geese while they ate or slept. And what pleasant experiences he had learning about the friendship of the animals and birds. There is a great deal going on in the world, which boys and girls have not learned to see and hear. It was this that Nils learned besides many facts about the country and its history. When one is an elf and rides a goosey-gander, one can get to places and see things in a very different way from the usual one, and learn much more. All this is put down in the book.

But when, one day, Thumbietot looked down and saw that the geese were flying over the very place where he used to live, he suddenly wished to see his home. Akka, the old leader of the flock, came to him and asked him if he would not like to visit it; so down he went on the goosey-gander's back. Mayrose, the cow in the barn recognized him and was glad to see him. She told him that his father and mother did not know that he had learned to do so much better; and then the little elf did wish to be a boy again, and show his parents, as he had the birds and animals, that he knew better now. The goosey-gander was glad to be at home too. His mistress recognized him. When Thumbietot spoke to his mother he found that he was once more a boy. He bade good-by to the geese, but I do not believe he has ever forgotten the lessons he learned while he shared their flight.

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21	29.625	64	55	56	53	0.00	S	8
22	29.741	64	54	59	55	0.00	SW	3
23	29.682	64	52	58	54	0.00	NW	3
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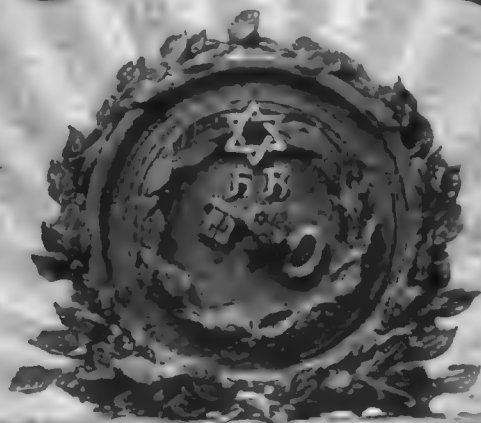
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ETHICS, PHILOSOPHY, SCIENCE, AND ART

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 27

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High Intelligence of Primitive Man Science a Convert to Theosophical Teachings

ONCE more attention is called to the increasing frequency with which views that Theosophists have fought for during years against a weight of contrary opinion, are now boldly and openly expressed by the representatives of current thought. In H. P. Blavatsky's works it is contended that the accepted scientific notion about the descent of man is contrary to both reason and fact; and many articles in support of that point, illustrated by quotations from *The Secret Doctrine*, have appeared in the CENTURY PATH. Now we find, in *Records of the Past*, a long article on "The High Intellectual Character of Primeval Man," contending for the same point. The following is a brief abstract of it.

Comparative anatomy can tell us but little; it merely deals with the lower part of man. The mental and moral faculties have to be examined, and from these we conclude that man has a spiritual nature and had a spiritual origin.

We are told that the revelations of science have changed this and proved that man is only an improved ape, and that his distant ancestors were purely bestial. From this state he slowly raised himself by a long struggle with nature. The savages now on earth, it is said, represent a comparatively early stage in this ascent, and are devoid of the high qualities of civilized man.

But why are we to suppose that the present savages represent the earliest men? If they do, why have they not raised themselves? Why have they fallen behind? By hypothesis, they have lived longest on earth, and therefore they ought to be more advanced instead of stationary.

Two great facts show that these savages are as truly men as their more civilized brethren: first, they have the power of improvement; second, it is certain that degradation has for a long time affected them.

The Australians are so intellectual that in Queensland they have been taught to become excellent police; they have been taught to play chess, and the children learn quickly in English schools. Their rock paintings show real artistic powers.

The Bushmen of South Africa are fond of music and singing, and very skilful in painting and drawing.

The Fuegians are thought to be the lowest representatives of humanity; but what are the real facts? They have been reclaimed, taught

to read and write, and instructed in the arts of civilization. Darwin himself admitted that the progress of Fuegia was the most wonderful thing he had ever heard of.

The Esquimaux have been taught to manage English sailing vessels and to play musical instruments so as to develop correct tunes, reading note-music at sight.

The Mincopies, the "black" dwarfs of the Andaman Islands, are now proved to have been slandered; de Quatrefages has collected a mass of information leading him to the conclusion that their mental and moral characteristics are of a superior order.

Most modern savages show unmistakably that their ancestors were once in a far higher state of development. One sign of this is language. Mr. Horatio Hale, in a paper before the Royal Society of Canada, maintained, from the complex nature of their language, that the Australian aborigines originated in the cultured races of the Dravidians of India (?); and the languages of many of the American aborigines prove their descent from cultured ancestors. Mr. Hale summed up as follows:

The result of our inquiries—a result deduced alike from the evidence of language and that of history—is that a state of barbarism does not imply any inferiority in intellectual power. It simply indicates that the barbarous people have been compelled to live amid surroundings which rendered any advance in culture impossible. . . .

This naturally leads us to consider some of the theories which have lately been put forth in regard to the condition and character of primitive man. Strange to say, the modern representatives of this unknown individual have been looked for in places where, by the common consent of all physiologists, he could not possibly have come into being—in Australia, in South Africa, in the Pacific Islands, and in America. Many works have been put forth in which speculations . . . have represented the earliest men as sunk in the lowest debasement of mind and morals. . . . But . . . all these peculiar usages of barbarous tribes are simply the efforts of men pressed down by hard conditions below their natural stage, to keep themselves from sinking lower, and to preserve as far as possible the higher level of intellectual, moral, and social life to which their innate faculties tended to exalt them. . . .

A child who should assume that the primitive canary could only flutter for the distance of a few yards, would be as wise in its inference as the philosopher who regards the Australians and the Fuegians as representatives of primitive man.

Dr. A. R. Wallace comes to a similar conclusion. In a recent paper in the *Fortnightly Review* he maintains that the progress of modern civilization does not prove the mental superiority of the men of the present day

Modern Civilization No Proof of Mental Superiority

over the men of the earliest ages. He says: Our intellectual and moral nature has not advanced in any perceptible degree. . . . [Savages,] when sympathetically studied, are found to resemble ourselves in their inherent intellectual powers, [which is proved by their] complex language, their elaborate social regulations, and often by an innate nobility of character.

And he says that this shows the necessity of *moral evolution*, and development of *character*, which is the true human nature, as opposed to mere materialistic knowledge.

It is in this moral nature, too, that is found the secret of that degeneration which, coupled with adverse physical conditions, has brought so many races into their present state of degeneration. We see *individuals* thus sink from culture, by yielding to their baser instincts and ignoring the voice of conscience. And so it is with the *race*. It perishes in the "struggle for existence," because it has thus weakened itself. The late Duke of Argyll enumerated three causes of race degeneration: Yielding to animal passions; internecine conflict; and adverse conditions. Hugh Miller asks:

Man Responsible For His Own Degeneration

If man, in at least the more degraded varieties of the race, be so palpably *not* what the Creator originally made him, by whom, then, was he made the poor lost creature which in these races we find him to be? He was made what he is, I reply, by man himself; and this, in many instances, by a process which we may see every day taking place among ourselves. Man . . . is free either to resign himself to the indulgence and self-indulgence so natural to the species; or "spurning delights, to live laborious days," etc.

The rude stone weapons found in old strata do not prove the degraded nature of their users, because the same weapons, and even worse ones, are used today by those very races whose innate capacity has just been vindicated. Again, the alleged migrations of Palaeolithic men—to and from Britain, for instance, before and after the Ice Age—implies a great deal of intelligence and ability in them; while the fact that they should have migrated at all, from the warm shores of the Mediterranean to an inhospitable climate, shows that there were more civilized races which compelled them to do so.

Past Conquests Imply Past Intelligence

A further evidence of the high intelligence of primeval man is found in the manner in which he maintained himself against the swarms of monstrous and ferocious beasts by which he was surrounded. Not only did he hold his own against them, but even, so we are told, he actually exterminated many of them. We must remember also that man achieved this astounding victory over these mighty animals by means of *stone* weapons, which were of the *rudest* possible character. His triumph, therefore, was solely due to his wonderful intelligence.

So much for the summary of the article in *Records of the Past*. The writer elaborates his last point considerably; but one is reminded of the following remarks in *The Secret Doctrine*. After describing the huge animals with which geologists say man was contemporary, H. P. Blavatsky continues:

All these were co-existent with man, most probably attacked man, as man attacked them; and we are asked to believe that the said man was no larger than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous crea-

tures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a Sivatherium or a gigantic flying saurian?—(Vol. II, p. 219)

The Secret Doctrine

Palaeolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling.—(Ibid., p. 722)

There is very much more evidence given in *The Secret Doctrine* than the writer of the article has adduced, and that book was published 21 years ago. H. P. Blavatsky also declared that the present century would witness the admission of many of her contentions by that very science which was so deriding them while she wrote. And have we not here a fulfilment of that prophecy? In a prominent archaeological magazine the views of science are assailed on the very grounds which H. P. Blavatsky took. It is shown that modern savages are not primitive man but survivals, and that scientific men have coolly garbled the evidence in order to support a pet theory. The doctrine of "survival of the fittest" is given a moral meaning: the "fittest" being no longer the one with the biggest stone axe or the biggest bump of destructiveness, but the one with the Magician's Wand of Knowledge and Will. As for the unfavorable physical conditions, one would assign them as an effect rather than a cause; it was the lapse from duty that brought about those conditions or at least caused them to prevail against the man.

Nature Enforces Moral Fitness

But what does all this lead to? Where shall we arrive if we follow up the clue and trace these admissions to their logical conclusion? We shall have to admit that high culture and civilization are of great antiquity upon earth, and this will upset all current notions founded on the contrary idea and will lead to an admission of the postulates of the Secret Doctrine. Where did man get his culture, his lofty moral motives? It all means that man is first and foremost a product of Spiritual evolution. To be clearer, one should say Spiritual *involution*; for the law is that Spirit descends into Matter, becoming itself thereby obscured, but elevating Matter. Should we not therefore look for the Spiritual ancestry of mankind, rather than for his physical ancestry? And since

Man's Spiritual Ancestry

the testimony of antiquity is being quoted, we may as well remember that antiquity is unanimous in claiming descent from "Gods" and "Heroes." It is one of the teachings of the Secret Doctrine that such races of Divine Men have existed. The Dzayan Commentaries say:

Then man appealed to the superior Fathers. The Nirmānakāya of the Nāgas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened. Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land.

Then the point about degeneration being due to moral lapses should not be missed. It means that any one individual *may* degenerate (through successive incarnations) towards a semblance of the alleged pithecoïd ancestor. And it means that he may *rise*—rise to undreamed-of heights, by the opposite process of being true to his own best. TRAVERS

Modernizing Rome

OUR duties with respect to the past are twofold: first to profit by what is useful in it; second to cast off our ties with what is harmful. Archaeological relics may be piously preserved as reminders of the ancestral prowess which we must emulate, and as witnesses against those narrow-minded views of human history by which so many false views of life are buttressed. The other side of the question relates to our duty in clearing away relics that may help to bind us to mouldy traditions and prevent expansion and progress. Sometimes there is a conflict between these two duties and a difficulty in judging which is the greater. The question whether to submerge the lower part of the temples on Philae in order that Egypt might be irrigated from the Nile barrages was of this kind, and was settled in favor of the more urgent practical need. Another such question arises in connexion with what follows.

Rome is agitated about the modernization of the whole city. Many think that the zeal of the renovators is carrying them too far, and that their plans are being hustled through by an unsympathetic municipal authority. It is purposed to pull down a great many houses in the very heart of the city. In some of the sites where it is purposed to build new suburbs, catacombs exist; and these, it is said, must either disappear or, by a caving-in, cause the suburbs to disappear. It is purposed to cut the historic passage uniting the Vatican with the Castle of St. Angelo; to drive a tunnel from the Piazza di Spagna to the Villa Borghese beneath the Villa Medici, involving probably the sacrifice of part of the Medici Garden; to destroy the Church of the Crociferi or Crutched Friars; and to modernize the Via dei Coronari.

One sympathizes with the reverent Romans to the extent of being able to understand the pain of severing old ties and leaving old haunts. Yet the pain of partings is an affliction which everyone may be called upon to endure in the interests of some greater duty or necessity. No doubt there are in Rome many old relics of the kind that could be spared; and, when one reflects on certain mouldering institutions in the realm of thought, of which Rome is the visible symbol, one can not but feel a thrill of joy at the thought that the modern progressive spirit is cleaving its way through the old stones, cutting passages, driving tunnels, turning catacombs into mains for water and electricity, and otherwise disturbing the bats and specters.

And for one who believes in the intimate connexion between event and symbol, between symbol and event, the significance is even greater. Open up, let in the light, good Romans; naught that is healthful fears the day; and may the catacombs of our minds, where lie the corpses of dead ideas, be cleared out. E.

Aerology

SYSTEMATIC observations of the upper air by kites or balloons are now made at Trappes, France; Uccle, Belgium; Utrecht, Holland; Brighton, and Manchester, England; Pavia Italy; Guadalajara, Spain; Zurich, Switzerland; Strassburg, etc., etc., Germany; Vienna, Austria; Tiflis, Baku, etc., Russia; Helwan, Egypt; Blue Hill, Mass., Mount Weather, Va., U. S. A.—on "international days." J.

Some Views on XXth Century Problems

The Workings of Law

IN some of his recently published letters Beethoven shows us what he felt as he found that deafness was steadily creeping in upon him. He, who lived in hearing, was now to hear no more! The malignity of fate seemed to have no further possibility.

But was it malignity? Or was the outer sense closed only that the inner might hear and record the more perfectly? Those who can listen with full understanding to the works he composed after the supervention of total deafness know that he was trying to express inspirations that were beyond the capacities of any instrument or combination of instruments. The listening must be beyond and through and around the rendering to get the full meaning. We cannot imagine the intensity of his own feeling during the act of composition. Even Handel said that in composing the *Hallelujah Chorus* it seemed to him that "all Heaven was opened" to him.

That, we may say, was Beethoven's compensation. Doubtless at the very end of his life, after the end as we should count it, he saw that the compensation was more than complete.

But that view, after all, is a little superficial. One way of conceiving the soul, at least in part, is to think of these great creators. For the soul, the immortal, is that which does the creating. Outside the soul is the personal layer living the life that all of us live, only so much of this being immortal as connects itself with the soul, as thinks thoughts and does acts and develops feelings that can correspond with the divinity within it.

So the deafness was the soul's opportunity, a step to its freedom to feel and create and express. It could press in nearer to its own place and catch harmonies not possible for it while the outer hearing was subject to the million appeals of the world.

The man passed on, the richer for his deafness; and we too the richer for his fuller message. For the greater souls are conscious of a message to the rest. That which passed on, returns, reincarnates, clothes itself anew in the vesture and apparatus and consciousness of the common life. Once more the musician, now visibly blest by that which when it came seemed a malign curse.

Suppose that when the deafness came he had fallen into utter despondency, thinking that the whole possibilities of life were closed, refusing to press them and thus find them greater than ever they were before. He might have done that; it is only what men too often do in like case. But he was strong and stayed on the field of action.

His case was no exception; the Law which showed itself so beneficent in its ultimate work for him, is just as beneficent for the rest of us. It is not blind, not purposeless. It is at work for the soul of every other man as it was at work for his. Whatever happens, we need only to trust, and then push. We shall find some door yielding and from that may know what the Law, Karma, was about. It is the servant of souls, not of outer personalities. To the latter, if they will not trust it, it may seem

hard enough. There is a creative soul in each of us, and the Law is trying to free it for its work. In the case of the genius, it has begun to succeed.

We know as yet of only a few kinds of genius, perhaps a dozen. But as we evolve into closer touch with nature, with forces of which as yet we know nothing, there will be a thousand others. And as the poet makes better poetry for the music of the musician, and the latter better music for the poetry of the poet, so all men, when their souls are awake, will give — each of his special light — to all the rest. That is what brotherhood finally comes to. Men are separate and they are one; the separateness ultimately enriches the unity, and the unity shows its wealth in the separateness. But each of us can only come to his fuller self by developing his unity with the rest and by determining to deliver to and for them what is in him to deliver. And the Law will help him; that is its work.

STUDENT

Starved Ideals

"YOUTH, the time of ideals," says the pessimist of later life, "disillusioned" as he puts it, and never staying to ask himself why he has his ideals no longer. They need spiritual vitality for their maintenance and for the fruition in conduct, character, thought; or perhaps in poetry or art.

"Burning the candle at both ends," is a figure that needs care in its use. Sensuality and ideality can live together in the same person for a time. But the former is a consuming flame; the latter is another sort, one that renews and purifies. When sensuality has consumed the superfluous vital cash, so to speak, of youth, it begins to draw upon spiritual reserves. And then the ideals must grow pale and die.

We think a great deal of our systems of education. But in truth we do not educate at all in the deeper sense. We teach the child nothing whatever of the secrets of its own life. And thus for one poet and thinker who succeeds as such in breaking through into stable manhood, a dozen as such fail. There is the manhood, but unensouled by poethood, thinkerhood. There is foliage but no flower. The vital essence that would be needed for efflorescence in genius is gone in gluttony, sensuality of many kinds or every kind; been frittered away in nothings, unnoticed, unknown of, untaught of. The child's and youth's attention has never been called to the divine flame within. Its light is the ideals of youth, but their spiritual physiology, and the relations of their physiology to animal life, are never explained.

Genius is natural. But now, only its intensest degrees can survive the years of our uneducating education, and then but faint to what they might be. For a hundred generations we have considered genius as abnormal, inexplicable, mysteriously sporadic, not to be prepared for or expected, out of all relation to ordinary vitality. It is only all this because we have made it so, and it will take time, the

demonstrations of Theosophy, and new belief, to alter it.

We should expect genius as we expect health, and adopt and enforce a regimen for the one as we do for the other. Genius is the working of the soul into ordinary consciousness and Katherine Tingley's "Râja Yoga" is the safeguarding of the latter. Ordinary education does not safeguard it, merely fills it with facts, and disciplines it mechanically, unhelpfully, unexpectedly. STUDENT

Indices of Civilization

THE word civilization, standing alone, means such diverse things in diverse mouths that it may be said to have no meaning at all. With one man it may mean the progress of human consciousness towards higher and nobler being. With another it may mean the progress of human consciousness towards more cash. The latter is the more usual meaning. *The Literary Digest* for example has just remarked, under heading "Inventions and Civilization": "That our age is the age of invention is another way of saying that civilization is advancing." Similarly *Umschau* says:

The demand for patents may be taken as giving the measure of a nation's advancement; the more patents demanded from a government, the greater the civilization of the country concerned.

A nation of acute fiends might surpass us all in the number of patents it registered over the signature of its presidential devil, and would be correspondingly more civilized. The philosophy that appears to be most rapidly growing in popularity is that of Nietzsche, and it is one precisely competent in practice to produce that kind of nation.

To our thinking the index of civilization is the ratio between the altruistic and the purely self-seeking as motors of conduct. Civilized men are men whose sole aim is to contribute something from hour to hour to human welfare. To that end they invent, compose, paint, think, culture their bodies to perfect health, weed, harrow, study and write. The unjarred peace of mind that comes of such a life generates finer senses, larger perceptions, and clear and easy knowledge concerning those problems upon which other men must fretfully and fruitlessly speculate.

There are such men, a few, harbingers and seed-holders of a real civilization which will be that of the Golden Age again and much more. STUDENT

Health in Age

PROFESSOR WILEY, the respected Chief of the U. S. Bureau of Chemistry, has been asked by a contemporary to summarize his views on the attainment of a happy and healthy old age. A summary of his summarization would be: *Eat less*. When a man has done growing he naturally needs less food than whilst growing. In defiance of what is believed to be appetite, food should therefore be much diminished. "I should say that an average man of sixty does not need much more than half as much food as he did at twenty-five, or even at twenty." STUDENT

Archaeology Palaeontology Ethnology

An Astronomer on Stonehenge

IN conjecturing the origin and use of Stonehenge and other circles and alignments, Sir Norman Lockyer goes further than many theorists, but even he goes but a small way. He has recognized one of their uses, at all events,—that of establishing on the earth fixed directions so that the relative movements between the earth on the one hand and the celestial sphere and moving orbs on the other might be observed and recorded. And by this he has calculated a date for the stone monuments in Britain, which he sets at from 1400 to 2200 B. C. But so far his idea seems to be that the work was undertaken by untaught people, ignorant of the length of the year, who thus sought to supply their lack of calendars and other chronological facilities. Thus his conjectures are still haunted by the prehistoric barbarian fetish. To people, however, whose conjectures are not fettered by such a limitation, it will seem strange that a people so uncultured as to lack the simpler means should have resorted to the less simple; especially in view of the fact that barbarians, as known to history and to the present day, do not usually construct vast buildings the like of which has not been equalled by civilized races. And again, if we are to consider the erection of such structures as a preliminary and tentative stage in the acquisition of astronomical and chronological knowledge, then surely we must either have gone through that stage ourselves or have borrowed our knowledge from people who have.

The fact is, as will later on be more generally admitted, that there are far more important chronological data than the length of the year to be recorded by these buildings; and indeed one of these data is actually suggested in the fact that Sir Norman has been able to assign a date of construction. This also gives the reason why the structures were so massive, when, for the purpose he alleges, a much slighter erection would have sufficed. They were intended to last through the ages and form a record of *greater* astronomical cycles such as are not completed save in many centuries. A knowledge of these larger cycles not only afforded a key by which the mechanism of the heavens could be reduced to an orderly mathematical science, but, through the law of correspondences between things natural and things spiritual, it constituted one of the most important keys of that ancient science which comprised the whole domain of knowledge, both of Nature and of Man.

Sir Norman thinks the Egyptians must have gotten the idea of their temples from these reputed barbarians, and sees in those temples but the same astronomical purpose fulfilled with greater elaboration but not greater efficiency.

Any one who has read *The Secret Doctrine* by H. P. Blavatsky will see that the data to



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A JAPANESE TEMPLE

be taken into account in speculations like these are much more numerous and varied; and that, until we take a more comprehensive view of universal history, our conclusions can only be tentative and incomplete, besides varying with each particular theorist and his particular field.

STUDENT

Darwin on the Evolution of Man

FOR those who want to know what Darwin did say, the following, from the end of *The Descent of Man*, may be of service.

The main conclusion arrived at in this work, namely, that man is descended from some lowly organized form, will, I regret to think, be highly distasteful to many. But there can hardly be a doubt that we are descended from barbarians.

Such a statement is neither true nor false, but only misleading. Barbarians have contributed a strain of blood to the formation of new stocks. Barbarians can never ascend into anything higher without the influx of some inspiring Spiritual power. Barbarians have themselves descended from civilized races. In short, barbarians are by-products, though they may also be raw materials. Darwin continues:

The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind—such were our ancestors. These men were absolutely naked and daubed with paint, their long hair was tangled, their mouths frothed with excitement, and their expression was wild, startled, and distrustful. They possessed hard-

ly any arts, and, like wild animals, lived on what they could catch; they had no government, and were merciless to every one not of their own small tribe.

He adds that he would rather be descended from a monkey than from such men, hinting at the ape idea in the following words:

He who has seen a savage in his native land will not feel much shame if forced to acknowledge that the blood of some more humble creature flows in his veins.

The following is also curious:

Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the very fact of his having thus risen, instead of having been aboriginally placed there, may give him hope for a still higher destiny in the distant future.

What is implied by the phrase, "though not through his own exertions"—especially in connexion with the hope of future development? Does he mean that present man rose through the exertions of past man, and that future man will rise through the exertions of present man? At all events there is implied the existence and working of some independent power, in man or outside of him. Darwin does not deny this; in fact he says:

We are not here concerned with hopes or fears, only with the truth as far as our reason permits us to discover it; and I have given the evidence to best of my ability.

The study of the Divinity in man did not enter into his province.

He concludes by remarking that man, in his debasing passions, still bears the indelible stamp of his lowly origin. Yes, man certainly derives some of his elements from the animal kingdom; but he derives some from the vegetable kingdom and some from the mineral. And there are other kingdoms from which he derives part of his nature; does he not equally bear the indelible stamp of his Divine origin? T.

Dinosaur 3,000,000 Years Old

IT is announced that in Wyoming a dinosaur has been found whose very skin is preserved, and that the Museum of Natural History has acquired it. The animal must have been mummified by the sun and sand and then buried before the skin could decay. According to a moderate estimate of geologic time, this was 3,000,000 years ago. Geology is generous of time, compared with other branches of science. Anthropologists are comparatively very stingy, and historians worse. To allow that a skin has been preserved for thirty hundred millenniums is to allow a great deal surely. If this can be so, why make such a fuss about admitting other possibilities not nearly so wonderful? Why cannot man have lived and flourished—say, to be modest, one million years ago? E.

✻ The Trend of Twentieth Century Science ✻

Subjective Evolution

BIOLOGISTS do not ordinarily consider intelligence as one of the *factors* in nature; it is as much as their imaginations can do, as a rule, to consider it as one of her products. Even so, they place its appearance as far up the scale as they possibly can. But it will ultimately have to be taken not only as both factor and product but as having a corresponding *double* evolution. When we consider the intelligence of, for example, the Kallima butterfly, we consider it as a product. *But the intelligence which modified that insect* so as to bring it to a perfect resemblance to a dead leaf, though perhaps *in* is not of the insect; *this* is intelligence as factor. It works through and in the germ plasm and though the source of the intelligence whereby the insect guides its own daily life, is much greater than that. At the death of the insect the latter doubtless merges into the former, not having yet separated out its consciousness as a unit from the larger consciousness.

Change of form in response to environment, even so radical as to constitute a new species, is not necessarily evolution. The whiteness of a bear's coat, to correspond with snow, is not in itself an advance in evolution upon the brownness of the original coat. That which evolved in the change was the underlying factor-intelligence, advancing as everything else advances—through exercise. Underlying *formal* evolution is the evolution of the guiding intelligence in speed, delicacy and complexity of work. If the theologians had not insisted that nature was under the minutal and immediate guidance of God, there would never have been the reaction that made her blind, mechanical, and unconscious. She would have been allowed consciousness and intelligence; her *mistakes* would have been an evidence both of intelligence and of its evolution.

STUDENT

Variation Purposeful and Purposeless

SOME modern biologists are already proposing to classify variations into two groups: those that—as *all* are usually supposed to be—are accidental and in every direction; and those that are in a definite direction and as it were mean business. The latter have a fixed nature-purpose behind them, either to bring the species into closer relation with its environment, or to carry it evolutionarily higher. These latter will tend to be permanent, and to be accentuated through successive generations. The former will not be naturally permanent, may not appear any more, and can only be artificially fixed with extreme difficulty or not at all.

Dr. Raymond Pearl, of the University of Maine, has just given us an example of the latter case and attempt. He tried for nine years to evolve high egg-production in a strain of fowl, but without any success. Selecting some accidentally two hundred-egg hens, he found that their daughters did not even give so high an average of eggs as those of hens whose production was less than two hundred. Continuing to select accidental two hundred-egg appearances in successive generations, he

found that the tendency towards the two-hundred standard grew no stronger for the continuous selection.

In other words this was an accidental and not a purposive variation, and it *could* not therefore be made permanent. There was no soul in it.

STUDENT

Solid Tides

FLAMMARION'S discovery or assertion that there is a daily double tide or undulation in the earth's crust comparable to the oceanic tides and having the same cause, does not seem to have been everywhere received in an entirely friendly spirit. "*That's nothing; we can do better than that!*" comes from South Africa. Kenilworth Observatory, it appears, makes a specialty of crustal movements and comments thus:

There is a daily tide over the whole crust, not two of them. It is much more intensive than Flammarion's eight inches. It is not due to the moon, but may be due to the sun. And it occupies the entire twenty-four hours in its cycle.

In addition to this daily tide there is, at any rate so far as concerns South Africa, an annual one, tilting the subcontinent to the east in summer and to the west in winter.

But South Africa must not become vain over her annual tide. Without doubt it belongs, like the daily one, to the whole crust. And it seems exceedingly likely than in addition to the main daily one, Flammarion was right in asserting a small bi-diurnal one corresponding to those of the waters. A geology book of a hundred years hence would be very perplexing reading if it should happen to drop back into our own day. It might even read more like physiology than geology.

STUDENT

The Next Plane for Chemistry

MODERN chemistry makes it probable that the elements we now find on earth have had two periods of generation. The most recent researches trace back the lighter ones to the heavier, suggesting that the former are degeneration products of the latter: helium, for example, of radium; radium of uranium; lithium, perhaps, of copper; carbon, perhaps again, of thorium. The last terms of the degeneration, chemistry now supposes to be hydrogen—this was taught by H. P. Blavatsky many years ago in her *Secret Doctrine*—and electrons. In a recent address, Sir William Ramsay gave his support to the theory of Egerton, "that the atoms of the other elements are composed of some number of atoms of hydrogen plus or minus some number of groups of electrons."

As, in pre-geological time, these integration processes produced the elements, finally ending with the heaviest: and as, in our own time, we find these heaviest giving birth by disintegration to the lighter ones, it would follow that there may be two periods during which the elements now on earth were formed. There was a time in the integration process when carbon for example was produced. Further integrations of some of this mass of carbon resulted in, let us say, thorium. Is the

bulk of the carbon now on earth that much of the mass which did *not* go on to thorium, persisting since that period? Or did it all go on, so that that which we now find has come into being by the undoing of thorium?

The questions are of course very crudely put and merely by way of example of the principle at issue. There can be little doubt of the answer that must be given. The mass of the elements we have, date from the formative period. And from that it would follow that we must have in our midst, so far too subtle to detect, products of formative periods antecedent to those which produced the subtlest matters known and studied by modern chemistry. They exist in the human make-up, and, says Theosophy, compose those subtler vehicles of consciousness that lie within the physical one. Science has yet to enter upon the chemistry of the astral body—*post mortem*, the spook—to say nothing of yet finer vestures.

STUDENT

An Electric Gun

IF we could only learn how to shoot electricity from some sort of gun, thinks M. Gustave Le Bon, we could bring war to an end.

Conscience seems to be subtly at work in this sort of speculation. The scientist who sights a new principle in physics or subjugates force in some new way, hypnotized by the spirit of the time immediately considers in what way his principle or force can be utilized in war. This makes him interiorly uneasy; but he allays his uneasiness by the consideration that his new and still deadlier weapon will by its very deadliness bring about the cessation of wars.

Hertzian waves are ether waves generated by the passage of an electric spark. They radiate in all directions from the spark somewhat as ripples radiate over a sheet of water from a stone thrown into it. It is these that constitute the transmitting agents in wireless telegraphy. M. Le Bon finds that they will pass through three feet of stone but that they are stopped by the thinnest of sheets of tin. The aperture made by the point of a needle is however sufficient for their passage through the sheet.

Considering these facts, M. Le Bon thinks we may somehow sometime succeed in getting parallel Hertzian waves from spherically radiating ones.

Meeting an obstacle, such as a ship or a powder magazine, these electric radiations would "charge" the whole metallic portion of the object thus met with. The metallic framework would splutter with the electric sparks discharged. The network of metallic wires on ships, torpedo boats, etc., would provoke an atmosphere of sparks which would cause the magazine or the shells to explode.

I am convinced that this is not mere fancy. Our grandchildren will see its realization.

But he does not reflect that by the time "our grandchildren" will have ceased to use magazines and shells which can be exploded by sparks. Every new invention in destructives carries with it its own reply. War will only end by the development of its antagonistic spirit, friendliness.

STUDENT

Nature

Studies

The Senses of Insects

A STUDY of Theosophy will help every investigator, whatever his chosen field, because it will familiarize him with certain general principles of universal application; it is, in fact, a master-key; or, again, it may be compared to the ascending of an eminence wherefrom we can survey the country outstretched below and trace its deviating paths for a long distance.

In studying the question of the senses of insects, science finds considerable difficulty, owing to its custom of reasoning from familiar human analogies; and this method, in the case of a kingdom so far removed from man as the insect kingdom, is not very reliable. For example, it is considered necessary to search in insects for the same five senses so familiar in the higher kingdoms; yet, so different is insect structure, that it would seem more reasonable to expect an equally great difference in the equipment of senses. But now consider the Theosophical teachings with regard to the senses. They are all modifications or subdivisions of one sense; a fact which science has recognized so far as to speak of a single tactile sense and to describe the other senses as local and functional variations thereof. Further, sensory perception is an offshoot of another and more refined kind of perception, which may be called "mental perception"; or, in other words, the senses proceed from and are developed by the mind. Within every conscious being there is the "Knower." In its essence the Knower is the perceptive aspect of the Universal Mind, Divine Intelligence; but it is manifested in Nature in various grades. In Man its highest function is Spiritual Intelligence; and in his mind it takes various forms, ranging from the most refined aesthetic appreciations down to the coarsest animal tastes. For purposes of physical life, the inner organism of Man develops physical senses, which co-ordinate the mind with physical Nature, but at the same time limit and restrict the functions of the mind. These senses are, in general, five, but by no means limited to that number. In animals we find evidence of the possession of senses which tell them where their home is situated, when bad weather is coming, etc. In man, we find occasional instances, now becoming more frequent, of the possession of unusual senses.

The sense of hearing in insects is considered in an article in the *Scientific American Supple-*

ment, taken from *Prometheus*. Insects do not possess ears at all like those of mammals, but organs are found which are perhaps used for hearing. Insects which make noises usually have such organs well developed: the antennae of crickets and grasshoppers are an instance. The antennae of insects are apparently used chiefly as organs of smell; but the microscope has revealed in them sense-organs of various forms. Hence it is concluded that they serve simultaneously as organs of smell, hearing and touch. One observer found inside the bodies of insects a kind of stretched strings which seem constructed for hearing, though they are so deeply imbedded in the body that it is not easy to see how sound-waves could reach them. As far as observation tells us anything about the responsiveness of insects to sounds, we may conclude that they are deaf to many sounds which we hear, and perceptive of many sounds outside the range of our hearing.

However the case may stand in regard to what is ordinarily defined as "hearing," the obvious fact is that every creature has the power of perceiving that which it needs to perceive. But, when we get down to a definition of the exact meaning of specific senses, we find that the character of the external organ is really far less important than the character of the mind which uses it. And what can we possibly tell about the nature of an insect's

mind? This mind, whatever it may be, receives telegraphic messages from various parts of the body, and interprets them—who can say how? Is not the impression of the external world which we obtain from our senses an idea, dependent on education, reflection, and sundry other factors? And what sort of a picture does the insect form in its mind as a result of the impressions it receives? STUDENT

Scientific Ice

HYDROGEN monoxide is a colorless substance, occurring in hexagonal crystals which liquefy at 0°C . Owing to the ordinary temperatures of this earth being above 0°C ., the monoxide is usually found in its liquid form and is popularly known as "water." It is used for drinking, washing, and many other purposes. As large deposits of this mineral exist in all parts of the earth, it occurs abundantly in cold countries in its solid form, the crystals coagulating together into a glassy mass which is called by the common people "ice."

The crystals of hydrogen monoxide are hexagonal prisms and exhibit double refraction in every direction but that of the principal axis, as also interference figures and colored bands with the Nicol prisms. When solidification takes place directly from the vaporous condition, the most gorgeous and varied hexagonal crystals are formed. E.



Lomaland Photo. and Engraving Dept.

SUNSET ON VETTERN LAKE (HARBOR OF GRENNÄ), SWEDEN

Students'



Path

From PERSONAL TALK

“YET life,” you say, “is life; we have seen and see,

And with a living pleasure we describe;
And fits of sprightly malice do but bribe
The languid mind into activity.
Sound sense, and love itself, and mirth and glee
Are fostered by the comment and the gibe.”
Even be it so; yet still among your tribe,
Our daily world's true worldlings, rank not me!
Children are blest, and powerful; their world lies
More justly balanced; partly at their feet,
And part far from them; sweetest melodies
Are those that are by distance made more sweet;
Whose mind is but the mind of his own eyes,
He is a slave; the meanest we can meet!

William Wordsworth

Some Defects of Modern Education

He who knows not and knows not that he knows not,
is simple: teach him.
He who knows not and knows that he knows not,
is a fool: shun him.
He who knows and knows not that he knows, is
asleep: wake him.
He who knows and knows that he knows, is wise:
follow him.

THE old Persian proverb has never been more aptly illustrated than in those magnificent schools of learning that were the glory of ancient Greece when at the zenith of her greatness. The splendid mental wealth of the great teachers of those days, teachers whose names will ever be associated with the finest systems of imparting knowledge the world, as known, to history, has ever seen, did not stand alone, but was coupled with a physical and moral poise that is rarely seen today, and it these combined that are the true factors, the keynote of success in the art of teaching. The ancient teachers knew, and knowing that they knew, they were able to infuse into their students that absolute confidence which enabled them to rise to heights of intellectual attainment and rounded-out character that is reached in these days only by the very few.

No one who has given attention to the question of education as now carried on can fail to notice that in spite of all of the achievements of the day, there remains much to be desired. The truly marvelous monuments reared in the cause of education, of minds crammed with a mass of facts and detail, raise the question whether after all such a system, when not balanced by the poise that comes from the true study of life, is not calculated to turn a man into a mere intellectual machine, valuable indeed, in so far as his mental capacity is enlarged and made retentive, but lacking the power of the heart-life which is absolutely necessary to make his influence of permanent good to the world. The man of the world, with short time and no great inclination to investigate, is asking whether the ex-

tensive curriculum of today does not result in a mass of mental pabulum of problematical value in after life through having been badly digested. How many who have had a good education can remember a fraction of what they were taught?—an evidence that most of it was not assimilated; and mental food improperly digested is of about the same value as some physical food swallowed without mastication. All this is bad when dealing with grown up people, but with the plastic mind of a child (weakened in many cases by wrong dietetic ideas rampant in the land today), it is nothing short of criminal.

The zeal of teachers often outruns reason; more particularly is this the case in private schools where those pupils who show more than usual aptitude for learning are seized upon as good advertising material and crammed in a manner akin to the wretched geese in France for the making of that epicurean delicacy “pâté de fois gras.” It goes without saying that the young mind in a great number of cases is unable to retain all this mass of cramming, and like bad mortar used in a building dries and crumbles away. The marvelous solidity, even at this remote date, of the Roman walls and Egyptian masonry, are fitting similes of the lasting material used in those ancient days, and we have good reason to believe that the basis of the learning of those days was equally well established.

A defect in modern education is that there are far too many subjects attempted in the ordinary curriculum of the day; better far a few, well considered, well studied, and inwardly digested. Much that is crammed into children of tender years should be left until later on in life when the assimilative power of the brain is greater. Quality is what is wanted—not quantity. The student who was once asked to go and meditate for a week on a single lesson, emerged therefrom with far greater strength than one in these days who could be set to study half a dozen or more subjects a day.

But a still greater defect of our modern system is the competitive spirit that has seized hold of education and reduced it to a mere struggle where the survival of the fittest is uppermost—where the strong struggle over the weak, the more aggressive over the timid, likening it to the wildness of Rugby Football. And the result of all this struggling is not far to seek—in place of that brotherliness of which we hear so much in pulpit and lecture hall and see so little outside, there grows around the child a spirit of isolation, of selfishness in its wider signification, a “what is there in it for me” attitude, which smothers feelings of brotherhood that should be uppermost in the mind and heart.

It has been well said that “no man liveth to himself,” but the present system points not in that direction; rather does it draw the youth to regard life as for himself alone and in place of a warm solicitude for his mentally weaker brethren, one finds a system of competition that stifles the gentler feelings and applauds him who by favorable endowments, is enabled to get ahead of his companions, arousing thereby that wild spirit of indifference for the weak and bringing in its wake the false deduction that education is not so much for enriching the mind as for passing examinations and attaining to that eminence

where the shouts of the populace ring pleasingly on the ear.

But the greatest of all defects in modern education is beyond question the abandonment of those spiritual ideals which have been and will always remain the greatest of all blessings to a nation. In the older days it was not thought singular that spiritual exercises should form an essential part of education, with the result that the students of the palmy days of Egypt and Greece associated spiritual things with their daily life. Well did they realize in those days that while Geometry had a value as a basis of logic, its greater value lies in the conception that “God geometrizes.” History to them was more than a mere picture of the world's happenings in the past; it was a panorama of the rise and fall of the nations on the world's stage, following the evolutionary plan of the gods. Religious rites, with their sublime mysteries were not regarded as mere subterranean peep-shows (as some masonic writers have imagined), but were sacred dramas wherein the candidates were made actually to experience various trials and ordeals, hints of which remain to this day in Masonic ceremonies.

No system of education will give success that does not keep in view the psychological fact that learning is not to “hammer in” but to “draw out.” Some philosophies teach that the human mind is latent with power, knowledge, and understanding, and that it only requires the fit environment to call them forth. To accomplish this the broadest possible viewpoint should be aimed at; for it is easier to descend from the wide plane of generals to particulars than to rise inversely. The consideration of problems of whatever nature from Cause to Effect is a method that will eventually find its way into Occidental teaching; and when it has found its home among us, then education will have received an impetus that will make the present systems seem laborious and truly out of date. For the ultimate of it all is to bring knowledge to the growing men and women so that they will echo and make their own through life that sublime outburst of the Psalmist:

Happy is the man that findeth Wisdom and the
man that getteth Understanding:
For the merchandise of it is finer than the merchandise
of silver and the gain thereof than fine gold.
F. W. P.

THE truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Rāja Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring out, rather than to bring to, the faculties of the child. The greater part is from within.

The teacher evokes the ideals and fosters them; he points to the path so that the day comes in time when the child finds its place, following instinctively first, afterwards intuitively. A teacher may be familiar with Rāja Yoga methods, but never can he become the true guide to the child until his intuition is sufficiently awakened to apply the Rāja Yoga methods to the individual needs of each pupil. Consequently it happens that of the teachers, many are called but few are chosen.—*Katherine Tingley* (“Some Notes on Point Loma”)

THE SHELL

UPON a mountain height far from the sea
I found a shell,
And to my listening ear this lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came this shell upon the mountain height?
Ah, who can say
Whether there dropped by some too careless hand—
Whether there cast when oceans swept the land,
Ere the Eternal had ordained the Day?

Strange, was it not? Far from its native deep,
One song it sang:
Sang of the awful mysteries of the tide—
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And, as the shell from the mountain height
Sang of the sea,
So do I ever—leagues and leagues away—
So do I ever—wandering where I may—
Sing, O my home! sing, O my home! of thee!

Eugene Field (Selected)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What answer would you give to the statement: "So far as I know, I was never asked to come into the world and I shall not be asked to go out." What light does Theosophy throw upon this?

Answer Justice rules the world, and we are here for some good purpose; our manhood demands that we should posit so much. The belief in virtue is more innate than the passions, and only vanishes when the passions have been allowed to reign and ruin. If it were not true that there is some foundation and decent order in the universe, it would still be for us to live as if there were; it would cost no more, and we should come out the cleaner. Until we have fouled life, and botched up all its springs and delicate workings we do see some virtue and worth in good, clean manhood. Supposing there were not one jot of philosophy to be found anywhere, and all life a bottomless, ridiculous jumble of fortuities, as some of us suppose it; we ought still to stick to a few things such as courage and clean living; because, no one need argue about it, a clean, brave man is better than a worn-out debauchee. There we have one solid axiom at least, on which we may build up our philosophy. Virtue is virtue, never mind who condemns himself by denying it. A dogma? One, then, which you may safely live and die by; all history proclaims it, and it has never been found wanting.

There are wild stories afloat of an ape-like club-bearer in the forest, supposed to be the first man; but the picture is untrue to all our instincts, experiences, and racial memories. History shows us that the course of things was always the opposite of this. Races of heroes descended into the plains, waxed fat, and wasted their virtue in riotous living, and then—evolved subtle pessimisms out of their ailments, and invented theories of their descent from apes. Imagination could do no better; it had spoiled itself planning ignoble delights. Your misanthrope was ever a sensualist at one time.

Such debauched general imagination is responsible for all these whining doctrines. *I never asked to be born*, says the worn-out, not brave enough to face the stern remedy (for

pain is that, would he but recognize it). *Let me never rise to being a man; let me find a scape-goat; blame fate; sit down and bewail my hardships; anything but own I was wrong; anything but face round and forge my way upward. I am not responsible. I am a poor mean victim, cruelly and unjustly used. The limp shirker is the best man: it is well to steal what sweets we may and sneak down to the grave by the easiest roads.* This, in plain language is the creed of him.

Have we no right to demand a little manhood of each other? Have we no duty to take up a manly doctrine, and hold manly ideas? You never asked to come into the world! What? You never held a desire that could only be gratified in this physical life? Never hankered after sense pleasure; ate unwisely or overmuch; experienced or obeyed passion? Then how came you by that disordered liver, or those jangled nerves, which lie at the root of your pessimism? Tush, man; you cannot be at the same time hungry and overfed!

There should be a little clue for you here, as to whether you ever asked or not. You cannot dismiss yourself with a few paltry phrases—*I am, I do not desire to be*, and so forth. What is it that you are? Existence, the uneraseable thing; by nothing can your essence be dissolved. That meager *I*, when we examine it, becomes infinitely complicated and extensive; there is a world within you, with its gravitation and all natural laws; a world, a paradise, and the unfathomable pit. You spin your fate out of yourself; nothing comes to you, except what was desired and demanded. Do we not grow up to our ideals? "As a man thinks, so he is"; what he desires to be, he inevitably becomes. What battalions of forces there are in a man, that must have play in this world. Capacities, possibilities, designs, imaginings—why, he may build a nation, open up waste continents, do heaven knows what or what not—and is there no energy stored in advance to accomplish it all? Was Napoleon, or Mahomed, a thing that started into life at one birth, and before was not; not accumulating, not preparing, not being molded by long experience and exertion of will?

Each one of us came into the world with intricate potentialities; with a character of some sort, and degrees of fitness or unfitness for use. *A* came with a propensity for drink; *B* with all the attributes of a hero. Do not attempt mystification with the answer that their respective ancestors, or some of them, were so given; what has that to do with *A* or *B*? So-and-So, with a clean mind, has a clean body, or will soon make his body clean; So-and-So, foul-minded, is going to shatter and corrupt *his* body. It was you yourself who evolved and carried the desires; nobody can build your character now; but you yourself must do it; and nobody provided the character with which you started life. You made it; you were alive when you made it. You desired then, and have come now upon the fruit of your desires. Blame no one if it be Dead Sea fruit.

But Theosophy does not end there; or it would be mere spitefulness and no more manly than the creed it condemns.

Unto each his handiwork, unto each his crown
The just fate gives
Whoso takes his burden up, and will not lay it down,
He, so dying, lives.

And he, so living, lightens the load of the whole world; and undoes the mistakes of his past. What a glorious thing is life, in the light of this teaching. Every event that you meet, you may unload from it bright destinies; every sorrow shall be for you what contact with the earth was for Antaeus of old. Is your life a kind of hell? Then remember that the Gods are raiding hell; and that you are also of the Immortal Kindred. The spoils are imperishable treasure; wisdom, compassion, ever-growing bravery. The world is to be made perfect; all life is to be flawless and divine. Who will not covet his share of the glorious work? K. M.

Answer II. A great deal is contained in this "so far as I know," and it is quite pertinent to ask *who* or *what* is this *I* that is speaking and how far does its knowledge extend. Speaking of the average humanity, our knowledge does not extend very far, does it? And this present brain-mind person who asks the question and demands some explanation, some reason, for its existence, appears to have, and in fact does have, a very limited range of vision and recollection. He can remember only a very few isolated circumstances in the earlier years of his life, say before he was 3 or 4 years old, and many have no positive recollection of those earlier years at all. In fact this brain-mind person had no existence as such before this present life, and as most people live today we might ask, how much is there in their lives really worthy of a place in the eternities?

If then this person, as he shows himself ordinarily, and which usually he thinks himself to be, had no existence before birth—of course he could not be asked to be born. The question from this standpoint is absurd. But once we grant that the brain-mind person is not the whole man, nor yet the principal part, though seemingly he fills most of the present narrow horizon of life, and the question is an entirely different matter. To assume that one could be asked to be born assumes pre-existence, and assumes another nature than the personal transitory nature. And here Theosophy can shed great light. It teaches that back of the personal man, the brain-mind person as we have called him, is the higher divine nature, the spiritual person, or individuality, the real Ego; and that this Ego is immortal. Furthermore, it teaches that it is not only in the Law that this Ego shall incarnate again and again, but also that it is will and desire of the Ego to do so and to fulfil the Law.

To assume that we were not asked to be born, to put it in plainer language, that we were born against our will appears very much like an excuse for shirking the responsibility of life. It is unmanly, unwomanly, to whine thus. That we are here is a fact, and that we have duties to perform, aye, and obstacles and difficulties to overcome, should stir the manhood in us "To strive, to seek, to find, and not to yield."

And if one will study Theosophy, he will find there the explanation of that which perplexes him so much; he will find the true teaching regarding himself, his place in life, his duties—performance of which is the only true Joy—and the glorious destiny awaiting everyone who finds *himself*. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unites the philosophic Orient with the practical West.

Apollonius of Tyana

ALIFE of Apollonius, by Dr. F. W. Groves Campbell, is briefly reviewed in the *New York Times Saturday Review*. Berwick's version of the *Life of Apollonius*, by Philostratus, is extremely rare, and few save Greek scholars are able to form an independent opinion based on the only known authoritative account of him; but the above-named review thinks that it is open to question whether the work of Philostratus is a genuine transcription and enlargement of the earlier manuscripts left by Damis and Maximus of Aegae or whether it is largely or entirely fabulous; and that J. A. Froude, who adjudged Apollonius "a blackguard and an impostor," had an illustrious predecessor in St. Chrysostom. By setting up Apollonius as a sort of Antichrist, continues the review, the real beauty and value of his work and life have been overshadowed; he was the fine flower of Hellenic paganism. His birth occurred in or about the same year as that of Jesus, and is reported to have been attended by signs and portents befitting a son of Apollo and a mortal woman; and he performed various miracles paralleling those of the Christian Gospels. His teaching was far removed from Christianity; he practised asceticism and healing and led an eremitic existence for some years; later he traveled extensively, and became an adept in the mysticism of India; and was received in Egypt with acclaim, and bore the reputation of a seer, saint, and philosopher. His thought was largely Pythagorean; he repudiated the materialism of current religious activity, and would seem to have arrived at some conception of a glorious unity in all life, in which the gods were identified with one supreme power; and birth, growth, death, and decay, were merely manifestations of the continuity of life. If the sayings attributed to him are authentic, his doctrine becomes a high and noble expression of all that was uplifting in later Paganism. He lacked the element of love and tenderness which marks Christianity [!], and was too finely Greek to have opened his heart to humanity in its sin and suffering. It was a purely masculine philosophy, sublimated beyond the reach of all but those whose minds dwell on austere heights. He was, however, greatly loved, had a remarkably attractive personality, and drew many loyal followers. He lived to a great age.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

So much for this review. From the *Encyclopaedia Britannica* we learn that Apollonius, while yet a youth, renounced the ordinary pleasures of life, abjured flesh and wine, lived on the fruits of the soil, wore only linen, and slept on the hard ground. He observed the Pythagorean five years' silence and suffered painful trials without a murmur. He awed an excited populace to silence by a wave of his hand, performed "miracles" with a word, and knew all tongues without having learned them. He traveled over Assyria, Persia, and India, conversing with Magi, Brahmins, and priests, preaching a purer religion than what he found, and being received with reverence everywhere. On his return the greatest reverence was shown him by the Grecian priests and oracles; and he visited many other countries with the same results.

Justin Martyr inquires in dismay:

How is it that the talismans of Apollonius have power, for they prevent, as we see, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous and actually manifested in present facts (*Quaest.* xxiv).

But this power is easier to understand when we remember that Apollonius went to India, having left behind all his disciples, and accompanied only by Damis, whom he met on the way, and was initiated by the "Sages" beyond the Hindû Kush.

Ralston Skinner, in *The Source of Measures*, notices the remarkable similarity between the account of Apollonius and that of Jesus, as though one of them were copied from the other, and regards them both as allegories representing a symbolical drama used in the Mysteries. It cannot be exactly defined to what extent such narratives are historical and to what extent allegorical, because those who constructed the mystic dramas had a way of using as their *dramatis personae* and *mise-en-scène* actual personages and events. In the case of the Christian Gospels, it seems pretty clear that such a mystery-drama was woven

around the personality of an alleged Teacher, for whose actual existence we can find little or no evidence, but whose life may well have been made up out of incidents taken from the life of some Teacher or Teachers.

It is noteworthy that even prejudiced writers are obliged to concede so much regarding the merits of Apollonius. They

sniff, of course, at his miracles; yet those miracles are better attested than those of Jesus; so there remains no reasonable choice but to reject Jesus' miracles also *a fortiori*.

To a Theosophist, who does not believe in miracles, but who does believe that man can develop in himself a power of command over Nature far superior to that possessed by average humanity, the claims made about Apollonius will not even seem in need of denial. Apollonius, we are told, underwent the purifications and initiations necessary to such attainment. He was a Sage, and there seems to be little doubt that his function was to keep alive, in an age of declining faith in man's divinity, the knowledge of the Ancient Wisdom-Religion, which comprises the knowledge of that essential Divinity. In view of the cyclic period at which he appeared, he may be compared to a setting sun, ushering in the night, but promising a future golden dawn.

One cannot let pass without comment the remark that Apollonius "lacked the element of love and tenderness which marks Christianity, and was too finely Greek to have opened his heart to humanity in its sin and suffering"; because such a criticism comes with an ill grace from the mouth of a civilization like ours, where the sin and suffering of humanity are so rife and so little heeded. We can scarcely afford to criticize Apollonius from our present pedestal; and the real question is whether the sin and suffering of humanity would be worse if we were now living under the light of Apollonius' lofty philosophy instead of under the travesty of Christianity under which we are actually living. H. P. Blavatsky, in *Isis Unveiled*, says that Apollonius inculcated the same quintessence of spirituality and the same high moral truths as Jesus. She adds that he confined his teachings too closely, perhaps, to the higher classes of society. But she could better afford to criticize. When we have succeeded in living up to the ideals of mercy and compassion for

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A VERY interesting and instructive paper on Theosophy and Darwinism was read at Isis Theater last Sunday evening by Professor C. J. Ryan. After referring to the Darwin centenary which is celebrated this year, he spoke of the work of the great scientist as being as revolutionary in the world of thought as the invention of the steam engine or the telegraph in the world of action. Charles Darwin was a liberator, replacing the dogmatic literal interpretation of the Hebrew scriptures by a broad conception of natural law.

The importance of the subject of evolution is very plain, for its study compels a man to choose between the materialistic and the spiritual interpretations of Nature and Life. In Oriental philosophies the belief in the unfoldment of all separate existences from an Eternal Divine Unity has always been held, and highly complex theories of evolution have been given to the world by the ancient Indian, Persian and other teachers, veiled in allegory.

The conflict today is not so much between the theory of instantaneous creation of all things in six days and the broad idea of evolution, as between the opposing principles of materialism and spirituality in the interpretation of evolution. Theosophy has no quarrel with the general principle of evolution, but it regards the scientific theories as gravely deficient in several vital points.

In Darwinism a purely mechanical explanation is offered for the marvels of the organic world; there is no suggestion that the variations tend in an upward direction; it is supposed that all kinds of changes take place, good, bad, and indifferent, the so-called "Selection" being merely the survival of the possessors of those changes which happened to give them a momentary advantage.

Theosophy, on the contrary, sees a guiding tendency, an intelligent force behind, as the "moving spring." It should be said, however, that a large number of modern evolutionists are not satisfied that the blind force theory explains anything, and it is being seriously doubted whether Natural Selection and the Survival of the Fittest, taken alone, have really a leading part in the production of the wide distinctions between the main types of living forms. Some are suspecting that there must have been a design, after all, which produced variations leading to a definite object.

The first difficulty the Theosophical student meets in Darwinism, is the incredible suggestion that the vast complexity of form and function, the exquisite perfection of species, and especially that man "with his moral consciousness, his genius, his religious aspirations, and the feeling of his immortal nature," should be the outcome of nothing but the fortuitous struggle of blind force and material atoms. Is it not infinitely more thinkable, as Theosophy teaches, to believe that there has been a distinct aim in the Universal Mind towards an ideal Man—a perfect type? Theosophy sees One Life consciously evolving under innumerable forms, struggling with Itself, we may say, to reach higher and ever higher expressions. In short, the main contrast between Darwinism and Theosophy lies in the fact that the latter regards the *vis a tergo* as the chief factor in evolution.

STUDENT

Apollonius of Tyana

(CONCLUDED FROM PAGE 10)

the lowly which we profess as being those inculcated by our Master, we also may be in a position to criticize Apollonius, but not before.

It is a noteworthy sign of the times that so favorable a view of this great Sage should have been taken; and it illustrates the fact that our opinions of the great characters of the past improve in proportion to our own capacity to appreciate them. We have lately come more to believe in the perfectibility of man and are more ready to accept the possibility that perfected men may have existed; and our respect for ancient civilization deepens with each new archaeological discovery. Let us accept this recognition of the greatness of the past as a token of the greatness of the future, and remember that as man has fallen, so he may rise again. But the conditions need to be prepared; for, such is the narrow personalism of the age, that we regard higher powers in the light of personal acquisitions, to minister to personal pride or love of power. A single human being endowed with great powers like Apollonius or Jesus, would not be able to manifest himself openly today, but would have to come in disguise. So it is necessary for men to make a collective effort to realize more of their higher possibilities and to cultivate the Christian virtues, and then it may be possible for a Teacher to come among them and teach them.

STUDENT

Some Cults and Cranks

Ultra-Violet Rays for the Soul

"THE Soul's Response to the Ultra-Violet Ray" was the subject of a lecture given by a lady at a club. The desire to do something which seems to be impossible is due to the vibrations of this ray; the slang expression, "Wouldn't that jar you?" refers to the lower vibrations of ordinary life which impinge upon our souls and harry them.

It seems likely that those rays of the spectrum which do not impress us physically operate more directly on the finer substance of our corporeal nature; but to call the part thus affected the "soul" is misleading in view of the other meanings for which that much-abused word has to do duty. It cannot be anything higher than the *linga sarira*, or subtle inner body, which is interwoven with our physical body, and which is (as it would seem) disintegrated by the rays proceeding from radium and affected by ultra-violet rays. In fact, having in view its susceptibility to actinic rays, we may aptly compare this "soul" with a photographic negative, which it resembles both in its negativity and its power of receiving impressions.

Babism in America

BABAISM or Babism would seem, according to a press report, to be among the new cults making way in this country. Reference to current sources of information will tell the inquirer that Babism originated with Seyed Mohammed Ali, born at Shiraz, Persia, about 1824 or 1814; that in 1843, on his return from a pilgrimage to Mecca, and after a long meditation, he presented himself in his native city with a journal of his pilgrimage and a new commentary on the Korân; that the clergy were exasperated by his doctrines and his criticisms of their lives, and forbade him to

preach in public; that he thereupon instructed his disciples secretly; that as his teachings advanced, he claimed to be the herald of a new dispensation and the focus in which all previous revelations converged; that eventually the new sect led to civil war, in which the founder was executed; that it continued after his death under a new leader, and prevails widely under the surface in Persia as one of the signs of the incompatibility between an Aryan people and a Semitic religion.

According to a newspaper account, Abdul Baha, the son of the founder, who was confined in a state prison at Acre, is now free, but still resides at Acre, which has become the Mecca of the cult. It is by his direct command that the first important temple, the Mashrak-el-Azcar, is to be erected—in Chicago (!). The cult has been growing silently in America for more than a decade, and includes believers from Persia, Japan, Russia, India, China, South America, Turkey, and the Philippines. They believe that the founder was the latest and greatest prophet of God; and claim that he has left books of sacred writings more numerous than those of all other prophets combined, and that Abdul Baha is the true interpreter of them. The teachings seem to be "Love" and universal toleration subject to the proviso that their religion is the culminating one; otherwise the tenets are vague, or at least vaguely expressed.

Mere Arid Ethics

A PAPER, writing on "New Religions," mentions the case of a clergyman who urges Christians to get rid of doctrinal survivals, old customs, and rituals; and then refers to an Ethical Culture Society, which is suffering from a lack of these accessories. This ethical society lacks color, and is therefore losing its hold on the young, especially young women. "Mere arid ethics" will not hold the congregation; so the leaders are going to see what stained windows, mural decorations, and an organ will do. Thus, says the paper, when men do get rid of old forms, they have to invent new ones.

This comes of restricting the scope of "ethics" to that which is "arid." Ruskin wrote on the ethics of the dust; his gospel was that art and morals were indissoluble. Nothing ugly or barren can really be ethical. You cannot feed a man by cutting off essential parts of his diet because they are not of the best; you must replace what you take away by something better.

Ritual is not essentially wrong; but it almost infallibly becomes perverted. It should be regenerated, not extirpated. Doctrinal teachings, however erroneous, are usually derivatives or imitations of doctrines that were right and good. Ethics and morals cannot rest on mere sentiment; they must have their roots extending in all directions; they need an intellectual basis; they must find a sanction in the canons of true being; in every relation of life, an apprehension of true laws and an endeavor to apply them, must constitute what we mean by ethics.

Ethical societies may be compared with composite photographs. A composite photograph is made by combining a number of portraits in such a way that all the individual traits of the different persons are eliminated, and there remains only that which is common to all. The result is an utterly characterless face. So

in purely ethical societies all sectarian features are dropped, and what remains is that which is common to all sects — very little.

And so we are obliged to invent new doctrines and rites to take the place of the old ones. For the Light from within, which illumines man, is a twin ray — *Pistis-Sophia*, — Inner Illumination and Knowledge; the former of the two representing devotion, aspiration, and the sense of moral obligation; the latter representing wisdom, knowledge, balance. We cannot hold humanity by a religion composed of the former element alone; its intelligence demands to be appealed to also. Yet we have divided the program between religion and science, so-called; religion looking after the devotional side, and science after the intellectual, and the two being mutually opposed instead of complementary. In ancient times there was a "Gnosis," or Sacred Knowledge; the ancient books of India and other countries show that religion and science were one, and *not* separate. There have been in our day various wild attempts to create such a system; but they have not succeeded in establishing their title to a general acceptance. That title depends on the question of efficiency and on nothing else; when humanity finds what it needs, it will embrace it. Consequently we await the power that can prove itself able to satisfy such needs, and that can only be a revival of the ancient Gnosis, such as the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY aims to bring about. H. T. E.

God and the Aeroplane

THERE is a wonderful ceremony which takes place in France on occasion. It is named the ceremony of St. Hubert. This is the gentleman, it will be remembered, who in the good old days, from a hunting squire became a bishop. As a huntsman he was probably courageous enough, but when a stag bearing a crucifix met him and threatened him with eternal perdition if he did not cease to neglect his religious duties for the pleasures of the chase, he entered a cloister. Which is not surprising, under the circumstances. Nor is it entirely surprising that being the son of the Duke of Aquitaine and cousin of King Pepin, he found the path of religious promotion none too difficult. He became bishop of Liege and the apostle of Ardennes and Brabant and finally, since promotion in the church does not seem to be inhibited by death, this worthy country gentleman was elevated to the rank of a saint. This is a rank, we understand, that calls for no fees to be paid to the College of Heralds or its ecclesiastical equivalent, nor have there been any known instances of refusal of the title, not even when the Gentle Breezes became, under their Latin name, two distinct Saints, Saint Gentle and Saint Breezes (*Cf. Isis Unveiled*). In that day there was more demand for Saints than for an intelligent acquaintance with Latin.

The ceremony of Saint Hubert is still extant and has been quite recently carried out with all due solemnity. The hounds are blessed by Bishop or Priest in full canonicals and sprinkled with holy water before going to the hunt. The central idea seems to be that by this a ceremony-loving god will be coaxed into seeing that the canines do not turn and rend their masters when no more suitable quarry should be forthcoming, as they are reported

to have done on an occasion when they were kept fasting to make them more savage.

But this is fast becoming one of the picturesque ceremonies of the past, as hunting yields to civilization. We cannot tell whether the comments in the CENTURY PATH as to the churches following where they do not know enough to lead, have been taken seriously, but there seems to be justification for the belief that they are making a strenuous effort to keep pace with the times in the past few months. The Deus ex Machina is now invoked for something more up-to-date than a mere pack of hounds. The Deus extra Machinam is called upon to do nothing less than see that aviators do not break their necks pending the time when some ecclesiastical Burbank shall evoke once more the pristine race of humans before the fall — which seems to have resulted largely from their loss of wings.

We read that in "the year of our Lord" nineteen hundred and nine — 1909 — 1909 (no less) — the Archbishop of Paris, at Juvisy, solemnly blessed a new aerodrome and two aeroplanes. Received at the entrance of the aerodrome by the committee, the Archbishop with his clergy was escorted to a gilt throne on a raised, covered stand. There was a score of clergy in surplices and stoles, as well as numerous choirboys. The aeroplanes were decorated with tricolor ribbons and placed in front of the stand.

This would sound like a picturesque old ceremony, but we are assured that "five hundred fashionably dressed people were present" (*London Globe*, April 2, 1909).

Then the Archbishop delivered his address, in which he said:

Man by his original fall lost the sovereignty of the air, but the present inventions permit it to be hoped that man may be allowed by Divine grace to regain some small fragment of his original sovereignty. The Church is therefore happy to bless these machines destined to soar through space and conquer realms hitherto beyond man's domination.

The crowd then bared their heads and the Archbishop offered a short prayer that no accidents might happen to those using the aeroplanes. "May we, like aeronauts in aeroplanes," he added, "rise above the earth and lift up our souls in gratitude to the Divine Author of all inventions." The machines were then sprinkled with holy water and the blessing was pronounced.

This ceremony deserves to be put on record for future ages to marvel at. Think how interesting it would be had we the authentic records of the inauguration of many such a ceremony whose beginning has been lost in the dim vistas of the past.

Let us emphasize the date therefore — 1st of April, 1909. P. A. M.

The Opium Trade

TO discuss whether commerce is good or bad is like discussing whether a man is good or bad; he may be either. To discuss whether the extension of commerce and the promotion of industry are good is just the same. A man may be infectious or a bad character; but if we shun him it does not mean that we shun humanity.

So with trade. If one is often obliged to disparage it and to question the advantage of extending it, the objection is not to trade in itself but to trade as it often is. Hence if

trade wants to get a good name it had better clear its character.

And there is likely soon to be a pretty definite issue between injurious forms of commerce and industry and the awakening sense of duty and responsibility in the nations. The opium traffic is one point about which it seems to be centering. It would seem that recent international efforts to come to a decision with regard to its suppression in the interests of China have proved practically abortive; and there is no escape from the conclusion that it is commercial interests that have been the obstacle — commercial interests interwoven with governmental ones. For we can hardly be expected to take seriously the pronouncement that "the practice of smoking opium when indulged in with moderation is relatively harmless." It is true, of course, but hopelessly irrelevant; and the qualifications make it absurd. It is admitted that even moderate smoking is harmful — for what else can "relatively harmless" mean? And of course immoderate smoking must be still more harmful. So we cannot take this as a serious reason for not stopping the opium trade.

Then think of the humor of going on with the cultivation and exportation while at the same time issuing recommendations to authorities to use legislative and police restrictions to prevent the use of opium derivatives like morphine; and other amiable advice. And still more, what are we to think of the proposal that scientific men shall investigate the effects of opium and find out to what extent it is injurious? Shall we be blamed for calling this *cant*, and very capital *cant*? Does the world need convincing? Are the Chinese perhaps mistaken in their belief that opium is injurious?

The outcome of this effort is proof that the civilized nations are not yet strong enough to stop a maleficent commerce in the interests of humanity; and the reason is lack of union and lack of faith in the might of right. Is this the kind of trade which is to be promoted by making new unions of nations, or by opening up new countries? If so, we had better think twice before going into heroics over these grand schemes. And even if the intentions are good, how do we propose to prevent this kind of trade from getting in its foot? The only power that can stop such things is the resistless power of a body of people of all nations, united in the great Cause of Truth, Light, and Liberation, and willing to sink all personal and sectional differences. STUDENT

The Diurnal Air-Waves

AT 10 a. m. and 10 p. m. apparent time, there is an increase of air-pressure at any station on the earth. Assuming for the sake of simplicity that increased pressure means locally increased atmospheric height, it might be represented by superposing on the equipotential spheroid an ellipsoid with its longest axis on the equator pointing permanently 30° west of the sun, having its shortest axis also in the equator, and its middle axis along the polar axis — the spheroid rotating within the ellipsoid. Yet why should the ellipsoid of the air remain fixed at a constant angle ahead of the sun? At St. Helena a diurnal variation of the trade-wind has been observed, at 10 a. m. and 10 p. m., corresponding to a north-east component of one mile per hour. J.

Art Music Literature and the Drama

The Leaven of Similar Ideals

Ari yo ari yo doko ye iku
Okina fukuro ni nani ga are
[or freely rendered in deference to the metre:]
Little ant, little ant, where are you going?
What are you carrying in that big sack?

THE old familiar dactylic hendecasyllable yet can it be possible? on a page whose syllabics write themselves down not horizontally but in lines as vertical as the obelisk of Thotmes III, in a script so antipodal to our Roman type that it mostly suggests to the mind some stately and very straight processional of baby ducks, their tiny toes well blackened for "toe-print" impressions, and in a book whose (to us) last leaf is the first and which, if we read it at all, demands that we begin at the right hand side of the page! Stranger yet, in a tongue whose grammatical construction is at once simple and inconceivably difficult and a little study of which leaves one wondering what a verb really is and whether the Greeks and Latins have not been wasting a deal of time for us all these centuries by bequeathing to us those "rules"! And yet there is the same old music in the lines that we find in our Horace, or Virgil, or Swinburne, or Longfellow, or Lowell, and strip away these outer differences—these sheaths which hide the soul of things as well as of people—and we see that the mind is the same, the heart-life the same, and human nature is the same, the world around.

It is only a child's little paper, a magazine published in Japan for Japanese children, that lies upon the desk. Yet what a charm do its pages hold! What living proof that though seas divide and men speak diverse tongues, though manners, customs, dress, and institutions may differ as do the inner and the outer of a vase, yet the same ideals take root and grow like fair flowers in the heart-life of all. And we grow a bit in humility, turning the pages of the little book, reflecting how some who seem least to care for the feverish hopes and pains of European "civilization" are, somehow, so close to nature! For there are all the evidences—pictures, and also stories in meandering Hiragana and the more proper and merciful Kana, all witnessing a closeness to nature and to the simplicity of life that very few children's magazines of Europe and America can detail so well. It has something, much indeed, of the Râja Yoga import and

heart-touch shining for us out of its pages.

For here they are, the old familiar types that interest little children so much and so for ever and ever—tiny tot "helping" mother to cut out paper dollies, the two little boys who go out on a hill one dark night and there see a comet, the big green ogre who comes in when you aren't looking and sends your papers a-scurrying to the floor or blows the light out for you, the hunter (who does not succeed, says the story, in snaring the little bird perched so amazingly near), stories of how the rice grows, of the grapes that hang over the arbor, of the wise old crow who (one can never say "which" about the nature-life in Japanese books), very much thirsting for some water at the bottom of a jar, be-thought herself for a moment and then promptly filled the jar with stones! But how

and that and who blows and blows and nobody can see him, of the busy ant and the lazy little grasshopper—all these are as tales of genii, gnomes, sylphs, fairies. They open before the little budding mind and heart wonders to which those of Aladdin's palace would be the refuse of an attic store-room. All things are so irradiant of that Divinity from which the child so lately emerged, the viewless flower of which he is guarding, albeit unconsciously, in his heart of heart. And really the child is right—these things so common are never commonplace except to ourselves who, with blue glasses and wrinkled brows, think we ought to proclaim them so.

Kore wa ine de ari masu watakushi tachi ga mainichi taberu gohan wo . . . and so on through the simple little tale that unfolds all the miracle of the seed and its cyclic life-

journey, of how the farmer cares for the young rice and all about its little life so far as the outer sense can know it. Simple? Yes, but we do not put *Hamlet* or *Macbeth* into the pages of our own books for children, so let us not be captious that the Japanese tales, often so dramatic, are not those of Bakin, or Chikamatsu, or Motoôri. The pictures are full of charm, not expressing the very highest of Japanese art, to be sure, but as full of living joy, of spirited strength

and of naïveté, in their own way, as the best of Hokusai or Harunobu. Indeed something in one or two pages, much as there is to be desired from the standpoint of pure art, makes us feel as though it were not an impossible reach to Chosun, that master of the color-print, whose own picture-books are almost the loveliest things in the world. It is the *spirit* of Japan that we feel, that inner something which speaks though the technique be not perfected, which the traveler often perceives in the pottery of the humblest Japanese home, for instance, as well as in Japan's priceless heritage from the kilns of Arita, Kyoto, or Owari.

One cannot help dreaming ahead of things just a few years. With East and West clasping hands, heart appealing to heart, with little children on both sides of the Pacific serving the same ancient and honored truths, loving the same principles, growing like flowers beneath the same sky of hope and in the sunshine of eternal ideals—who shall say what dreams a little time may not bring into the land of work and patient actual doing? STUDENT



Lomaland Photo. and Engraving Dept.

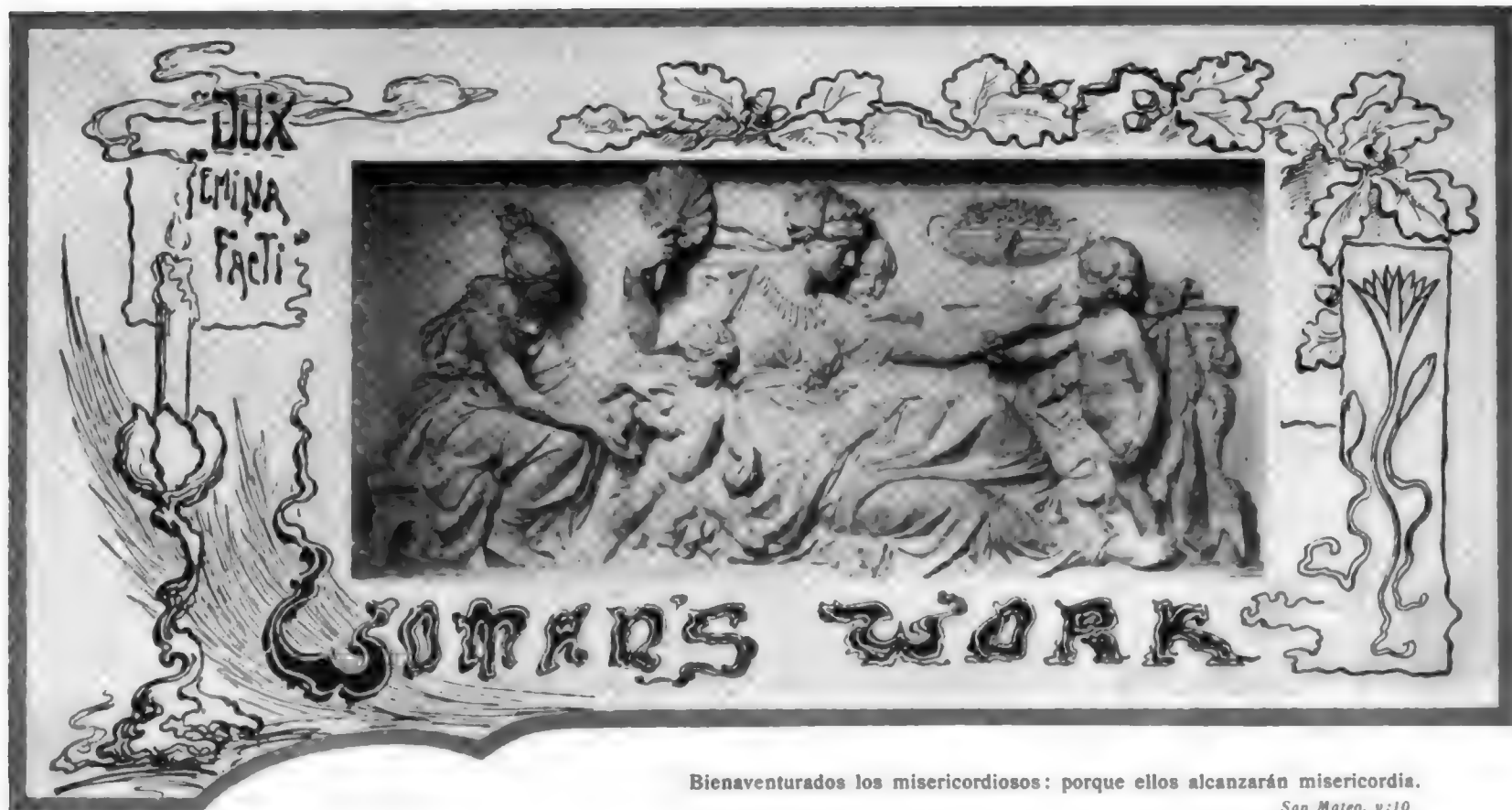
THE FAMOUS AND VENERABLE NIKKO SHRINE

ÂTMÂ . . . is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused *Divine Principle*, and is inseparable from its one and absolute *Meta-Spirit*, as the sunbeam is inseparable from sunlight.

Helena Petrovna Blavatsky

did the Japanese get that tale? From ourselves, or we from the Orient? When folklorists and archaeologists are through perhaps we shall no longer write "mine" and "thine," but in chastened humility, "*ours*."

Yes, childhood is in essence the same the world around. And how this unity of love and life shines out through these simple—so very simple—little nature-tales, descriptions and wonder-fables that children everywhere love with all their hearts. For—and we really shouldn't forget it so often—the world is so big and so very very new to the outer eyes of a little child that the story of the growth of a blade of grass, of the nesting of birds, of the wind-giant who sweeps things this way



Bienaventurados los misericordiosos: porque ellos alcanzarán misericordia.

San Mateo, v:10

Doña Marta Abreu de Estévez

IT is easy to pronounce a eulogium upon Mrs. Tingley. She has been the Marta Abreu of two cities of the republic, Santiago, and Pinar del Rio. Can anything more than this be said? Or anything more just? She has taken the Rāja Yoga teaching to those two extremes of our country. How could we do otherwise than receive her with an affectionate welcome! The aphorism of Don José de la Luz: "To educate is not only to fit for a life career, but to attune the soul to life," is the motto and device of Mrs. Tingley.

We have made great progress in the political world; we are independent, but that is not sufficient. With a soil rich enough to make our country progress by itself, just as a body launched into space and subjected to the laws of inertia only needs for its advance the condition that none shall hinder it in its career, so we ourselves go from progress to progress. The soil is rich, and hunger and misery are unknown here in normal times. But, how are we progressing morally? The evil of the century pervades and enervates us. Old branches of an old tree, we need new sap for our shoots. We lack a support, an ideal, a new teaching: a belief and a faith to serve as a basis for our progress—the belief in the high destiny of humanity, the faith that we can fulfil it by our effort. Mrs. Tingley has the magic wand in her hands, she will cure our sickness with her schools.

The above translation from the Spanish is part of an article published in one of the leading papers of Santa Clara, Cuba, *El Demócrata*, Dec. 12, 1908, upon the occasion of Katherine Tingley's visit to that city for the purpose of establishing a Rāja Yoga School and Academy. It will be recalled by readers of the CENTURY PATH that Mrs. Tingley visited Santa Clara in response to an urgent invitation from the Mayor and Councilmen of the city, and that her few days' sojourn there was really of the nature of an educational festival in which the whole city joined, so enthusiastic had the citizens become over reports of the success of the Rāja Yoga system in the cities of Santiago and Pinar del Rio. During her stay the phrases, "She has been the Marta Abreu of two cities" and "She has come to carry forward to perfection the work which Doña Marta began," were heard on many lips.

Á MI MADRE

MADRE augusta, constante protectora
de un pueblo agradecido que te aclama,
excelso corazón que el bien derrama,
ángel de caridad, luz bienhechora.

¿Por qué mi pecho que tu nombre adora
no ha de cantar tu merecida fama,
si mi gloria eres tú, si eres la llama
que ilumina mi mente soñadora?

¡Ah! Quién pudiera en atrevido vuelo,
persiguiendo de Dios las sacras huellas,
batir las alas, remontarse al cielo,

Y con la misma luz de las estrellas,
dejar tu nombre para siempre escrito
en la bóveda azul del infinito.

Pedro Estévez y Abreu

TO MY MOTHER

(Translation by a Student)

MOTHER magnificent, steadfast protector!
In gratitude a city sings thy praise.
Thou heart exalted in compassion's ways,
Angel of charity, our benefactor!

Tell thou me, wherefore shall my heart decline,
Adoring thee, to sing thy true-earned fame,
Thou who my glory art, the sacred flame
That lighteth every vision of my mind?

Ah, that I dared in bold and upward flight,
Following the sacred footsteps of our Lord,
Mount ever winging toward th' eternal light;
And with star-flame, as 'twere some shining sword,
Leave thy sweet name imperishably graven
High on the very vaulted blue of heaven.

Doña Marta Abreu de Estévez is known and loved by the inhabitants of Santa Clara as one of Cuba's greatest workers for the common good. A woman of culture and wealth, happily married, and her life filled with the duties belonging to home and motherhood, she might have been considered worthy of esteem had she confined her interests to the narrow circle

of her personal life. Yet her heart went out to the suffering poor about her, to those deprived of educational advantages, as many necessarily were owing to the stress and strain of Cuba's struggle for independence, and to the city as a whole. Outside of private charities, mostly unknown except to the recipients, she, in this case aided by her two sisters, has for years supported two schools and also an asylum for the needy poor, where not only refuge and care are freely given but medical attention as well. During the long war, with its successive ups and downs, Doña Marta Abreu called together upon one occasion all the Cuban residents of Paris, started a subscription which she herself headed with a large sum, and raised an unprecedentedly large amount for the help of the Cuban patriots.

Santa Clara boasts of many memorials of Doña Marta, as she is affectionately called, in the shape of municipal improvements donated by her, not to mention many to which she generously contributed. Among these are public monuments to earlier workers for humanity, though when the citizens wished to honor her with a statue she declined the honor, begging them to give the money instead to the poor. In 1888 Doña Marta gave to the city four large and perfectly fitted-out public laundries, the only condition being that they be kept up for the free use of the poor. In 1894 she established and opened "El Amparo," a dispensary for poor children, where they may daily receive medical advice and treatment free of all cost. Upon the staff of this dispensary are prominent physicians and the whole is under a Medical Governing Board.

Some years before this she built a commodious theater which she christened "La Caridad," the object being to provide for the people dramatic art of a high order, all profits therefrom to be given to the city's poor. Rarely, indeed, have educational and philanthropic purposes been so graciously united. "Teatro la Caridad" is one of the most beautiful build-

ings in the city, splendidly constructed and elaborately decorated inside. Over the door is a stone whose inscription reads:

*"Erigido por Da. Marta Abreu de Estévez.
Para socorrer, en memoria de sus padres, á los
pobres de Santa Clara."*

(Erected by Doña Marta Abreu de Estévez, in memory of her parents, for the relief of the poor of Santa Clara.)

As if this were not enough, the generous benefactress a few years ago gave to the city an electric lighting plant, turning Santa Clara at night into a place of light and beauty; and also an Astronomical and Meteorological Observatory.

In 1894 the Mayor and Councilmen of Santa Clara, in general session, appointed a committee to publish a memorial of Doña Marta Abreu's work, this to be entitled "Homenaje de Villaclara á su predilecta hija Marta Abreu de Estévez," the text of which should consist of brief accounts of her various charities, of articles and poems by those who desired thus to express their gratitude to a city's benefactress, of photo-engravings of the various institutions founded and supported by her, and portraits of herself, her husband Dr. Luis Estévez y Romero, her son Don Pedro Estévez y Abreu, her sisters Doñas Rosa G. Abreu de Grancher and Rosalía Abreu de Sánchez Toledo, of her father, Don Pedro Nolasco Abreu y Jiménez, and her mother, Doña Rosalía Arenceibia de Abreu. The entire family, it might be added, are known for charitable works although less widely than Doña Marta herself.

A copy of this memorial recently found its way to the editor's desk and from it we publish the dedicatory sonnet written by Doña Marta's son, the young Don Pedro Estévez y Abreu, though doubting if any translation can write down quite so simply, purely, and spontaneously as the flower-like tendriled Castilian the warm and tender outpourings of a son's heart. Loving Doña Marta as a mother he adores and understands her as a worker for humankind, and the flowing syllabics of his native tongue enwreathes this word-picture of a compassionate soul as jasmine and laurel might enwreath the bust or statue. We give also translations of excerpts from two of the articles, as follows:

There are privileged souls, pure radiations of divinity, who write the history of a city, as noble sentiments write and govern the life of a man, bestowing upon all that light which is universal. And the noble mother-soul whom Santa Clara honors today with the spontaneous acclaim of a thousand grateful hearts is one of these souls chosen of God, set apart, an honor to humanity; a soul like that of the sublime Martyr of Golgotha, who gave His all for humanity's sake.

As Demosthenes wrote large his name upon Greek eloquence, and Cicero upon that of Rome; as poetry herself is oft named Virgil, Dante, or Victor Hugo; patriotism, Garibaldi, Daoiz, and Leonidas; terror, Torquemada; treachery, Fernando VII; the Castilian tongue, Cervantes; martyrdom, Jesus of Nazareth; democracy, Cayo Graco; and honor, Lucretia of old Rome, so today we write "La Caridad" (Charity) as synonymous with Marta Abreu.

Hail, noblest of matrons, an honor to your sex, a glory to your country! Better than upon marble tablets or even in books, is graven your name upon the hearts of a grateful people, who will transmit it, a precious legacy, from father to son, as a tribute to that religion which is higher than all dogmas, that religion which makes of all men doers of good deeds: the religion of *universal love*.

A land which boasts of sons and daughters of like nobility can never perish. Its future is assured, its greatness is written in the hearts of its children, and the God of Justice who alone possesses the key to these hearts willeth that the sun shall cease to light the worlds before works so meritorious shall fail of reward in gratitude. **LUIS RONCORONI.**

Charity, sacred word! Christianity's basic virtue! In the derivation of the word itself lies the essence of its meaning, for Charity cometh from the heart. The Latin *caritas*, itself derived from the Greek *χάρις* (*charis*), implies that Charity is the heart's most perfect fruit, for it means all that is born of goodness, affection, and love. Many indeed are the virtues treasured by humanity, but Charity is the mother of them all. And so plain is this: for Charity is virtue itself by antonomasia; it is the very heart; so high and pure is its character that it takes the name, even, of the center and fountain of our physical life. Where there is no charity there



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DOÑA MARTA ABREU DE ESTÉVEZ

LA gloria mayor que puede una mujer alcanzar en la tierra consiste en que el pueblo que la vió nacer, en vez de llamarla mi hija, la titule mi madre.

Rafael F. de Rojas

(Translation)

THE greatest glory that can come to any woman is that the city which gave her birth should say not my daughter, but my mother.

is no heart: for Charity is love of God, love for humankind, love of country, of family, of the home and its sacred life; it is love for that which perisheth not, love for the infinite, love for all that bears the sign and seal of Divinity. If blind faith be the virtue of ignorance and hope a mirage on the horizon of happiness, verily from our heart of heart do we write down Charity as the warmth and sunlight of life, ever seeking the good of all beings. There is none disinherited, saith Charity, and in blessed season doth she wipe away the tears of the poor, she supports wavering virtue, rouses to effort the discouraged soul of genius, and breathes unto the soul of a dying patriotism, courage and will.

If the saving of peoples is a work worthy of human effort such as we recognize in a Gaspar Melchor de Jovellanos, a George Washington, and a Simon Bolívar. Charity, such as that of L'Epée, San Vicente de Paul, and MARTA ABREU DE ESTÉVEZ,

Santa Clara's generous benefactress, is in its own way a labor of redemption. Time, in its predestined and dizzy march, will bring to pass the happenings of tomorrow, calm, smiling, radiant with purest beauty. Yet while all these will vanish, never will time blot out the memory of MARTA ABREU, that illustrious Cuban who is herself the living symbol of Charity, bestowing broadcast the blessing of her alms, the while, inspired by all that is good, she erects temples to art, founds asylums and opens schools, that the riches of intellect may be freely given to all who ask.

All that is beautiful, all that is good, all that is sublime, has its own appropriate symbol. Here we would symbolize Charity in the person of this woman, refined and queenly, wrapped in the holy vesture of purity. . . . Without Charity there can be no love; without love none of the celestial fortunes of the home with its deep-rooted happiness, neither the inspiration of patriotism nor that of philanthropy.

Blessed are the compassionate for theirs is the boon of the gentler emotions.

Blessed are those who give freely, for their hearts are nourished in the atmosphere of universal wellbeing.

Blessed are those who wipe away tears, who share with the widow and the orphan the sacred bread of tenderness and compassion, for to such is the kingdom of boundless gratitude.

M. F. LEDÓN

The above translations are but excerpts, as said, from two out of perhaps a hundred similar tributes offered to this loved benefactress, fair flowers from that fragrant garden which the heart-life of a grateful people always must be. All speak as spontaneously as birds awaken or roses bloom, and indeed in reading them over one loses sight of the printed page and sees only sweet blossoms of trust and tenderness, buds of purest gratitude and of compassion and a divine yearning to serve and suffer, if need be, likewise, for the greater good. In many of them, with all the poesy and charm that is innate in the Latin mind, is combined the robust thanksgiving and sternly appreciative qualities of the Teuton. Some of the lyrics and sonnets are literary gems — and all this from a people even then racked and tortured with the strain of a long war. If the finer qualities of literary craftsmanship and the aroma of soul-life — for what is gratitude but the soul's very voice? — cannot be wholly killed out under such conditions as those, what may we not expect of Cuba in the future?

If doubt existed in any mind at this late day as to the wisdom of Katherine Tingley in extending help to Cuba, first with material benefits and now with the bread of mental and soul-life, a cursory glance over the pages of this "Homenaje" were sufficient to dispel it. Her prophetic words uttered more than a decade ago come to the mind:

The Cubans have rare qualities, at present hidden because of the strain and unbalance in their lives and in the nation; but under proper conditions and with guidance, there could be developed a great love of the higher things of life, of art and music, of poetry and particularly of the higher drama. More than that, if the Cubans can once be given some insight into their own natures and can learn to work together harmoniously, they will show a gratitude that very few are capable of today in the deeper sense. For gratitude is one of the signs of soul-life.

It is easy to understand the eager welcome given to Mrs. Tingley by the enthusiastic Villaclarinos. One who accompanied her on that journey said later that the very air seemed to whisper, "Behold, the materials are ready: let the architect appear." H.

OUR YOUNG FOLK

The Girlhood of H. P. Blavatsky

TO make a picture of Helena P. Blavatsky's girlhood, we must let our thoughts travel far away to the southern part of Russia, where, on the banks of the River Volga, in the province of Saratow, this part of her life was passed.

Helena Hahn was Madame Blavatsky's maiden name, and her father was a military man, Colonel Hahn. Her mother, whose name was also Helena and who was a well-known writer, died when her daughter was still very young. For a time little Helena stayed with her father, moving with him from post to post, but this military kind of life was hardly suitable for a little girl, and so she was sent to live with her grandparents at Saratow, where her grandfather was governor. She had here an English governess, a Swiss tutor, and a French governess, and for five years went on with her education.

The house in which they lived was very old and very, very large, in fact it is said to have looked much like a medieval castle; and around it was a park beyond which rose a dense forest. Here, among the moss-grown thickets, were Helena's favorite haunts, the loneliness of the place having no horrors for her, who never knew fear. Her grandmother was a profound student of natural history, and in the old house was a museum for which she had collected specimens of all kinds. This also was a favorite haunt of Helena's and she was soon on as familiar terms with all the minerals and the stuffed animals there as she was with the birds and trees in the forests. She used to say that each one told her his own story; for she insisted that every thing had a voice of its own and that she could hear it. What wonderful things she must have learned in this way! She would often be found, surrounded by hundreds of birds, laughing, and listening to the cooing or chirping sounds, and evidently as much at home with them as they were with her.

With her young companions Helena went on many an expedition collecting specimens, and great was the delight of the others when she would pick up some relic of the living things in the sea that long before had covered part of that region, and describe, just as if she saw it before her, the life at the seabottom. They listened to her entranced. It did not occur to them to wonder about her gifts as much as the older people did. Before they had seen her many times they all *knew* that Helena was entirely different from every one else; and all the marvelous stories she told them of what she saw they could not help believing, as a matter of course; for they had found out that she was nearer to Nature than any one else and that her eyes looked into Nature's realm and saw what others only feel dimly.

If there were anything Helena Hahn loved



HELENA PETROVNA BLAVATSKY

FROM THE WRITINGS OF H. P. BLAVATSKY

Be humble if thou wouldst attain to wisdom.

If thou wouldst reap sweet peace and rest, disciple, sow with the seeds of merit, the fields of future harvests.

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes.

Inaction in a deed of mercy becomes an action in a deadly sin.

Children should above all be taught self-reliance, love for all men, altruism, mutual charity.

Try to realize that progress is made step by step, and each step gained by heroic effort.

Thou shalt not let thy senses make a playground of thy mind.

The one terrible and only cause of the disturbance of harmony is selfishness in some form or other.

more than the birds and the trees it was the legends told her by the old people who had stored in their memories a wealth of such tales. All young people love legends; but they cannot see as she could, the inner meaning of every one, and the grain of wisdom there was in them for anyone who knew the value of them. A very wise old man, respected by all the people far and near, because of his knowledge of the healing powers of plants, was a special friend of hers; and he recognized that she was wonderfully near to Nature's heart, and said that she would be a great help to the whole world.

Indeed all who were associated with H. P.

Blavatsky when she was a young girl, felt that here was one whose eyes were open to more of life than other people's. It was no use for people to pretend or hide things when she was by. She saw everything; she knew the dual nature of everything and everyone. It was a fortunate thing for her that she belonged to a heroic and princely family who, ever since the time of Rurik, the first ruler of Russia, and one of H. P. B's ancestors, have been famous for their courage and their independence. This noble heredity helped her to be strong and fearless. She was not afraid to find out about everything, even if it made her sad and sorry for humanity. Perhaps she felt even then, when she was so young, that in her own heart was something which would help the world. From the very beginning of her life too, there had been a protecting influence over her, sometimes saving her just as some danger threatened; as when her horse bolted and she would have been thrown and hurt, had not some strong unseen power held her up. It must have been that seeing so much more than other people did, and feeling her life guided and protected, she came to have a *great trust* and that this grew in her heart until she was ready to be trained to be a Teacher and Helper.

Helena dearly loved her father, and you can imagine her delight when he took her with him to Paris and London, when she was fourteen years old. She had, of course, had music lessons, and she had learned to play so well on the piano that while they were in London she had lessons from one of the great musicians there and was recognized as a very talented pianist.

All through H. P. Blavatsky's girlhood, which, as you see, was passed in luxurious surroundings, and with every advantage of education and culture, she had a strong sympathy for people in poor circumstances or in a humbler station of life. She would often be found speaking with ragged children on the street. People said about her too, that her warm-heartedness and her affectionate ways made everybody know that evil feelings had no place in her. She never was resentful or unkind. She had the daring and the true nobility of nature that belong to a descendant of brave and high-born families. But her own mighty heart gave her the last touch of greatness that enabled her to grow out of her girlhood into the woman who brought a new hope to humanity by restoring Theosophy to the world.

A RĀJA YOGA STUDENT

If you speak of Theosophy, I answer that, as it has existed eternally, throughout the endless cycles and cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.—H. P. Blavatsky, in *The Key to Theosophy*

THE CHILDREN'S HOUR

A Tribute to H. P. Blavatsky

IT is early morning at Lomaland. The shadows are still long; only the tree-tops, hill-tops, the Academy and Temple domes, are flooded with golden sunlight. The ocean lies still, resting after the rumble of the night. The wild hills are clothed in their spring dresses of purple, gold, and white, and the least breeze carries their morning-greeting of herby fragrance.

A rabbit is sitting on his haunches and pricking up his ears, listening. What do you hear, little rabbit? What is coming? Happy voices are ringing over the hills, merry laughter, sound of running feet. Swift as the wind they are advancing. Ah! the Brownies are coming! Be still, and you will see what they are doing.

The wild daisies and buttercups are glad that they are awake. They and the Brownies certainly must understand each other, for whenever a flower stretches up its head and smiles, which means, "Take me," instantly is a Brownie there to take it in his hand. So the play goes on until one cannot tell which is Brownies or which blossoming hillocks. Then a call from the captain, and the whole band disappears as swiftly as it came.

We are watching from another corner. The Brownies are coming, loaded with wildflowers. The flowers are carefully packed in boxes; the big grey horses are stamping their feet, waiting to take them to the city of San Diego across the bay. The Brownies have disappeared.

It is night. The big Isis Theater is full of people from the city, and strangers from all parts of the world. They are listening to the beautiful teachings which Madame Blavatsky brought back to the world, and many hearts are filled with new hope.

And there — the flowers which the Brownies have gathered are smiling in the hands of every visitor in the big theater. They hold the sunshine of free nature; they hold the happiness of the little boys, the Râja Yoga "Brownies," who live close to its heart and whose play and delight, work, study, and plans for "when I grow up" are for making the world and its people happier, stronger, and truer in all that is light and good. They are a tribute to H. P. Blavatsky.

YLVA

A Letter to the Children for White Lotus Day

DEAR CHILDREN: None of you are too young to learn that May 8th is a day held sacred to Madame Blavatsky, the great Teacher of Humanity. It is called White Lotus Day.

"H. P. B.," as those who love her call her, came to tell the whole world about the Soul and Brotherhood. It will soon be thirty-five years since she came to America to begin her work. People had forgotten the teachings of wisdom, and had many wrong ideas about the Soul, and few wished to try to live Brotherhood. H. P. B. had to be very brave and very strong to go on teaching the truth, as so



Lomaland Photo. and Engraving Dept.

LOTUS BUDS IN LOMALAND

many enemies of Humanity tried to stop her.

The knowledge she came to bring back to the world is very old. H. P. B. had to search in many countries to find the sacred places where there are records of it. She had to be a student first, before she was a Teacher. She had to learn to understand languages much older than any the world knows of and the symbols she found in old, old, temples far away. Much of this ancient wisdom is expressed in texts or maxims, like the "quotations" read by the Lotus children. H. P. B. learned books full of these texts by heart; and when she became a Teacher she wrote down from memory a large number of them, and made a book of them. She called it *The Voice of the Silence*.

When H. P. B. did this, she did a great service for the whole world, but especially for the children; for in simple, beautiful words, not too long or hard for little folk, she gave the wonderful teachings of the Soul and Brotherhood.

A very wise thing for Lotus Buds and Blossoms to do, would be to learn by heart these golden sayings, to say them so often and so

earnestly that sometimes when there is a moment of temptation to be selfish or to give up trying, the words will ring in your ears and put you on guard again. How can any little boy or girl be content to think of himself or herself alone, and forget all about the happiness of others, if *To live to benefit mankind is the first step* has been learned and taken into the heart? Besides, if you cannot quite make up your mind whether to wish to have everything for yourself, or share with someone else, there is *Step out of sunlight into shade to make more room for others*, to remind you; and *Sow kindly acts and thou shalt reap their fruition*. Then there is *The way to final freedom is within thyself*, to point you to the divinity within; and *Guard thou the lower lest it soil the higher*, to warn you to be vigilant always, because though you are a Soul, you have a lower nature to conquer. *Strive with thy thoughts unclean before they overpower thee* will help you to keep from having the wrong thoughts that lead to naughty deeds. These golden words are living; take them into your hearts, as H. P. B. did, and you will learn to serve Humanity. G.

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May the 2d, 1909

Total number of hours sunshine recorded during MARCH 238.
Possible sunshine, 372. Percentage, .64. Average num-
ber of hours per day, 7.68 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

APRIL MAY	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
26	29.754	62	56	59	57	0.00	S	4
27	29.685	64	55	56	55	0.00	S	6
28	29.650	63	56	59	54	0.00	SW	8
29	29.764	63	55	60	53	0.00	S	8
30	29.752	64	52	59	55	0.00	NW	5
1	29.657	64	56	57	55	0.00	NW	2
2	29.675	65	57	58	55	0.00	W	4

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WEEKLY ILLUSTRATED

CENTURY PATH



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devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 28

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A Theory of Gravitation

THERE is a long article in the *English Mechanic*, in which the writer attempts an explanation of the gravitational force. He regards the luminiferous ether as being the agent by which this force is transmitted throughout space and brought to bear upon matter; but, so far as can be made out, he does not indicate the origin of the force thus transmitted by the ether. Hence, if we accept his hypothesis, we have still to answer this question. He imagines that the ether may have longitudinal vibrations, apart from and independent of its transverse and light-carrying vibrations, and that it is by these longitudinal vibrations that the gravitational force is conveyed through space. Regarding all the terrestrial matter in its totality as a sphere, he suggests that the vibration transmitted by the ether may exercise a compressive effect on that sphere, thus driving its parts together.

There have been many theories more or less like this, and some of them are mentioned by the writer. One is that of Le Sage, who imagined space filled with rushing particles which impinged on matter and pushed it; two bodies near to each other would shelter each other on the leeward side and so the impulse on the other sides would preponderate and drive them together.

In the introduction the writer says that if we deny "action at a distance," we must accept the only alternative—that the exercise of force must come through "actual contact." One must be pardoned for pausing to ask What is "actual contact"? It is a thing of which the usual atomic theories provide us with no conception; since, according to them, no two particles can ever come into contact. In fact it has been shown over and over again by logical reasoners who have argued from the data provided them by scientists themselves, that a push is as difficult to explain as a pull, and that action at a distance, however inexplicable and untenable, is nevertheless the only kind of action possible according to physical theories. Let the reader consult *Concepts of Modern Physics*, by Stallo,

Action in Distance a Necessary Conclusion

or refer to the quotations from Stallo, Butlerof, and other critics of modern physics, in *The Secret Doctrine*, by H. P. Blavatsky.

As has been so frequently pointed out, it is absurd to make so much fuss about gravitation in particular, as though it were a special case and something more than ordinarily puzzling and inexplicable. The phenomena of

gravitation present one case of attraction; but there are many other cases of attraction, all equally inexplicable. There are electric attractions, magnetic attractions, molecular attractions, etc. We cannot provide a satisfactory dynamical explanation of any of them, for the fundamental difficulty of explaining the transmission of force through substances stated to be composed of isolated particles is the same in every case. In gravitation we have the phenomena of the physical and chemical laboratories repeated on a larger scale. As atoms attract each other and cohere and react on each other in the test-tube, so do larger bodies behave on the surface of the earth, and still larger bodies in planetary space.

A stick is, according to the current hypothesis, a row of particles, isolated from each other; yet, if one end be pushed, the whole stick moves. To explain this, we postulate an ether, and the same difficulty recurs as to the constitution of this ether; for, if we attempt to evade it by making this ether "continuous" or unparticled, we are met with the same objections as originally forbade us to imagine physical matter to be continuous and unparticled—the kinetic properties assigned to the ether can not be accounted for on such a hypothesis as to its constitution; a continuous medium can not exhibit any dynamical properties such as we are constrained to assign to it.

The only way out of this fundamental difficulty is to bear in mind that physical space is, as it were, only a thought-form—a projection (to borrow a term from practical geometry), which represents in a distorted and imperfect manner the reality behind, as a picture thrown on the screen of our five sense consciousness. We can no more obtain a perfect representation of the truth under such a limitation than we can draw a perfect map of the earth on a flat sheet of paper.

To take another illustration. When we view the universe from this standpoint, it is as though we were watching the building of a house by architects emitting only ultra-violet rays and consequently invisible to us. Imagine the hypotheses we should invent to account for the facts, and you will have an analogy with the hypotheses devised to account for physical facts. The bricks move; what moves them? Is it a force inherent in the bricks themselves, or are the bricks surrounded by an invisible ether which propels them?

Everywhere in the universe we perceive Life, appearing under two main aspects according to the way we look at it—motion and

matter. The nearest physical conception to that of life is what is called "energy," which is regarded as a product of matter (or mass) and motion; but we have to

**Conscious Life-
Force Underlies
All Action**

assume both the mass and the motion. We find this energy everywhere; its origin we can not determine. The only case

in which we can trace an origin for energy is that of our own organism; here we see energy coming forth as a consequence of *thought*. Inferentially the same process takes place in the animal kingdom; and why not also in the vegetable and mineral kingdoms?

The only road to knowledge is the old one recognized by ancient wisdom—that of refining the faculties by which the mind perceives, and of using higher faculties than the physical senses. Thus we might come to know that physical "space" is like an image on a screen, in which the effects appear but not the causes; and that the reality lies behind the screen, where, to our physical senses, all is darkness. But that darkness is not impenetrable; like the chrysalis in the old symbol, we can hatch out to a higher life, when we have outgrown the limitations which error and desire impose upon our faculties. Only let the

**Reality
Alone
Endures** ambitious remember that no man enters that domain without the passport of *purity*; failing this, his rash attempt lands him in backwaters of delusion and error worse than those from which he sought to escape—as has been so frequently illustrated in the case of those who have tried to make Theosophy subservient to personal ends. STUDENT

The Seven Races

THE *Nineteenth Century and After* contains a long account of the famous lake of Nemi in Italy, famous for its beauty, for the galleys of Caligula still lying at the bottom of its clear waters, and for the neighboring grove and temple of Diana.

In 1885 Lord Savile began excavations in the grove and at once was rewarded by abundant finds, chiefly bronze and *terra cotta* votive offerings to the goddess. Says Mr. St. Clair Baddely's account:

In some other openings, however, but little removed from this first excavation, were found remains of several *male* terra cotta statuettes. . . . One thing was evident, these could have had nothing to do with the essentially feminine cult of Diana Taurica. One of these figures wears round his chest a thong, or fascia, such as were worn by charioteers. With these was found a fine votive vase, upon the body, or bowl, of which is represented, in full action, a horse race, with the "meta" (or goal) and the "ova" (eggs) representing the customary seven rounds of the circus race. Further (and that is an interesting point), four of the "ova" are displayed fallen, showing that three more rounds of the race have yet to be run. The riders are nude, and two griffons (for Nemesis) are seen seizing a stumbling horse, and tearing it. But what would such a vase be doing in the precincts of Diana? How can we explain the presence of these distinctly masculine offerings within a precinct peculiarly sacred to a feminine cult?

Another divinity, a male one, was worshiped at this place, Virbius, to whom the oak and mistletoe were sacred.

Now considering that in several ancient systems the moon was sometimes *male*, and that the mistletoe is a lunar plant getting its life from the solar oak, it seems possible that

Virbius was the male aspect of the moon, who, as such, was the life-giver to humanity.

The molding on the vase is extremely suggestive. According to Theosophy, man lives on earth through seven great races successively. Of these our Aryan is the fifth, the Atlantean being the fourth and the Lemurian the third. Four of these "rounds" in the great "race" are run, symbolized by the four eggs that have fallen; one, our own, is in progress; two remain to follow. Nemesis, Karma, is destroying a fallen *subrace*, one of the many of which every great race consists, "falling" one after another as the new one begins to show its first types.

In Theosophical terminology, Virbius may symbolize *prâna*, the vital essence, solar, working upon the physical body through the "lunar" astral essence and hence in this bit of symbolism the *male* moon. STUDENT

The Garbled Gospels

A RECENT book, *The Teaching of Jesus About the Future*, by Professor Sharman, of the University of Chicago Divinity School, already noticed in these pages, is exciting much interest. One paper says:

Professor Sharman, in an exhaustive consideration of the Gospels of Matthew, Mark, and Luke, reduces much of the contents of these books to what he considers garbled reports of Christ's sayings, false interpretations of Christ's views by outside influences, false messages concerning future life and future punishment and unauthentic tales of Christ's life. He casts doubt on the chief tenets of the orthodox church, which he regards as the products of wrong interpretation of the New Testament.

That Jesus did not preach the doctrine of "heaven" and "hell" and the "day of judgment," and did not commission His disciples to preach the gospel are among the professor's assertions. He divides the material of synoptic gospels into "what Jesus probably said," "what the earliest editors of the gospels thought He said, or would like to represent Him as saying," and "what later editors thought it best to represent Him as saying."

Christians should reflect upon these points; for it is incumbent upon everybody in this advancing age to reflect. The representative classes of modern culture have now outgrown the notion that man is a delicate nursling of the Almighty, to be fed on easy cut-and-dried doctrines that require no exercise of the faculties. They have come round to the view that man is actually himself endowed with Divine faculties to discern the true from the false, and that it is his *duty*, and his *necessity*, to use them. In these Gospels are found many teachings which appeal at once to our innate sense of right, as being both true and practicable. It matters not who said them; they are the words of a Master; they form part and parcel of a universal and eternal gospel. If our mere intellect cannot always discern the true from the false, we have enough teaching to enable us to set our footsteps on the path that leads to enlightenment. We all understand what is meant by the life of purity and unselfishness; and we are taught that a following of it will lead to an awakening of the Soul's eyes so that we may discern the truth. This will give us enough to do for the present. All of value in the teachings of Jesus are found almost verbatim in much older teachings; while the "miraculous" and other events surrounding the story are faithful echoes from the life of other sages of earlier times in the world's history. STUDENT

Relic-Hunting and Vandalism

THE Mexican Government has taken active steps to prevent further despoliation of her archaeological treasures by relic-hunting Americans; and orders have been issued to border customs officials to prevent such articles from leaving the country. This action seems well-timed.

The *Journal* of the American Asiatic Association published a letter from a correspondent in Pekin, saying that since 1906 a great increase in vandalism has taken place in China, especially North China. Some of the most celebrated and valuable monuments are threatened with destruction. At the Ming Tombs, north of Pekin, the statues in the famous avenue of stone images have been defaced, and depredations of carvings, etc., by visitors are increasing. In 1907 a foreigner, otherwise respected (says the letter), financed an expedition to Sian-fu in the province of Shensi, and the head of the expedition afterwards asserted that its primary object was to filch the Nestorian tablet and carry it away by river; but the object was frustrated. Recently one of the government boards called the attention of the throne to foreign vandalism in the Temple of Heaven enclosure at Pekin; and about the same time the depredations of foreigners caused the temple Ta-Kao-K'ien in Pekin to be closed to visitors. The destruction of the carvings around the base of the famous marble tope in the Yellow Temple, begun before 1900, has continued. Other instances are given, and the increase of railway communication is held to have increased the acts of destruction.

The instinct to pillage and destroy still lingers in the blood of the descendants of barbarian hordes, covered over with the varnish of civilization. This fact may help us to define the difference between different kinds of civilization—the kind that purifies and the kind that merely lacquers. According to one sense of the word, the Indian who said, "Goods plenty safe; no white man in a hundred miles of here," was more civilized than the owners of the goods.

We have to bear in mind that the people of our civilization are not yet fit to use liberty properly; and though no one desires a return of parental government or restrictive despotism, there needs to be some kind of government. That government must be evolved from the people themselves, and will come about when there is sufficient unanimity and union among the good to coerce the evil; in other words, when the public conscience has become able to manifest itself as a corporate organism.

Mixed with the desire to possess and the desire to gratify vanity is the instinctive veneration for antiques, by which we recognize dimly and intuitively that such objects carry with them an influence from the past. But the instinct is not sure enough to escape deception; and there is in various parts of the world quite a thriving business in the manufacture of spurious antiques wherewith the relic-hunters may gratify their instincts.

Were there true international co-operation among archaeological societies, and a deeper respect for the immense antiquity of *civilized* man, there would be far less destruction of old records, and a door might open. H. T. E.

Some Views on XXth Century Problems

The Planes of Consciousness

IN the very last system of philosophy, *A Theory of Mind*, by Professor John Lewis Marsh, mind and matter are once more viewed as one. But it is matter which is mind. "Matter to itself is mind; mind as it reveals itself to another mind is matter." An atom is really a little speck or monad of mind; seeing it from outside it, you regard it as matter. It, to itself, is mind. This little mind is of course very rudimentary, chiefly an impulse to combine with others or another. When it has so combined and a molecule results, the new mind which results from the fusion is not only more complex than the mind of the atomic unit but different in quality, just as water is different from the oxygen and hydrogen which combined to compose it. Molecules unite into cells, again resulting in a higher order of mind; these into organs with a still higher result; these into a body such as that of man or an animal, now possessing the highest synthetic consciousness. This is the "body-mind," made up of, but different from, the minds of all the millions of millions of atoms that go to it. It is supposed to be the human mind, is credited with having evolved this conception, and, we presume, with adverse criticisms of the same.

But it is only a part of the field of human consciousness. Suppose a musician who lived over a musical instrument factory, were to descend to the workshops. He has been composing and his inner ear is filled with his born and nascent harmonies.

Multitudes of men are at work upon various kinds of instruments, many of them trying the tone of those they have completed. In the din the composer instantly loses all hearing of the fine sound within him, and moreover his interest is soon entirely absorbed in the work of the men. They are separate men with separate minds, but the small groups concerned with each instrument are to that extent unified and thinking together. And the whole lot are also unified as workers in one factory, to that extent with a similar interest in its working, to that extent again of one mind.

The musician comes to share the interest of each group in its instrument, and of the whole in their common welfare as resting on the welfare of the entire factory.

Your philosopher will now observe the aggregation of the men and the absorption of the musician in their work, and he will theorize that the consciousness of the musician is *made up* of the consciousness of the men. He does not note that at any moment the musician may detach himself and become a spectator; that he may then *guide* the men and so control their work as to cause them to make the instruments he wants for the expression of the inner harmony which he has again begun to hear; that he may even train them to play it on the completed instruments.

In all this the elements are: the self or ego of the musician; and *two* minds both of which he can guide and of the contents of both of which he is spectator. Clothed with the higher, full of its harmonies, he descends

into (incarnates in) the material factory (the body) full of activities, noises, groups (organs), and single entities (cells). Assimilating all this and interesting himself therein, it gives rise to or becomes another mind. It is *this* mind, the animal or body-mind, that the philosophy in question alone considers. Of the higher mind it makes no account; of the self none; nor of that super-region of the self, its absolutely subjective meta-consciousness, a little of which finds semi-objective expression in the inner harmonies born at the creative moments. Theosophy is the philosophy of all these planes of being in their interaction, both human and cosmic.

STUDENT

The Tide of Insanity

ILLINOIS is not unnaturally getting worried about its insane. The biennial report of the board of charities is just out, comparing the numbers of insane today with those of thirty years ago. Since 1878 the population has increased 89 per cent.; the insane have increased 369 per cent. There are now 12,000 persons in the asylums; there were but 2500. The proportion of insane was but one in 1152; it is now one in 465.

Now must it be supposed from this that the other 464 are absolutely sane? There is no such line as that. The figures mean that the whole population is about three times less sane than it was; that there are only one-third as many absolutely sane people. The point comes home to every average individual: that he is three times as liable to an insane delusion as his father, that his present view of the world and of life is correspondingly less valid than his father's.

The situation is of course peculiar neither to Illinois nor to America.

Inviting the reader to assure himself that he at least is one of the remaining absolutely sane ones, we can invite him also to consider the case of the less fortunate average. When an idea comes up into their minds they are less able than he to pass judgment upon it; even when they *have* passed adverse judgment upon it, decided that it is erroneous or foolish, they are less able than he to *expel* it, more liable than he to be finally conquered by it, compelled to accept it and act upon it. Is not that what insanity means, failure of judgment, or overwhelming of it, inability to control the mind?

The root of the trouble is in an education which does not educate. Education in its highest sense is a leading forth of the soul that there may be judgment passed (by it) upon every thought, every intended act, every mental and physical tendency. But if the child is not made to feel itself a soul-ego, capable of standing apart, of looking on, and of ruling: then its state of consciousness is one with the mind; every thought, every impulse, appears to come from itself, to be itself, therefore not judged or ruled, instinctively permitted and acted upon.

Now consider what this non-criticism of thoughts and impulses by an ego self-held sep-

arate, comes to in extreme cases. For everything moderately present or absent in the average man is extremely and overwhelmingly present or absent in a few, in this case the insane.

Permitted — because not criticized — ideas grow in strength and number. The idea, for instance, that people smile a little or look unfriendly as one passes along the street, becomes the insane delusion of a general conspiracy. Couple this in the same case with that *slavery* to the prevailing mood which develops at last out of the life-long permission of any mood that happened to be coloring the day or hour; and, if this mood now happens to be despondency, the "conspiracy" will be evaded by suicide; if rage, by murder.

The education which will put an end to insanity is that which calls out soul-consciousness, spiritual egoship, as eternal critic and guide of action, thought and feeling. Then soul, instead of impulse, becomes the originator of every act.

STUDENT

Natural Design

THE old question, *Is there design in nature?* for a long time lapsed, seems to have suddenly taken a more fruitful shape — *What is the design of or in nature?*

A philosophic writer, Mr. T. W. Rolleston, in *Parallel Paths*, answers it in two words, *more life*, that there may be more life. Considering protoplasm, he sees that the essential of its life is response to stimulus. Deeper, this response to the external rests on an inner response to "the life impulse," "the vital force." This life impulse, life itself, wants to be more, more in intensity, in complexity, in quantity. This is the open secret of the motive force in evolution. In man too it is at work; it becomes in him the impulse to be, do, know, become.

From here the writer tries to develop an ethical aspect.

Right action in itself is simply the action which best subserves the central purpose of nature. . . . Nature does not directly want pleasure at all, but is resolved, at the cost of pleasure and everything else, to have life. . . . The ultimate question as regards the abstract morality of any act or class of acts must be, Does it make for life?

But nothing ethical will be gotten out of this question unless man is recognized to have another life than the physical or the mental. He must amass, while in the body, a sort of life that will still be his when the body is gone. If he has lived only mentally and physically, he will have done none of that amassing. He has begun to amass when he has found in his heart something higher than mind, and begins to work with that. He has begun to amass when he has found that the spirit of brotherhood gives life to him who has it as well as to him who receives of its acts. If man elects to live permanently by the *animal* law of struggle, he must die by it, no more of him surviving than survives of the animal. If he stands in close to his really *human* nature and becomes a ceaseless benefactor, he is co-worker with nature and has all her immortality individualized in himself.

STUDENT

Archaeology

Palaeontology

Ethnology

The Truckee Rocking Stone

THE famous Truckee Rocking Stone, illustrated herewith, is of great interest to Americans, not merely as a curious sight, but as an evidence of the races of men from whom they have inherited the land. For there can be no doubt that this curiosity is of human origin. The subject was discussed in some articles and correspondence in the *Truckee Republican*, April, 1893 which are referred to in the description and remarks following.

The stone stands on the brow of the hill overlooking the Truckee Basin. The rock which forms the base is 30 feet high on the lower side, and 15 on the upper; the top is almost a true circle, about 20 feet in diameter; it is nearly level and has been hewn off across the grain, as may be seen from the cracks in the sides. The Rocking Stone is poised exactly in the center of this circular floor; it is 7 feet long, 6 wide, and 5 high, and is estimated to weigh 16 tons. It rests in perfect equipoise upon two points, and a six-year-old child can rock it.

In discussing its origin let it be freely admitted that there are certain perched blocks and erratic boulders due to glacial action and to weathering. But at the same time, let us guard against the argument that because some blocks are natural, therefore all are natural. There are in fact two kinds, the differences between which are so marked as to make it as sure that the one kind was not made by natural agencies as that the other was. It will be shown that the Truckee Stone belongs to the former class.

The writer in the *Republican* takes for comparison an example of the latter class (as it is deemed) — the Congo Stone. This was found by engineers surveying for the Congo Railroad. It bore a striking resemblance to those found in France and England, used as altars by the Druids, but made by their predecessors; but an eminent geologist concluded it could not be a dolmen. We have no proof, said he, of the existence, among the people of the Lower Congo or their ancestors, of a civilization equal to the erection of dolmens. Moreover there are in this part of West Africa a number of tottering rocks which, as they are composed partly of soft mica schist and partly of hard quartz and gneiss, may well have been caused by unequal erosion. Students of Theosophy, however, will be ready to admit the possibility of dolmen-builders, even in Africa.

But the Truckee Stone comes under a different head. It is a solid granite boulder and shows no signs of weathering, being well preserved and uncracked. There is the theory that it was deposited by a glacier. But the lower stone shows no signs of glacial action. If it had been smoothed off by a glacier, it ought to be quite smooth and grooved with the familiar parallel striations; but it is rough and not perfectly level. If we ask whether the glaciation was so long ago that the marks have been obliterated by weathering, the answer is that in the center stands the rocking stone, which would have protected the part beneath it from such weathering; whereas the part beneath is in the same condition as the rest. Moreover the country round shows no trace indicating that a glacier could have come anywhere near. Nor could an avalanche have deposited it, for there is no mountain from which the avalanche could have come; and there could have been no mountain if the alleged glacier had been sweeping over the site. In short, no combination of natural forces could have accomplished the double marvel of smoothing off the lower stone across the grain, and on it depositing in perfect poise the other granite boulder.

On the other hand the Truckee Stone resembles the European rocking stones, used by the Druids for religious purposes (as is said). Two points come



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THE TRUCKEE ROCKING STONE, CALIFORNIA

up in connexion with this. One is the existence of giants who erected these monuments; the other is the magical properties attributed to stones in ancient science. The writer in the *Republican* has evidently read *The Secret Doctrine*, by H. P. Blavatsky, to some purpose, for he quotes both from her and from the authors whom she quotes. H. P. Blavatsky brings forward a great deal of evidence for the existence of these giants, and the huge stones form one item of this evidence. In France there are whole forests of them, of colossal size, set up in mathematical positions. Most of them are the relics of the last Atlanteans. Enormous blocks of granite strewn over Southern Russia and Siberia lie where there are no mountains nor rocks, and must have been brought immense distances and with prodigious efforts. Some of the stones of Stonehenge, according to Flinders Petrie, have been brought from a distance, probably the North of Ireland. Every race has traditions about these giants. We find them in our Bible. The Greeks had a similar story about the war between the Titans and the Olympians. All these giants of ancient tradition were the Lemurians, Atlanteans, or the early Fifth Race.

With respect to the Truckee Stone in particular, we have the giant fossil footprints of Carson, Nevada (see *CENTURY PATH*, vol. xi, no. 2); and the writer surmises that the stone was erected by the same giants.

As for the purposes of such stone erections, modern science is lost in a maze of conjectures, being able to imagine only purposes familiar to modern experience, such as sepulture, temples, and fortification. Some have been found to have an astronomical bearing. But the great Races preceding our own Fifth Race had passed through all their seven cycles, and were therefore further advanced in science than we are as yet. So it is difficult to say what may have been the purposes for which the stones were used. Much information is given in *The Secret Doctrine* about magic stones, some of which the writer quotes. There were serpent-stones, star-stones, animated stones and speaking stones. But this belongs to a branch of science not yet re-discovered by our civilization; therefore it will doubtless be scoffed at until more

is found out. The *Republican* quotes H. P. Blavatsky as follows:

The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "Destiny or judgment-stone"; the *divining-stone*, or "stone of the ordeal" and the oracle stone; the moving or animated stone of the Phoenicians; the rumbling stone of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. . . . Pliny speaks of several in Asia. . . . and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive as to be movable by the mind" — referring no doubt to the ancient priests who moved such stones by will-power and from a distance. (*The Secret Doctrine*, II, 342)

STUDENT

Modern Cave-Dwellers

IN connexion with the theory that cave-dwelling indicates a certain primitive stage in the history of mankind, the *CENTURY PATH* has often remarked that the existence of cave-dwellers at a given time and place does not prove that there was no civilization there at that time. Cave-dwelling goes on at the present day in the midst of civilization. The modern troglodytes of the volcanic tracts in Asia Minor have been described; there are also cave-dwellers in France — no fewer than 2,000,000 of them, says a traveler. North, south, east, and west are found these imitations of the homes of "primitive man." They stretch for 70 miles along the valley of the Loire, from Blois to Saumur. The occupiers are well-to-do peasants, perhaps owners of the neighboring vineyards; and the interiors are clean and well furnished, cool in summer, easily warmed in winter. These dwellings were made incidentally in the quarrying of stone for building. Now let us try to imagine what some archaeologist of the future might say on discovering them, at a date when all the comfortable furniture would have decayed and only the bones and oyster-shells be left. Were the so-called primitive cave-dwellers well-to-do peasants in the midst of civilization? STUDENT

The Trend of Twentieth Century Science

The Law that Failed

DR. JOHN TORREY has recently been trying to encourage us. He gives reasons for supposing that during, say, the seventeenth and eighteenth centuries, the death-rate was anywhere between fifty and eighty per thousand. Now, even in great cities like London and New York, it is at most nineteen.

This great decrease he attributes to the protection against infectious diseases which we now afford to children under five years of age. He does not suggest that it is due to increase in vitality.

We now turn to biology and the law of survival of the fittest. There we learn that in the animal world when certain conditions have existed a long time, an adaptation to them is reached, those individuals that cannot adapt themselves being weeded out. The conditions surrounding the *human* animal for many many centuries were, among others, the bacteria to which the infectious diseases are due. By the high death-rate of those centuries, that is, by the weeding out of individuals that could not withstand the bacteria, the survivors should at last have reached immunity. But that they have not done so is proved by the low death-rate itself, since its lowness is due to the protection which we have found it necessary to give, and have learned how to give, to the children. How about that biological law? If it be true for the human animal, why are the children not by this time immune? And are we not doing the race an injury by protecting them and thus hindering the law?

Since it has evidently failed to work in the case of the human animal: Why? Does it not not look as if there had been a steadily lowering standard of vitality, a faster lowering than the eliminating process could keep up with?

In practice we neglect the law, and we are perfectly right in doing so. It will take care of itself. Our business is to protect, and to look for, the leakage of vitality. Under the head of protection come the ordinary laws of hygiene. The search for the leak is for the individuals to undertake, searching in their own lives for the ways in which they waste vitality and allow their children to do so. The digestion of a pound of candy is a waste; the digestion of an unnecessary ounce of food is a waste. A bad temper is a chronic waste. Discontent and ambition are wastes. We need to create ourselves into health and sustain ourselves there; yet we are nearly bankrupt of the creative and sustaining essence that ought to be available. STUDENT

The Lessons of Helium

HOW long is it since the sedimentary rocks began to be deposited? This is another way of asking how long there has been organic life upon the earth. The scientific answers cover an extraordinary range. They have run as high as five hundred million. But their progressive tendency is to be less and less; finally we had Professor Sollas', which allowed no more than twenty million.

Professor Strutt has gone about the work

in a new way. Taking the last discovery of the new chemistry as his basis—that the element helium is the final product of radioactive changes—he thinks that the amount of that element in any given rock will be a measure of that rock's age. Selecting samples of a number of rocks of different ages, all containing uranium (the ancestor of helium by way of radium and some other intermediaries) he estimated the relative proportions of grandchild and grandsire, of helium and uranium. The larger the proportion of the first to the second, the older the rock.

Thus calculating, he gets 225,000 years for the late Tertiary; 3,080,000 for the upper Cretaceous of the Secondary; and 141,000,000 for the upper Carboniferous of the Primary. It will be remembered that geology counts five successive periods: Primordial, Primary, Secondary, Tertiary and Quaternary.

In these last figures he is very close to those given by Theosophy. Theosophy reckons 320,000,000 years since the beginnings of sedimentation. Of this period 170,000,000 are assigned to the Primordial period; about 103,000,000 to the Primary; 37,000,000 to the Secondary; 7,000,000 to the Tertiary; and about a million and a half since. Adding together the periods of the *whole* of the Primary, Secondary, Tertiary and later, we get about 148,000,000 millions—not far from Professor Strutt's 141,000,000, especially as in this reckoning he does not include the first part of the Primary. The upper green sand of the Cretaceous, deposited at the very end of the Secondary period, would be according to Theosophy at the least 9 millions of years old; Professor Strutt gives but 3. While his 225,000 for the English Pliocene or late Tertiary, Theosophy will multiply by at any rate six or seven.

But if he will run his line backward from the beginning of his 141,000,000 through the lower Primary into and through the depths of the Primordial, he will find himself, by his own method of reckoning, very close to the total given by Theosophy. STUDENT

The Heat of the Crust

PROFESSOR JOLY'S studies of the Simplon and St. Gothard tunnels certainly support the suggestion that radium is the (or a) cause of the crustal heat.

In sinking shafts it is found, as everybody knows, that the temperature increases with the depth. But the increase is not always the same. And it varied very much at different parts of these two tunnels.

For a length of some seven or eight kilometers the Simplon tunnel lies at a depth of about 1700 meters. At the north end of this stretch the temperature was 55 degrees; at the south end, owing to the cooling effect of water circulation, it was 35. The northern temperature corresponds to a degree for every 31 meters of depth.

The temperature of the central part of the St. Gothard tunnel corresponds to an advance of one degree for every 46 meters of depth; the temperature of its northern end to an ad-

vance of one degree for no more than 20 meters. The southern end, as in the case of the Simplon, was confused as to this issue by the presence of water.

We have then three rapidities with which the temperature advanced with depth: a degree for 20 meters, for 31, and for 46. The amount of radium in the rock bore a clear though not exact relation to this. The mean for the northern end of the St. Gothard tunnel, where advance was swiftest, was 7.7 billionths of a gram of radium per gram of rock; the mean for the Simplon tunnel was 7.1 billionths of a gram; for the central part of the St. Gothard was 3.3 billionths.

The correspondence is very suggestive. The difference between the 3.3 and the 7.1 and 7.7 is very marked. Some other details in Professor Joly's paper, which we have omitted, make it a little less so; but the general relation is quite clear. Should it be finally demonstrated that the whole heat of the crust can be accounted for, as has been already surmised, by the presence of radium, geology will have to do a great deal of reconsideration—and so will astronomy. STUDENT

The Shrinkage of the Back Garden

YOUR back garden may not seem to you to have shrunk much in size during the last couple of thousand years, but there is some evidence that it has actually done so. It is an integral part of the earth's crust, and of course you will not expect that it shall be shown any favoritism and allowed to escape the general law of crustal contraction.

Prometheus reminds us that eight years ago Loerkins got together all the measurements of the earth's quadrant, deduced from the measurement of a degree of latitude, which have been made from antiquity up to now. Here is the list, with the date, the measurer, and his measurement:

	METERS
230 B.C. Eratosthenes	11,562,500
80 B.C. Posidonius	11,100,000
827 A.D. Almanon	10,360,000
1525 A.D. Fernel	10,010,800
1633 A.D. Norwood	10,050,000
1645 A.D. Grimaldi	10,989,642
1669 A.D. Picard	10,009,081
1719 A.D. Muschenbroeck	10,004,000
1792 A.D. Delambre	10,003,248
1801 A.D. Swanberg	10,000,157

The diminution is thus practically progressive and underneath possible small mistakes we can discern the fact for certain. But we need not bother about the back garden, even if we have decided to return to it for the next ten thousand incarnations until the flowers have learned to talk to us and we to understand their talk. We may not assume that a contraction of a million and a half of meters in two thousand years past will mean an equal contraction in the next two thousand. For all we know it may come to be less and less, may perhaps be replaced by a rhythmic expansion. We may finally learn that the earth is or has a heart, with a regular systole and diastole. After all, two thousand years is a very short space of time. C.

Nature

Studies

Going Back to Nature

A PAPER reports the case of a child who was reared in the open air. The adoptive father never allowed it to wear flannel, let it romp in the grass without any clothing in nearly every kind of weather, forbade the use of a hat, and fed it scientifically, with wonderful results.

There is probably little doubt among any people that outdoor life is conducive to robust health and that the wearing of too much clothing is responsible for a good deal of ill health. Peoples that live in the open air are remarkable for hale complexion, bright eyes, and other signs of luxuriant vigor. The adoption of civilized clothing gives consumption to aboriginals. The conditions of civilized life do not allow of proper activity of the skin, proper aeration and elimination, proper communication with the life-currents of Nature; and they breed tenderness and susceptibility.

Perhaps that great and important institution known as "Bed" is responsible for a paramount share of ill-health. Oriental and ancient nations have not and did not have this institution. They merely went to sleep. The luxurious Romans thought that a mere alcove in the side walls of their spacious halls was good enough to sleep in. The complex machinery of sheets and blankets is quite a civilized invention. Sleeping on a mat would probably be more conducive to health; and, if in an airy tent or the open air, so much the better.

But the demands of civilized life are so great, and our individual lives are so interwoven with the life of the whole civilized community that we cannot do much in this line without an invidious prominence as well as an upsetting of general arrangements and conveniences. There are certain marked conditions in our character and aims as a race at this particular stage of our evolution that have made civilized life, with its attendant advantages and drawbacks, desirable and inevitable. What are these?

The answer is that Man has other needs besides those of his physical body, and that these could only be met by a civilized life. What sends the peasant to the towns? It is that he finds in the towns more to his present requirements than he found in the country. The pure air and natural surroundings are of little use to him. And why? Because he is not sufficiently developed in the higher parts of his nature to profit by them. And so he goes to the towns to develop his intelligence and gain new experiences, albeit at the ex-



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PONTAMMAN, AMMANFORD, WALES

MAY

THEN came fair May, the fairest maid on ground,
Deck'd all with dainties of her season's pride,
And throwing flowers out of her lap around
Upon two brethren's shoulders she did ride,
The Twins of Leda; which on either side
Supported her like to their sovereign queen:
Lord! how all creatures laugh'd when her they spied,
And leap'd and danc'd as they had ravish'd been!
And Cupid self about her flutter'd all in green.

Chaucer

pense of his physical and hygienic advantages.

It is a pity that Man has not been able so far to develop himself intellectually and culturally without gaining these advantages at the expense of the hygienic advantages; but, so long as we are imperfect and cannot have everything, we must be content to have one thing at a time.

For Man to go back to a natural life before he has reached a certain necessary stage in his civilized development would amount to a retrograde step and turn him into a rustic or gipsy. His exuberant health would not be an unmixed blessing to him, for he could make no more use of it than a gipsy or a boor does. He might be robust and healthy, but at the same time ignorant and clownish.

We cannot therefore go to Nature in the sense of going *backwards* to it. This is proved, apart from theory, by the result of experiments in that direction. Who has not read of "colonies" and "communities" and seen pictures of men and women walking barefoot in the grass, with long hair and loose white robes? And how many desire to imitate them? True, we might avoid the grotesque and merely retire to woodland seclusion with Thoreau; but, like him, we should probably need a civilized public for audience. And, though of course a period of woodland solitude may well occur as a necessary and

destined phase in the evolution of some particular individual life-history, such a retirement, if practised generally, would at best result in a deviation from the line of march and a temporary loss of our opportunities.

No; we must look forward, *through* the present kind of civilization, to a stage beyond it, which, though more natural shall not be the less civilized but the more civilized. Man must have grown so strong that he can dominate Nature, instead of being passive to it. He must rather tame it than let it make him wild. Moreover he must give up drawing that sharp contrast between Art and Nature, by making his art more natural and rendering himself more a part

of Nature. For Man is one of the creative influences at work in the world, and Nature is the work of other creative influences. Therefore what Man does may be considered as natural, in so far as *he* is natural—that is, in so far as he obeys the laws of harmony and does not use his will selfishly to produce inharmonious effects.

In considering the question of treating children in the way described above, one can not of course consider individual cases. Such a procedure might, in an individual case, turn out excellently, being just the thing needed for that particular child. But, if practised generally, this method would hardly be found to afford as much benefit to the strengthening of the child's character as to the strengthening of his body. Some frailties of character are indeed due to ill-health, or are accentuated thereby; but others again are due to a superabundance of uncontrolled energy. We do not want our children to grow up rollicking, wayward, uncontrollable giants, unable to accommodate themselves to the life which, willy-nilly, they will have to lead.

Therefore we must go back to the ancient principle of educating the child in a threefold manner—*morally, mentally, and physically*—and carry on all these three processes in a harmonious and rounded-out way. As we cannot force humanity all at once to change its ways, and as we do not want to become grotesque, we must adopt compromises between ultimate aims and present exigencies. But in this matter there are far more things that we might do and don't than things we want to do and can't. There are other ways of being natural besides living in the open air and wearing special clothing.

With a more brotherly and harmonious way of living, it would be possible for man to unite the advantages of a cultivated life and its conveniences with those of the country. E.

Students'



Path

Equalities and Inequalities in Human Life

(Read before the Young Men's Club of Lomaland)

ON thinking of this subject it seems to me that the equalities of life stand out more and more as the realities of life and the inequalities as a kind of illusion — an illusion, however, lasting as long as life itself. Scientists have begun to find in their researches that matter, which has been thought of as the real foundation of inequalities, is in reality built up of one essence when they penetrate beyond the atom. And every philosophy worthy of its name has considered all living things as sprung from one and the same source, from the one Spirit. Both science and philosophy here confirm the Theosophical doctrine, which is expressed by Madame Blavatsky thus:

Every most insignificant atom in the world is moved by *spirit*, which is one in its essence, for the least particle of it represents the whole; and . . . matter is but the concrete copy of the abstract Idea.

Thus we have the two poles, spirit and matter, and the play between these two poles is what we call life. Life is known and experienced through its inequalities, in other words, through relativity. We know that the one light becomes seven rays when it is passed through the prism, and each ray may be considered as again divided into seven. When the one spiritual ray is passed through its prism at the beginning of life it becomes separated into different sets of seven. In the rippled surface of the lake we may find a thousand suns sparkling, but if we lift our eyes we find one sun in the heavens which is the real sun; the reflections and separations are a kind of illusion.

In the lower kingdoms below man the inequalities are not so varied as in human life. In the crystal, for example, we find the highest and the lowest rays meet; we find the most exquisite form and the purest matter; other rays are more or less dormant, latent, in the kingdoms below man. In man they are more alive, and therefore we have more inequalities in the life of man. It seems as if the inequalities do not lie so much in the things themselves as in our attitude towards them. When a question of great importance arises the truth in it can be but one, but we all see it differently and act differently. Real knowledge is one; it depends upon us to take of it as much as possible. The great law is one and the same to us all, but it shows itself under different aspects in each one of us according to our behavior.

Thus we see that it is in and around man that the most inequalities are centered. Each man has, as it were, made his own selection out of the seven rays which focus in him; thus he has built up his character; he has a special place in nature, he has his special work. But man, as he now is, is out of harmony; in

the first place in his own set of seven — he lacks balance and poise, his character is not rounded out; and then too, he is out of harmony with everything around him. When man has reached some harmony in his own life he finds the inequalities take another aspect. Generally we are apt to think of inequalities and disharmony as one and the same thing, but it needs not to be so; the man who has reached some degree of harmony in his own nature finds the inequalities to be the means of reaching different departments of life — to work to bring about the same harmony that he finds in himself. In an orchestra, for example, we have many different instruments and a profusion of the most different sounds; here there is not equality, but all of them blend in one harmony if each one of the players does his duty and uses his instrument rightly.

When such a harmony exists among a body of men as, for instance, in degree, here at the Theosophical Headquarters, the higher influences of the soul can to that degree reach not only the individuals but even the whole Institution, the whole of the individuals. Many of the inequalities disappear of themselves in such an atmosphere of brotherhood, and the whole Institution then takes the place of the individual and it is a means of harmonizing mighty forces in the world. Each one who, as a soul, plays his instruments — his body and all his powers and faculties — rightly, as is his duty, partakes then in the greater harmony and is himself raised by his work. If the inequalities still are there, they are no longer obstacles, fetters, but useful means to bring out the harmonies of the great orchestra of the whole.

In reality life seems to be such a harmonizing process, and man stands at the balance point, able to reach in both directions. In nature we find all colors, all sounds tending towards a grand harmony. And in our human life this same end has to be reached consciously, and here lies our responsibility in that we must become the conscious co-workers with nature. It is in human life that we find the greatest disharmony; and this shows clearly how man has misused his superior knowledge and power, and how it is his duty to harmonize himself in the first place and then all human life around him as far as he can reach. Then also the lower kingdoms will profit by contact with the real man and will reach a higher state of perfection.

Katherine Tingley has said: "Preserve harmony in your own soul and it will flow out to all others." Thus the harmony will become more and more real as life goes on, and the equalities more accentuated until the cycle of life draws near its close when everything will once more withdraw into its source, into the one Spirit.

P. F.

Lomaland

MANY a pilgrim, an earnest aspirant for the "Light on the Path," has worked his way through life's crooked streets, to that wonderful altar and home of Theosophy, Lomaland. Some, perhaps, have for long floundered in the quicksands of doubt. Some, perhaps, have had duties which bound them to certain localities. Others have become enmeshed in the agnosticism of the age. But when the bonds are loosened, when the

call of duty beckons them to Lomaland, how grateful are they to those who have made such a step possible!

And as the pilgrim takes the step, even as he approaches Lomaland he feels on every hand its beneficent influence. The mountains have taken on a grander sweep. The people have seized a greater understanding of life. On every hand among travelers is found an undercurrent of respect at the mention of the pilgrim's destination. Then finally he catches a glimpse from afar of that magnificent "Beacon of Light," the dome of Loma Homestead, and his heart responds as he realizes its power and significance.

And surely one receives here a welcome, cordial in the true sense of the word. For the students on the Hill carry welcome engraved on their features, embosomed in their hearts. One feels as if the glorious "Adonai" of Zanon hovered close overhead. The magnetism of his influence seems to draw one heavenwards. Behold! The veil is lifted a little; much that the pilgrim has struggled through in ignorance is clarified. His relationship to those he has left in his former surroundings assumes a greater significance as he feels rather than hears their unconscious call for help. For the firmer and more erect the pilgrim stands upon his own feet, the greater freedom he has to maintain his balance while stretching out a hand to his fellow-man.

Here Nature herself has contrived an altar to the Supreme Spirit. For the weather and other nature conditions maintain a certain poise. The great promontory of Point Loma stands unique, commanding the elements about; on the one hand the valleys on the mainland running up to the mountains; on the other the infinite ocean. Protection is afforded from the great seas by a breakwater of sea kelp, as if nature had drawn a magical line to withhold the fury of the storm-bent breakers, that they may arrive more gently at the shore. And what a paradise for plants, for the birds. They realize that no rough hand is extended. The flowers are more beautiful; the wild rabbits have a lighter spring; the songsters are more tuneful. The scene truly recalls to mind Coleridge's lines:

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

The key to the loyalty and consequent progress here attained may in part be found in the words of the *Bhagavad Gîtâ*:

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

The students at Lomaland, mightily helped by the unencumbered intuition of Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, daily strive towards this Spirit. Each is considerate towards his comrade not only in outer associations, but also in control of those subtle reactions between man and man which cause so much anguish in the world. Gradually through the teaching and guidance of the Leader, the student strives to bring his Will into harmony with the Divine Will, that urges all towards perfection in service and devotion that shall at last redeem humanity. V. M.

THOUGHT

WHO hath not

Within him felt some long-forgotten world
Sweep through the corner of his former Self,
Or touch some jutting peak of memory?
Or can we prove a poet's imaginings
Are not the remnants of a higher life,
A thousand times more glorious, lying hid
Within the deepest sea of his great soul,
Till comes the all-searching breath of Poesy
To bid them rise? O Hail! All Hail the hour
When God reveals Himself, and like the Sun
Illumines every epoch of our being,
And through them all the Spirit's path shines clear
From God, through Nature, back to God again.

Hath not

The Soul a hidden story of its own—
A tide of mysteries breaking on a far
And distant shore, where memory was lost
Amid the mighty ruins of a world,
Or worlds, now vanished?

(Translated from the Welsh of *Istwyn*)
From *The Nationalist*.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Do you believe in a last judgment, a final judgment day?

Answer Do we believe in yesterday, today, and tomorrow? Every day is the day of judgment; are we not always reaping where we have sown? You go out in the morning, and incessantly there come to you through all the moments of the day, strand upon strand of feeling to weave into the generality of your consciousness; events impinge upon you continually, and mold your being into this form and that; and is not this the judgment?

Our whole path is made up of opportunity; every thing that we do, and every thing that is done to us, is laden with it. Events and duties speak out as they come before us—*Is it to be a building up now, or an undermining of the general work and well-being of the world? Will you pay this gold I bring you, for tribute to the gods or to the demons?* For it is always one way or the other; we are the busiest manufacturers, wonder-workers, magicians; armies and navies are always going out from our minds, inevitably to return. They are our thoughts, and the quality behind our actions; do not think that they can ever be lost.

There is the next duty that has to be done. You may treat it with reverence, finishing it very divinely; you may make it a consummate work of art, dedicate it; you, a divine craftsman, cutting it like a stone for a temple; for duty is truly the one sacrament. You may fill your whole time so, making it entirely sacred and golden; men have the power to do this. By such work you further evolution and make practical and useful sacrifice to the Divine Self of the World.

It is this that we are here to do. We are in the stream of evolution, an embodied part of universal life; and hold a large and responsible place. The law is that all things shall exert their highest faculties to the utmost; and we have mind in us, and self-consciousness, and the power to choose; we may not float with any current, but must make headway, and push things forward. We have the power to be evolvers of things, and woe betide us if we do not exercise our power. Because of it, the tide of evolution will not

carry us on without our own effort; to evolve, for us human beings, means to make the will for universal good grow stronger and stronger in us. And by such resolute and glorious care in the performance of duty, eliminating all selfish motive, we can accomplish it.

Such a course stands at one pole of our possibilities, and at the other, the most animal, selfish, anti-human life that a man can lead. We veer between these two, falling short of either for the most part. The one is advancement, the other retrogression, which nature abhors; the one is ordained in the eternal laws of all being, the other, by virtue of our free will, we may choose if we like, and suffer the consequences. The result of the one is, that we drink the full stream of life, have the whole universe for ally, rank as gods and creators, perpetually upbuilding; the judgment on the other is, that the universe is ranged against us, that we are going down towards the brutes, that every step is pregnant with the pain of decay.

You are able to be compassionate, and are not compassionate; then that part of you, the truest and most ultimate part really, is in danger of atrophy. You have will and do not exert it; it is the sword entrusted to you with your commission in the army of the gods; look that you be not unsworded and disgraced.

The will of the universe is that you shall stand up and do battle and push things splendidly forward; how far can you go in opposition to that will? Not one step without discomfort and dismay. Nature herself will camp on your tracks, and harry and haunt you with a thousand penalties. Barred and spiked doors are locked behind us at every step of our evolution; one may turn backward if he will, but it was always hard to kick against the pricks.

Could we stand out as *men*; could we fulfil all the promise we have shown, and bring to fruition only the seeds of nobility that are in us, how perfect a world would be ours! But always something intervenes and brings sorrow, and always that something is ourselves. We have made choice a thousand times to do the imperfect thing. What was unworthy of our manhood trapped us, with personal gain or pleasure for a bait; we have grown into imperfection and struck deeper and deeper root. So the eternal Law watches and tries us, having no object but our perfection. All the evil we suffer flows out of the evil we have done, and is the medicine nature offers for imperfection of character.

When you think of it, the idea of punishment is beneath the dignity of the Universal. We punish because we are irritated by offenses and conceive we have a right to revenge. The child disobeys his father, and the father's dignity is hurt and his patience ruffled. The state, as it thinks, must defend itself by offending the offender; but into all this some element of anger comes; we are more anxious to show our power and superiority than to raise up the fallen. Yet compassion is the divinest quality we know; and it is to affront the universe to say, that having it in ourselves, it is absent from the scheme of things. Is the part greater than the whole?

The harmony of the worlds is certainly disturbed when any less than right action is done or attitude taken, and the wrong must be

righted or chaos would result. So by this perpetual justice we are drawn back and reminded; no blow is aimed at us but for the correction of our character. Selfishness contracts and limits our horizon; the selfish man is the small man, and the aim of evolution is for spiritual giants, not for pygmies. "Broad is the road that leads to destruction"—yes at its opening; but it is full of traps and pitfalls; it grows thornier at every step; the Furies have their dwelling there, and are bent on convincing you of the unwisdom of taking it.

Action and reaction are equal and opposite on all planes of being. We must get rid of hampering and limited conceptions, and have some belief in the dignity of things. We did not begin to be at birth, we shall not end at death; but all life is an orderly and splendid chain, cause always followed by effect, and a little wisdom to be plucked as fruitage of every sorrow.

And the end of it all? Why, that we should be whole and consummate men; that we should stand up in equal dignity with the stars, "magnificently unperturbed"; equal in dignity with all the unerring forces of nature; compassionate, royal-hearted, complete in strength and compassion. STUDENT

THE spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and even if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual pilgrim is eternal. And so the only reality in our conception is the hours of man's *post-mortem* life, when, disembodied—during the period of that pilgrimage which we call "the cycle of rebirths"—he stands face to face with truth, and not the mirages of his transitory earthly existences. Such intervals, however, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when, having reached its goal, it becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced, during the cycle of necessity, which continues up to the very threshold of *paranirvâna*, to play many parts which may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it *sûtrâtma* or Ego. Collecting from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole, and emerges from its chrysalis as the glorified Dhyân Chohan.—H. P. Blavatsky, in *The Key to Theosophy*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Theosophy: and Psychism, Astralism, Occult Powers, etc., etc.

VERY often inquirers into Theosophy ask the question, "What have you to say about Psychism, Astralism, Occult Powers, etc.?" They have come in contact with some of the cults which are diffusing literature on these subjects all over the country, and their curiosity has been aroused by the great claims made and the alluring prospects offered by most of these cults. And so, having heard that Theosophy is in some way connected with Occult Powers, the first question they ask is one that concerns their chief interest. But very frequently, on finding that such topics do not form the principal object of Theosophy, and that the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY are primarily interested and absorbed in work in the interests of human solidarity, they turn away disappointed and are not seen again.

It should, however, be understood that Theosophy is positively concerned with Occult Powers, and that it is therefore a philanthropic movement. And there is all the more reason for emphasizing this point because certain persons, working under the names of Theosophy, Occultism, etc., have considered it their interest to represent the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY as being "merely philanthropic" and as not teaching any Occultism. By this means they have sought to deflect the interest of inquirers to their own teachings by representing themselves as the sole depositaries of Occult teaching. Such an attitude is simply grotesque, in view of the facts.

One has only to look over the literature of Theosophy to see the real state of the case. Let the inquirer, for instance, turn to *The Key to Theosophy*, by H. P. Blavatsky, or to *Isis Unveiled*, and he will see that the teaching of the existence of higher powers in Man constitutes a salient and characteristic feature of Theosophy. Indeed the whole philosophy hinges thereon; for without the recognition of man's innate divinity and perfectibility, Theosophy would be a dream; and the whole plan of elevating the race depends on an insistence on the fact that man does possess latent higher powers.

Again, the numerous and widely advertised cults which deal in psychism would never

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

have been heard of, if they had not had Theosophy from which to borrow their wares, and upon which to found their teachings. They are in fact cheap imitators; and, like all such, find it profitable to denounce the genuine faculty. They have committed a great wrong against the public by clouding the real issue and luring people away from the genuine teachings towards their own.

But Theosophy is compelled to insist strongly and persistently on its primary object—the elevation of the human race. For that purpose alone H. P. Blavatsky undertook her herculean task of founding the Society. She was the agent of Those who have at heart the welfare of humanity; and it was no part of their purpose, or hers, to found a popular school of magic, or a hall of "easy-go-lucky" learning among the varied classes of Western civilization.

For those, then, who propose to themselves to acquire occult powers and mystic learning for the gratification of idle curiosity, personal ambition, or pleasure, and without any intention of using their powers in the Great Cause, Theosophy has no answer but a warning. It warns them that they are on a track that can only lead them into trouble; for, unless selfishness is first conquered, any powers that may be acquired will become the servants of Desire and will thus become agents of destruction for the possessor, instead of instruments under the control of his enlightened Will.

But for those who believe that the highest destiny of man is to use his every faculty in the service of his kind, Theosophy will point the road to the attainment of actual Spiritual powers, by which a man may become emancipated from the thralldom of ignorance and impotence and gain that wisdom and power to help, that Jesus and other Teachers have spoken of. Once let such an inquirer show by his conduct that his motives are worthy and sincere, and the life which he will forthwith enter upon will be rich with opening vistas

of valuable knowledge and attainment. He will find that Occultism is a reality, and that the powers latent in man can be called forth. But at the same time he will be protected against the disastrous consequences of yielding to ambition, self-gratification, and vanity, and thus injuring both himself and the work he would serve.

The widely advertised teachings about Astralism and Psychism contain in many cases some particles of truth mixed with a great deal of error. It is a shame that such things should be offered to the public, for it is like offering acorn-bread or fiery poisonous spirits to starving peasants. The public is starved by the churches and sciences, which can offer it no real food for its soul; and it turns to these fads, many of which are purely money-making concerns, after the dollar. But they are will-o'-the-wisps, and can only disappoint and disillusionize. Theosophy has the true waters of life, and it alone teaches the real Occultism. This is subject to proof by anyone who will take the trouble to examine. Pretty soon the world itself will realize how it is being deceived by these cults, when it sees what their teachings lead to, as it is already beginning to see in many cases; and then it will be glad to turn to Theosophy.

STUDENT

Bolts From the Blue

THERE are various kinds of Karma, individual, national, and racial, whose effects rule on physical, psychic, mental, and moral planes. To these would be added other classes relating to planetary life and to the whole solar system; for it is traveling continually into new regions of space among meteors, fragments of broken worlds, tenuous and even invisible entities—as when sun and moon were deep red for five days in 141 B. C. The physical body of man is subject to any of these kinds of Karmic action; and had there been some one standing where Coon Hill is, in Arizona, some 5000 years ago, he must have become suddenly convinced of this. The hill is 130 feet above the plain, but has a "crater" more than 500 feet deep, which science says was caused by the impact of an enormous meteor. But the Arizona Indian of those days would hardly be disconcerted by the sudden loss of his physical body; so he probably went on his way rejoicing. D.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday coming as it did next to May 8th, White Lotus Day, which is always held commemorative of the life and work of H. P. Blavatsky, a special anniversary program was given at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater. The decorations were almost entirely in white.

Two addresses were given, "The Girlhood of Helena P. Blavatsky," which was published in the CENTURY PATH for May 9th, by Miss Margaret Hanson, one of the pupils of the Rāja Yoga Academy; and "H. P. Blavatsky—A Teacher of Humanity," by Mrs. Marjorie M. Tyberg.

In a very real sense, said Mrs. Tyberg, was H. P. Blavatsky a Teacher of Humanity. The manner of her coming, the work that she did, the institutions that she established, the teachings that she gave her pupils, the philosophy and ethics that she placed before the world, prove her to have been—in a way unexpected by Humanity and as yet unrecognized by some—a response from out of the universal heart and mind to the bitter cry bursting from human beings too confused and ignorant, too self-centered and materialistic, to know their real needs.

Students of the Nineteenth century had searched the kingdoms of nature and the very heavenly spaces in order to find data that could be arranged in some system that would reveal laws of development. But they had not succeeded in formulating any theory that thoroughly satisfied the human heart and mind, and there were great gaps here and there in their systems that left much open to question, and might have warned them of their ignorance instead of making them arrogantly certain of the validity of their theories.

The trouble was that they did not know anything about the soul, the unifying principle; they did not know the laws of their own being, or the composition of their own natures. This teaching of the Soul, the thread linking all things manifested, this knowledge of the dual nature of man, which when further analysed gives the septenary corresponding to the septenary in the Universe, were brought by the Teacher of the Nineteenth century, and in the spoken and written words of H. P. Blavatsky they may be found.

H. P. Blavatsky in restoring man to his true place in the Universe, gave him the world anew, and at the same time armed him with the spiritual weapons that should purge the world of all that hinders progress and holds back humanity from realizing its full powers and possibilities.

This Teacher came not to one race or people, be it remembered, but to the world, and the wisdom she brought, if taken to heart by the nations and applied to daily life, breaks down all barriers that stand between nation and nation, and man and man. It is easy to see that this wisdom had to reach persons of every race and creed, if this essential unity were to be recognized. So the Teacher established the THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD, without distinction of race, creed, caste or color, and made it the vehicle of the teachings of Brotherhood for the world.

OBSERVER

"What Men Call Religion"

IN *Religious Education* Miss Jane Addams, commenting on the failure of religious education, says:

Those of us who live in Chicago are obliged to confess that last year there were arrested and brought into court 15,000 young people under the age of twenty, who had failed to keep even the common law of the land. It is said, indeed, that practically the whole machinery here of the grand jury and the criminal court is maintained and operated for the benefit of youths between the ages of thirteen and thirty-three. . . . And yet these 15,000 children had all been subjected to some sort of religious instruction.

What sort?

A recent book, *The Heathen Heart*, described as "one of the finest missionary books ever written," tells of the difficulties in teaching Christianity to the Chinese. Their assimilative power is said to be very limited. Harnack is quoted as saying the same of the early Christians. These too got hold of something they called Christianity by all sorts of odd corners. In drawing the parallel the writer lets us see what is his idea of religion or of Christianity:

And just as (was the case) in the early Church, (so among the converted Chinese) there is but little knowledge of the work of the Holy Spirit in convincing men of sin and revealing the things of Christ. . . . As the work of the Son and of the Holy Spirit is so imperfectly understood, there can be no clear view of justification by faith alone. The idea is as foreign to Chinese Christians as it was to Christians of the first three centuries.

But as to those 15,000: were they taught about "the work of the Holy Spirit," "sin," "the work of the Son," the difference between the two "works," and the "clear view of justification by faith alone"?

Or were they given absolutely "non-doctrinal religious instruction," that is to say the wanderings of the Jews, lists of their kings and judges, etc., etc., and the biography in the Gospels?

The missionary tells us that the Chinese are not interested in the Old Testament. As to the New:

Some of the details of the story of Jesus may perhaps awaken a natural interest; yet the people are apt to move off long before the close, and if they listen to the account of the Crucifixion, it is not always with emotion, . . . in general with a very languid attention, so that birth, death and resurrection are soon alike forgotten.

Miss Addams points out that youths have a great deal of energy which must somehow find employment. In the case of the 15,000 it got employment in crime. "Only a capture of the imagination and the deepest emotions of youth by what men call religion could have prevented them."

It is obvious that "what men call religion" had not captured the imagination and the deepest emotions of the 15,000. It is nearly as obvious that what the missionary called religion, of whose dogmas he gives samples as above, is incapable of capturing any imaginations. So is the Jewish history in the Old Testament. There remains therefore the life of Christ. Why did not this capture the 15,000 imaginations and emotions so strongly as to guide the expenditure of the energies of youth? Why were the words of Christ so little effective in the school readings of the Gospels?

The truth is that the picture of Christ must be taken out of its old setting and put into

another; and this cannot be done except by Theosophy. The old setting is not only too small but too much dulled and dimmed by the pulpits. Moreover there must be a previous picture, also only to be given by Theosophy.

In our education a child's attention is never drawn to *itself* as non-identical with, as potential ruler of, mind and bodily passion. Its attention is wholly *out* from itself among these instruments. These are non-divine; self or soul is in its nature divine and as soon as it recognizes itself it necessarily begins to wish divinely and act divinely. This sort of awakens to self is a state of consciousness absolutely unknown in modern education; it includes goodness, of course, but is much more. It includes joy and the ripening of every latent mental and artistic faculty in each particular nature.

It is only to the extent that this awakening is happening, that this freedom is being won—that the Christ nature, wherein the awakening and the freedom are *perfected*, can be understood. Jesus was "a man of sorrows," yes; but his sorrow was not maudlin self pity; it was wholly and solely for the bondage of others. He wanted all men to have the splendor of his own inner life. He abstained from the use of his powers in self-defense for the same reason as he abstained from the use of them in composing music or becoming an athlete or a poet—because these other uses would have interfered with his work and the influence he was to exert at that particular time and among that particular people. At another time and elsewhere it might have suited the same purpose to write philosophy or oratorios.

In other words, what must be taught is a *virile* Christ, not the meek sentimentalist of the pictures; calling upon men to develop the fulness and the joy of life through conquest of passion, through hatred of evil within and without themselves, and through compassion for those who suffer and for those who still regard the domination of passion as life.

STUDENT

Civilization and Natives

A REVIEW, in *John Bull*, (London), of *A Winter in South Africa*, a book by a well known English Nonconformist minister, says that it is calculated to shake some of the smug conceit out of us as civilizing agents, and make us think that it would have been better for the native had we never set foot in his country.

It is a pity that colonial expansion should always be marred by the degradation, corruption, and misery of so many of the natives of whatsoever country we favor with our attentions. . . .

No one with any first-hand knowledge of him will pretend that the South African native is an angel. He is not. And no missionary effort is likely to make him one. But it must be confessed that in many respects his morals are naturally purer than those of the so-called Christians who invade his country in shoals, bringing with them the Bible, the Bottle, Blasphemy, and Debauchery. Upon the genuine morality of the native races the presence of Europeans descends like a blight. The simple but stern system of ethics which, as in the case of the Zulus, contributed to produce one of the finest races—at any rate from the point of view of physique—the world has ever seen, is swept aside, and the easy morality of Europeans, with its consequent physical degeneration, is substituted in its stead.

We may rescue them from the grip of beri-beri

and other equatorial maladies; but we bring them in exchange smallpox, consumption, and other unnamable diseases. We may teach them to be less bloodthirsty, but at the same time we awaken in them an uncontrollable thirst for whisky (?) and gin (?). We send out missionaries to rouse their souls to a consciousness of the brotherhood of man, and follow it up by kicking them off the pavement in Johannesburg.

It would not be so bad if the whole thing were not cloaked in so much hypocrisy. . . . Let us once fairly realize what influence the presence of Europeans exerts over the native in nine cases out of ten, and we shall have made the first move toward a better order of things.

The reason why our civilization is not beneficial to natives is that the benefit of the natives is not our motive for invading countries. It is for other purposes that we go there. Consequently we can hardly expect that the natives will be benefited.

If, therefore, we desire to benefit the natives, we must make that our object in entering their territories. Thus the matter is stated clearly and without cant, so that we can take our choice.

Of course, what we want to do is to secure our other objects and yet at the same time save our conscience by benefiting the native. This hypocritical attitude results in half-hearted measures and pretences.

But why should we want to benefit the natives? Honestly it must be confessed that according to the most prevalent ideals, there is no justification for the continued existence of natives. (!) What good do they do? So they are treated with grudging hospitality, like people who claim our regard but do not possess it.

Trade seems to be the great watchword of civilization at present. In unions of nations it forms practically the sole motive. Exploration has it for its chief end in view. The natives stand in the way of trade.

It can only be said that the reason why we should seek to benefit the native is that we may thereby fulfil our duties to our fellow human beings and realize our highest conceptions of our function as human beings.

But though the honest desire to benefit the natives is the necessary first step, it must be followed by a greater *knowledge*. For at present who can claim to have an adequate idea of what is best for the native? Some champions of modern civilization may honestly believe that our present notions of life are the ideal state and that the whole world should be made to adopt them or perish in the process. Others will regard the destructive effect of civilization upon natives as evidence of its shortcomings, and may for other reasons be disposed to regard the blessings of modern civilization with a doubtful eye.

To a Theosophist, regarding the present state of civilization as defective enough, and aspiring to a better order of things, the plan of imposing that civilization upon all the world will not commend itself. Hence he will not try to convert the natives to any one of the religions of civilized peoples, nor to impose upon them all the habits and ways of thinking of civilized people. His first aim, on entering their land, would be to get to understand them. If he desired to help them, he would feel it necessary that he himself should live up to his own teachings, so as to avoid hypocrisy and its consequent failure. He would take their own religion and show them the essen-

tial truths in it, exhorting them to live up to those truths and to eliminate the excrescences of superstition. He would not try to abolish their ancient institutions, but would urge them to renovate those institutions and establish them in their former purity. He would not teach them to wear clothes that did not suit them or to eat things that did not agree with them. In this way he would help the race to develop itself along its own best lines; and his help would be repayed by the new things he would learn from it.

Thus, instead of killing out races, as some have been killed out, we should be helping them past the low point in their cycle; and these descendants of the mighty civilizations of the far past might rise again to a new glory.

One thing we are learning very rapidly just now is to take a juster view of the capabilities of such races. Their apparent wildness and intractability easily yield to sympathetic treatment; when their intelligence is appealed to, they quickly respond. But when treated as brutes they are encouraged to be brutal.

Aborigines protection societies represent inchoate efforts to realize better ideals; they undo some of the evil that civilization does. May they grow until they become representative of civilization!

Missionaries probably do good, though they also contribute to the evil. But at best they are a poor substitute for what ought to be. Another kind of missionary is needed—one who understands; one who lives the life, not according to the average Christian ideal, but according to a broader, higher ideal. We have seen pioneers approximating to this stamp; but their work has been undone by their followers. Unity in recognition of the Divine Law of Brotherhood is needed.

STUDENT

The Educated Chimpanzee

IN London has been exhibited a chimpanzee which dresses itself, partakes of a meal, and does other things, just like a man: It was never trained, says the owner; he has merely lived with human beings since he was nine months old, and has copied them. The owner also believes that the intelligence of apes is capable of being developed to an even higher level. If you could get a succession of chimpanzees—father, son, grandson, etc.—living with a human family, the resemblance to humanity would grow with every step in the succession, and possibly even physical differences would disappear.

The importance of this, of course, is the supposed support it would give to the theory of human derivation from apes. But, unfortunately for that theory, there is the "if." And that "if" means everything. You cannot get such a succession of chimpanzees: chimpanzees in captivity *will not breed*.

Thus we can assist Nature to do what she purposes to do; but she will not necessarily lend herself to our purposes. And neither Nature nor man is able at the present time, to breed a human being out of a chimpanzee. Whether chimpanzees at any time begat anything but chimpanzees does not seem probable. One thing, however, we do find; and that is that man is capable of degenerating—how far we can not say. T.

A Reincarnating Idea

DR. HARVEY RUTLEDGE, a well known English alienist, speaking of the difficulty of precisely demarcating insanity, tells of a family in Hertfordshire, England, known to himself

whose eldest sons have been insane for two hundred years, and whose malady has developed regularly on the nineteenth birthday, with precisely the same delusion—to wit, as the lawyers would say, a belief that both feet were fish and that they should be kept in water. . . . The firstborn, in the male line, has been the director or the overseer, as you would call him in this country, from the age of twelve, and it is of record that this direction, even in a boy so young, has been successful, and has added to the value of the estate. The peculiar delusion which takes possession of the heir, on his nineteenth birthday, does not appear to affect him, so far as the lands are concerned. He thinks his feet are fish, but there is no detail connected with the household or the lands that escapes his attention, and there never has been any attempt to prove insanity, although the eldest son from his twentieth year up to his death, keeps his feet constantly immersed in a wooden tub.

This, surely, can hardly be called heredity, something transmitted in the line of germ plasm. The first case created the picture, and it has lived in the collective family mind ever since. It is only waiting some son strong enough to refuse to yield and thus destroy its life. But each one who does yield reinforces it.

STUDENT

Teutonic and Latin America

PEOPLE are apt to look upon the Spanish-American Republics as places where they lightsomely pass the time in revolution. A recent official report shows that they know how to give an eye to the sterner issues of business. The International Bureau of American Republics tells us that the trade of these South American nations increased by 120 per cent during 1897-1907, reaching the magnitude of \$2,625,000,000 for the latter year.

These Republics have a population of about 70 millions, occupying an area three times that of the United States. They are increasing as fast as we; they have as much energy as we, even enough to run over into exuberant revolutions. Will there be permanently Teutonic and Latin Americas? Or shall we receive enough Latins and they enough Teutons to make us, say by the end of the century, similar peoples? Or will some subtler difference manifest and maintain itself? Will their minds be subtly touched by the ever present echoes of those mighty and forgotten civilizations whose remains lie along the eastern slope of the Andes, on the unexplored plateau inland, and in the Central American forests? We in the north have our relics, but not like these, not so cyclopean, not so immediately Atlantean. Our trace-leavers seem to have gone much farther down the arc. STUDENT

A Fluid-surface Telescope

MUCH interest has been aroused in a new roating-mercury-surface telescope described in the *Astrophysical Journal*. One could imagine a large one—with all difficulties of obtaining steady speed overcome—mounted in a deep rock-pit on some high mountain where seismic disturbance is at a minimum, and where the air would at times be clear and steady. Clock-controlled auxiliary mirrors would, however, be needed in order to follow regions of varied declination. J.

Art Music Literature and the Drama

Some Intimate Glimpses of Thomas Carlyle

ALAS! Sir, the days in which our lot is cast are sad and evil. All virtue and belief and courage seem to have run to *tongue*; and he is the wisest man, and the most valiant who is the greatest talker. The world has transformed itself into a parliament, an assemblage whose prime and almost only business is to talk, talk, talk, until the very heavens themselves must have become deaf with the ceaseless vociferation. Our British nation occupies a sad pre-eminence in this matter. Demagoguery, blustering, vain-glorious, hollow, far-sounding, unmeaning Talk, seems to me to be its great distinction. On earth I think is not its fellow to be found, except, Sir, in your own demagogic and oratorical nation. I am certainly afraid that popular oratory will be the ruin of the race; and that the verdict of the jury that shall sit upon the corpse of our civilization will be "Suicide by an overdose of Oratory!"

This from Carlyle, noble, sincere, grandly rebellious Carlyle, who was, they tell us, when he consented to talk at all, one of the most persistent talkers in the universe or out of it! Of course, there is this minor difference—Carlyle usually had something to say.

Froude has given us his editing of Carlyle's letters and till then unpublished manuscripts; others have given us biographies of one sort or another, and we have the writings of this grand old Spartan, so there is no lock upon the door—except we put it there ourselves—that opens into the world of rugged sincerity and battlesome endeavor in which he lived. But, not unnaturally, some of the clearest sidelights upon the real man flashed out in his conversation and we may be grateful to Mr. Milburn for preserving to us the reflection of them. This friend of Carlyle was blind and perhaps because of this infirmity his memory had quickened to such a degree that he was able to jot down, after one of his visits with the author, whole conversations, virtually word for word. The above and the excerpts which follow are from the accounts published by this blind scribe.

Carlyle's love for his father is shown forth in the following—Mr. Milburn's account, as stated, of part of one conversation. It discloses the father's nature, but Carlyle's more.

I think of all the men I have ever known, my father was quite the remarkablest. Quite a farmer sort of person, using vigilant thrift and careful industry; abiding by veracity and faith, and with an extraordinary insight into the very heart of things and men. I can remember that from my childhood I was surprised at his using many words of which I knew not the meaning; and even as I grew to manhood I was not a little puzzled by them, and supposed that they must be of his own coinage. But later, in my black-letter reading, I discovered that every one of them I could recall was of the sound Saxon stock which had lain buried, yet fruitful withal, in the quick memory of the humbler sort of folk. . . .

The parish minister was the first person that ever taught me Latin; and I am not sure but that he laid a very great curse upon me in so doing. I think it is likely I should have been a wiser man, and certainly a godlier one, if I had followed in my father's steps and left Greek and Latin to the fools that wanted them.

The last time I ever saw my father was on my journey from Craigenputtoch to London. I was on my way to this modern Babylon, with a manuscript in my hand, "Sartor Resartus" by name, which I wished to get into print. I came upon my fool's errand, and I saw my father no more, for I had not been in town many days when tidings came that he was dead. He had gone to bed at night as well as usual, it seemed; but they found in the morning that he had passed from the realm of Sleep to that of Day. It was a fit end for such a life as his had been. He was a man into the four corners of whose house there had shined through the years of his pilgrimage, by day and by night, the light of the glory of God. Like Enoch of old, he had walked with God, and at the last he was not, for God took him.

In another conversation Carlyle said of his



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THOMAS CARLYLE. CHELSEA, 1865

old school-friend Edward Irving—and he gives us as marvelous a picture of his own mystic faith as we could ask to see:

And from Scotland he (Irving) came to this great Babel; and he stood up in the pulpit of the Hatton Garden Chapel, the eyes of him blazing and the herculean form of him erect. And the great, and the learned, the high and the titled, the gifted and the beautiful, came round about him, and sat mute and spellbound listening to his wonderful words. And they thought—for fools will ever think according to their folly, which is the law of their being—they thought that because they were looking at him he was looking at them. He was not looking at them at all. He was trying to do what no man can do and live—trying to see God face to face.

I have heard that the eagle's eye suffers eclipse . . . by the steadfast gazing at the brightness of the sun. It was so with Irving. The curtain of darkness fell over the eagle's eye of him. In blindness and loneliness he sobbed the great heart of him to sleep.

Mr. Milburn once asked Carlyle the cause of his dyspepsia—that chronic ailment of his which is probably as well known as the name

of any one of his books—and the latter said:

I cannot tell. I only know that I had grown up the healthy and hardy son of a hardy and healthy Scotch dalesman, and that he was the descendant of a long line of such—men who had gone down to their graves, never a man of them the wiser for the possession of this infernal apparatus. But the Voice came to me, saying, "Arise and settle the problem of thy life!" and so I entered into my chamber and closed the door, and around me there came a trooping throng of phantasms dire, from the abysmal depths of nethermost perdition. Doubt, Fear, Unbelief, Mockery, and Scorn were there; and I arose and wrestled with them in travail and agony of spirit. Whether I ate I know not; whether I slept I know not; I only know that when I came forth again it was with the direful persuasion that I was the miserable owner of a diabolical arrangement called a stomach; and I have never been free from that knowledge from that hour to this, and I suppose that I never shall be until I am laid away in my grave.

And Thomas Carlyle was right, though he lived to see his eighty-sixth birthday!

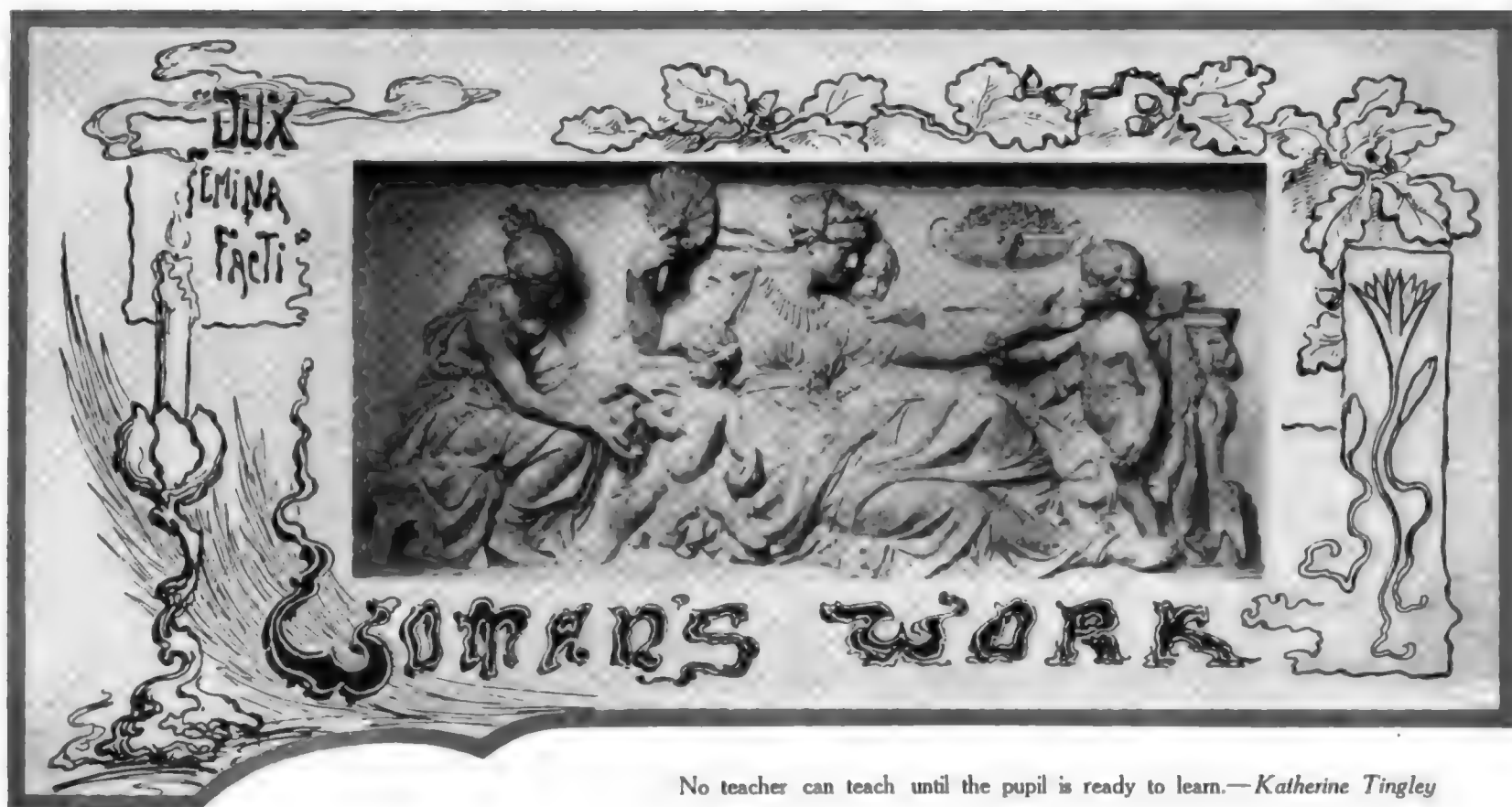
In 1860, when Louis Napoleon was apparently as secure as the over-arching sky, and it was a full decade to Sedan, Carlyle said, prophetically, to Mr. Milburn:

Yes, Louis Napoleon used to talk to me about the Spirit of the Age and the Democratic Spirit, and the progress of the Species; but for my own part it seemed that the only Progress the Species was making was backward, and that the Spirit of the Age was leading people downward; and we discovered that we didn't understand each other's language. We parted—as mayhap did Abraham and Lot—each going his several ways. It looks to me very much as if his way would lead him to Sodom. . . . I certainly expect that the day will come when the blue sulphurous flames will dart from behind the scenes and consume the pile with all that are in it; or that the edifice will give way in a crash of ruin.

One day, upon Mr. Milburn's stating that he was a Wesleyan, "or, what is the same in America, a Methodist," Carlyle burst out with:

I must tell you, Sir, that I have ceased to think as highly of that people as I used to do. It was formerly my fortune, whenever I went to service, to attend their chapels. We've a queer place in this country called the Derbyshire Peaks, and I was there one summer and went on the Lord's day to the Wesleyan chapel; and a man got up and preached with extraordinary fluency and vehemence, and I was astonished at his eloquence. . . . And when he had ended another man came forward and prayed; and I was greatly moved by the unction of his prayer. But the sum and end of all the fluency and vehemence of the sermon, and of all the fervor of the prayer, was "Lord, save us from hell!" and I went away musing, sick at heart, saying to myself: "My good fellows, why all this bother and noise? If it be God's will, why not go and be damned in quiet? I, for one, would think far better of you." So it seemed to me that your Wesleyans made men cowards.

The Theosophist sees clearly the limitations of both expression and ideal in the writings of Thomas Carlyle, but that this hardy protestant was ahead of his time there can be no question. And his courage, his rugged honesty of purpose, place him in the ranks of those who love and serve mankind. STUDENT



No teacher can teach until the pupil is ready to learn.—Katherine Tingley

IT is evident to those interested in the matter that there is something wrong with juvenile religious instruction, because the children are not religious. There are many troubling themselves over this problem. Mr. Joseph V. Collins, of the Wisconsin State Normal School, thinks that he has evolved a plan which will answer it and "meet all the requirements of religious education in the United States." He proposes, in brief, that instead of the usual hour's session there should be a two- to three-hours' session conducted more or less as are the public schools. The pupils should be graded, and permanent books printed in place of the leaflets now in use. There should be a study room with a teacher to keep order, maps and reference books convenient, and all the paraphernalia of a modern schoolroom; only, of course, the subject matter would be so-called sacred matter instead of profane.

With all due respect to this reformer, we beg to differ radically from his opinions, feeling sure that this plan will not in the least degree meet the present needs. It is to be presumed that religious instruction must have for its object the improvement of character, and should help in some way those who come under it to lead better, purer lives; to have nobler ideals; to be better fitted to meet the trials and solve the problems of everyday existence. That the churches and Sunday schools are failing to bring about these conditions is the real reason for the growing lack of interest in them and the constant feeling, vague or well-defined, that they are in need of reform.

How a little more brain knowledge of Bible history and church doctrines is likely in any way to supply this need we are utterly unable to see. Rather we emphatically deny that it can, because the vital thing lacking in the schools, is proposed also to be shut out of the church training, and the whole attention di-

Proposed Sunday School Reform

verted from the vital issue. It is difficult to believe that anyone deeply interested in the education of the young could seriously propose such a plan with any hope that it would meet the requirements. It leads one to ask in what religious instruction consists; whether it implies simply an accumulation in the

THE WORD

THE knights rode up with gifts for the king,
And one was a jeweled sword,
And one was a suit of golden mail,
And one was a golden Word.

He buckled the shining armor on,
And he girt the sword at his side;
But he flung at his feet the golden Word,
And trampled it in his pride.

The armor is pierced with many spears,
And the sword is breaking in twain;
And the Word has risen in storm and fire
To vanquish and to reign.

William Watson

brain of a few more facts; or whether it implies the *evoking of something deeper in the nature*.

The whole suggestion is born of the present-day ignorance of Soul life, and shows how we are running to seed in brain culture. If it were the idea in the Sunday schools to teach the children the truths about their own nature; to open their eyes to their own weaknesses; to show them the way to work to overcome them; if they were to be taught in some way (not by brain development) how to forget themselves in the service of others; if their sense of responsibility were to be awakened; if they were to be taught the truth about their lower natures—if all this were done one might hope great things of these

Sunday classes. But alas! the Church itself does not know these secrets. It has forgotten the truths as to the nature of man, and how can it teach them? So therefore, the thinking mind can have little faith in the efficacy of this reform, even should it be carried out thoroughly.

Theosophy can supply this lost knowledge to humanity, and Theosophy alone. It is, in fact, nothing less than the old knowledge brought again to light, and offered to the world. Those who have studied it realize how hopeless is the present situation without it; and they realize, further, that however ennobling may be ideas presented to anyone, youth or adult; however much of actual knowledge they may be taught, it is all useless, unless put into practice. However pure may be the virtues taught, unless they are practised they are a shame instead of a glory. And to put Theosophy into practice has been the aim from the beginning. H. P. Blavatsky wrote, years ago, in *The Key to Theosophy*:

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. . . . We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full, natural development. We should aim at creating free men and women.

Therefore the Râja Yoga system has as the basis of all its teaching the formation of strong, true characters, knowing full well that without this the structure of learning will be "like the house which is builded upon the sand." The superstructure—the brain and other culture in this system—is not neglected, is even more free and generous; but it is founded upon a rock, and enables its pupils to leave rich heirlooms to the race. STUDENT

The Wrong Education and the Right

CERTAIN teachings were given us when we were children, of which the aroma hangs about us yet and is almost unescapable. They had no kinship with what we naturally believed, but came as a kind of shock to us; we had perceptions, but these were at discord with them. The wealth and bounty of divine life around us was allowed no part in the conduct of our lives. We knew of more daily miracles than were written down in all ancient books, but found it wisest to keep silence about them. The goodness and the naughtiness we heard of were, so far as we were concerned, arbitrary conditions founded upon nothing we could understand.

If only someone had told us that the Great Life was wounded by our selfishness, and grew more vivid and exultant as we played our part! Very easy would it have been to perceive that, for evidence of it was forced upon us every day. Sometimes there was no magic in the grass blades, and no familiarity in the winds; or the sun and the mountains were aloof, not condescending to have dealings with one who had played for his own hand. But our elders had been divorced long ago from such companionship, and could speak no inward language that we understood. All that we heard was that we were naturally miserable sinners and worms who must pray hard to escape from the anger of God.

What should we know of God, that could be learned in dim churches, and the record of a long dead, alien time? There was no help for us there. We had within us Divinity and the seed of unconquerable heroism; all the elements necessary for solving all the problems of life. These were native flowers, too; as they are native in the soil of every human heart; which, with a little care and attention would have grown up and blossomed an hundredfold. Oh, help was given us, no doubt it was; lavish and persistent help; but because you must have knowledge before you can help to any purpose: because if you have no perceptions, no wisdom, you would better keep out, you will only be a bull in a china shop if you go in: because wrong teaching having been in the world these centuries, there is very little perception or wisdom to be found anywhere — plenty of energy, plenty of sentiment, plenty of fondness and well-meaning, but very little of that insight that enables one to do the best thing in the best way — for all these reasons the help that was available was mostly hindrance after all. The fair indigenous lilies were neglected, went unwatered from season to season; weeds were allowed to grow up around them; garish exotics were set in, and carefully tended in their place.

Be unselfish that you may go to heaven; so we were taught; they did not know that if one were unselfish, he would eagerly seek out hell, that he might do something to help or save the sufferers. No wonder the glorious gates were closed on us at last, and the quick became the dead; and everflowing life and beauty this sordid struggle to live. You cannot cast out devils in the name of Beelzebub the prince of the devils, nor be unselfish for the selfish end of gaining your own salvation.

All this great sin of selfishness is just an unnatural thing, just a weed that grows in the human soil. Wise teachers might have shown us its folly and unnaturalness when we were

young children, and helped us to tear it out once and for all. We might have lived always in the great, wide, beautiful life, with all things still quivering with wisdom and wonder and mystery. When the passions came knocking at our doors, we might have known much better than to have opened them in the least to such beggarly impostors.

Let children learn these things, and they shall not waste the moments of their lives as we have done; experience will lead, and not drive them with a whip. Let them learn that in this grand unity of life there are infinite lessons to be learned, and that we are here to learn these lessons; to try our spiritual muscles upon innumerable problems going from strength to strength, growing; never in stagnation. All that befalls us of events and conditions is the direct outcome of what we ourselves have done and thought, the whole pur-



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OLD COTTAGE IN GRENNÄ, SWEDEN

pose being for our education; and we have lived countless lives upon earth, figuring in all races and every age; always active, always affecting the life of the world, even if ever so little, for good or ill: always in our actions sowing seeds, always, in the events of our lives, reaping the harvests of that which we have sown; and reaping these harvests always in order that we may learn. All are so learning, so advancing, so adding slowly to their wisdom and firmness and compassion; all upon the most interesting of all quests, and the most vital; all vitally interested in the welfare of all — and if any be seeking his own ends, he is seeking waste and ruin; he is traveling in a blind alley; his face is set directly away from the goal.

He may work for self but shall reap of that work nothing that is good to have and hold, only sheaves of disappointment and bitterness, ruin and nightmare, ashes and desolation. But let him forget self, once or many times or forever, and work for others. There shall await him, just to the measure of his selflessness, the harvests of the soul. STUDENT

Jottings and Doings

(From a Student's Note Book)

ON April 14th last, a group of musicians in Europe celebrated the Centenary of Maria Theresa Lehmann, now almost forgotten, and undeservedly so, because overshadowed by the fame of her daughter, Lilli Lehmann, the great interpreter of Wagnerian music-drama. But she is worthy of being remembered because of her friendship for and service to the great Wagner when he was young and unknown. She was both singer and harpist, often appearing on the German stage in the double capacity of soloist and performer upon the harp in the orchestra when Wagner was conducting the latter. It was Madame Lehmann (then Maria Theresa Loew) who induced a Prague impresario to buy the scores of *Lohengrin* and *Tannhäuser* at a time when the young Wagner was in

serious need of financial assistance and when the help was worth a hundred times what it could have been to him later. Madame Lehmann appeared first in *Der Freischütz*, just three years after Weber's death. Her life in a singular way extended well across a transition period in German music.

Of all the doughty warriors who have struggled with the question of the modern enormous hat as sold by milliners — and worn by women — the officials of the Swiss State Railways alone appear to be striding towards complete victory. Their official notice, recently posted in the railway stations along their lines, reads as follows:

Ladies hats more than 31½ inches in diameter will, according to article 117 of the railway tariff as adopted in February 1906, henceforth be regarded as wheels. Any lady wearing a hat of larger dimensions who desires to travel by a Swiss passenger train must either ride in the luggage van or deposit her hat with the luggage guard and enter the passengers' carriage bareheaded.

Once again we may take up the shield of courage and the sword of victory.

OUR YOUNG FOLK

Clovelly

CLOVELLY is a quaint little town on the northern coast of Devonshire, England. It has about two hundred inhabitants. Perhaps one might call it the Amalfi of England, for like Amalfi in Italy, it is situated in a small cañon or ravine opening out to the sea. The ravine at Clovelly opens out from a high wooded coast, and a fine beach below reaches for miles on either side of the ravine. The town itself belongs to an old estate, the beautiful parks and drives of which stretch inland. It is a delight to wander through the parks as they are kept in a partially wild state and heather and foxglove bloom along the way and ivy embraces the old oaks.

Clovelly is about two hours' ride from Bideford by stage. When you arrive at the top of the ravine your trunks and bags are heaped on wooden sleds drawn by donkeys. While you walk down the main street which consists of a long series of cobble-stone stairs, your baggage comes bumping along behind you. You will stop at the New Inn, of course, and you will be shown into a quaint little bed-chamber with latticed windows, white dimity curtains and bed with ruffled valance, and everything so very fresh, clean, and old-fashioned. The dining-room walls are covered with rare old china of different patterns, plates, cups and saucers, and large platters, a really valuable collection. One wonders how it found its way into the little town of Clovelly.

After breakfast you stroll down the little street as shown in the picture, past the quaint cob-houses (houses built of cobble-stones, earth and plaster) with their old-fashioned gardens before the doors, and the friendly people ready with a bright "good morning."

The beach is reached after descending a steep staircase, and here stands the life-saving station. The lifeboat was propped up ready to slide out to sea at a moment's notice, and the crew's oilskin suits were all ready to put on. They will tell you that several wrecks have occurred along the coast and that many lives have been saved. They seem to regard their life-saving station as one of their most precious possessions.

There are several lanes leading about the town, and one, if you are willing to do some climbing, will lead you up under arching bushes, until you reach the top of the cliff as if from a hole in the ground. Going down that way reminds one of the hole Alice went down after the white rabbit, only the passage is not so dark.

Most of the people in Clovelly have lived there a long time and few have ever traveled



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A STREET IN CLOVELLY

MAY

HARK! the sea-faring wild-fowl loud proclaim
My coming, and the swarming of the bees.
These are my heralds and behold! my name
Is written in blossoms on the hawthorn-trees.
I tell the mariner when to sail the seas;
I waft o'er all the land from far away
The breath and bloom of the Hesperides,
My birth place. I am Maia. I am May.

Longfellow

as far as London. If you ask them how old the town is they will tell you they do not know but that they believe it has been there always.

The gentle friendliness with which you are treated by everyone makes you feel that the town consists of one large family and that you are there on a visit. Away from the bustle of the world and amid so much natural beauty as they are, it would seem that trouble and selfishness could not reach them; but we know that these are in the human being himself, so joy and sorrow must be here too. But the people of Clovelly have a touch of something genuine about them which draws you to them, and loving thoughts will always go out to these friendly souls after a visit to the quaint little town.

EUGENIA

THEY are never alone who are accompanied by noble thoughts.—Sir Philip Sidney

INSTEAD of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances.—G. H. Lewes

The Modesty of Genius

TRUE genius is invariably accompanied by an innate modesty, and those who have achieved the most are the least arrogant, the least elated about their accomplishments, always striving to attain to greater heights.

A notable illustration of this is found in the life of the immortal composer, Carl Maria von Weber, whose noble career contains many valuable and inspiring lessons.

He was the father of German song, the creator of the romantic opera, a marvelous pianist, as well as a gifted writer and poet; and he was also a kind, devoted husband and father who in spite of unfortunate early surroundings and influences became honored as a noble *man*—one who had succeeded in overcoming the faults of his youth and rising above previous failure.

After he had become one of the most popular and celebrated men in Europe, having met with phenomenal success in the presentation of his operas, he wrote to a friend:

How often the highest desires which I thought beyond my reach have been attained, and still the true, beautiful goal has arisen ever farther and farther away! And how little I satisfy myself in what has seemed to satisfy others! Believe me, high approval weighs like a great obligation on the honest artist's soul, and he never pays it, though he do his best.

At another time Weber displayed a similar spirit of humility when, on his return home from a concert trip, he discovered a laurel wreath in his trunk, which some admirer had lovingly placed there. Seizing it, he quickly adorned a bust of Mozart with it, saying, "This belongs to thee."

Generous soul! who thought not of his own personality, but paid tribute to the genius of others and to that glorious Divinity which is the source of all high inspiration. J.

NOTHING was ever learned by either side in a dispute.—Wm. Hazlitt

NEVER depend upon your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency.—Ruskin

THERE is no real elevation of mind in a contempt of little things; it is, on the contrary, from too narrow views that we consider those things of little importance, which have in fact such extensive consequences. The more trouble it occasions us to be on our guard against small matters, the more need have we to fear negligence, to distrust our strength, and to interpose invincible barriers between ourselves and the least remissness.—Fénelon

THE CHILDREN'S HOUR

The Wild-Flower Garden

THE Lady of the Wild-Flower Garden is unusually busy these bright spring mornings, welcoming back her little friends, as they come up after their long winter rest. Her mariposa lilies, waving in the breeze, look like little white butterflies, the cluster lilies nod their purple heads, the yellow poppies blaze in the sun, and underneath the tiny rustic bridge the pretty ferns are uncurling their long green fingers. Here and there and everywhere one spies the familiar faces of smiling little flowers.

But something more has happened! Many a flower will wake up to find a new little companion by its side, for the Lady of the Wild-Flower Garden has been busy the whole year gathering many more little friends to live in her garden and make it beautiful.

Some of the plants will find that they have some duties which were not here last year; for the arbor has been built since they went to sleep and many of them must hurry and grow fast so they may hang their pretty vines and flowers upon it.

The bank which was covered with ice-plant a year ago, is now full of blooming plants, and down below it there lies a little pond where float the lily pads, and Easter morning saw a pure white water-lily bloom.

The little fish swim in the pond, and many birds come to bathe there every morning; linnets, toehes, and finches, chirping and twittering and splashing the water over the ferns and mosses growing along the bank. The humming-birds take their bath when the Lady sprinkles her flowers, darting through the spray or hanging suspended on vibrating wings, sometimes within six inches of her hand. Afraid? Not a bit. Lomaland birds have no fear of human beings.

Many other little creatures find homes in the garden, unmolested. The lizard and the horned toad bask in the sun along the path, while the great black beetle makes tracks with his feet in the sand as he walks along, and under a stone in the rockery lives a great fat common toad. The bees are busy among the eucalyptus blossoms, but they and the great black yellow-winged wasps are just waiting for the artichoke to bring forth its large thistle-like blossoms, so they may revel in the sweetness of its heart. And somewhere, unperceived by day, the little green cricket has found his home, and you may hear him chirping as soon as the sun goes down.

It seems as if each tree, plant, and flower were doing his best to tell the Lady of the Garden how much it appreciates her loving care, by growing and blooming in its very prettiest way, for I am sure that plants and flowers do really know when you love them. Are you not sure too?

EUGENIA



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TWO PROMISING YOUNG PUPILS OF THE
RAJA YOGA ACADEMY, SANTIAGO DE CUBA

THE DAISY

WITH little white leaves in the grasses,
Spread wide for the smile of the sun,
It waits till the daylight passes
And closes them one by one.

I have asked why it closed at even,
And I know what it wished to say:
There are stars all night in the heaven,
And I am the star of day.

Rennell Rodd

The Weavers

SILENT and thoughtful, Alice sat by the window, knitting a shawl for her grandmother. It was very large and it took a long time to get across one row. Suddenly Alice looked up, and said:

"Mother, do you know, I think that knitting a shawl is like living our lives."

"Why, how do you mean, Alice dear?"

"Well one knits and knits, row after row, and sometimes one makes a mistake or drops a stitch and it has to be raveled out and done over again; and sometimes it seems as if no progress is made; but we know that every stitch counts, and if we keep on, in the end all the stitches together will make a shawl."

"In the same way, we live, day after day, just doing about the same things apparently,

but within ourselves, we know something is growing, and our view of life gets deeper and broader, all so gradually we can hardly see any growth. Then we make mistakes and have to begin over again, but we know in the end, the sum total of all our days, even if they do seem the same, will make our lives."

"Yes, dear, and the Soul has a pattern for each of us to weave, and it will have the weaving right; and we have to do it over and over again until it is right, before we can go on; so the harder we try to understand the pattern and work it out right, just so fast shall we progress; so it depends on us whether at the end of our lives our days will have to be lived over again; for each must weave his own pattern, no one else can do it for us, and in spite of the many lives we waste, the Soul is bound to win out, and make us do our appointed tasks."

"Oh! when one thinks of it in that way," exclaimed Alice, "each day seems so precious, one does not like to lose a moment," and her fingers fairly flew over her knitting.

"It is the thoughts, even more than deeds, that are doing the weaving," said her mother.

AUDREY

Good Friends

IN the tree-tops and bushes and on the hillsides of Lomaland there is now a busy life. The air resounds with joyous twitter and song from all the little birds who are building their nests. Linnets, larks, and mocking-birds—they are all alike embodied little spirits of joy. "Twit, twit, twirrewit," sings the linnet in a eucalyptus tree outside the babies' bungalow, and the little ones, creeping around on the porch, answer, "Pee-eep, coo-oo-oo," and try to imitate their winged little friends as best they can. Mother Linnet loves the babies and often leaves her work to fly down and sit on the balustrade and watch them play. And in the evenings, when they sleep so sweetly in their little beds, you will often hear a fluttering sound over your head. It is only Mother Linnet, who has flown in through an open window. She flies all around the little beds and then out again. She just wanted to bid her little friends good-night. So you see, from their earliest childhood the Rāja Yoga children learn to love all that lives; and I think that is why they always are so happy.

BIRGIT

No one can be caught in places which he does not visit.—*Proverb*

COURAGE conquers all things; it even gives strength to the body.—*Ovid*

LISTEN not to a tale-bearer or a slanderer, for he tells thee nothing out of good will; but as he discovereth the secrets of others, so he will thine in turn.—*Socrates*

THE SECRET DOCTRINE

THE
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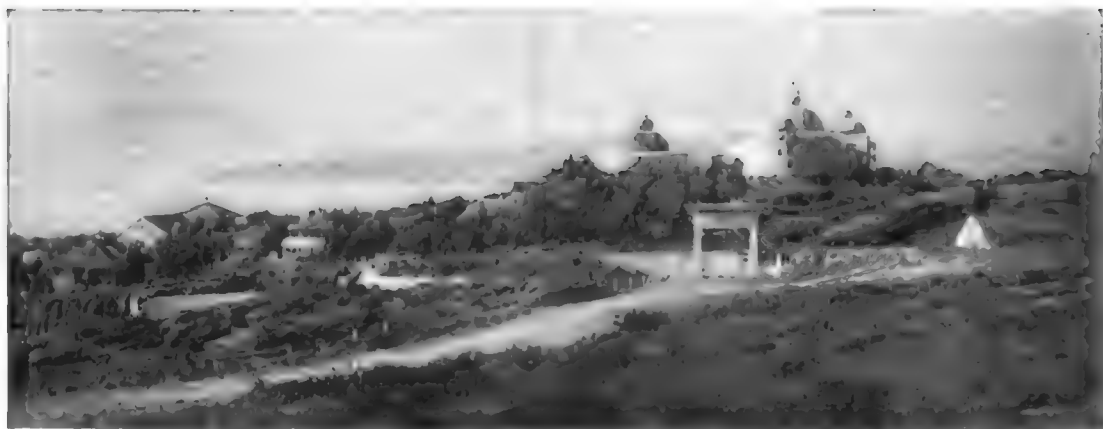
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THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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No. 29

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WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 29

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The Atomic Theory

WITH regard to the atomic theory of matter, it is sufficiently well known in a vague and general way that it states that matter is composed of exceedingly minute particles, separated from each other by very small (but relatively large) intervals; and that while physics does not concern itself much with distinguishing atoms into different kinds according to their constitution, chemistry distinguishes between atoms and molecules. The atom is the smallest portion of an element in which the properties of that element can inhere; and the molecule is the smallest portion of a compound (or element) that can exist independently, further subdivision resulting in a separation of the molecule into its constituent atoms.

But many people would be at a loss if required to give grounds for the acceptance of this theory, and to cite facts supporting it and indicating the probable size of the atoms. Professor J. J. Thomson is giving a course of lectures on the properties of matter at the Royal Institution, England, and the first lecture, as reported in *Engineering*, is briefly as follows.

A Cautiously Indefinite Theory

Matter is built up of an extremely large number of very small particles, separated by a medium differing entirely from these particles in its properties, which medium was known as the ether. [Note the alternative to saying "separated by spaces."] What led to this theory was the fact that bodies can be compressed, which is explained by saying that the particles are pushed closer together. Again, the fact that bodies can sometimes interpenetrate one another can be explained by the same theory.

To illustrate this interpenetration the lecturer took a vacuum bulb, having a branch to it in the shape of a platinum tube. This tube was heated in a Bunsen flame and hydrogen passed through the incandescent platinum into the vacuum, its presence being demonstrated by the altered character of an electric discharge sent through the vacuum bulb. In a similar way sodium can penetrate glass, and is often used in this way by being sent through the side of a vacuum tube in order to absorb the last traces of oxygen within. Quite recently it has been proved that other elements can find their way through glass, a circumstance which has influenced the accuracy of delicate experiments designed to ascertain whether there was any change of weight during chemical combinations, when these experiments were conducted in glass vessels. Hydrogen can penetrate

Interpenetrability of Matter now Established

Hydrogen can penetrate

a considerable thickness of iron, even in the cold. These facts show that matter behaves like, very much like, a sieve.

If we try to divide matter to such a degree that it loses its properties, we find that the ultimate particles must be exceedingly small. [It is not definitely stated here whether he means dividing one kind of matter until it ceases to be that kind of matter and becomes another kind of matter, or dividing matter until it ceases to be matter; but the experiment next quoted indicates the former meaning.] Faraday obtained gold leaves only the one-ten-millionth of an inch thick, but they still showed all the properties of gold. The duration of scent from some substances, such as musk, without appreciable loss of weight during years, is an argument in favor of minute divisibility.

Subdivided out of Existence

Strutt has recently shown that by means of the spectroscope it is possible to detect the presence of neon in one-twentieth of a cubic centimeter of air, of which neon constitutes one-hundred-thousandth part by volume. But here the professor incidentally remarked, on grounds not stated, that this quantity of neon contained 10 million million molecules, so that the spectroscope is not so very delicate after all. He also said that while this number of particles was about the smallest number of non-electrified particles that could be detected, a single particle could be detected when electrified.

Tait had given an illustration where either the calculations of physicists as to the size of atoms, or else the homeopathic theory of medicine breaks down. Homeopaths claim efficacy for medicines of the "twelfth dilution";

physicists say that the seventh dilution might still contain one or two molecules per cubic centimeter, but in further dilutions the chances were against any particle of the medicine being found in a given cubic centimeter.

Oil on water will thin itself out indefinitely, owing to the attraction of the water for the oil being greater than that of the oil for itself; the film might be only one-millionth of a millimeter thick and still show the characteristics of the oil, but beyond that the characteristics were lost.

In commenting on the atomic theory, one may repeat the somewhat trite remark, that while it may be convenient to regard larger masses as being made up of an aggregation of smaller masses of the same substance, this is of no use as a final explanation. For, if the characteristic properties of matter are to be attributed to, or defined in terms of, its

atomic structure, then of course we must not attribute any of those properties to the atoms themselves. Hence we can form no conception

of what the properties of an atom may be. This point is brought out in connexion with recent researches into finer grades of matter, which

led to the conclusion, as has been stated by some scientists, that the energy of a moving particle is not always proportional to the product of its mass and the square of its velocity; and which suggested the idea that mass (or inertia) itself is a dynamical function—though of what compounded, goodness only knows. Even if we thus resolve mass into an energy resulting from the movement of something else, it is necessary to postulate that something else; in short, we must have a unit or rudiment somewhere.

We might analyse a crowd of people into separate people, which would correspond to physical atoms. Further subdivision would result in the destruction of the individuals, and we should get arms and legs. Still further analysis would yield blood and bones, then particles of matter, and so on. Science can analyse down to the limits of its powers

of observation. After that, if it still continues to analyse in its imagination, it will make mistakes. The rudiment of matter, its final substratum, the unit of materiality, that substance whose motions give rise to all the properties of matter, cannot possess any of these properties and must *ex hypothesi* be immaterial—that is, beyond the domain of *physics*. Physicists cannot find it; if they could, it wouldn't be it—to perpetrate a bull. They must predicate it and accept it as the ultimate physical axiom. Any inquiry into its nature belongs to some other department of research.

E.

The Universe Alive

THE way in which the teachings of Theosophy and of H. P. Blavatsky in *The Secret Doctrine* are now being brought forward as original ideas conceived by other people, and without the slightest acknowledgment or reference to Theosophy, is daily becoming more amazing. The philosophers have simply been compelled to accept these teachings, and the best way in which they can save their face and avoid eating their own words, after condemning H. P. Blavatsky and Theosophy, is to put forward the teachings as their own.

In the *Sunday American* there recently appeared an article by an astronomer of national reputation entitled, "Is the Earth Alive?" in which the views of Theosophy and the teachings of *The Secret Doctrine* are set forth (with modifications). But there is no acknowledgment, and the views are stated to have been "first developed" by Fechner and now restated by Professor James in the *Hibbert Journal*.

The earth is a great conscious Being, and we men are its organs, much as the cells in our body, though in a sense separate lives, are part and parcel of ourselves. The earth looks like so much dirt to us because we are on a so much smaller scale; but then the particles of our own body or brain may look like that

to the animalcules that live therein. The atoms of earth are not all there is; between the atoms is ether, traversed and filled with innumerable forces and qualities, amply sufficient to make an organism for a great soul. "If the heavens are the abode of angels, then the heavenly bodies must be those very angels, and the earth is one of them."

This teaching is of the greatest antiquity, being a cardinal tenet of the Secret Doctrine; hence it may be found in the sacred writings of all ancient races. The various ancient Hindû systems, for instance, are built on it. All those beings which we call "gods," foolishly comparing them with our own theological notions of a god, what are they but the great intelligences and powers of the universe, which include in themselves the minor beings? We have no such teaching of our own; we have only the crude conception of a single deity, a conception worthy of ignorant savages; and we try to fill in the gaps with abstractions derived from physical science. Thus we have a few "gods" or fetishes, which we designate "gravitation," "affinity," "energy," etc. But ancient science recognized the fact that forces and qualities can be but the attributes of Beings, and that Nature and the Universe can only reasonably be conceived of as a great Soul, including in itself countless lesser souls. Fechner did not invent this doctrine, nor can Professor James claim any originality or any priority in setting it forth.

If one finds any difficulty in imagining how the earth, which has a physical body, can be a soul, is not the difficulty precisely the same as in the case of our own body and soul? What is the connexion between our physical body, with its atoms, and our conscious self? Who can explain that? We need to postulate, as intervening between the physical and the soul, various grades of existence or substance, of varying degrees of materiality—grades now summed up vaguely under such terms as "ether." If in some mysterious way a mind and will inheres or dwells in our physical frame, why can they not inhere or dwell in the earth? Why is one structure better adapted for this purpose than another?

And all attempts to account for the universe on any other theory than that it is a conscious intelligence are doomed to failure. Failing to postulate this, we have to devise all sorts of lame explanations which, in their essence, are really the same thing. We have to coin such words as "force" and "affinity," which in reality must be conscious intelligent beings, since they manifest all the properties of such.

H. P. Blavatsky, all through *The Secret Doctrine*, contends for this view, pointing out the absurdity of the conclusions reached by those who try to explain Nature on the theory that it is inanimate and to account for the behavior of the celestial bodies on the assumption that they are merely masses of physical matter revolving in accordance with the laws of physical dynamics. She explains that the globes are the bodies of Planetary Spirits, and that their motions are regulated by intelligences which cannot err (in our human sense) and are purposeful. Every function in the universe, from those of the stellar bodies down to those of the most apparently inert stone, is the manifestation of living conscious intelligence, the expression of mind and purpose. There is no other reasonable explanation,

and science must eventually come round to this view, as it is indeed already doing in many instances.

But the great teachings of the Secret Doctrine are not to be played with. Knowledge entails responsibility. If these teachings are to be followed up consistently, it means that we must model our lives according to the wisdom these teachings reveal and inculcate, otherwise we shall be blatant hypocrites and our knowledge will become a curse to us. As long as we remain in ignorance, we have some excuse for not living up to the highest ideals; but one who aspires to know the deeper secrets of life must make good, and square his practice with his precepts. Hence anyone who tries to utilize the teachings of Theosophy as a means of running a school of philosophy, and who does not identify himself with the broad humanitarian aims of Theosophy, is on a side track and simply will not succeed.

STUDENT

Are Other Worlds Inhabited?

IN answer to this question two propositions occur to the mind as being reasonable:

(1) that other globes are inhabited, for otherwise we must suppose our own little globe to be the only inhabited one; (2) that the inhabitants of other globes can not be exactly the same as those of ours, because the conditions are different.

Camille Flammarion writes a letter to the *New York Herald* on this subject. He quotes a German professor who has recently argued against the habitability of other worlds, saying life can only develop between 0 and 40 degrees Centigrade, as blood coagulates above the higher temperature and water freezes below the lower. But Flammarion very truly points out that this only amounts to saying that life can be terrestrial nowhere else than on the earth; it is absurd to consider our planet as a type of the universe and argue that its kinds of life are the only kinds.

H. P. Blavatsky, in *The Secret Doctrine*, shows that man need not be physical, and that in past periods of evolution ethereal human races have existed, independent of physical conditions. She quotes Dr. Whewell (from memory, but almost literatim), in *The Plurality of Worlds*, to the effect that.

No Christian ought to believe in either the plurality of worlds or the geological age of the globe; because, if it is asserted that this world is only one among the many of its kind, which are all the work of God, as it is itself; that all are the seat of life, all the realm and dwelling of intelligent creatures endowed with will, subject to law and capable of freewill; then it would become extravagant to think that *our* world should have been the subject of God's favors and His special interference, of His communications and His *personal visit*. —(*The Secret Doctrine*, Vol. II, pp. 149, 150.)

Is it not neatly put? Now what is the answer?

STUDENT

Antarctic Auroras

SINGULAR auroras were observed during the voyage of the *Discovery*. The glow frequently takes the form of a bow, which then lifts and is followed by another and another until, after a succession of them, they are replaced by innumerable vertical lines of light. These then take the form of immense moving curtains, the lower edges being strongly defined. Then they are drawn up into an arch! J.

Some Views on XXth Century Problems

The Third Degree of Life

IT is not always the small men who know little of human nature. And just as the small men see in others their own weaknesses and smallness, so the large see their own largeness. Tolstoy, certainly one of the latter, looking backwards and forwards upon his own inner growth, regards its stages as normal to present humanity.

In the columns of a contemporary he tells us:

In the first stage a man lives only for himself, for his passions and impulses; for eating and drinking; for passing the time merrily; for hunting and for female society; for ambition and vanity.

This outgrown, there follows the stage of devotion to the interest of humanity. In him, he says, it was marked by energetic work in founding elementary schools.

All my religious sentiments became concentrated in the happiness of others and on the accomplishment of the kingdom of heaven on earth.

This gives place to the third, marked by aspiration for the divine, for "a new attainment of life," for divine purity, for the attainment of God, for "a purity of divine Being in myself and in my own life."

In the passage from the first to the second there was a deadly blank as he realized the real joylessness and worthlessness of the pleasures and aims with which he had at first occupied himself. Then he found that by devotion to the welfare of humanity as he saw it he could make life once more interesting and worth living.

I found peace the moment I had found a religious sentiment impelling me to think of the good of humanity. In this thought, at the same time, I found full satisfaction of my desire for personal happiness.

A similar blank, on another plane, occurred between the second and third stages. It was acutely marked in the life of John Stuart Mill. But he, of course, had no first stage corresponding to Tolstoy's, and a very shadowy and incomplete representation of Tolstoy's thoroughly mystical third.

The blank was as it were the question, Why? Why work for humanity? For Mill it was a deadly question for which he never had a perfect answer. With Tolstoy the question was not so much, Why work for humanity? as, Is the work I am now doing *good* for humanity? He had not to cross that gulf in which the word *good* threatens to lose all meaning. He finds the good of humanity included in, rather than constituting, his new aims.

Preparing for the new life, I attain at the same time my former aim, the good of humanity, more surely than when this was my only aim. Aspiring to attain God, aspiring to a purity of divine Being in myself and in my new life, I find more assuredly both happiness for humanity and for myself.

In other words he is trying to find in himself, to come into knowledge of and conscious communion with, that which in his second stage inspired him with the desire for the good of humanity. This, he says, is not the aim for the perfecting of self; still less would it be the aim for "salvation." These, after all, are selfish: "No, it is something else. It

is an aspiration to divine purity." As a Theosophic manual says:

The way is to be sought for its own sake, not with regard to your feet that shall tread it.

In dropping self, and trying daily to feel as *the divine Presence feels*, love of humanity is necessarily born; for compassion is the essence of that.

Would that Tolstoy were right in crediting to all men, as normal stages, his second and third. In how many is not the second altogether absent, and the third a mere transmutation of the first in the persisting crucible of self.

Physical Culture

MEN would take more care of their bodies if they recognized that they had to live in them again, facing the results of all their hygienic misdeeds. Reincarnation is passing into the popular mind; men are beginning to think it possible that they have been on earth before. But that they have been on earth in the same bodies as those which now clothe them, will be a new idea.

A man weighing say 160 pounds will eat and drink his own weight every fifty or sixty days. Most of this passes through quickly, is used more or less on its way, and returns to nature. It never strictly speaking formed a working integral part of the body at all. But a certain minute fraction of it does, and the atoms of that fraction were attracted to that man because they belonged to him before; they were his body before and they become his body again. This very old doctrine is thus put by H. P. Blavatsky:

Occultism teaches that (a) the life-atoms of our (*Prāna*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual Soul* is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc. (*The Secret Doctrine*, vol. II, p. 671)

In their way they are conscious, and they are stamped with something of the thought and feeling of the man who used them before. In their new groupings they gradually follow the tendencies to health or disease set for them by his previous use or non-use of his will.

This does not mean that if he had a big biceps before he will have one again. It means that if he lived sanely and sanely cultured the physical as one of the three aspects of his nature, controlled and guided it, so that it became a balanced and harmoniously working whole, that balance and harmony on its new assemblage it will tend to resume, helping its owner to the resumption of his former wisdom of life. But that health which in defiance of wisdom was spuriously maintained by medicine, Spas, baths and the like adventitious means, a self-indulgent and sensual life running on underneath this, will work out in a new incarnation as it would in the old if none of the remedial measures had been adopt-

ed, the Karmic bill being of course very heavy. And conversely a congenital ill-health which had been wisely met and palliated by the best measures available, by equanimity and self-restraint, would mean the development of a current of good health underneath it, manifesting as such in the next birth.

In a sentence, we re-assemble our old instruments, in some degree resharpened and refreshed for us by nature, but in greater degree as we left them. STUDENT

Psychic Drinking

A MEDICAL writer in the *Journal of Inebriety* makes a very common confusion between two almost distinct kinds of drug-takers. He says:

From a medical standpoint a careful study of inebriety must of necessity be a study of indigestion . . . when the digestive apparatus is performing its functions normally there is no distress and consequently no call for drugs [narcotic drugs, alcohol, morphine, and so on].

There certainly are those whose drug cravings, even when they know it not, depend upon some deep disturbance of digestion or assimilation or excretion. It may be that in its early stages the cravings, when real cravings, are always of this kind.

No one is quite healthy; a certain amount of inner disturbance goes on in everyone. One of the drugs either allays this or sinks it out of sight below the level of consciousness. Then there may be the temporary sense of perfect health, naturally extremely pleasurable—physically pleasurable and pleasurable to the psycho-mental nature, but to be paid for subsequently.

On its way to ruin the body will develop a craving for this pleasure. As we have seen, the craving rests on physiological inadequacy somewhere; if that can be put right medically, the cravings may then disappear.

But the drugs do something more than create a temporary imitation of health. They cause a subtle breaking down of tissue attended with the liberation of energy. The liberation is morbid and the flow can be used by the psycho-mental nature of certain people for the induction of pleasurable states. These are ruinous and depend upon ruin, but that is disregarded. And it is the cravings of such people, once established, that will be but little helped by medicine alone. The habit is now their conscious demon, almost never still; and at last they know themselves for its victims. Pleasure, *for them*, is at an end.

Theosophy moreover teaches that this entity, once created, may outlast the interval between two incarnations. It is re-awakened to activity by the very first contact of its victim with his drug. He is only safe in a total abstinence continued from his earliest years. This constitutes a class of inebriates of which the medical profession has no suspicion and which they do not know how to treat. For in addition to what they now do for him, the patient has to be awakened to a consciousness of his divinity, of his latent power to subdue anything of any strength in his nature, of his soulhood in a word. M. D.

Archaeology

Palaeontology

Ethnology

Prehistoric Wonders of Wyoming

THE following is condensed from an article in *Records of the Past*.

In Eastern Wyoming lies a vast ancient quarry section, now locally known as the "Spanish Diggings." Wyoming is but little known to the Eastern States and Europe, though having some fame on account of its Yellowstone Park and immense fossil beds; in fact an archaeologist has designated the foothills and plains as "darkest archaeological America."

The region in which is the largest collection of quarries is even today one of extreme wildness, given over to wild range-cattle and predatory animals. But there is conclusive evidence that there was a vast population here. No section of the entire world can show quarries of such size as the "Spanish Diggings." The great central plains rise from an altitude of about 1000 feet at the Missouri River to 5000 feet. The country has a level prairie aspect, with breaks and cañons, lofty sand-hills, buttes, and mesas; it is composed of tertiary strata, chiefly the Bad Land clays and Loup Fork sands. As one travels westward, the mountains seem to rise abruptly out of the level plain. West of the steep and rugged Rawhide Buttes the ancient quarries begin, covering a territory of about 15 by 40 miles.

Here every hillside, where the material would warrant, shows prehistoric quarries; every level spot, crowded stone *tipi* circles; and every summit, shop sites. Such an array of beautifully-colored quartzites, jaspers, agates, and moss agates probably is unknown elsewhere. There is exquisite barbaric splendor in some of the rock colorings, there being every tone, tint and shade to suit a savage taste; [why a *savage* taste?] white, gray, lavender, violet, purple, pink, red, vermillion, red and white mottled, striped and banded; light yellow, brilliant yellow, dark yellow, light and dark browns and black. There are no such beautiful quartzites in any other part of this country. . . . In addition the quarrymen worked flint, agates and chalcedony of many colors.

Quarries innumerable are everywhere for miles; tons of chips, cores, and implements abound; the blocks taken from the quarries were carried to a convenient site and there wrought, as the chips testify. Thousands of great hoe-like implements are found, which were probably not quarry tools, but tools made at the quarry. There are granite wedges, mauls of granite or quartz or diorite, scrapers of jasper and flint and quartzite.

As to the people who used these quarries, they must have been extremely numerous, to judge by the number of *tipi* rings and the vast amount of work done. Apparently, too, some of the implements found here were agri-



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MENHIRS DU MOULIN, SAINT-PIERRE-DE-QUIBERON, BRITTANY

cultural. But the writer of the account is unable to conjecture how so large a population found use for hoes or obtained sustenance in such an arid region; water is scarce, there is no wood, and the country cannot be entered at all without a guide. But we may ask, "Was the country always arid and barren?" Or have we here one of those cases where the hand of Destiny, using perhaps as its agent the carelessness of man, took away the wood and so the water? Did this great people live in a fertile region and gradually desolate it by denuding the earth, building great cities, and leading a prodigal life?

Again, why were they barbarians? The hypothesis seems not to have been inferred from the facts but to have been created beforehand. The facts seem rather to show that they were cultured experts. STUDENT

Effect of Stein's Discoveries in Central Asia

THIS is what the London *Spectator*, the same paper that said Jesus invented compassion, says after Dr. Stein's lecture on his discoveries in Central Asia:

In a sense the age of exploration is only beginning. . . .

Shall we, then, range ourselves with the rustic intelligence which supposes that the early writers on classical literature and the Scriptures knew more of their subject than we know today because they lived "nearer to the time"? . . .

After Dr. Stein's lecture . . . one feels that long vistas of ethnographical knowledge open before us. The days will assuredly come when boys and girls will no longer be taught, as we have all been taught, a blurred story about the vague Asiatic tribes from whom modern races are descended. . . .

It seems as though he fished out something from the sands of Chinese Turkestan almost wherever he put in his hand. The sand has at once demolished

and preserved the country. . . . The shroud of sand lies gently on the records of the past as though it loved them, and no decay reaches them . . . when once a thing is buried it is safe.

And this is what H. P. Blavatsky said 21 years ago:

According to the same tradition the now desolate regions of the waterless land of Tarim—a true wilderness in the heart of Turkestan—were in the days of old covered with flourishing and wealthy cities. . . . The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders.—*The Secret Doctrine*, vol. 1, p. xxiv.

The oasis of Cherchen, for instance . . . is surrounded with the ruins of archaic towns and cities in every direction. There, some 3000 human beings represent the relics of about a hundred extinct nations and races—the very names of which are now unknown to our ethnologists.—*Ibid.* p. xxxiii.

Built deep in the bowels of the earth, the subterranean stores are secure.—*Ibid.* p. xxxii.

STUDENT

Menhirs du Moulin

THESE menhirs are the remains of alignments which have been destroyed chiefly by the encroachment of the sea. Fallen stones can be traced right down to the beach, and even seen on the rocks beyond at low water. As far as can be judged from the fallen stones, there appear to have been five lines of menhirs, terminating in a cromlech or circle.

The 21 menhirs which now remain standing form a very striking and remarkable group, on account of their grotesque shapes and considerable size. One in particular, which will be easily recognizable in the illustration, looks like a rude statue of a gigantic man; it is known locally as "Le Moine." B.

✻ The Trend of Twentieth Century Science ✻

The Gaps of the Ladder

SIR RAY LANKESTER, writing on the *Mammalia* in a popular English newspaper, brings a weak place—one of several—in the zoological chain into view. According to the current teaching the chain of forms from the simplest up to the most complex, is continuous. At the bottom is the amoeba; at the top, man. All the grades develop gently out of each other. Of a large number of the grades we have living or fossil representatives; but here and there are gaps. One of such gaps at the upper end, is popularly supposed to be waiting for the discovery of a missing link between man and monkey.

One of the difficulties of the theory is the gaps, for one of which Haeckel once invented an animal; another is the fact that we have never yet seen natural selection and variation actually transforming one species into another.

It is a gap, or at any rate a weak place, that Sir Ray Lankester brings into the view of his readers—the gap in the *mammalia* (animals that suckle their young) between those with and without placenta—the organ by which the young are nourished before birth, growing from the embryo and coming into contact with the circulatory system of the mother. Another gap, though not so marked, below the mammals, between them and the reptiles, is also touched upon.

An egg is of course alive; but when a biologist speaks of live-born young, he means that the egg stage has passed by the time the young are born. In the case of reptiles and birds, eggs are laid, hatching occurring later. The next step higher up the scale is occupied by the mammals. In their case birth and hatching are one and the same process. And the young, as soon as born, are fed from the mother. This gap between mammal and reptile, might be regarded as filled by animals which, although laying eggs, subsequently suckled the hatched young ones. Of such, only two kinds are known, both Australian, the Duck-bill and the Spiny Ant-Eater.

Sir Ray Lankester says:

There must have been a whole legion of varied animals like them, intermediate between the Placental mammals and the reptiles—but it is a disappointing fact that at present we have not discovered, as we may yet hope to do, the fossil remains of these primitive reptilian mammals.

The filling of the gap, like that between vertebrates and invertebrates, is thus exceedingly scanty. Now for the other, the gap in the mammalian order. It would be filled by animals in which, though hatching and birth were the same event, before birth the young were nourished as eggs and not by means of the special organ known as the placenta. Until recently it was thought that the pouched animals, Marsupials, filled this gap:

Now, however, it has been discovered that the Marsupials have, many of them, a small but genuine placenta. . . . Accordingly, it is considered more probable that they are not an intermediate stage, but a side branch or line of descent from early placental mammals, and that they have to a greater or less extent lost the placenta. . . .

So the gap reopens.

Theosophy gives the reason for the gaps, for the slender fillings, and for the reopenings. It teaches that at the beginning of our present period of evolution there pre-existed a number of ideal animal-root-types which passed slowly into physical manifestation. Once these appeared, variations began on both sides of each, spuriously filling or partly filling the gaps. In H. P. Blavatsky's words:

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting-point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the physicalization of the primeval animal root-types out of the astral. (*The Secret Doctrine*, vol. II, p. 648.)

STUDENT

Vegetarian Pitfalls

THE opinion of a man who has tried or is trying vegetarianism is often worthless. In the second case he is under the stimulation of something new; enthusiastic friends are backing him up; he is reading enthusiastic and confident literature. Faith, in fact, is at work. His opinion may become of worth when these adventitious aids have departed.

But it may not. Many have tried vegetarianism and renounced it, thinking it a mistake. Before accepting their verdict one wants to know exactly what they tried. Were they, for instance, burdened with the conviction that the absence of meat must be met by the presence of large quantities of legumes, peas, beans, and the like; and by cheese and eggs? Did they, though departing from meat, remain nitrogen worshipers? Did they eat a great deal too much? And so on.

A number of recent experiments, summarized in *La Revue Scientifique*, shows that abstinence from meat increases endurance in work.

The meat eater has usually a larger output of uric acid than the vegetarian. The sense of fatigue is due to a fatigue toxin in the muscles and nerves. Is uric acid this toxin? According to some physiological chemists it is. Others think not; it tends to thicken the blood and throw therefore more work on the heart; to this they ascribe the earlier fatigue of the meat eater. Others, including the greatest authority, Haig, point to the fact that in the meat the eater is getting a dose of its fatigue toxins, is as it were consuming a dose of tiredness with his food. And again, meat in addition to its food value is a general stimulant causing a development or rather expenditure of energy in excess of what is necessary for the work and therefore involving a superfluous production of fatigue toxin.

That uric acid is one at any rate of the fatigue toxins, or related to one of them, is suggested by the fact that too much legume food may make muscular work very difficult, may bring on fatigue very early, and may even bring it on before work has been begun. These foods contain chemical bodies closely related

to uric acid, and unless the digestion of them is very perfect there will be trouble.

The practical moral of the matter is that the legume eater should regard his beans and peas and lentils as very concentrated nourishment, needed in small quantities only, to be fully masticated, and to be accompanied by juicy vegetables or fruits. The juices of these will give the salts which the legumes need for their digestion, assimilation and excretion. It is also exceedingly injudicious to include any thing sweet, or any other markedly nitrogenous food, in a meal containing legumes. The man who eats meat, legumes, cheese, and sweets at the same meal had better spend what energy remains to him in walking round to the doctor.

M. D.

The Sixth Sense

A WELL known physiologist, writing in *Umschau*, discusses the senses of the blind, concluding that some of them have or use one more than ordinary people. Perhaps all of them have it, and all the rest of us too; the use of it lying in the mental power of paying attention to it. This power is indeed the real sixth sense, the understanding reception by the mind of what has previously been received by the sense organs.

The special sense of the blind has as yet no name; its work is to perceive the neighborhood of solid objects. It does this work in total darkness, and when the eyes are blindfolded. Nor is it connected with hearing, for the deaf have it and those whose ears are entirely blocked. It is not a temperature sense, for it works when the objects are of the same temperature as that of the air. The blind themselves, or those who have it, place it in the forehead, between and a little above the eyes. It seems possible that it is some refinement of the sense of smell. Matter emits all kinds of vibrations into the ether upon which we use the senses of touch, smell, taste, hearing, sight; and there may be some between these, as well as below and above them, to which we are insensitive. All the senses are ways of touching vibrations.

STUDENT

The Earth's Tides

M. FLAMMARION has replied to the South African reply. He said there were two daily tides in the earth's crust, corresponding to those of the waters, a rise and fall of eight inches.

To this, as we have already noted, the Kimberley people replied that the tide was not lunar but solar, that it was much more than eight inches, that it was once a day and not twice, and that there was also an annual one.

M. Flammarion answered that the daily tide, due to solar heat, was already well known. It was the difficulty in eliminating it from observations that prevented the double lunar tide from receiving earlier recognition.

It now remains to show that there are crustal *high* tides corresponding to those of the waters and with the same cause; and then, perhaps, that they cause earthquakes to be more frequent or more severe.

STUDENT

Nature

Studies

Miniature Oaks

WANDERING through the great variety of shrubs which constitute the chaparral or brush covering the wilder portions of Point Loma, the nature-lover occasionally finds a Lilliputian grove which, when examined closely, carries him in imagination to the stately forests of oak for which other portions of the State of California are noted. These miniature groves are composed of perfect little oak trees, though they are not more than three or four feet high. One of the largest groups of these dwarfs lies about a mile north of the International Headquarters of the Theosophical Movement. Their ancient trunks—for they are quite aged—are gnarled and mossgrown as those of the primeval forest, yet only a few inches in diameter, and their acorns are quite perfectly formed. Many of their branches are covered with the parasitical oak-apples too, for as the monarchs of the forest are famous for their hospitality to a world of insect life, so their dwarf representatives are generous in providing sustenance for many kinds of larvae.

These tiny oaks are little larger than the dwarf trees the Japanese cultivate with such extraordinary results, but they have received no attention from man. Though a rarity at Point Loma, these Scrub Oaks (*Quercus dumosa*) make up a considerable proportion of the chaparral of Southern California. STUDENT

A Pastor and his Prey

THE following story in the form of a Biblical parable is sent by a correspondent who vouches for the facts:

And it came to pass that in the city by the great western sea, which, by reason of its exceeding wickedness had been sorely scourged by the gods by fire and by violent quaking of the earth, there was a wealthy congregation whose pastor, a follower in precept of the Master of Compassion, was a man of mighty arms and exceeding skillful in the use of weapons of destruction—even of those that do vomit a kind of hellish brimstone and leaden hail.

Now, one of the elders of the congregation having perceived in the pastor and follower of the Master of Compassion one who like unto himself was given to the lust of blood, did solicit him to traverse the coast parts in quest of victims for their weapons so terrible.

And they did go forth upon the evening before the seventh day unto the quiet waters where lay the feeding-places of the water-fowl of beautiful plumage, where the servants of the elder had laid much lure of food. Whereupon, upon the seventh day, the mighty hunters did cause the death of many of their prey and did rejoice that they did "get the limit."

And it came to pass that the elder, being exceedingly glad in observing the skill in slaughter of the pastor and follower of the Master of Compassion, did desire to give a gift in token thereof: whereupon he caused his maker of weapons to send unto

the house of the pastor and follower of the Master of Compassion, one of his most skilfully wrought and deadly arms. And there was great joy when the gift was received.

Of course this pastor, if questioned, would vindicate his conduct by alleging that the killing of animals is not forbidden. But according to that reasoning, we must infer that people whose compassion prevents them from killing animals are not better, but merely more eccentric, than other people. Otherwise we have to conclude that the human conscience has a law higher than that preached by Christianity. It is safe to say that when questions of compassion become the subject of argument, there is no real feeling of compassion; its spirit has not been grasped, and it has merely been accepted as a precept to be obeyed under protest and escaped from if possible. Does not the taking of pleasure in the slaughter of animals argue a lack of appreciation of the unity of life and a lack of sympathy with our fellow-creatures? And does not this lack of feeling portend the possibility of a similar insensibility with regard to one's human fellow-creatures? In any case, if we are content to accept the morals of an order of civilization in which animal slaughter would be considered permissible, we must also be content to keep down to that level in other respects, otherwise we are guilty of consummate cant. People are looking for clergy whose conduct will be more consonant with the dignity of their calling. TRAVERS



Lomaland Photo. and Engraving Dept.

MINIATURE OAKS AT POINT LOMA, CALIFORNIA

A New Element

M. OGAWA, of the University of Tokio announces the discovery of a new element, to be called Nipporium from the land of its discovery. The atomic weight is ascertained to be about 100 and it seems to fall into a gap in the chlorine group (in Lothar Meyer's table) estimated at 99. It occurs in thorite, reinite, and molybdenite. In thorite it occurs as small yellow or red crystals hard enough to scratch glass and consisting of a double silicate of nipporium and zirconium.

These evidences of mathematical series of chemical elements, of planets, as in the case of Bode's law, and of color and sound vibrations, etc., are all of great interest as tending to show the progressive laws underlying all nature. Will some future scientist not rebel against the water-tight compartment system of science and show us the details of the way to realizing a little more fully that all nature is one, and that one mighty law underlies all manifestation? Then religion and science and philosophy will be all one and we shall have the Secret Doctrine, which is the synthesis of all these, brought closer to the life of humanity. The Path has been indicated by Theosophical Teachers. It is for others to follow it in its details step by step. M.

New Plants for Cold and Arid Regions

A PROFESSOR of the South Dakota Agricultural College has been traveling in the north of Asia, investigating for plants that will grow in cold or arid climates. He has brought back some new varieties of Arctic alfalfa, a grape that will grow in places almost arid, and a clover that sprouts in the winter and will even grow through ice. He found alfalfa growing in Asia at a place where the temperature was 60 and 75 degrees below zero. The United States Agricultural Department intends to acclimatize these plants to the cold and semi-arid parts of this country. STUDENT

The Tree and the Tomb

IN the churchyard of Tewin in Hertfordshire, England, is a tree, divided into two or three main trunks, which grows straight out of the tomb of a noble lady who died over two centuries ago, and which has rent her sepulcher into pieces. It has wrapped itself around the iron railing which used to guard the tomb, so that the tomb is practically hidden within the tree. The story goes that this lady used to deny the resurrection and vowed that she would have a tomb that could not be rent! What she could want with such a tomb, if she did not believe in the resurrection, passes comprehension. T.

Students'



Path

TIME, like a brilliant steed with seven rays,
Full of fecundity, bears all things onward.

Time, like a seven-wheeled, seven-naved car moves
on,

His rolling wheels are all the worlds, his axle
Is immortality.

From Hymn to Time, (Atharva Veda)

Brotherhood, a Fact in Nature

(Read at a meeting of the Young Men's Club of Lomaland)

This organization declares that Brotherhood is a fact in Nature.

The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity. (From the Constitution of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY)

THE real intent and meaning of this main object of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is definite enough, though some questions have arisen as to the meaning of the words "a fact in nature." Some seem to have taken this to mean that Brotherhood is the *only* fact in nature; and so have imagined that by showing that there is also unbrotherliness in nature, they thereby called in question the Theosophical statement. But in answer to this, it may be said, and rightly, that the object does not declare that there is no unbrotherliness in nature but merely that there is brotherhood as a fact and not as a mere sentiment. The fact that we find many instances in nature wherein brotherliness is not observed does not prove that brotherhood is not the real rule of life; while the fact that pain always follows unbrotherliness indicates that brotherhood is the real law or fact in nature.

It is one of the purposes of Theosophy to call men's attention to the brotherliness of nature, more especially for the following reason. Recent science has labored to show that the rule in nature is violence and selfish emulation and that there is no harmony or forbearance in it at all; and from this alleged fact they have attempted to deduce a law of conduct for humanity and to represent unbrotherliness and emulation as being the great law of life for all creation, including man. Looking at this matter from the other side, we may say that materialism and selfishness in life have caused men to see in nature nothing but the repellent aspect; whereas, if their own lives were more brotherly and harmonious, they would be able to discern the harmony and beneficence that prevail in nature.

The aim of Theosophy, then, is to combat this horrible materialism and pessimism in science, which is linked up so closely with materialism and pessimism in life. There have been many close and intimate observers of nature who tell a very different tale from

some of the scientists, and who see everywhere the harmony and beneficence. We cannot expect to come to an understanding of the subject unless we put aside all mere juggling with words. One organism dies and another takes its place. Jones points to this as an instance of self-sacrifice on the part of the one that dies; Smith denounces it as an instance of selfish rapacity on the part of the one that lives. Animals protect their own flock by persecuting intruders; this may be viewed either way, according to the point of view. Again, what of Brotherhood in the crucible or test-tube? Is it unbrotherly for sulphuric acid to attack soda? Is it any use preaching Theosophy to a keg of gunpowder?

The word "nature" needs a little defining. It does not necessarily mean pigs or potatoes. No doubt there is brotherhood of a kind in pigs and potatoes; but is man to imitate these humble creatures? What would be excellent brotherhood in a potato might not be brotherhood in a man. It is right for a potato to behave like a potato, but it is not necessarily right for a man to behave like a potato. In fact, nature includes the high as well as the lowly; man is himself a part of nature. And it is his duty to recognize the part he is expected to play in nature and to live up to it and not try to copy creatures below himself. If he find unbrotherliness, or what seems to him such, in nature, he is not to copy it; but he is to seek for the brotherliness in nature and promote that.

This brings us to a most important point. Man is the most potent creative and molding power in nature. To his neglect of duty and his shortcomings is due much of the ugliness among creatures. For, even where animals do not directly copy him, their soul-life is fed from man's cast-off psychic elements. With man occupying such a place of power, by reason of the intense dynamic influence of his free will and intelligence, it would be ridiculous to expect humble nature to do otherwise than reflect man's conditions. Dogs may become corrupted or refined according to the character of the men they associate with. Are we to say, then, that uncleanness is a law of Nature. Should we not rather strive to prove by our conduct that it is not. And perhaps, if men were what they ought to be, dogs would not be so selfish and cruel.

In conclusion, Theosophy places upon us the duty and responsibility that we should strive by our conduct to prove that brotherhood is a law in nature. The existence of the exceptions, the violations of this law, merely confirms the fact of the law itself. By our example we should endeavor to demonstrate that brotherhood will create harmony all around, thus proving itself to be the true law of life, in nature and in man. E.

Evolution

WE all know the primary meaning of evolution as "an unfolding; a development," but if we turn to our dictionaries we also find an *evolutionist* described as "one skilled in military movements"; and *evolution* as "the movements of troops, etc., in changing their positions for attack or defense."

To my mind, evolution, as applied to man in the Theosophical sense, is a combination of these meanings, for undoubtedly man needs

to be "one skilled in military movements," if he would succeed in the battle of the ages. Evolution is in no sense a *passive* performance in the teachings of Theosophy, but the deliberate work of a self-conscious entity, the Thinker or mind in man: that part of us which reincarnates, the *Warrior-Self*. In the process of unfoldment many are the foes we meet to overthrow, and constant fighting must be maintained by the successful evolutionist.

William Q. Judge, that great Teacher of practical Theosophy, once said that "love and trust" were the only weapons by which the true Theosophist could hope to defeat the enemies of human progress and in the battle we soon learn that this is so. For why? Does not anything lesser belong to the plane of mortality? — but love and trust are immortal weapons, gifts from the gods.

The passions, desires and ambitions of the personal life are ranged in battle array betwixt us and a *conscious unity with our divinity*. How shall we scatter these encroaching hosts; what are the opposing forces at our command? The opposites if we are good evolutionists. They are the neutralizers, winning us final freedom. The opposite of hate, is love; the opposite of greed, generosity; the opposite of desire, altruism; of selfishness, self-sacrifice. Putting these forces forward at the right time we assault and conquer point by point, and thus each tomorrow finds us farther than today, towards our goal of human perfectibility.

It will take trust in ourselves as divine in origin to do this, and trust in the great law of absolute justice, else our steps will falter; and love for humanity as the expression, in heart, of divinity, else our heart will fail. Then let us remember too, that *unfoldment* means *growth*, and that darkness and foundation-work lie at the base of all lasting structures of things animate or inanimate. Let us gird on our armor and go forward serenely to the fray from which no living being can escape. W.

CAST into this life, as it were into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the sceptics say, the proofs are manifest. If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more perfect faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery and even death. Yea, a divine instinct that always grows in light and in strength helps us to comprehend that nothing in the whole world wholly dies, and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favorable to our eternal growth in good.—*Georges Sand*

THE root of all evil conduct towards God, towards other men, or towards oneself is self-love, self-love so strong as to sacrifice everything rather than its own indulgence.—*William Q. Judge*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I receive a great many scientific journals and have noticed how the latest theories tend toward Theosophical views. I have read Darwin's *Descent of Man* lately, and conversing with a friend regarding the ideas set forth there, I stated that I believed Mr. Darwin was correct, but that he considered only the physical body. Will you please tell me whether I was correct, or rather, am correct, as I still have that opinion.

Answer The tendency of recent scientific speculation is undoubtedly in the Theosophical direction, as we have frequently pointed out in these pages. Yet we must not be too sanguine that orthodox scientists are going to accept the real principles of Theosophy, with its spiritual basis, all at once, for they are still looking for the answers to their problems where they will never be found in their completeness: i. e., on the physical plane.

H. P. Blavatsky treats in great detail of the highly important subject of evolution in *The Secret Doctrine* and other works, though she is careful to insist that her statements are more of the nature of illuminating hints for students, and pertinent criticisms, than formal teachings. Enough has been made clear in that remarkable book to enable even a beginner to picture the broad outline of human and cosmic evolution, though most of its information is framed in such a way as to oblige the student to use his utmost diligence and intuition to grasp the deeper significance.

According to the ancient Wisdom-Religion (Theosophy), evolution is a far more complex thing than most biologists have suspected, notwithstanding their praiseworthy and industrious researches into cell-development and the growth and distribution of living things, for most of them see nothing in the processes of life but the mechanical interaction of chemical and physical forces, though they admit complete ignorance of the real nature of those forces. Theosophy, on the contrary, regards the laws of matter discovered by modern science as the working tools of an intelligent spiritual consciousness, definitely aiming toward the elevation of every atom to self-consciousness.

The weakness of the materialistic position lies in its negation of and refusal to investigate the existence of intelligent spiritual forces behind evolutionary processes. It has an unreasoning dread of the teleological explanation, thinking that it tends to superstition. Theosophy never suggests that there is any "supernatural" interference with the action of the known forces, nor lawless and arbitrary "miracle," but it asserts that the laws of the universe contain, as the most important factor, the element of intelligent spiritual Guidance, and that blind chance is not the ruler.

Darwinism, by claiming that the Natural Selection of fortuitous varieties is the "motive power" behind all evolution, attempts to make the less include the greater. Notwithstanding innumerable incompatible attempts neither the old nor the new Darwinism has given any demonstrable or admitted explanation of the origin of the variations "selected" (curious misnomer) by the action of blind forces, as Haeckel tells us.

Theosophy supports the *one definite fact*

that biology has clearly established, i. e., that Natural Selection acts as a deterrent, preventing the multiplication of the unfit. This is really a proposition in mathematics, but Darwin deserves the greatest credit and respect for his brilliant demonstration of it.

Without the reincarnating "Monad" or higher spiritual self of Theosophy, the evolution problem is an equation with the chief factor omitted from one side. It is no wonder that the well-known gaps in the Darwinian scheme are showing no evidence of being filled up. These include the great hiatus between man and the ape, that between the placental and non-placental animals (recently found to be much greater than hitherto believed because the marsupials must now be classed with the placentals), the unknown—and perhaps non-existent—series of links between the vertebrates and the invertebrates, and many minor vacancies. Theosophy shows that the absence of many links is perfectly to be expected, for a considerable part of the evolutionary process took place upon more subtle planes of existence than the physical, relics of which we cannot expect to find in the rocks. They must be looked for in other directions.

From these inner planes, where the permanent "Monad" was experiencing a more ethereal and semi-substantial course of evolution, thought-forms or semi-spiritual centers of attraction—forms or molds into which the nature-forces could build material atoms as developing life on earth required more and more complex vehicles—were thrown off by the Higher Self of Man which was coming down to the condition when it would need physical embodiment. These model forms gave the general outlines for the root-types which, helped and hindered by the processes of Natural Selection, Survival of the Fittest, Geographical Isolation, and Climatic influences, multiplied into the well-known varieties. The formation of the subordinate species has been as much a horizontal process, so to speak, as a vertical one (in time). A rapid branching and interweaving took place after the appearance of the general root-types, as we see in the early fishes, the trilobites, the reptilians, and finally in the mammals and man. In some cases connecting-links have not developed between diverse roots, and then we have a big gap in the fossil or living record.

Man was no exception. The ideal form and character of his physical frame, the most perfect type towards which evolution has always been tending, was projected into objectivity under the pressure of the inner evolution of the Higher Ego which was getting ready for the experience of material life. H. P. Blavatsky and William Q. Judge were very reticent as to the details of the molding of the physical body and its preparation for the incoming tenant, the real man, but the former gives a few very important hints in *The Secret Doctrine*, which are quoted in the Theosophical Manual No. 18, in the sixth chapter. Manuals 17 and 18 give inquirers plenty of food for thought upon the general development of man according to the teachings of Theosophy, which are not speculative.

The point of most importance in studying evolution from the standpoint of Theosophy is that there is a Self that evolves and that needs vehicles of different densities and qualities to bring it into contact with the many interpen-

trating and various planes of nature. This higher Self has emanated many such links with the lower planes; and so we say that there are more lines of evolution than the material.

In answer to the possible objection that we possess no memory of previous existence on other planes, and that there has been nothing but the physical for us, we must try to comprehend that the status and powers of the Reincarnating Ego are not those of the personality, the ordinary brain-mind and emotions, but are much higher. Recent observations by psychologists of the newer schools, such as the late Dr. T. J. Hudson, have reaffirmed the ancient belief that there is a transcendental self of *some kind* in man. Theosophy shows us that the part of our mental make-up which these researchers into the mysterious realm within have found, is only a portion or division of the *lower* man, though it possesses powers and senses of which the brain-mind in ordinary use is destitute. The real Higher Ego is a godlike being, immortal, "for whom the hour shall never strike," possessing the memory of the past and knowing where its evolution leads. Its association with the lower mind, its reflection or emanation, is one of the most profoundly interesting and difficult subjects with which Theosophy deals. As we purify our lower nature we shall win our immortality by uniting with this, the "Father in heaven."

A study of Professor V. Kellogg's new book *Darwinism Today* will give to those who wish to know the exact position of modern biologists upon the subject many surprises. He sums up the result of the past fifty years of discussion of and research into evolution with the candid admission that science is no nearer the cause of the variations which Natural Selection deals with. After a most exhaustive examination of every theory that has been advanced to explain the difficulties in the mechanical theories he frankly admits he does not know, and says:

Nor in the present state of our knowledge does anyone know, nor will anyone know until, as Brooks says of another problem, we find out. We are ignorant; terribly, immensely ignorant. . . . To question life by new methods, from new angles, on closer terms, under more precise conditions of control; this is the requirement and the opportunity of the biologist of today. May his generation hear some whisper from the Sphinx!

He also quotes H. F. Osborn approvingly:

"The first step then towards progress is the straightforward confession of the limits of our knowledge and of our present failure to base either Lamarckism or neo-Darwinism as universal principles upon induction. . . . The third step is to recognize that there may be an unknown factor or factors which will cause quite as great surprise as Darwin's. . . . The general conclusion we reach from a survey of the whole field is, that for Buffon's and Lamarck's factors we have no theory of heredity, while the original Darwin factor, or neo-Darwinism, offers an inadequate explanation of evolution. If acquired characteristics are transmitted, there must be, therefore, some unknown principle in heredity; if they are not transmitted, there must be some unknown factor in evolution."

There is another factor now declared, and the Sphinx has spoken the word which is sufficient to open the desired door to all who dare to throw aside their prejudices and personal preconceptions and to seek for truth in the true spirit of scientific research. R. J. C.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Reincarnation and the Criminal

IN the course of some remarks on the subject that criminals should be reformed rather than punished, and regarded with pity rather than hate, a clergyman is reported to have said that:

The sciences of biology and sociology must see that he is saved from the maturing of the seeds which he himself has not planted. . . . The criminal is a living petrification of a previous stage of development when what is his vice now would have been his virtue then. He is not responsible for having been born now rather than then.

If the reason for treating the criminal kindly is that he is not responsible for his criminality, then the inference would seem to be that if he were responsible, we ought not to treat him kindly. But we ought to treat him kindly in either case; our duty remains the same, whether he is responsible or not. The troubles of our fellows demand our help, no matter how they were incurred.

Further, is it true that the criminal is irresponsible? Is it true that he did not plant the crop he is reaping? The saying that whatsoever a man sows that shall he also reap, has its complement in the saying that what a man reaps that has he also sown. But the eye of modern thought does not penetrate beyond the veil of birth.

According to the view of life presented by this speaker, it would seem as though cosmic law were strangely unjust and chaotic; and as though man, himself a product of this chaotic law, had with equal strangeness acquired the duty of rectifying the defects of the law which called him into being. If the criminal was thus ruthlessly and recklessly flung into the world by the careless hand of Nature, then so was the would-be reformer, for he also is a man; and we have the spectacle of one piece of driftwood coming to the aid of another. But perhaps the clergyman would be ready to allege that there are two classes of humanity, one responsible, the other irresponsible. Such a doctrine, however, would involve consequences that one feels sure he would not stand for, and would raise the question of whether it is any use attempting to reform the criminal at all.

The truth is that it is impossible to get a coherent theory of the case unless we begin by postulating the *pre-existence* of the Soul. Without this, we get the untenable idea of

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

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a creature being hurled into life by an indiscriminate cosmic process, and yet at the same time endowed with a free will and capable of self-improvement. He sows acts and reaps their consequences, but he reaps consequences whose causes he has not sown. The whole doctrine is lop-sided. Of what use is it to talk about justice and to preach acts of justice when we regard man as the sport of chaotic forces? How can a man in whom is implanted the sense of justice and the desire to execute it be the product of a cosmic force which knows no justice?

We only get a coherent picture by accepting the principle that birth is *not* the beginning of life, but merely the entry of an immortal Soul upon one—another—stage of its career. Only thus can we avoid the untenable idea that any consequences can be "casual" or uncaused. Every effect must have had a cause. The man was born at a certain time and amid certain circumstances because he himself, in a previous existence, set in motion the causes that brought about that result. Even so is each one of us now sowing causes which will lead to future weal or woe, and determine the circumstances of his next birth.

The teachings of Karma and Reincarnation are lost links in the chain of our philosophy, and are sadly needed to supplement and rationalize the beneficent impulses that we feel. And unless people in general awaken to a knowledge of these essential truths, we shall never be able to find the machinery with which to carry out our beneficent wishes towards the criminals. The blind cannot lead the blind, and he who would lift another out of a bog must have his feet on firm ground. STUDENT

What is Palmed Off as Theosophy

THEOSOPHY, like other great movements, has had to encounter two kinds of opposition. The first kind comes from those who oppose it altogether, and the second from those who offer spurious goods

in its name. But it is slowly and surely overcoming both these kinds of opposition and will eventually outlive them both.

Those who offer curious goods in its name do but keep the public away from a knowledge of genuine Theosophy and bring the name of Theosophy into disrepute. Eventually the public will awaken to the fact that there

is this distinction between the genuine and the imitation, and will learn to distinguish them.

The imitations of Theosophy are mainly of two kinds: the directly pernicious and the merely drivelling. The former kind teach various "psychic practices" tending to overthrow the mental and physical balance; the latter merely pour forth so much twaddle. As an instance of the latter, one notices in a daily paper a review of a book entitled *The Way of Initiation*. This work, as one gathers from the review, is a striking example of the kind of thing which *soi-disant* Theosophists are reduced to, and is a sad commentary on the manner in which the name of Theosophy is travestied.

The way of discipleship is marked by three stages, Probation, Enlightenment, Initiation. A young gentleman anxious to set the world on fire as a theosophist is first taught to cultivate "the emotional and mental life." Our young gentleman does this by fixing his thoughts on "the germinating, expanding, and flourishing of life on the one hand, and, on the other hand, all things which are connected with fading, decaying, and dying out." If he does this efficiently, he will notice "a new kind of thoughts and feelings, unknown before, uprising in the soul"; and the more he fixes his thoughts alternately upon "something growing, expanding, and flourishing, and upon something else that is fading and decaying, the more vivid will these feelings become"; they are described as being the one "remotely allied to the sensation of a sunrise," and the other "comparable in the same way to the gradual uprising of the moon." In this way, and with these rewards, the interesting and now thoroughly excited disciple "cultivates the emotional and mental life." He is getting on when he sees the moon rise in broad daylight.—*London Daily Chronicle*

Readers are spared further specimens of it. The profane sceptical critic can be left to dispose of this kind of "Theosophy," which is not likely to survive his attacks. The only thing that gives such fatuity any vitality at all is the fact that there is a genuine Theosophy—the kind originally taught by H. P. Blavatsky, the Founder of the Theosophical Society; and inquirers interested in it are invited to apply to the Theosophical Publishing Company of Point Loma, California. H. T. E.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A MOST interesting paper was read at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday evening by Mr. Percy Leonard, on the subject "Christ and Theosophy."

The speaker drew many parallels between the teachings of Christ and those which during the last thirty years have become known as Theosophy, quoting the sayings of Jesus in support of the view that he was a Theosophist. For, said he, the Theosophical Movement is not a modern product but has been active in all ages and began with the first appearance of man upon this planet. Theosophy is the root from which all the great religions of the world have sprung. The religion of Jesus bears the same relation to Theosophy as the branch of a grape vine does to the stock from which it springs.

We have great difficulty however in knowing exactly what Jesus really did say, as it is notorious that many Christians in the early centuries had no scruple in touching up and making additions to the original manuscripts where they believed that such alterations would support their churches. And yet the record of his teachings, fragmentary though they were, warrant us in saying that the Galilean teacher taught Theosophy and was himself a member of that ancient and exalted Brotherhood of Helpers of Humanity who incarnate from age to age to light the path that leads to the upper day, to show superb examples of perfect human life, to institute reforms, and to assist (so far as the law permits) our suffering human race to bear that overwhelming load of ancient sin which humanity must carry until harmony has been restored.

The speaker contrasted the teaching of Jesus regarding the Father in heaven with those of the Old Testament, in which God is represented as a jealous vengeful Deity.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY declares itself to be a part of a great and universal Movement that has been active in all ages; neither did Jesus claim any novelty for his message, for he likens his disciples to householders who bring forth out of their treasures things new and old. Did Jesus lay stress on the orthodox views of religion? The speaker thought not, and he instanced the story of the Good Samaritan. The priest and the Levite, unimpeachable in matters of faith, passed by on the other side; it was the heretical Samaritan that was neighbor to him who fell among thieves.

The Theosophical teachings of Karma and Reincarnation are to be plainly seen in the teachings of Christ, and the Brotherhood which he taught is the very core of Theosophy.

Katherine Tingley has declared it to be one of the duties of Theosophists to rescue the living Christ from the hands of those of Jesus' professed followers who have so disfigured and misrepresented that ideal as to alienate it from the affections of the masses of the people, who need such a spiritual stimulus. He is one of our elder brothers who has climbed to greater heights, and though now so greatly in advance of our present attainment, is still our brother man.

OBSERVER

The Serpent and the Devil

THE narratives in the first few chapters of *Genesis* are absurd and have justly excited ridicule, when taken literally. Few, even among the most ignorant, take those stories nowadays in their dead-letter sense. But it is equally wrong to reject them altogether as useless nonsense.

What Christians ought to know, and what their teachers ought to have told them, is that these stories are not peculiar to the Bible, but are virtually universal. Some higher critics are making a great fuss about having traced the Biblical narratives to Chaldaean sources; but this is really not worth troubling about, seeing that it is just as easy to trace the resemblances to Egyptian, Hindû, Scandinavian, or even ancient American sources. If the Biblical stories were traced farther back, they would be found to have come from India, whence they were brought by the races that settled in Mesopotamia, and where they are still largely to be found in the Hindû sacred books.¹ (For notes, see end of article.)

Nearly everywhere in the early cosmogonies of nations we find the symbolism of the Garden of Eden, the Serpent, and the Tree of Life. This is not the place for quotations, but they can easily be supplied. Brinton, in his *Myths of the New World*, gives a large number of instances of the Serpent and the Tree of Life among the ancient American tribes. In the Scandinavia mythology there is the tree Yggdrasil; among the Hindûs the Áśvattha Tree; among the Tibetans the Zampun; in the Kabala the Sephirothal Tree, and so on.²

But what concerns us at present is the Serpent. This is the world's favorite symbol for Wisdom and for Wise Men, but it has been perverted by theology into a symbol of the evil in man's nature. Theology has been responsible for identifying the Serpent in the Garden of Eden with a personification of the evil in Man's nature.³ But there is no connexion at all. The "Devil" is an invention of man and of theology and has no real existence,⁴ unless we regard him as the product of man's evil thoughts, in which case there must be innumerable Satans. By confounding the Serpent of Eden with this theological bugbear, the meaning of a beautiful allegory has been perverted. The Serpent in the Garden of Eden was a good power, one of the powers that created man. The Serpent and Jehovah are, in fact, one and the same,⁵ being different aspects of the Divine Power that created man. The Serpent gives man intelligence and free will, and makes him immortal. But theology has represented that man thereby sinned in disobeying God.⁶

The Serpent is, however, a dual symbol; there is a higher Serpent which signifies the regenerating power of Wisdom in Man, the Teacher and Savior; and a lower Serpent which signifies the abuse of knowledge for sensual and materialistic ends. But the Serpent in Eden is the good Serpent which teaches Wisdom. Read your Bible, Christian!

The result of this theological confusion has been to cast a slur upon the free, aspiring, independent element in man, and to make intellect, research, aspiration, invention, and unshackled art, antagonistic to piety. Never have we found these independent aspiring elements, the elements of progress, on the side of theology; the churches have always re-

sisted them, until compelled to recognize them, and then they have tried to father them and convert them to their own uses.

Man's passions are simply the forces of his animal nature which are uncontrolled, and which he must learn to control, so that instead of passions they may become useful powers for good. But what has theology done? It has told him that these passions proceed from an Evil Being, whom it calls Satan, and has terrified man with this bogey into thinking that he requires the help of a personal God and a vicarious sacrifice, aided by ecclesiastical intervention, to save him from its clutches. By confounding this bogey of the Devil with the Serpent in Eden, theology has persuaded man that he must distrust his own Divine Intelligence, for that this proceeds from the Evil One. In place of showing man the difference between ensnaring passions and elevating aspirations, between ignorance and wisdom, theology has told him that *all* free thought and aspiration for knowledge are evil.

It is this terrible misrepresentation that needs to be unmasked; for it is responsible for the awful conditions that prevail among humanity and for the inability of the churches themselves to redress them. Because the churches have neglected their duty of *teaching and instructing* man, man has been left to his own devices; and, though the so-called "Devil" has taught him much, yet for want of the guidance of a true religion, he has gone astray in many ways. We see man now on the verge of discovering various latent powers in human nature, but ready to misapply them all and bring trouble on himself, because there is no true religion extant to guide him.

It may seem to some shallow thinkers that Theosophy, in thus vindicating the Biblical Serpent, is countenancing evil and rebellion against morality; but, the fault is not that of Theosophy, but that of theology, as above stated. It is theology that has thus confounded the issue. The great Theosophical teaching is that man's Teacher and Savior is his own Higher Self, the Divine Spirit incarnate in him, an interior fire of Divinity itself as represented symbolically by the Serpent. This Higher Self theology has denied, converting man into a helpless suppliant at a throne of grace and teaching him to regard his intuitions as evil when they differ from accepted dogma. When man goes astray through following his own bent, the churches ought to teach him and help him; but, instead of doing so, they condemn his free will and initiative. It is exactly as if they were to try to overcome immorality by maiming the body—a thing which has actually been done in the history of religion and even proposed in our day; for the churches' teaching amounts to an emasculating of man's mind and moral nature; it would deprive him of the power to do wrong by depriving him also of the power to help himself.

Under the narcotic influence of this ecclesiastical teaching, what has become of the *Knower* in man? Do the churches teach that every man possesses, *by virtue of his divine birthright*, the divine Spark which can be aroused so as to become a Teacher to his mind? It would hardly suit their purpose to do so. But Theosophy teaches this most ancient and sublime doctrine. It calls upon man to recognize his innate Divinity and arouse

within himself the divine powers of Solidarity and Wisdom so that he may know the truth and mold his life in accordance therewith. This was the real teaching of Jesus, who sought to show men how to awaken their intuition and live the Life. "Be ye wise as Serpents . . . for ye are Gods." (*Gen.* iii. v; *Matt.* x. 16; *2 Cor.* iii. 16; etc., etc.)

Theosophy sets no ban upon knowledge, but points the way to an unfathomable ocean of it; it merely warns man against the delusions created by selfish desire, in the midst of which the churches leave him to flounder.

STUDENT

1. The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India.—*The Secret Doctrine*, ii, 215

2. [De Mirville is quoted as saying that the whole world of thought is reproached by the Church with having adored the serpent. The Zend Avesta speaks of it, as do the Vedas and the Eddas and the Bible (Moses is commanded to set up a brazen serpent as a Healer, and we are told in the Gospels to be wise as serpents). In Rome we find it in connexion with the Vestals, in Greece Asklepios cures by means of it. In India, among the Africans, the Mexicans, the Chinese, it is venerated.]

The intimate alliance of this symbol with the mysteries of religion, the darkest riddles of the Unknown, is reflected in their [the Algonkins'] language, and also in that of their neighbors, the Dakotas, in both of which the same words *manito*, *wakan*, which express the supernatural in its broadest sense, are also used as terms for this species of animals!—Brinton's *Myths of the New World*, p. 132

Frequently in the codices and carvings from Mexico and Central America we find the tree of life, in the form of the cross . . . connected with these symbols of the serpent and the bird.—Brinton, 141

[Christians] never realized that the Cross was an evolution from the "tree and the serpent," and thus became the salvation of mankind.—*The Secret Doctrine*, ii, 216.

3. Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific idea of this emblem (the Dragon) into the absurd superstition called the "Devil." . . . The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. . . . Yet they all made a difference between the good and the bad Serpent . . . between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter.—*The Secret Doctrine*, i, 73

4. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous, and intolerant Roman Church, which have begotten, given birth to, and reared in love the evil one.—*Ibid.* ii, 209

5. It becomes easy to see that Jehovah . . . and Satan (therefore the tempting Serpent) are one and the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.*—*Ibid.*

Jehovah was called by the Gnostics the Creator of, and one with Ophiomorphos, the Serpent, Satan, or EVIL.—*Ibid.* ii, 389

6. The "Serpent," moreover, is not Satan, but the bright Angel, one of the *Elohim* clothed in radiance and glory, who, promising the woman that if they ate of the forbidden fruit "*ye shall not surely die*," kept his promise, and made man immortal in his *incorruptible nature*.—*Ibid.* ii, 388

So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of *Genesis* in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the "Serpent" was "the Lord God" himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.—*Ibid.* ii, 215

A Criterion for Critics

SOME of us are apt to say that critics and criticism are of no value in the world; this is because the wrong sort of critics preponderate. Again and again we are shown that the public is not capable of judging a piece of literature for itself, and that its taste does want the most strenuous guiding. Generally speaking, the cheaper and shallower a book may be, so long as it has some kind of life in it, the more immediately will it be appreciated and acclaimed. A great work costs some effort to read, and perhaps needs reading more than once before its beauties will be apparent; and as your man in the street has not the inclination for this, it needs a trained critic to rescue it from oblivion. Let someone, recognized as an authority, pronounce the thing good; and others will take courage to attack it seriously, and so come at its goodness; which they would not do as a venture of their own. They run the risk of being put to some trouble and getting nothing but boredom for their pains. People have not the energy to exercise their fundamental judgment at first hand, and over everything that comes their way. In speaking of books, we do but take these as a type; dramas, music, and even all kinds of ideas, are in the same need and predicament. The trouble is, to find a criterion for critics.

Paradise Lost falls upon a world in love with loose pleasure, fetches a paltry price, and is met with sneers from critics who clearly had no ability to judge. *Proverbial Philosophy*, without a note of poetry in it from beginning to end, and now happily forgotten, is acclaimed on its publication by the readers of England and America as the work of a great poet. The low music-hall dance, with nothing in it but vulgarity and worse, draws applauding crowds in all our cities. But the first has come, in a measure, to its own; the second had its few years of life; and the third is for one season only, and must give place then to something else of its own kind, but with still ranker flavor. The tastes it appeals to are not to be satiated nor set at limit, once one has elected to gratify them; feed them, and they only clamor for more and stronger stuff.

A man's animal passions are the most commonplace and vulgar part of him. Down on that plane there is no rank or distinction of kind; the differences of degree lie in how far one has consented to travel there. Life grows the more monotonous the lower it sinks. Rabbits are all much of a muchness; dogs, a thousand times higher in evolution, show some individuality. Tom's tastes are very much like Dick's and you know Harry pretty well when you know either of them; but the Leaders of men are sharply defined. Beethoven gives you no clue to Wagner, nor Shakespeare to Milton; at least no outward clue. The lower man, too, is the most external part of us as individuals; and as the individual is, so is the race: that which appeals to the most external, meets with the earliest response. So whatever has its center of gravity on that plane will find wide and indiscriminate welcome there, and there will be no two opinions about it among those whose demands it supplies. That which is to get to our very selves must pass this plane, and pass the superficial mind with its world of smug, shallow ideas

and conventions. What appeals only to the animal man need have no more force than will bring it to the outermost doors of the racial consciousness, and those elements in the race will rush to open to it at once. It never has enough life in it to keep it living for a number of years.

That which speaks to smugdom and conventional thought has a little farther to go, and needs a little more life to carry it there; hence the ready, temporary vogue of the Martin Tupper; only a little less ready than the others, and only a little less ephemeral. And one might go on to speak of that sense to which the aesthetic and perfectly finished appeals and so on. The rule is, that according to the depth it comes from and is directed to, is the life and strength in any work; the greater that depth, the less quickly will it catch the approbation of the multitude, and the more certainly will its sway endure.

Now, as it is the nature of the unaided public to give immediate approval only to the cheap and shallow, and to pass by unheeded whatever demands a little effort, do we not need a kind of critics that can discriminate between what is really vital, and the merely portentous and skilful in this latter class? This is where a mere literary training, necessary as that may be, is insufficient; for you must judge literature by humanity; art is for man's, and not for its own sake. Your true critic must understand the nature of man, and be able to distinguish the voice of the soul from all other voices. Nature is all consciousness, and the abode of ever active life; let him call that work *good* which so interprets her. And as for man, the soul within him is a god, ever at war with the lower forces of life. In spite of all seeming, heroism and compassion are the fundamental qualities of man; at last these qualities are to win through, and all clouds and meanness are to be driven away. Which are the books, the art, or the music, that will remind us of this, and further the cause of the soul? Those are the immortal works, the cleansing corpuscles; proclaim them, ye critics; and you will not err. Any other criterion falls utterly short of usefulness. K. V. M.

The Key to Asian Art

EVERYONE knows the story of the grapes of Zeuxis which appeared so like real grapes that birds came to peck at their tempting clusters. The Chinese have parallel fables about famous masterpieces, but how different an order of ideas they attest! A great artist painted a dragon upon a temple wall, and as he put the final touch to it, the dragon, too instinct with life, soared crashing through the roof, and left an empty space. The inner and informing spirit, not the outward semblance, is for all painters of the Asian tradition the object of art, the aim with which they wrestle.—From Laurence Binyon's *Painting in the Far East*

A MAN with a half volition goes backwards and forwards, and makes no way on the smoothest road; a man with a whole volition advances on the roughest, and will reach his purpose if there be even a little wisdom in it.

He that has done nothing has known nothing. Vain is it to sit scheming and plausibly discoursing: up and be doing.—*Carlyle*

Art Music Literature and the Drama

Inisfallen, Ireland

INISFALLEN, the principal island in Lough Leane, the largest of the Killarney Lakes, is remarkable in having the most fertile soil to be found anywhere. The pasture is of the richest all the year round. All kinds of trees, scented shrubs and plants are to be found here in abundance; and at one place there are three different kinds of trees growing on one stem, one of them the arbutus. There are many arbutus shrubs here. They flourish throughout the year, sometimes bearing at one and the same time leaves, blossoms, berries, and fruit in varying degrees of maturity. The leaves are of a very beautiful green, with a red stalk; the blossom resembles lily of the valley; the berries are first green, then yellow, then scarlet, like strawberries. It sometimes grows to the height of twenty feet, and is to be found also in Greece and Italy.

This island, many centuries ago, was the home of the O'Donoghue, as to whom the following remarkable account is taken from one of Samuel Derrick's letters, dated June 14, 1760:

The O'Donoghue, during his stay upon earth, manifested great munificence, great humaneness, and great wisdom: for, by his profound knowledge in all the secret powers of nature, he wrought wonders, as miraculous as any tradition has recorded of saints by the aid of angels; or of sorcerers by the assistance of demons; and among many other most astonishing performances he rendered his person immortal. After having continued a long time upon the surface of the globe, without growing old, he one day at Ross Castle (the place where he most usually resided) took leave of his friends, and, rising from the floor, like some aerial existence, passed through the window, shot away horizontally, to a considerable distance from the castle, and then descended. The water, unfolding at his approach, gave him entrance down to the sub-aqueous regions, and then, to the inexpressible astonishment of all beholders, closed over his head, as they believed, for ever: but in this they were mistaken.

He returned some years after, revisiting—not, like Hamlet's ghost, "the glimpses of the moon, making night hideous"—but the radiance of the sun, making day joyful, to those at least who saw him: since which time he has continued to make very frequent expeditions to these upper regions, sometimes three or four in a year; but sometimes three or four years pass without his once appearing, which the bordering inhabitants have always looked on as a mark of very bad times.

It was feared this would be the third year he would suffer to elapse, without his once cheering their eyes with his presence; but the latter end of last August he again appeared, to the inexpressible joy of all, and was seen by numbers in the middle of the day. I had the curiosity, before I left Killarney, to visit one of the witnesses to this very marvellous fact.

The account she gives is, that returning with a kinswoman to her house at the head of the Lake, they both beheld a fine gentleman, mounted upon a black horse, ascend through the water with a numerous retinue on foot; who all moved together along the surface towards a small island, near which they again descended under water. This account is confirmed, in time, place, and circumstances, by many more spectators . . . who are all ready to swear, and, not improbably, to suffer death in support of their testimony.

His approach is, sometimes, preceded by music inconceivably harmonious; sometimes by thunder inexpressibly loud; but oftenest without any kind of warning whatever.

The old tree in the picture has grown above one of the ancient holy wells, and close beside it are the ruins of a monastery that stood there more than a thousand years ago. Long before that, however, there was a round tower at this very place, a true tale of which was published in the *PATH* magazine during W. Q. Judge's lifetime. It had to do with the clouds that under Karmic law and owing to the nature of the cycle were to descend, and have since descended upon Ireland. It was toward



A HOLY WELL, INISFALLEN, IRELAND

the end of those earlier times when Amairgen chanted a poem in praise of the divine science:

This divine science, indeed penetrating the secrets of nature, discovering her laws, and mastering her hidden forces, was according to the tenets of Celtic philosophy, a being identical with those forces themselves, with the visible and the material world; and to possess this science was to possess nature in her entirety.

Amid these scenes, one ponders on that high worship of the spiritual within both man and nature, that prevailed millenniums ago, ere men began to anthropomorphize Deity, as the result of immersion in sense-life.

And the day may be nearing when a return to the purity, harmony, and simplicity of life engendered by the practical application of Theosophical teachings, will again unbar the gates to the enchanted islands of the soul and to the divine in nature. IRISH STUDENT

The Unrest of the Age

SEeking the cause of the degeneration of taste in the theater, the *Liverpool Post* (Eng.) says:

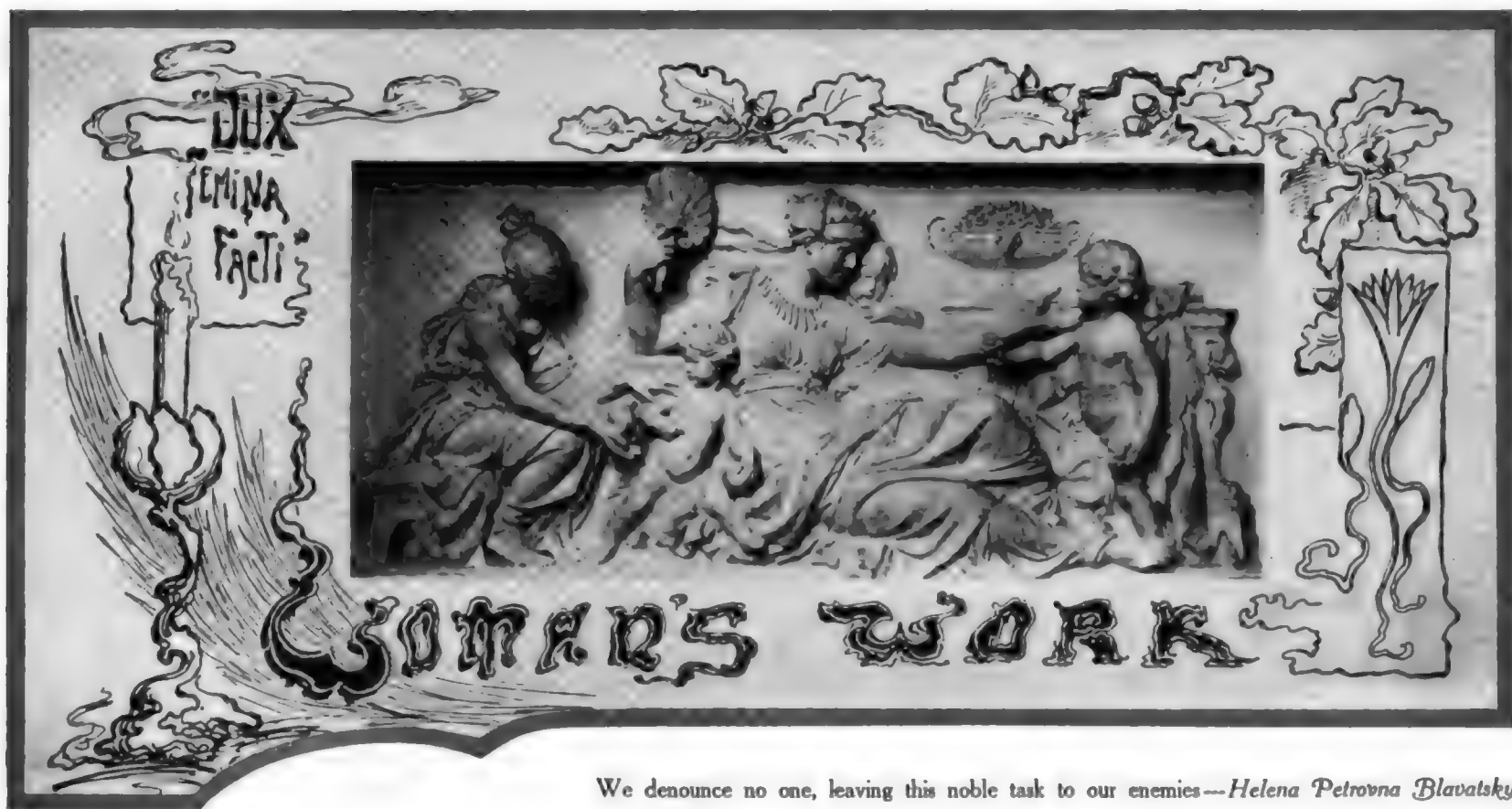
It is the terrible unrest of the age that is reflected in every walk of life—mental, physical, spiritual—that produces all these lamentable results. . . . Life has become too strenuous, too vicious, and the fight is little removed from the struggle between the beasts of the forest. . . . Far too often one man's success has to be gained by the failure of another. Man must live, they say, and that granted, there is nothing that is not permissible. . . . But other thoughts may trouble the soul of him whose heart is wrung by the study of cold statistics as to unemployed, paupers, lunatics, drunkards, imbeciles, and all the terrible products of modern civilization. . . . Sooner or later the human race will have to make up its mind which is the greater, the part or the whole, and whether the physical welfare of the few is to dominate and crush the mental and spiritual well-being of all created mankind.

The last sentence having a ring that might be taken as socialistic, let us alter it to "whether the supposed interests of personalities are to dominate the real interests of everybody." But our civilization needs something more definite than mere aspirations; and that is *knowledge*; and in the present state of our luminaries—ecclesiastical, scientific, philosophical, or what not—no one can pretend for a moment that we have anything at all approaching knowledge. Instead we have speculation in plenty, contradiction endless, theories that flout the intelligence and the voice of the heart. Bigotry is taking advantage of our intellectual chaos to fasten the chains of a disguised medievalism upon us. People follow blindly the voices of desire and pleasure, hearing no other voice and dreading the silence. The churches can show them no other voice, for the churches are themselves struggling in doubt. Science invents new instruments, speculates about the structure of matter, or dabbles in parlor necromancy with the spooks.

Theosophy alone speaks with the voice of authority—authority not vainly self-arrogated, but derived from its actual power to satisfy demands. It is Theosophy alone that can make people conscious of the presence of the Divinity within them, so that it may become a living power in their lives and regenerate the world, not by restrictive laws, but through the individual. STUDENT

Albrecht Dürer

IN No. 26 of this Review there appeared on this page the engraving of a portrait which the caption cited as that of Albrecht Dürer. This was an error, a simple oversight, the portrait being the work of Dürer, but the original of the painting being one Hieronymus Holtzschuer, as, indeed, appeared from the lettering in the upper left hand corner of our half-tone. An excellent reproduction of the well-known portrait of the great German artist, painted by himself, appeared in the *CENTURY PATH* of the issue of May 10, 1908.



We denounce no one, leaving this noble task to our enemies—*Helena Petrovna Blavatsky*

TO those who are still asking "What is woman's work in the world?" it is safe to say that

woman's work is to do the duty of the hour. This rule will hold good whether the karmic conditions of her life are of a domestic, business, artistic, or social nature. A womanly woman is peculiarly fitted for certain types of activity which call for the intuitive, sympathetic, flexible, and patient human qualities; but occasion will also arise when she will cease to be womanly—will be merely feminine—if she does not also display the logical, just, firm, and energetic side of her humanity.

For a woman to select activities which are best suited to masculine ability when there is no lack of men to do the work, while she ignores the demands of other duties which a man cannot well perform, will be for her to act quite out of her sphere. Yet the occasion may arise when she and she alone can save the situation by doing the same strenuous thing under different conditions. There is no hard and fast line to define a woman's work, for she is the feminine phase of a humanity which has potentially all powers.

The race is higher than the sex,
Though sex be fair and good;
A human creature is your state
And to be human is more great
Than even womanhood.

When a woman is so free to choose her work that the finger-post of duty does not seem to point clearly, there is always the guidance of motive to determine a course of action. Why does she choose the professional or artistic career? Why aim to be a social leader? Why take up the study of sociology or the work of philanthropy? Why seek to found an ideal home for her future? Is it because she believes that the choice gives her the best opportunities for helpfulness, the surest means of meeting the keen wants of a needy world? Or does she think that the

WOMAN'S SPHERE

selection offers her the best chance for gratifying ambition, that it promises escape from ennui in novelty and excitement, or that it will bring to her the greatest personal happiness?

If, when not confined to a certain path but free to follow several, a woman chooses the one which promises the most personal gratification even to her aesthetic senses, can she

SPRING SECRETS

FRIENDS told me oft that corner was unsightly,
All overgrown with nettles rank and wild,
With vicious brambles, wasting ground where might be
Trim shrubs, then wondered that I only smiled.

How could they know that in that place neglected
Lay many a treasure known to none save me,
Sweet secrets of the Spring, all unsuspected
Unless by those who learn her Masonry.

'Twas there each year, where nettles grew most thickly,
Amidst the stalks the whitethroat built her home,
Whilst where the brambles trailed their vines so prickly
The long-tailed titmouse set her lichen'd dome.

In that waste spot sang garden warbler sweetly,
'Twas there the blackcap whistled to the dawn,
And later on the fledglings all would greet me
From that neglected corner of the lawn.—*Selected*

claim to be really working for the liberation of the best in herself and in others? Now that so many avenues are open to women, and they have proven their ability in business, professional and artistic lines, it is no longer a question of the right of the sex to public activities; but it is no less a matter of what is right for the individual woman. If she has home ties which have first claim upon her personal care and attention, then these karmic conditions, which she has assumed in this or previous lives, demand her services. If, on the other hand, her kindred or friends

desire selfishly to lean upon her and absorb the time, thought and strength which she could employ to larger purpose elsewhere, and which only encourage them in weaknesses, evidently her duty is to allow her near of kin to develop needed backbone, while she goes on to help *real* helplessness. One of the thousand ways in which the false teaching of vicarious atonement has distorted truth is this idea that we should be willing to sacrifice ourselves for the wholly selfish wishes of those we love. The truth is that there is no claim of purely personal selfishness which we are bound to respect. Neither the tie of blood nor of friendship gives us the right to do another's duty, for we make future action more difficult for that other by thus enervating his will, while we also neglect our own work. Real love is the recognition of the Higher Self and the divine possibilities in another: it is not catering to the purely personal desires of the beloved. The question is not what do our friends want us to do; the matter hinges upon *what action is just and right*. The gentle Nazarene was too loyal to the claims of the poor and oppressed to parley with the wants of the money-changers in the temple, and he lost no time in driving them out.

There are women who believe that softly-spoken words, gracious manners, fine raiment and conventional conduct are the essentials of a womanly character. The opposing type apes the manners and copies the styles of its brother men, and by word and deed tries to express an aggressive independence and freedom. Because of their limitations, both types fail to perceive either the finer essence or the wider range of the sphere of the womanly woman. Joan of Arc, a simple peasant maid, in man's attire, is a world picture of the sweet and heroic. Her "Voices" told her to save France and she did her woman's work as a great Soul, forgetting the shrinking body in the divine urge of one battling for the living truth.

In the light of Karma and Reincarnation, the real woman sees herself as something more than the character in which she is playing the present drama. An ancient writing says that the universe exists but for the soul's experience. In the face of this stupendous task of learning the whole truth by individually experiencing it, the soul, while in a woman's body, may more quickly and more clearly know the reality, if the destiny of the immortal self is not confused with that of the passing body. The ordinary belief that we live but once on earth operates to limit the conception of life and to identify the real actor with that one of his many costumes of flesh in which he happens to be acting at any given time. We are not our bodies nor should we be dominated by them.

Discrimination is called for to decide upon the suitable course of action at any time, and that is essentially a spiritual quality. It will develop, however, by and in proportion to the individual's unselfish work for the truth; and the woman who judges herself as a soul will not only know *what* to do but *when* and *how* to do it. L. R.

Theories as to Jeanne d'Arc

THERE are three kinds of views taken of Jeanne d'Arc, which may be designated as the religious, the scientific, and the historical. The first regards her as inspired, the second as a human phenomenon, the third as the creature of environment. But this enumeration does not leave a very distinct idea in the mind. It may make matters clearer to say that Jeanne's deeds are attributed respectively to inspiration, to genius, and to her being used as a tool by schemers. The religious view is held by churches, the scientific by Andrew Lang, and the "historical" by Anatole France.

The Roman Church, which had no use for the Maid herself, has found it more convenient, when called on to deal with her memory, to sanctify it rather than attempt to kill it. Anatole France seems, in a recent book, to have covered her memory with cheap and polished cynicism. Andrew Lang, in *The Maid of France*, has successfully vindicated her and confuted M. France, by an appeal to historical facts, in which domain he is an acknowledged master. It is significant that accuracy should thus support the nobler view, while the cynical view can be upheld only by inaccuracy.

In reviewing Andrew Lang's book, the London *Spectator* says:

The modern detractors of the Maid seek to eliminate not merely the supernatural but the abnormal elements of her story. They treat her as the puppet of designing ecclesiastics; they belittle her achievements in the field; they grudgingly admit her sincerity, while they contend, not without justice, that the English occupation of France must have come to a disastrous termination, Maid or no Maid. The case against the peasant heroine bears a strong resemblance to that against the "Stratfordian" authorship of Shakespeare's plays. On *a priori* grounds, it is ridiculous that a simple, illiterate child should have roused a nation from the depths of despair; should have convinced ribald men-at-arms and war-worn captains and sceptical Princes of her divine mission. It seems equally impossible that she should have turned to flight the armies of the aliens, and have given proof of that common-sense and rapid appreciation of the objective which stand second only to military genius. The answer is to be found in the pages of history. Joan *did*

make her way from Domrémy to Chinon; at the head of the most experienced warriors in the French Army she *did* compel the English to abandon the siege of Orléans; and she *did* bring her "gentle Dauphin" to receive the sacred unction at Rheims. And in the failures which marked the close of her militant career she was hampered more effectually by a lukewarm and treacherous Court than was ever Marlborough by the Dutch deputies or Wellington by the Spanish Junta. It was the magnitude of her triumph which caused her ruin, and made Bedford and the English nobles her ruthless foes. The Court of Iniquity never underrated her exploits; it only sought to convict her of diabolical possession, of being the agent of Beelzebub; and it is in this guise, as the potent instrument of England's disgrace, that she is masqueraded through the first part of *Henry VI*. So good an authority as Mr. Fortescue insists that her military talents were of the slightest; he admits, however, that at any rate "she possessed the magic of leadership and the amazing power of restoring the moral strength of her countrymen, which had been impaired, as never

gedy without parallel or precedent, the Flower of Chivalry died for France and the chivalry of France, which had deserted her; she died by the chivalry of England, which shamefully entreated and destroyed her; while the most faithful of Christians perished through the "celestial science" and dull political hatred of priests who impudently called themselves "the Church."

Thus he can recognize her loftiness of character and her great genius, but sticks at the wonders she accomplished by alleged supernatural means. Thus is the great stumbling-block for all the critics. But there is one explanation which clears up the whole matter. Once admit that purity of life and greatness of soul confer powers beyond the ordinary, and the explanation is simple. There is no need then to call in the aid of special machinery, whether divine, diabolic, or psychic. Jeanne was admittedly head and shoulders



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OLD HOUSES, STAPLE INN, HOLBORN BARS, LONDON

before, by an endless succession of defeats." Mr. Lang shows conclusively that her contemporaries, English and French alike, regarded her as "a military personage" and the leader of the hosts of the Dauphin; "it has been left," he caustically remarks, "to modern writers to contradict them."

M. France does not believe in anything miraculous or supernatural, and therefore rules out of order any testimony which includes this. Religious writers claim to believe in miracles, provided these are sufficiently far removed from the present day; so they do not reject so much as M. France does. Mr. Lang has ideas concerning psychic research, telepathy, and so on; and he interprets things in the light of these views. Thus each according to his lights. The churches maintain that Jeanne wrought miracles by divine inspiration; and some say by diabolic inspiration; and Mr. Lang argues for psychic phenomena. But Jeanne herself disavowed all these agencies. Mr. Lang says:

She was the consummation and ideal of two noble human efforts toward perfection. The peasant's daughter was the Flower of Chivalry, brave, gentle, merciful, courteous, kind, and loyal. . . . In a tra-

above her contemporaries in purity of life and character; is it so extraordinary that she should have greater powers than they? Is it incredible that gross living, callous selfishness and indifference, injustice, deceit, should render a man's body gross, his senses dim, and his faculties heavy and blunted? Does not Jesus teach us that purity of life and unselfishness of heart will open the inner eyes to the light and endow man with the power to accomplish wonders? What, then, was Jeanne but an exemplification of Jesus' teaching?

How little we realize the power of absolute purity of heart and singleness of motive! For lack of these our lives are made complex and difficult; and the difficulties we create we call "laws of nature." And when anyone avoids these difficulties, we say that he transcends the laws of nature. But Jeanne was simple and natural. Her will, untrammelled by tincture of selfish desire, accomplished its intent; acting in harmony with the real laws of Nature, she moved forward as their agent, backed by their might, and the obstacles raised by falsehood and crime melted away. STUDENT

OUR YOUNG FOLK

Râja Yoga at Santa Clara, Cuba

ON the evening of Saturday the 3rd, the Râja Yoga Academy gave a beautiful school entertainment demonstrating the progress which, in the two short months since this center of education was founded in our Capital, this method and system of education has been able to effect with its pupils.

We cannot but express to our readers the feeling of agreeable surprise which this little entertainment, so courteously offered to the parents of the pupils by the cultured teachers, produced upon us. Through it was exhibited conclusively the superiority of the method of education which is there employed.

Only two months has the Academy been established, and yet children whom it would seem impossible to teach, on account of their tender age, already show a knowledge of elementary subjects. And this is due entirely to the method of teaching; a method which avoids old practices which dull the intelligence instead of awakening it. It is as always, the spirit of progress in the present, in conflict with the backward tendencies of the past, —that progress of civilization which works as a subtle influence of reform thro' life and mankind in the path towards a greater improvement.

Good proof, indeed, it gives of the wisdom of the most excellent motto: "The perfect balance of the faculties, physical, mental, moral and spiritual," which expresses the ideal and aim of the institution of which we are treating, and which may be deduced from the following beautiful words of its philanthropic foundress, Katherine Tingley: "The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring out rather than to bring to the faculties of the child. The grander part is from within." And this is done without detracting from the practical ends of instruction in view, necessary to make of the children self-reliant, self-supporting men and women.

The entertainment was most beautiful. The invitations, which were given exclusively to the parents of the pupils, announced the following:

1. General March.
2. Military Exercises by the Boys.
3. School work by the Tots.
4. Daily Exercises by the Girls.
5. Mental Arithmetic by the Senior Girls.
6. Recitations in English by the Senior Girls.
7. Recitation in English by the Boys.
8. Action Song: "We are all little soldier men," by the Tots.

It caused, indeed, most agreeable emotion to contemplate that group of children of both

sexes, all dressed in white, ready to fulfil their duties, and responding with alacrity to the questions of their teachers. A beautiful picture, which lifts the heart and inspires joy in the many who have there in that bright gathering, portions of their own souls, confided to the school which is strengthening their minds and hearts.

The Hon. Nan Herbert, Directress of the Academy, received warm felicitations from the parents of the pupils, who offered their sincere congratulations on the ability and merit of the teachers and evident improvement in the children.

Mr. Leonard Lester, Director of the Academy, was also congratulated for the success

Miss Edith Wynn
Mr. Leonard Lester, Director
Assistant Teachers:
Miss Caridad Quesada
Miss Maria Muñiz
Miss Mercedes de Moya
Mr. Fernando Orpi
Mr. Espiridïo Santiestebán

Contributing also to the success of this beautiful entertainment was the presence of Miss Wheeler, teacher in the Râja Yoga Academy at Santiago de Cuba, who came especially for the event.

Our congratulations to the parents of Santa Clara, who may gladly confide in the merits of the institution in which their children will receive instruction in accordance with the noblest educative principles. And

no less warmly do we congratulate the teachers of the Academy, who thus give proof of the reality of their promises, and accomplish the great work which is the object of this organization. G. P. (Translation from *La Publicidad*, Santa Clara. April 5, 1909)

In the Swiss Alps

THE villages in the Swiss Alps are often built on the top of a low mountain or in a deep sheltered valley; sometimes near a beautiful waterfall or a clear mountain lake; sometimes at the mouth of a deep chasm or at the foot of a great glacier.

Summer brings crowds of tourists flocking through these little hamlets to see the wonderful scenery around them.

As one drives or walks through the villages, one sees numbers of old and young women and children sitting out in the sunshine making lace. Old grandmothers and little girls work side by side with pillows stuck full of pins and threaded bobbins on their knees. They sell their pretty lace edges and insertings to travelers for less than we pay for machine-made laces in America. It is very slow work even for an expert lace-maker, and they work away at it all through the winter months that they may have a good supply on hand to sell to the visitors when they come in the summer.

The old men and boys are busy at wood-carving, making platters and spoons and forks, etc. with sprays and wreaths of edelweiss carved round them; little Swiss chalets that open, for work-boxes; the bears of Berne, and the Lion of Lucerne, and all manner of curious, pretty and useful things. L.

ALL kindness begins in purpose—*Garrick*

To nourish the heart there is nothing better than to make the desires few.—*Mencius*

Of thy word unspoken, thou art master; thy spoken word is master of thee—*Proverb*



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PUPILS OF THE RAJA YOGA ACADEMY, SANTIAGO DE CUBA

SHINE JUST WHERE YOU ARE

DON'T waste your time in longing
For bright, impossible things,
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

John Hay

obtained in the short time since the founding of the Academy. We have much pleasure in appending the names of the teachers in charge of the instruction of the children:

The Hon. Nan Herbert, Directress
Mrs. F. J. Bushby
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THE CHILDREN'S HOUR

The Blackbird and Elsie

THE blackbird walked about the lawn; walked, for blackbirds are never so undignified as to hop. Elsie watched him hunting in the short green grass for his breakfast and noticed his queer white eyes set far back in his head and said aloud to herself, "I verily believe that he can see out of the back of his head."

"Of course I can," he answered her in a sharp little voice, "because I need to in my business."

Somehow it did not seem strange to Elsie to hear the blackbird speak, because she had always thought they ought to talk, they were such clever birds; so instead of being surprised she answered him, "I wish I could see out of the back of my head; it would be very useful to me too."

"You will some day, when you need to," he said, "but just now you don't know enough, you don't even know who you are."

"Why I am Elsie Allen!" Elsie exclaimed.

"But who is she?" said the blackbird.

"She is a girl," said Elsie.

"And so is your sister Kate a girl; but what are girls and what are they doing here? what is their business?" and the blackbird gave a funny little squawk which was meant for a laugh.

"I don't know what our business is, unless it is to play and grow big. I never thought," said Elsie.

"Well, that's just it," said the blackbird, spreading his wings and displaying the green and gold on his shiny black feathers. "When you have thought long enough and begin to know who you are, then you will begin to see out of the back of your head. You have to think a great while to know who you are."

"You are a funny bird," said Elsie, laughing at him as he slowly stepped towards her through the short grass.

"Not in the least," he said: "I am a very sensible bird, if you will only stop to think about it; and if you would only stop to think about a great many things you would begin to grow sensible too. Why don't you begin to think out who you are and what you are doing? Then you would begin to ask more sensible questions."

"Don't I ask sensible questions?" Elsie asked him.

"Do you call it a sensible question to ask your mother why you could not play all the



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A LOMALAND TOT

From MARJORIE'S ALMANAC

ROBINS in the tree tops,
Blossoms in the grass,
Green things a-growing
Everywhere you pass;
Sudden little breezes,
Showers of silver dew,
Black bough and bent twig
Budding out anew;
Pine tree and willow tree,
Fringed elm and larch—
Don't you think that May time's
Pleasanter than March?

T. B. Aldrich

time and not go to school? That shows you have not thought who you are."

Elsie hung her head and said, "How did you know that?"

"Why," said the blackbird, "haven't you heard how birds always hear what children say? Ah! I hear Mrs. Blackbird whistling for me. Good-bye, Elsie. Tell me what you have thought about, next time I come," and he lifted his wings and sailed away over the tree, leaving Elsie wondering. EUGENIA

Springtime in Canada

FROM the woods came the *caw, caw, caw*, of a crow, and out in the garden a blue bird sang sweetly, "Phoebe, Phoebe."

But why such excitement? Ah! the children are weary of the long, snowy winter; and the sound of the crow and the blue bird is sweeter than music to their ears, for they know they have heard the heralds of spring.

How they joyfully rush to the house, shouting, "Mother, oh, Mother! the springtime is here! the springtime is here! for we heard a crow caw, and a phoebe-bird sing!"

Yes, the springtime is here. Adown the hillsides the melting snow sends little rivulets running to the low-lying meadows, and in a few days another welcome sound sends the children running also to the meadows.

Who can say which is happier?—the rushing, gurgling, falling, bubbling waters, as they meet in one loud roaring brook and all rush on together, anywhere, everywhere, nobody knows where—or the excited, eager children, who, with little paper or wooden boats sailing in the brook, run along, keeping pace with the waters, as they anxiously watch the tiny boats tossing, now here, now there, gliding around miniature islands of turf, or barely

escaping being capsized as they leap over rapidly rushing little waterfalls.

And here let us leave them—the laughing, happy children in the springtime of life, with the laughing, leaping waters in the meadow; both overflowing with the same wonderful, inexpressible joy of the spring. AUDREY

An Intelligent Horse

NEAR a farm house in the East was a large pond and on the lawn between it and the house an old family horse used to graze. One day some one left a baby asleep on a blanket under a tree not far from the pond. When it awoke it saw some swans on the pond and began to creep toward the water. It had gotten almost to the water's edge when the horse trotted up gently, and gathering the baby's clothes in his teeth carried it into the house. The baby was startled and began to cry and the mother rushed out of the house and found her child dangling from the horse's mouth. She quickly took it and the good old horse, whinnying gently, went back to his grazing. G.

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Total number of hours sunshine recorded during APRIL 254.
Possible sunshine, 391. Percentage, 65. Average num-
ber of hours per day, 8.46 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

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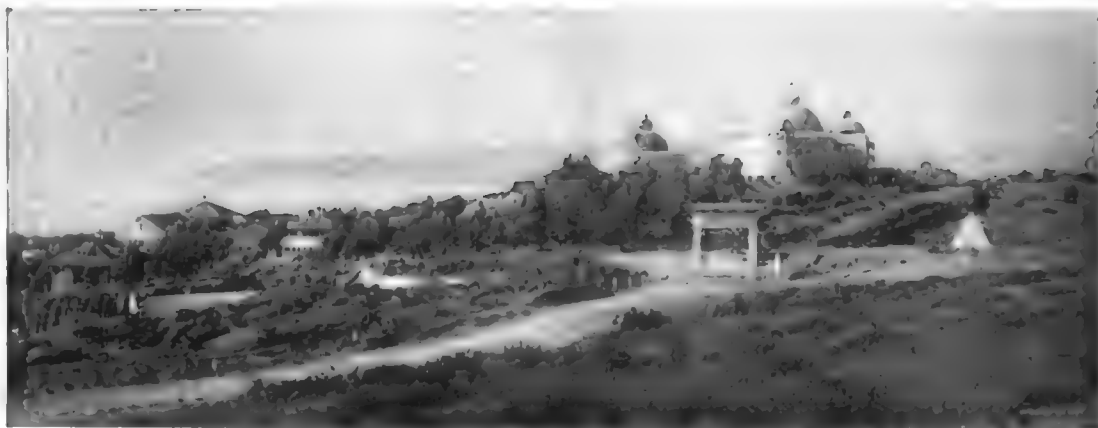
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Edited by KATHERINE TINGLEY

Vol. XII

MAY 30, 1909

No. 30

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No. 30

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Mysteries of the Human Eye

THE eye, says a scientific writer, is a "dark room" of such perfection that the cleverest manufacturer of optical instruments could not hope to copy it. Does not this suggest to all thoughtful minds the question, "How was that wonderful instrument designed?" If, with a certain school of modern scientists, we deny the existence of mind as a creator, then we must assign the whole of this marvelous handiwork to the operation of those most truly mysterious and all-potent gods of modern science worshiped under the names of Chemical Affinity or Molecular Energy. And the reasoning mind may well be excused for preferring the minor deities or nature-gods of older science, as being more comprehensible than these modern conceits.

Or is the eye the work of "God"? That were a far saner conjecture; and one can find no fault with the simple humble soul who rests upon this explanation: for one understands that he means, "I see that the world is made and directed by a vast intelligence too deep for me to fathom."

What is Seeing?

But while the word "God" may suffice for the simple soul, the mind that pretends to greater knowledge needs a fuller explanation. The Supreme Spirit may order all, but it uses agents. Man himself is one of these agents; then there are the animal souls, the plant souls, and the mineral souls; and the minor intelligences innumerable that operate in nature, formerly called "nature-spirits" or "gods," now called "forces" and "properties."

The only way to get an adequate notion of how matter is organized into its countless marvelous fabrics is to assume first the existence of mind and to regard matter as a product or manifestation thereof. Before the physical eye came into being, there was the astral eye, built of a finer and superior kind of matter, invisible to the ordinary physical senses. That astral eye, in its turn, was born from the substance of mind. The eye first existed as a thought; and thought has an inherent power of creating a form corresponding to itself.

The Eye is the Conveyor of Consciousness

Then what is it that maintains the eye in all its integrity throughout life? The inner type remains permanent throughout all the changes of the physical atoms, and the new atoms are built into the pattern.

What is it that makes a muscle contract? Science can see that the particles of the muscle come closer together; it calls this phe-

nomenon a case of affinity or attraction, and then tells us that affinity or attraction causes the muscle to contract; and then it docketts the whole business an "explanation." Well, the mind acts on the *linga sarira* or subtle body, making it change its shape; the physical atoms of the body follow the *linga sarira*, and so the body in its turn moves.

The eye contains transparent windows of varying consistency and optical power, a sensitive screen that catches images and somehow transfers them to thought, and a system of muscles that can turn the camera about, focus it, screen it, etc. The entire mechanism acts as one whole. It is absurd to imagine all these separate functions conspiring, as it were, together.

Life Implies Consciousness,

The eye is a unit; the power of seeing is a fundamental attribute of mind, and the physical eye is merely an externalization thereof. In the cameras constructed by man, one has to turn a lot of screws, etc. But the eye is so closely connected with the mind that the slightest volition adjusts the focus of the lens, fixes the diaphragm, directs the aim, and accomplishes all the necessary operations. The question as to how the subtle body (*linga sarira*) responds to the movements of the mind, and how the physical body follows the subtle body, and what part atoms and electricity play in the process, belongs to ultra-physics; and we have to clear our mind of certain limitations before we can successfully grapple with that question. It is known that rays of light produce alterations in the chemicals at the back of the eye; and it has recently been ascertained that electric currents, discernible by a galvanometer, are also set up when light falls on the eye.

and Involves Electricity

Electricity is a connecting link between the physical and that which lies beyond. To the eye of physical science it appears as a something which is neither matter nor force, and yet both, moving in accordance with impulses from an unknown source. It acts as a spirit for physical matter, and as a body for mind.

In *The Secret Doctrine*, it is pointed out that such is the mystery of the human eye that scientists, in their vain endeavor to explain it, have had to resort to occult explanations. For the development of the human eye gives more support to occult anthropology than to that of materialistic physiologists. The eye in the human embryo grows outwards from within the brain, instead of being part of the skin as in insects and the cuttle-fish. This conflicts with the Haeckelian view that the vertebrate eye originated by changes in

the epidermis. This fact is one of many which prove the untenability of the Darwinian hypothesis and show that man is not a product of mere development from the animal kingdom. His eye is an externalization of the spiritual eye, and its connexion with the brain indicates this fact. The eye in those lower animals is a different kind of organ, as shown by its being a modification of the skin. STUDENT

Feminine Aspects of God

A WELL-KNOWN Protestant clergyman is quoted as having said:

While not making the Virgin an object of Protestant worship, it would be perhaps to the enrichment of Protestant thought and religion if with somewhat more of distinctness it recognized in the divine character the existence of feminine qualities. To Protestants God is almost exclusively masculine, but people want a divine mother as well as a divine father, and a deified virgin in a way meets this craving.

This clergyman evidently recognizes that there are two classes of deities, but he has got them mixed. One class is the deity whose power and presence we perceive in ourselves or in nature; the other class is the deity we create to suit ourselves and "meet our cravings."

The Roman Church has borrowed most of its symbolism from paganism. Its Virgin is often represented with the lunar crescent, like Isis; and she is adored by Mediterranean sailors as the goddess of the waters, as Astarte was invoked by their Phoenician predecessors. But there is a chasm between the sublime Isis Urania and the modern Virgin.

The Protestant God is, as stated, a masculine conception. For the feminine conception we must search outside religion, and we find it among the poets and artists as Mother Nature, the bountiful and beautiful. This is our Isis, our Astarte. Monotheistic as Occidentals claim to be, they are persistently dualistic in their conception of the great Powers, and continually refer to this goddess Nature. It would be interesting to listen to a sermon by some great theologian defining the exact relation between God and Nature and their respective functions.

But with the ancients there was a higher Nature, and a lower one; and Isis was not merely the spirit of animal and terrestrial life—there were other deities for that, like the Roman Pan—but the Spirit of eternal Wisdom and Bounty pervading all being. Similarly in man, the Microcosm, we have the animal soul and the Spiritual soul. The Virgin is usually a symbol of the former; she is rarely, if ever associated with Wisdom, the Spiritual powers in man, or with art and science.

But in truth we have not even an All-Father in our religion; for the personal God, as usually conceived, does not answer to that sublime conception. The Occidental God is a theological conception, an extra-cosmic deity. But Osiris represented the Universal Spirit in its positive or masculine aspect, latent in every atom, standing for the highest power in man. This Higher Self of man was regarded as the Son. We have to regard man himself as a manifestation of Deity, distinguishing carefully between his lower terrestrial nature and his higher divine nature.

And we must be careful not to fall into anthropomorphism—form-worship; for the

words "masculine" and "feminine" are used symbolically, not literally. People should not want to worship a Great Woman, created in the imagination, nor yet a Great Man. This would be pure idolatry, fetishism. We want to recognize the presence of a Supreme Spirit everywhere, one in its essence, but capable of being conceived under many forms, masculine, feminine, etc. STUDENT

'Thou Shalt not Steal'

THE CENTURY PATH is not afraid to advocate unconventional views, and therefore makes no apology for giving an extract from the *Wall Street Journal* as a specimen of religion. This will shock some people, who will think that the *Sunday at Home* would have been a more likely quarry for such material; but the Theosophist regards religion as the essence of glorified common sense, and there is common sense in the remarks quoted below.

The article is headed "Thou shalt not Steal," a commandment which has been posted in the Third Avenue cars; and the writer argues that there are other forms of stealing, besides the one meant, that need attention. In illustration the following story is told.

In an apartment house where the apartments rent at \$125 and upwards lives a lady who has instructed her little girl, when going to school, to avoid paying the conductor whenever possible. This the child does; but now mark the sequel, wherein the sin of the parent breeds its own kind. The child keeps the stolen pennies for herself, arguing that if it is not wrong for her mother to swindle the company, it is not wrong for her to swindle her mother.

The paper comments that there is not a school teacher or minister of religion who could not cap that story with one as bad.

It seems inconceivable that a mother could deliberately work for the damnation of her child's soul, but this mother evidently never thinks whether the child has a soul or not. It is all very well to pillory the traction magnates in our popular newspapers and make moral umbrellas of them to shelter the reader, but it is by that reader that the real effort for betterment must ultimately be made.

We are starting at the wrong end. Too many of us are bringing up our children without any moral training at all, and in doing so we are poisoning our supply of good citizens at the source. Every good citizen ought to know that 95 per cent. of the evils we suffer from, social disorders, contempt for the law, petty and large commercial dishonesty, are practically beyond the reach of legislation.

The law is not obeyed because our children are not taught obedience from the time they are capable of receiving parental instruction. We have lost in great measure that old-fashioned directness which taught that breaches of God's law inevitably meant punishment here and hereafter. For that sound and healthy doctrine we have substituted a flabby toleration which expects something positive to be achieved from a purely negative attitude. . . .

We are teaching children that education can be acquired easily, when we know that discipline and effort are themselves the education, and not the thing learnt.

The paper has hit the nail on the head; but the CENTURY PATH cannot follow it in its recommendation of an appeal to the clergy. The clergy have allowed this to happen because they had not and have not the means to prevent it. It may well be asked whether the ministers of religion are to teach us or whether we are to teach them and a logical mind will doubt whether a teacher who has failed to do his duty by his pupil can be suc-

cessfully corrected by the pupil himself. No, we must look to another source than the ministers of religion; facts show that we might better look to the financial press.

One cannot but sympathize with this arraignment of the cant which shelters itself behind misconduct on the large scale. The Great Law, and all human minds in harmony with it, judge not by results but by motives; and by this standard the petty speculator is as guilty as the magnate, with an added meanness and hypocrisy. Yes, it is true that the remedy for all social ills must be administered at the source. That source is in the individual, in his little daily motives, thoughts, and acts. These are the bricks out of which the social structure is built; out of these tiny threads is woven the whole fabric. And the children, again, are one place to begin at; but this implies wise teachers for them.

Here is just the point where all ordinary remedial suggestions break down and fail, and Theosophy steps in with the only practical suggestion. We have seen that our writer can only suggest the ministers of religion. If he means that we should have more religion of the kind we have, it can only be pointed out that there is a very general opinion that we already have enough, or more than enough, of this kind of religion, and that an increase of it would do no more good and might do harm. If he means that the ministers should teach a better kind of religion, one may ask who is to teach the ministers? No, we cannot expect any help from the churches; they are as helpless as others, either repeating worn-out platitudes and out-of-date dogmas or else floundering in a sea of doubt. And to other quarters we turn equally in vain; science has plenty of theories—too many of them; but none of them get down to the roots of human nature, touch the conscience, and inspire to noble effort and the performance of duty.

Theosophy alone has been able to evolve the needed system of education and training, because Theosophy alone has the knowledge on which to base its practice. Theosophists believe in the philosophy they teach, and their daily lives consist of a never-flagging endeavor to live up to that lofty philosophy. Hence they are able to influence the young, not only by precept but by example.

The churches cannot succeed because they do not teach man that he is a soul, but tell him that he is a weak helpless creature born in sin and needing the help of Jesus. This is like telling a man that he has no vitality and needs to be perpetually coddled and drugged. The churches offer no effective motive for right-living; the promise of *post-mortem* reward and the threat of *post-mortem* punishment are too shadowy and they appeal to base motives. But Theosophy teaches that man is a soul—and demonstrates it. It calls forth all the innate vigor and goodness in the human nature, endowing people with true self-respect and confidence in themselves.

Again, Theosophy teaches solidarity, not in the unconvincing meaningless way of a preacher who has no rational philosophy of life to justify his precepts, but in a way that shows it to be the true logic of life. These are the teachings needed for overcoming our social evils at their root; and the failure of other resources will compel people to have recourse to these teachings. H. T. E.

Some Views on XXth Century Problems

"In Touch with the Infinite"

MANY a man, reading some of the newer systems of philosophy, must turn from the books with the half uttered question, Well, what can I do about it? He has learned that at one pole of his consciousness he is "in touch with the infinite." That seems a large fact to know, but what is the practical application? There must surely be one.

Then perhaps he turns to some reading in the "New Thought" key, and instead of "infinite" he finds "All-embracing Good," "Enfolding Beneficence," and terms of that sort. He is recommended to dwell on these words till their meaning becomes a living entity in his consciousness, till he feels himself surrounded by something corresponding to the description and becomes prepared to make demands upon it for whatever he wants.

The writers of the psychology books are apt to sniff superiorly; they had laboriously thought out their "infinite"; it is an august philosophical conception; they do not want to see it emotionalized and sentimentalized. Nor do they sniff any the less superiorly at the great mystics of the past, who having reached an equally austere ideal conception, developed the relation in their own way and then called themselves gnostics, — knowers — of this "infinite."

If we are "in touch with the infinite," there is clearly something worth while doing, at any rate trying. Can we develop the "touch"?

Here we sight the flaw of the philosophies. They have got to the "infinite" too soon; they have not done enough with the *man*.

Let the man look within himself, not as the philosophies and psychologies do, but more practically. He finds himself a mass of thoughts and sensations and desires. The thoughts are memories of yesterday, anticipations of tomorrow, plans of what he will do, ideas of what he would like to do, conceptions of other people in their relation to himself. He is in short the center of himself. As such, most people live their whole lives. They live in a false I-world and are false — because ever changing — I's. If they will hold back and look at what is going on in themselves they can see this false *I* running up and down its gamut of plans for itself. And at that very moment a deeper *I* sees the futility and emptiness and selfishness of it all.

What is it that effects that piece of criticism, that in that moment knows that it cares for none of that gamut, that its interests are far other? It is *that* that is in touch with the Infinite, not the other whose very essence is to change, to be occupied with the changeable, and to be self-centered upon a center that death blows out like a flame. The false *I* wants something, and its conception of the "infinite" is of a want-supplier. It *takes* from life.

But the other *gives* to life; it leaves all things the richer for its presence and its work; it flows out in beneficence; its key is compassion. It is of one consciousness with the Infinite; the great waters flow constantly into the vessel. Its conception of the Infinite is

Light, and in that conceiving it becomes Light and is already eternal.

This is the path, to try every day to awaken the deeper self — more exactly, to awaken the common self to it and blend the two, and to carry the special effort through the day. There is no other permanent happiness; there is no other way to know the soul of the universe and its working and its why; no other way to bridge the gulf of death and pass across in utter peace leaving behind a million thoughts and deeds as benediction to men and a heritage against the next birth; no other way to be the divine man of time and eternity.

STUDENT

As to Shakespeare

MARK TWAIN has, it appears, given in his adhesion to the Bacon side of the Shakespeare-Bacon controversy. His argument is contained in a parable.

We will suppose a case: Take a lap-bred, house-fed, uneducated, inexperienced kitten; take a rugged old Tom that's scarred from stem to rudder-post with the memories of strenuous experience, and is so cultured, so educated, so limitlessly erudite that one may say of him "all cat knowledge is his province"; also, take a mouse. Lock the three up in a holeless, crackless, exitless prison-cell. Wait half an hour, then open the cell, introduce a Shakespeare and a Baconian, and let them cipher and assume. The mouse is missing; the question to be decided is, where is it? You can guess both verdicts beforehand. One verdict will say the kitten contains the mouse; the other will as certainly say the mouse is in the tomat.

The point is clear enough; Shakespeare is the kitten, Bacon the hardened old cat.

But we would recommend people, all the same, to retain their belief in Shakespeare and not even to say with the man in the (literary) street, "What's the odds who wrote the plays so long as we've got them?" The Shakespeare phenomenon would be more frequent if we were taught to live lives a little less preoccupied with the externals. We should not have to depend upon the present for nearly all the working contents of our consciousness. The vast accumulations of other incarnations of the soul would become accessible. Where did Mozart learn the laws of harmony he used at the age of three? In most of us the soul is but partially, even slightly, incarnated. It rather acts inductively upon the personal character than enters it fully. Thus we get but *aptitude* for this or that instead of commanding *genius* for it. The aptitude-stage Shakespeare showed by his sonnets; as soon as, by their composition, he had his technical instrument ready, the rest of him took charge. Wagner wrote *Rienzi* before he wrote Wagnerian music. We have to learn the difference between the individuality, the soul, charged with the gleanings of all past time — and the personality, too often charged with nothing but "personalities." But those who in any past life, from the desire to help and teach, have effortfully seized their individuality, will find in future lives that they command genius, not mere aptitude. Whatever the direction in which it shows itself, its products will more or less definitely affect the current of their times. That is its special mark.

The existence of the plays cannot be denied; they cannot be induced to get lost. The worst that the anti-soul element in human nature can do, operating through thinking instruments, is to juggle with their authorship. Having thus loosened them from their roots, the next step will be to ascribe them to several men. The movement is really a tribute to Shakespeare's power. Any soul starting liberating currents in the field of human thought, sooner or later wakes up the contraries. Bruno's burning and the Bacon idea are respectively an extreme and a mild example of the same force. The assertions that Homer's poems were the work of many; that William Tell never existed; that the mighty civilization of the Incas is a myth — are other examples. In the individual the same process may occur. A man studies Theosophy for a while. His soul begins to come into action. He must now do something, either give up a few practices which he wants to pursue, or — deny his nascent intuition. His worse self, aroused to prophetic self-defence, may bring him to absolute and all-denying materialism, and bitter hostility to Theosophy and its Teachers.

STUDENT

The Inner Speech

A MAN who proposes to go and live for a year or two in a foreign country usually takes pains to learn its language in advance so that he may at once feel somewhat at home and understand the situation.

Yet men implicitly propose to *die* into the other country without the slightest preparation in its language. They never even consider whether it has a language.

When at death all the sense-organs stop working; when a little after death the wound clock of the objective mind runs down, what is then the mode of consciousness? Surely it is worth while to learn that mode during life.

In looking upon the objective world we see the *work* of the world-life. The consciousness of that life, the life itself, we know not. We are as a man whose hands and legs should so tremble that he could neither walk nor grasp anything, and had then evolved a theory that neither walking nor grasping were possible. "If there are such arts — and they seem to me to be dreams of the metaphysicians — they must ever be inconceivable and unpracticable." We should advise such a man to get the power of stopping at will the futile tremblings, knowing that the power to walk and grasp would then be found present in him.

And the conscious thinking of our real life is present within us and may be our own conscious thinking when we have learned to master instead of being continually mastered by the objective mind. Is not prayer, in its proper meaning, just this, the withdrawal from the mind into an inner silence which presently fills with meaning and significance? By it man's powers finally become unlocked and he learns who and what he is. One of his instruments is no longer permitted to assert itself to be himself.

STUDENT

Archaeology

Palaeontology

Ethnology

The Isurumuniya

THIS temple is one of the monuments built by King Dewenipia-tissa, about 300 B. C., to mark his zeal for Buddhism, which had been either introduced or regenerated by the royal missionary Mahindo, son of the Indian King Dharmāsoka. It is a beautiful example of the adaptation of natural scenery, in contrast to the plan of dumping buildings of a ready-made design upon a site to which they are not suited; but the original effect is modified by certain modern additions of a less successful order. For this dagoba is partly carved out of, partly enshrines, the natural rock of an abrupt hill. The shrine is approached by two terraces; the outer wall of the upper one being ornamented with a most remarkable series of seventeen frescoes in low relief, the subjects being symbolical and in marked contrast to the customary decorations of a Buddhist shrine.



Lomaland Photo. and Engraving Dept.

ISURUMUNIYA TEMPLE, ON THE TRINCOMALEE ROAD, CEYLON

Surgery in Ancient Nubia

AN article in the *New York American* gives some account of the discoveries in the burial grounds of Nubia. The necessity for inundating a large area, owing to the construction of irrigation dams, led the government to make a complete survey of the part of Nubia affected. Forty-eight cemeteries were explored and some 6000 bodies examined. The pre-dynastic ones, though at least 6000 years old and not embalmed, are in a state of wonderful preservation, owing to being entombed in warm sand. From them we learn that there was much less disease among these ancient Nubians than among us, and also that surgical skill in those days can, in some respects at least, compare favorably with our own.

The commonest disease of which indication is found is rheumatoid arthritis; but the bones do not give any sign of either tuberculosis or rickets. The teeth were in very good condition, and signs of caries do not appear until the late periods. A large collection of healed fractures shows that the results of the treatment of broken bones are no better today than six thousand years ago. STUDENT

Inca City Unearthed

THERE has just been discovered in the south of Peru on the banks of the River Apurimac a most beautiful Inca city called Choquequiran, of majestic aspect and with splendid buildings. The discovery was made by a society organized with ample funds for the purpose, which after many days' search succeeded in finding it in an almost inaccessible region on the river banks. The city has been ascertained to occupy an immense area, and to have been built to serve as a pleasure resort

for the imperial family. There are magnificent palaces, some of which contain apartments of more than forty meters in length by ten in width. The buildings are in an excellent state of preservation; and what has most aroused the general interest is that the conquerors did not reach this spot, where it is believed that the remains of the royal family have reposed since the invasion of Cuzco.

On cleansing the buildings from the vegetation which covered them, the explorers found various objects of champi and of silver, gold ornaments, and tombs. In one of the rooms were found bodies in various postures, some upright against the walls, others seated and holding each other's hands.

It is stated that the architecture much resembles that of the palaces in the ruins of Ollantay-tambo but surpassed them in size. (Translated from the Spanish of a Valparaiso paper.)

Accounts like the above, which are becoming more frequent, contribute to show that there is plenty to be discovered about the civilizations of ancient America when we really get to work looking for it. Would it not be more logical for some theorists to defer their speculations about human "origins" until a few more facts have been collected?

STUDENT

American Mummies 8000 Years Old

MUMMIES more than 8000 years old, say press dispatches, have been found in Peru by an English antiquarian, who has described his discoveries to New York scientists. They were found under an old Inca burying-ground which he was exploring in the mountains about 200 miles inland from Lima. The date of the interments is placed at from 4000 to 7000 B. C. The bodies crumbled rapidly when air was admitted; but they had been kept in an excellent state of preservation by the silica of the soil; the hair, skin, and clothing being intact. The cast of their features resembled, according to the explorer, the Mongolians, with a scattering of Indian and Negro types. The bodies were fully clothed in embroidered

garments of fine texture. The usual abundance of vessels and implements was found in the graves. The pottery was artistically designed in the shape of men or animals, and the glaze was as perfect as when put on—probably about 6000 years ago. Many of the specimens were decorated with Chinese dragons and weird-looking fish resembling mermaids.

There were great urns, some of them six feet long and so heavy that it required three men to carry them; they were beside the bodies and had the features of the deceased represented on them, as well as hieroglyphic inscriptions. The explorer has brought home 2000 specimens of weapons and pottery.

It is noteworthy how rapidly the evidence for the existence of great pre-Inca civilizations is increasing (observe the "Chinese" dragon). All goes to show that the Western continents have been the home of mighty races in the far past, just as is the case in the Eastern continents. All goes to show that on both sides of the world the races came from the same original stock. The description of the facial types shows how vain it is to try to fit the ethnography of a period so remote into the schemes made for today. What significance could such terms as Negro, Mongolian, and Indian, have in connexion with such times? But we get a clue to the problem when we remember that all these races are alike descendants of the mighty races of the past, in which all the diverse types may have been combined. The races have split up like a solar ray, each being but a single refracted hue.

The custom of interring implements and food along with the deceased is so invariable and universal that no sane mind can regard it as based on other than actual knowledge. In common with humble tribesmen the most cultured races have practised it. The practice undoubtedly depended on a knowledge concerning the after-death conditions of the different principles in man and on a desire to provide for them properly. But it is difficult to speak now-a-days on such a topic without giving rise to superstitious misconceptions and seeming to countenance such errors as spiritism. The ignorant critic of today has reflected his own ignorance upon the people of the past and has assumed that these posthumous provisions were made for the benefit of the immortal Soul of the deceased; but only the ignorant would make such confusion between the immortal Self and the mortal relics of the departed.

We are also learning that skill and art are by no means of recent growth. STUDENT

The Trend of Twentieth Century Science

Reclothing an Island

GIVEN an island, a moderate distance from anywhere, whose every trace of vegetation has been destroyed by a volcanic eruption, and which has received a heavy overcoat of pumice and ash — how will it be re-seeded and re-greened?

This was the problem set in 1883 for Krakatoa to solve. It dwells in the Sunda Strait, between Java and Sumatra, and its volcanic denudation in that year was complete and satisfying. But in 20 years nature had as completely replaced what she took. In 3 years she had arranged a thin vegetable mantle from the shore to the peak. This was woven of the lowest forms of vegetable life, blown on the winds: blue-green algae, diatoms and bacteria. There were also nine species of flowering plants whose seeds had been washed to the beach by the waves.

Until 1906 no one took the trouble to go again and see what had gone on. But by that time it was almost as if there had been no destruction. The winds, the waves, and the birds had all been at work importing seeds, in size from the cocoanut downwards. Altogether there were 137 species of plants. Near the beach was a forest of strand plants and climbers, including *Casuarinas* 40 and 50 feet high. There was a *Cycas Circinalis* with a trunk nearly six feet high. There were tall cocoanut palms laden with fruit, with seedlings a yard high at their feet. Farther in were fig trees, screw pines, and other trees, and everywhere grasses and sedges.

This is extraordinarily rapid work, for the soil had to be made. The inorganic matters are of course present in the ash and pumice; but before this primal soil could be used by the higher vegetation it had to be penetrated by humus, by generations of lichen, algae, diatoms and such like organisms that can transmute the inorganic salts; then shot through with the roots of mosses, fungi, and ferns, whose seeds were brought by the birds; and thus gradually made suitable for the larger plants. Had the surface all been pumice, requiring to be eaten away film by film by the lichen, the process would have taken ages. But the fine ash permitted of much quicker work.

A difficult problem was presented by a species of *lizard* nearly a yard long! How did he get there? Did he evolve from — what? Did he float there on a log? But he kept his secret.

STUDENT

The Heat Layers

NO one has yet offered any complete theory to explain the heat layer of the atmosphere. Until very recently we have been supposed to live at the bottom of a structureless pool whose temperature uniformly decreased (one degree F. for every 300 feet) with the radial distance from the crust.

It does so — up to about six miles in height near the poles; much more near the equator. Then comes the warm or hot layer, extending out how far into space we do not know. We

do not now therefore know the shape of the atmosphere; if it correspond to that of the crust-facing surface of the hot layer, it is an ellipsoid.

The French discoverer of the layer found also that its height above the ground varied (to the extent of 8000 feet) with the barometric pressure. An American meteorologist, enthusiastic enough to send up 77 sounding balloons, corroborates these findings.

An Austrian then took up the tale, examining a series of barometric observations from all parts of the world. He found a curious and inexplicable variation of pressure occurring twice daily at twelve-hour intervals, most marked in the tropics, and at the same time along the length of each meridian.

The atmosphere, or at any rate the hot layer of it, is therefore a *pulsating* ellipsoid with two pulses a day, the expansion being greatest around the equator.

We now want to know what strangely functioning layers may lie beyond this hot one.

STUDENT

Science and Philosophy

IN the columns of a monthly contemporary, Professor Robert Duncan has been forecasting the possible future of chemistry. Advancing step by step, it may, he suggests, reach proof that the whole of our physiological life is nothing but an unbroken chain of chemical actions and reactions; that we are, on that side, an electro-chemical mechanism; that life is electro-chemistry; that the test-tube of the future will be competent to explain every vital phenomenon. Protoplasm will be put together in the laboratory as indigo is put together, and will then exhibit all the properties which we find it to possess. Where then will be need to speak of, where will be room for the work of, any mysterious entity called "life"?

The Professor points out that whilst science is coming nearer and nearer to this contention, it is a curious fact

that there is today, in America, no teacher of pure philosophy of any prominence who is a mechanist, nor, indeed, any of the highest standing in Europe.

The scientist and the philosopher come at the problem from its opposite ends; the one sees everything in terms of matter and mechanics, *and wants to do so*; the other requires that the certainties of consciousness shall be considered. Where is the place of compromise?

Suppose that by an effort of will I call up in my mind the subjective thought — a modification of consciousness, consciously directed throughout — of a lemon. In a moment the chemistry of my salivary glands is so affected that my mouth fills with saliva. How is this if all that takes place in the body is a chain of chemical reactions each necessitating the next and necessitated by the last? Chemical reactions were started here by something which was *not* a chemical reaction but an action of consciousness.

But the philosopher will not maintain that the force set at work in the glands was *cre-*

ated by consciousness. It was there or elsewhere in the body before, and was guided. If life added to, or lessened, the forces in the body, it could be detected by the laboratory scientist; so long as it merely guides them his measurements of them will come out on paper as if they were not there at all. Consciousness can *guide* a given quantity of force into arm or leg or gland, neither adding to it nor taking from it.

That the body is a mechanism in which every muscle and gland and nerve functions through chemical law, and through nothing else, is a conviction that grows with every passing day; furthermore, if by "Life" is meant a spiritual entity that is *interfering* with these chemical processes, its existence may with reasonable safety be denied. But if by "Life" is meant a spiritual entity that abides within the body, and to a limited extent guides and directs its activities *without interfering with its energetics*, we cannot possibly deny its existence; our only means of detecting such an entity is through interference.

But that does not *complete* the reconciliation. Suppose we were to say that the lowest plane or degree of Life is the forces of the laboratory, of chemistry, of electricity, and the rest; that its conscious and volitional side is, on that plane, at a minimum; that on the next plane, that of physiological life, its conscious and volitional side is taking command and that it from there guides the forces of the plane below because they are aspects of itself. The human spiritual entity is again a monad of itself on a still higher plane, conscious of monadic self-hood. In that conception, well thought out, the difficulty ceases.

STUDENT

The Peril of the Fly

THE United States Department of Agriculture has been studying the common house fly, finally confirming the suspicions that have been gathering for some years. The insect is usually called a scavenger, a remover of decaying matter. But where does it remove it, and what is decay? Decay is a bacterial process and decaying matter has upon it not only the bacteria which cause decay but all other kinds of bacteria that are in the air. These coat the legs and lips of the fly and are part of what it eats, multiplying within it. The average city fly, and the average fly in the neighborhood of manure heaps or heaps of any kind of refuse, has upon his person 1,250,000 bacteria. The report ranks him with water and milk as a conveyer of typhoid; whilst a number of other diseases, from cholera and tubercle downward, are also actively spread by him. His wife lays 120 eggs at a sitting; she will do that every ten days; and the eggs require from ten to fourteen days to develop. The report recommends various obvious measures, dependent upon the insect's habits. As the principal habit is to breed upon decaying matter of any sort, vegetable or animal, no such matter should be allowed to accumulate. And as the breeding takes ten days, the emptying of ash barrels, removal of refuse piles, etc., should be at least a little oftener than that.

STUDENT

Nature

Studies

Age to which Trees Live

AN authority of the forestry service at Washington gives these figures as the maximum age to which trees attain: pine, 700; silver fir, 425; larch, 275; red beech, 345; aspen, 210; birch 200; ash, 170; elder, 145; elm, 130. The heart of the oak begins to rot at 300 years.

Mistakes in Tree-Planting

IN *Nature* (London) is a report of investigations conducted by the Duke of Bedford and Mr. Spencer U. Pickering at the Woburn Experimental Fruit Farm, which tend to a reversal of what is described as the orthodox method of planting fruit-trees. It is an article of faith, we are told, that the soil must be properly prepared, a large hole made, the roots carefully spread out in all directions and arranged near the surface with a slight upward bearing at the ends, the soil filled in with many precautions, small quantities of the smaller soil worked in among the roots, hollow places caused by archings in the stronger roots filled up, and the rest of the soil put in and carefully trodden down.

But all this, we are now assured, is not merely waste labor but positively injurious. The proper way to plant a fruit tree is to make a small hole, double up the roots anyhow, stick in the tree, throw in the soil, and ram it hard down as in fixing a gate-post. And the experiments confirm this. Photographs of the roots of trees, after being planted in each of these ways, are given in illustration. The experimenters have no doubt as to the testimony of the facts in favor of their new method. The outcry against them, which has of course been raised, has led them to try to find a scientific explanation in justification of their views; and they suggest that their way of planting provokes a copious formation of new root fibers, which is not the case in the other method. The new roots seem of more value to the plants than their old ones, which latter may even be deliberately broken without spoiling the tree.

Commenting on these experiments on the assumption of their validity, which there seems no reason whatever to doubt, one would say that they point to the conclusion that Nature is worth imitating. The apparent carelessness of Nature, which we propose to remedy by art, is not necessarily so careless as we might think; at all events it is what the plants are accustomed to. Everyone knows that volunteer plants will often flourish defi-



Lomaland Photo. and Engraving Dept.

CASTEL S. ANGELO AND THE TIBER: ROME, ITALY

antly to mock our efforts to introduce them artificially. Perhaps we do not fully understand the conditions for success.

This does not mean that man cannot assist Nature, for he can and does, being therein himself a part of Nature or her agent. But he may make mistakes. Horticulture does not seem to be an exact science yet; and the tyro will have to exercise his judgment in deciding how much of what he is told is expert knowledge, to which he should defer, and how much is dogma.

T.

Destruction of the Pigeon

A GREAT ornithologist once estimated the numbers of a flock of carrier pigeons, which he observed, to be over two thousand millions; and Audubon gives a graphic account of the incredible numbers he witnessed in Kentucky in 1813. He counted 163 different flocks in less than an hour and a half, and continued to meet more the farther he proceeded. The air was filled with pigeons, the light of noonday was eclipsed, the dung fell like melting snowflakes, and the buzz of wings lulled the senses to repose. None alighted, for there was no food in the neighborhood.

I cannot describe to you the extreme beauty of their aerial evolutions when a hawk chanced to press upon the rear of the flock. At once like a torrent and with a noise like thunder they rushed into a compact mass, pressing upon each other toward the center. In these almost solid masses they darted forward in undulating and angular lines, descended and swept close over the earth with

inconceivable velocity, mounted perpendicularly so as to resemble a vast column, and when high were seen wheeling and twisting within their contracted lines, which then resembled the coils of a gigantic serpent.

For three days they continued to pass in undiminished numbers; but this bird has been almost extirpated by netting and professional plundering of nests. In New York City, squabs have been sold by the barrel at a less price than potatoes.

H.

Underground River in Montana

NEAR the Great Falls of the Missouri in north-central Montana are some very large springs, locally known as Giant Springs, discovered in 1804 by Lewis of the Lewis and Clark expedition, who described them as the largest fountain in the United States. These springs are on the south side of the Missouri, about three miles below the town of Great Falls, and issue through large joints in a sandstone on the river bank, partly above and partly below the water. This situation makes the flow difficult to measure; but by ascertaining the difference between the volume of flow of the river above and below this spring, experts have calculated the flow of the spring at 638 cubic feet a second, which is more than 400,000,000 gallons a day—a regular underground river. The water is believed to be derived from the sub-river flow of the Missouri that leaves its valley near the mouth of the Sand Coulee and passes down the pre-glacial river-channel.

T.

Students'



Path

From THE PRELUDE

WHAT we have loved,
Others will love, and we will teach them how;
Instruct them how the mind of man becomes
A thousand times more beautiful than the earth
On which he dwells, above this frame of things
(Which, 'mid all revolution in the hopes
And fears of men, doth still remain unchanged)
In beauty exalted, as it is itself
Of quality and fabric more divine.

—William Wordsworth

The Keys to Conscious Immortality

AS has so often been said from the Theosophical platform, Theosophy is not only a body of teaching, but a life to be lived; and neither the real truth, nor the beauty of the teachings can become known to the Student until they become through practical application a part of his life.

Is it not true that to most people their real nature is a closed book? They do not understand themselves, neither do they know that the purpose of their existence is a very definite one. For the average man the dark pall of ignorance covers all the vital problems which confront him, leaving him a prey to conflicting storms of thought and feeling. And yet it does not seem as if these things need be, and many in the darkness dimly sense that things are not what they seem, though they know not the reality. What gives them the feeling? Many have felt before they heard of Theosophy that there must be an explanation of the meaning of life somewhere, if they could only find it.

H. P. Blavatsky brought Theosophy to us that we might discover that the keys to the solution of all our difficulties already are, and always have been in our own hands. She restated the two fundamental laws of human development, Karma and Reincarnation and related them to the every day work of our every day lives, showing us too where to look for the keys which will remove the obstacles that hide the Light of Truth from us, and that the veil of ignorance is one of our own weaving.

The keys that unlock the complete mystery of Being so far as evolution on Earth is concerned are seven. Let us consider some of the earlier ones. First comes "charity and love immortal," followed by "harmony in word and deed," "patience sweet that nought can ruffle"; these lead to "indifference to pleasure and to pain," helping us to conquer illusion and perceive truth; with the fifth, given as, "the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial."

Perhaps when we first hear of them, it seems as if such powers were superhuman and unattainable by mortal man. So they are by mortal man but what is there in that to discourage an *Immortal Being*? Our mortal-

ity is but the husk or shell of the immortal Self.

Let us not think of ourselves as bodies, but as the informing constructive intelligence that lies back of the visible form in which at present we are gaining fresh experience, and facing new opportunities for service of the Supreme Spirit.

Moreover, because in our higher natures we are divine and immortal the seeds of these transcendent powers lie hidden within our own natures as the plan and picture of the mighty oaktree lies hidden in the tiny acorn. In both cases it is a bringing forth of latent potentiality, from hidden depths into the daylight of the work-a-day world. Put your heart into your work, says H. P. Blavatsky's present successor, Katherine Tingley, turning our minds to devotion to humanity as the master-key to successful enlightenment, as it was also the first key given by H. P. Blavatsky.

You will never find the teaching of one of the true Teachers contradict, but rather reinforce, that of those who have gone before, while each in turn gives out a little more of the world-old truth as people become more prepared to assimilate it, through making use of that which they already have. The way to live in line with Theosophy has been clearly pointed out by the three Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley; it only remains for us to play our part, and surely the reward of really knowing the Truth is worth the effort. Shall we not prove by action that it is? W.

Reincarnation and Karma

WITH the revival of the ancient Wisdom-Religion, come again the teachings of Reincarnation and Karma with all their justice and their mercy. How complex are the problems of life and how impossible of solution without a knowledge of these two laws!

Karma is the Universal Law which adjusts cause and effect, and through an understanding of it we learn that the contrary conditions in which we sometimes find ourselves are our own making. Its teaching is that we must reap that which we have sown and that even in the reaping we are preparing the harvest for the future; for the way in which we deal with each event produces its own effect and provides accordingly our future karma. But if perchance in the past we have suffered at the hands of others to the extent that they are now at our mercy and we withhold from injuring them, the law is then fulfilled by compassion, eternal justice is satisfied, the debt paid, and they and we are bettered by it.

Reincarnation is the law of rebirth which gives us the necessary time in which to work out our karma, to pass through all the experiences which the soul must have in its onward and upward march to the goal that is set before us.

"Be ye perfect," is a command to all alike, and how with the limited idea of one earth life can this be attained? What chance has the child born in the midst of sin and forced by circumstances to remain there till death, of rising to the purity of soul life, were it not for the Divine in all shining like the sun in a dark cavern and stirring to life thoughts and aspirations which will bear fruit in other lives and will provide a condition more favorable

for the growth of the soul to its full stature.

Reincarnation kindles and supports the idea of brotherhood, for, having lived in other climes and been a part of other nations are we not all bound by ties of kinship? Theosophy is certainly the hope of mankind which is bringing to the world "Truth, Light, and Liberation." And are not our hearts filled with gratitude to those Teachers whose noble unselfish efforts have awakened the world to the dawn of Universal Brotherhood. N.

Friends in Counsel

TO what extent does the world respond to the stimulus of a great life? What is such a stimulus?

To live with unselfish, brave, light-hearted, gentle people, is to bathe in, to absorb these qualities (unless the gloss of selfishness is altogether impenetrable). Can we not trace many of our present simple acquirements of accuracy, painstaking, generosity, to the association with some one who exemplified those qualities notably?

What powerful influences story-book heroes and historical great men all exert; and the personages who at the present hour attain "fame," influence many, stimulating some to emulation, bringing discouragement to countless others. The world's great men are generally of a greatness limited. They are houses with chimneys so wide and high that the entire structure totters and topples, unbalanced.

This one was a scientist who knew more technical names of things (the least of which he never began to understand) than any other living person. He, if you please, was a great man. Some one today will acquire the most wonderful dexterity upon the keyboard of the piano "possible to attain." He may be cruel, hating all rival pianists, wantonly extravagant, self-indulgent, but he shall be the public's darling and go down in the books as a great man.

Yet in our hearts we are not deceived. We know real greatness from this notoriety. The very names of the heroic, the godlike men and women who have served humanity are awakening forces. What is this perfect symmetrical blossom of greatness that so contrasts with our little one-petaled fame? What happens to us through those who have unfolded in the beauty of true greatness? Is anger called up in us, or envy? No. Does it hurt that they have gained so much and we still remain so far behind them? No.

For true greatness is a stimulus, a goad, a stick to drive us forward. If alive at all, we respond to the shock of its contact with higher, broader, deeper living. The purifying process always going on in a healthy organism is quickened and intensified.

The life and work of H. P. Blavatsky was whip and lash to a world lost upon the highway, uncertain of its destination and of the reason for arriving. There is the prick of spurs on every page of *The Key to Theosophy*, *Isis Unveiled* and *The Secret Doctrine*. "Here," your heart says, "was one who knew the remedy for the world's sickness. Why, that which a moment since seemed hopelessly incurable I perceive now to be responding with vigor to this medicine of common sense and great-heartedness. At last I have found what I have been seeking all these years. Here I will remain and be cured and grow strong to help to bring back joy to the world." W. D.

FATE

YOU gave me my work to do, you brought and set it before me;

I laughed with the laughter of one, seeing, who understands;

I bent to the task elate, zeal, like a mantle o'er me—
Why did you break my wrists and shatter the strength of my arm?

You gave me the song to sing, and mine the joy of the bringing

Strands of Heaven and sea and earth strung to the perfect note.

Finished, glorious, whole, I raised my head for its singing—

Why did you seal my lips and crush the song in my throat?

The work I was fain to do—it rusts in the drift of the sands;

The song I was fain to sing is waste for the winds to float.

Why did you break my wrists and shatter the strength of my hands?

Why did you seal my lips and crush the song in my throat?

—Theodosia Garrison in Appleton's

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question If Jesus did not save people by his death, as the Christians claim, what did he mean by such sayings as "Come unto me all ye that are weary and heavy laden, and I will give you rest"?

Answer What do such sayings seem to mean? There is nothing there about his death, that one can see; by what magical process is vicarious atonement distilled out of it? Why go about to find wild unlikely meanings for what is quite simple really, and straight-forward? Jesus came as a revealer of truth; to remind people of numberless forgotten things. Men had forgotten then, as they have now, the mysteries of the kingdom of heaven; which is to say, they had forgotten how to live; and it was his mission to get that knowledge back to them; to din some few redeeming truths into their hearts, if possible; and hinder the landslide of humanity into materialism and corruption.

Why should he have troubled to frame the laws of life into those imperishable sentences, and proclaim them, if it was some mysterious merit in his death that was efficacious? He was united with the god within him, and insisted that his hearers might become even as he was. "Ye are gods," he said; "be ye perfect, even as your Father which is in heaven is perfect." There was the road to salvation; one which appeals to our common-sense, and wanders off by no side-path into dark mystery. No excuse for half measures; no warrant for the laggard. Be ye perfect; drive out the money-changers from the temple of your heart; live, strive, work, accomplish things. Master your own feelings and all the realm of selfhood; give out love; that was the key to it all. He was the sower that went forth to sow; and has not dogma sprung up and choked the good seed?

An old master painted a picture once, for all the world to see. The lines were simple and majestic; strong, flowing, grand, beautiful. It spoke straight to the soul and evoked whatever was heroic and compassionate.

After a while it fell into the hands of money-making keepers, who set their heads together to devise some plan for getting more

and more people to pay the admission charge to see it. "It is rather poor in ornamentation," said one; "there is not enough red in it to catch the public eye." They took to repainting it here and there; but alas, there were no artists among them. They robbed the subject of his manhood, and made him sickly and hectic and consumptive; "that will appeal to emotion," they said. They gave him ghastly wounds, and put death on his face, instead of life; "the morbid will always draw crowds," they considered.

Then they advertised the miraculous nature of their daub. It was better than a bull-fight, for a sight of it would save men from their sins; and it had the attraction of being gory, as a bull-fight has. "Only look at it, and you are a new man," they cried; "you have nothing to do but to come, and no expense but the small admission fee." "Otherwise you must work to get health, bodily and spiritual; a mere sight of this will give you both, and at cost of no exertion of your own." "Very convenient indeed," said the public; "delightful!" "We are too much occupied with business and pleasure to take exercise and do good work. Besides, there is the trouble. Let us go and see the picture." And they found it highly exciting and emotional, and it filled their minds, or so much of them as could be spared from money-getting and pleasure-seeking.

We have a grand mania, we human beings; and that is for short cuts and a royal road. We know well enough that things are not as they should be; *en masse*, we do not believe that all's well with the world—or for that matter, with ourselves. The main part of us, bereft of most marks of our old divinity, have yet a certain unrest and discontent with blank materialism, which proclaims the relics of divinity in us still. We are divine, and once were manifestly so; we are doomed for manifest divinity again. Hence we must have some kind of religion. We must cast out some kind of anchor, hoping it may catch in the divine beyond our personal consciousness. Only the right anchor involves some little trouble in the casting; so we fling out this rubbish and that, whatever comes nearest to hand. We might spare ourselves the pains. Only the right metal will hold.

You want a fine muscular arm? Very well then; go out and do your work. Use it manfully every day; put the urge of life through your muscles; work. Then it shall come to be as strong as ever you need it; strong enough to beat down idleness, and set its mark nobly on all the duties you have to do. *Ah, you reply; but that would take time. I have no leisure for that sort of thing; besides, there is no fun in it. I will take Dr. So-and-So's Muscle-maker instead. There is surely some means.*

There is surely some means, and it is as plain as the broad heaven above; but heaven only knows when you will try it. For the name of the quacks is legion, is infinity; as long as you remain gullible, there will be new ones to gull you when the old ones fail. We can always find something to do that is not the plain right thing; always something to believe that is not the simple, A B C truth. Let us make of Jesus anything but a hero to inspire us and a teacher whom we may follow. Let us jump altogether his sound, sane philo-

sophy of right action; and load our souls down with emasculating mysteries and dogmas. Let us have a short cut to salvation, a back-stairway into the kingdom. *Who hath bewitched us; who hath bewitched us?*

"Come unto me, all ye that are weary and heavy laden, and I will give you rest." The cry of compassion in all ages. He knew that whosoever drank of the clean fountain of his teachings, and followed the path he pointed, would come to the end of all weariness, and the immortal "freedom to act and help." He had become one with his Divine Self, and might speak for the Divine Self everywhere. What is that light, which "lighteth every man that cometh into the world"? Men, we are sparks of the Divine Fire! Our essence is not limited and did not begin in time; our light shone before the worlds were made.

These personalities which were born and are to die are not ourselves, but only a kind of garment that we wear; and this is the most ancient teaching in the world. They are the branches, but the True Vine is the Spirit. Is there no reaching out to and becoming one with That? Do we not know the moments of heroism and compassionate thought? Have we no knowledge of unclouded heroes, whose actions were all godlike and luminous? Do some little deed selflessly, and see what glow kindles within you. W. M.

IF we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity—not even the Supreme of the Supreme—can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then—through cowardice, hope, or compulsion, matters not—be forgiven by believing that the spilling of one blood washes out the other blood spilt—this is preposterous! Can the results of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into a calm water. The simile is trite, but it is the best ever conceived, so let us use it. The eddying circles are greater and swifter, as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck—makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction—outward and downward—drop pushes drop until the sides and bottom are touched by the force. More, the air above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled!—H. P. Blavatsky, in *Isis Unveiled*, II, 542

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Apollonius of Tyana

APOLLONIUS of Tyana has always been something of a difficulty to the Church historians. They have never been able to make him non-existent, nor a personification of the dawn, nor a solar myth. They do not like to dwell too much on the slightness of contemporary mention of him because of the still slighter mention of the reputed founder of their Church. It will not do to represent him as a pure impostor, for throughout his long life he persistently preached the loftiest ethics, traveled as a teacher through most of the then civilized world, did his utmost to purify the old creeds from their impurities, and did not hesitate to reprove even Roman emperors when he considered their conduct reprehensible. So great became the contemporary reverence for him that after his death a temple was raised to him; for four centuries he was worshiped with divine honors; and a statue of him was placed by the Emperor Hadrian among those of the gods.

A new life of him (already alluded to in these pages) has just appeared: *Apollonius of Tyana, a Study of his Life and Times*, which may possibly revive some of the old controversy. The publisher calls it a *ballon d'essai*, an experiment in present public interests, remarking in his preface:

In the following pages Dr. Campbell has sought to recover Apollonius of Tyana from the dust of controversy, and to picture him as he existed in the minds of his more reverent and spiritually minded believers. How far such an Apollonius is identical with the mage, who was certainly born in Tyana, or how far he is a literary fiction, or how far he is an ideal saint sublimated from the rarest aspiration of the finer spirits in that pagan society which Christianity had begun to leaven—these are polemics from which Dr. Campbell has purposely abstained.

My nation is the greatest on earth—because it is *Mine*, because *I* belong to it. My religion is the only complete presentation of Truth that humanity has ever had. My spiritual Teacher is the only Son of the Eternal Light that has ever appeared; those Teachers who appeared before him were but well-meaning gropers in the darkness; those who appeared *with* him at that most critical period of Western history, *e. g.* Simon Magus and Apollonius, assisting him by appealing to other groups and strata of society than those he reached, preaching the same doctrine, the same

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

ethics, doing for the same reasons the same wonder-works, giving like him their lives to their work—were imposters.

It is this spirit, manifested from the very first, that has made the Higher Criticism so menacing. If Christians had recognized that the Divine Light, the whole body of Divine Truth, the whole transcendental doctrine of being and its application in ethics and aspiration, had always and everywhere been pressing in upon the attention of men; that from time to time one arose whose purity and moral power enabled him to receive it in its fullness; and that these forthwith preached various appropriate aspects of it to various times and peoples, the total doctrine remaining one;—their Teacher would have been seen in a setting that could not be tampered with. To establish the phenomenon in men's minds as *unique*, was to ensure final incredulity. To have shown it as in line with the rest, all flowing from never-failing Divine Compassion for all men, would have been to ensure the permanence of its acceptance. The collective egotism, intolerance, and historic ignorance of the Church is now reaping its fruit. It has libeled Divine Compassion. It treated as an aberration that truth which Augustine unexpectedly shot into the midst of his aberrations—that the Christian religion, *though under other names*, had been in the world since the world began. It is in the world now, *in spite* of the Church, and the Church will have itself to thank if it is called by another name.

STUDENT

Religion vs. Irreligion

FROM the *San Francisco News Letter* we gather that a preacher has stated, that:

Among the 7000 students in the colleges of the Golden State there is not enough religion to save a rat. . . . Irreligion is rampant among the colleges in California, and something must be done to save the students from the devil. I will venture to state that there are more saloons in California than there are Methodists. And yet we are going to turn the west over to the northern ministers. We should do as well to turn it over to the devil.

To this, five pastors of the denomination issued a statement refusing to believe that the report of the preacher's having said this could be correct, and regarding it as a libel. But this newspaper says it is true.

The *News Letter* submits that it agrees with the preacher and that the preacher has unwittingly pointed out the reason why the manhood and womanhood of California is so virile, active, truthful, honest, practical, kind, and in a general way of better class than any like number of people in any religious community on earth. . . . It is yet to be proven that the spread of any religion—be it any of its "fifty-seven varieties"—has made people good or useful.

And it even adds that, if there are fewer Methodists than saloons, this also may have something to do with the large amount of virtue extant. (?) One cannot suppose that this is meant in praise of the saloons!

The fact that poor religious teaching has force and continues to maintain its hold in spite of its wrong doctrines and undesirable effects can only be explained on the theory that it is a perversion of something that was originally good. If it did not have this seed of force in it, it would soon be done away with. But because it has this seed, it is able to retain a hold on people's minds. Religion fills an indispensable need; and if there is no good and true religion, then perverted forms of religion will occupy the throne and wield the scepter.

The undesirable effects attributed to this kind of teaching are not to be wondered at if we consider some of the doctrines. The doctrine that man has no power to effect his own salvation, but needs intercession; that he is full of inherent sin but has no inherent goodness; that the exercise of his intelligence and initiative leads him away from the light: such doctrines as these may well tend to take away self-reliance and virility. The connexion of certain forms of religious teaching with hypocrisy is well known. When man ceases to rely on the goodness inherent in his own nature, and expects instead sanctification by some external power, the source of his manhood and uprightness is sapped.

Men are feeling that the source of light is within themselves and that the churches have nothing to give them that can satisfy their real need. For how can a narrow, dry, musty, time-worn creed head the march of progress and inquiry? It is like trying to harness a crawling wagon to Pegasus.

E.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

"WELL! one always gets something at these meetings"; was the remark overheard at Isis Theater last Sunday evening. "At least it makes you think and stand on your own feet"; was another. "It isn't only what is said, but the decorations, the music. . . ." "Do you have these quotations and little bouquets every time, and the flowers on the stage; where do they all come from?" was asked of one of the ushers. And a hundred other remarks might be recorded to show the interest that is taken in the Theosophical meetings at Isis Theater.

Last Sunday Mr. Kenneth Morris gave an address on the subject "Some Evidences of Theosophy."

The only difficulty that confronts us, he declared, is to find some place in which these evidences are not. The whole world is full of them in its literature, history, science; and above all things our own lives are crowded with them from the cradle to the grave. This is extremely natural, for what underlies the whole surface of the universe is sure to be peeping out in a thousand places.

Considering first of all the evidences that most stare us in the face, the speaker referred to the infinite gradations of destiny and character which exist, no two out of the billions of people on this earth being exactly alike.

If we study the formation of character we are forced to the conclusion that heredity will not account for it, for if we accept that, it takes us only another step, and then we have to explain heredity. Only the Theosophical teaching of Reincarnation will explain character and the circumstances of life. From the very morning of our lives we find ourselves confronted with old engagements to be fulfilled and old debts to be paid; also reimbursement to be received for old expenditure. We are born of such and such parents, into such and such a circle of friends. Shall we say that we are fulfilling no engagement, that these people are nothing to us? All these things can be answered alone by Reincarnation, and are evidences of it. There is no getting something for nothing. It was we who did the ill thing for which we are punished; it was we who did the good thing for which we are rewarded.

Sometimes we talk glibly about that mysterious thing evolution or progress, which will right all wrongs, and make human life throughout the world excellent and desirable. But evolution is altogether a care of our own, a matter for ourselves to attend to. It is as our love directs it, and our will compels it, and our hands build it day by day.

Fact shows us, and history shows us, what astounding, grand possibilities there are lying hidden within us; and are these not evidences again of the teachings of Theosophy? Each human being, says Theosophy, represents a soul, which is a spark of universal divinity, a radiation, as you might say, out from God.

Theosophy sees no miracles anywhere, but only eternal law bringing seed to fruition. The seed was action, patient striving against the lower nature, unremitting effort; and the fruitage shall be a new heaven and a new earth; mankind grown perfect, and free, and devoid of suffering.

OBSERVER

My Neighbor's Immortal Soul

A "SATURDAY NIGHT THOUGHT" in the *Boston Transcript*, contains the following reflection:

It is well for us to think of our neighbor's immortality rather than our own, because it helps to keep us from the stupidity of contempt. It is well also because it puts immortality in the dry light of unselfishness and enables us to see that it is an opportunity of growth and not merely a gratification of the desire to live on any terms at all.

It is to the press, with its Saturday thoughts, and not to the pulpit, with its Sunday thoughts, that we must go for gleams of common-sense and helpful advice. Is this thought to be classed as religion, or as what? one wonders.

Yes, it is true that we have been using that word "immortality" to mean *my* immortality; and it is to be feared that the pulpit has too often encouraged that meaning. How many, on being told of immortality, think first of their neighbor?

The paper continues that we are wrong to believe our neighbor hopelessly shallow. His development may be arrested; but if we are immortal, so is he, and there is *endless room for growth*. Endless room for growth! This does not sound like the church teaching about immortality; according to that, our neighbor will be cut off short in midcareer with his growth still stunted, and relegated to an abode of bliss (or otherwise) where any future development he may undergo will not count for anything on this earth. This writer appears to believe in the perpetual progress of man as a human being, not merely as an angel.

He whom we are tempted to scorn on account of his apparent failure hitherto, is also a child and pupil of the eternal life. He may be only like the century cactus which spends years on years in getting ready for a conspicuous blossoming. He may be asleep, and run so fast on his awaking as to outstrip our measured steps. In any case, we are not done with him as we pass by with averted looks. Again and again in the course of the long journey our paths may cross and there be room for interest and kindly greeting. Our contempt hinders us more than it hurts him. God, at least, is interested in his life and learning and would have us remember the enduring brotherhood of man.

Clearly the above makes nonsense according to the ordinary religious or scientific theories of life. There may be some dullards who blossom out in later life, but in most cases the initial handicap is not made up. But accept the belief in Reincarnation and the remarks become sensible. Each human life is but a single stage in the Soul's career. When next our Soul disguises itself for a new part on the stage of life, it may be ordained to wear the humble garb which our neighbor is wearing today; while he, having discharged that role faithfully, may be called to a higher part.

Side by side with the doctrine of immortality, as this writer evidently feels, goes the doctrine of solidarity. The doctrine of the immortality of Souls involves the doctrine of their unity. Separateness is a delusion when thought of in connexion with Souls; and it makes nonsense to try to reason on that basis. Hence my Soul and my neighbor's Soul—or, to speak as a Theosophist would, and to avoid a religious misconception—my real Self and my neighbor's real Self *are One*. I cannot venerate my own Soul without venerating his; that which I regard as exclusive property *cannot* be my Soul; it is some other

part of my internal economy, my self-love; if I try to save it, God may give it to "Satan to burn"—for my good.

This recognition of the Soul means unaffected charity to my neighbor; for it means that I realize his absolute unity with myself. That which in him is struggling to manifest itself is the same as that which is striving to manifest itself in me. But this is no sentimental brotherhood, no pandering to weaknesses. Discrimination is also a virtue, and the good offices of a true friend are sometimes best shown by methods that may seem cold and harsh. But we must not be impatient, for the duties of true friendship are no easy lesson to learn, and wisdom is not to be had for the mere asking.

But is it not remarkable how the great fact of the solidarity of man is forcing itself to the fore, and not through the channel of religion but outside of religion? This is evolution—evolution of man's mind by the influx of a Spiritual power. Man is learning to know himself and is awaking to the fact that he is potentially a God.

STUDENT

Perpetual Lamps

THAT lamps could continue to burn perpetually without exhausting their fuel was a popular belief in ancient and medieval times; and numerous stories are related of such lamps being found burning in old tombs when opened. The admission of air extinguished them, and they burned best when air was totally excluded. The fuel to be used, said the alchemists, was oil of gold, prepared from the precious metal and very costly.

One ingenious modern scientist explains the stories by saying that when tombs are opened, the vapors of decay burst into spontaneous ignition, and the presence of the (unlighted) lamp would aid the imagination of the finder to deceive itself.

Sceptics will find it easier to believe in the perpetual lamps than in this theory. There is no proof that such lamps are impossible and a good deal of testimony in favor of their actuality. Might one be permitted to suggest that they were something like radium lamps? Or perhaps some ancient civilizations, having had a few more thousand years to run than ours has, had discovered something even better than radium. Light is a frequent accompaniment of combustion, but there can be light without combustion. Electricity may be the source. In matter there is virtually unlimited latent energy, and this might supply the source.

The perpetual lamp was also a symbolical term; for the alchemists used these expressions both literally and symbolically. In this sense it means the quenchless ever-shining light of the Soul, which needs no fuel from the passions. The illuminated Sage is the "light of his own thoughts" and is not dependent on the ordinary sources of happiness. How to attain this eternal contentment and ever-shining wisdom was one of the objects of alchemical quest; and the allusion to pure gold shows the connexion with other branches of alchemy, gold being the symbol of wisdom.

Another thing about these old alchemical recipes is that it required of an individual certain personal acquirements to make them succeed; others who have tried to follow the

directions have failed. For while no special qualifications are necessary for the handling of the gross physical forces of nature, it is otherwise with the subtler forces involved in these alchemical operations. We recently had a hint that science may be approaching this border line, in the so-called "Blondlot rays," which could be seen (as was said) by Latin races but not by Teutonic. The alchemist had to be "fit" in a very real sense, and had to prepare himself by abstinence and clean living.

But what an ideal for the storm-tossed philosopher, weary of his thoughts, that of the perpetual lamp burning silently in the depths of his soul, like a priceless jewel in some mountain cave. The Divine Spark, latent in all humanity, denied and rejected by both religion and science, recognized by the wise men of old. The first step is to recognize that it is there, not only in me but in my brother man. The denial by man of his own innate divinity is surely the greatest of sins.

STUDENT

It Was not All a Dream

THERE is an old German story of a man who dreamed that he had become a god.

He thought his old garments fell away from him and that he moved clothed in light. For him the sun shone with a new and extraordinary glory. The air was alive with light and was filled with scents and with soft melodies as it blew gently amid the trees and houses. As the stars rose he could hear their silvery tones. It seemed to him that he knew now what life was for, what an inexhaustibly splendid possession it was, and how limitless its possibilities. He also saw that it could never end. The stones in the road glittered and pulsed with life and joy; the blades of grass were jewels and the trees were crowned with tiaras of gorgeous color. He saw that every atom of the stones and every blade of the grasses and every bush and tree, was a life, a living, conscious, joying thing, moving through the days and years and ages up toward a manhood like his own. He saw that as he passed near them and the light of his robe of light fell on them, and especially when he actually touched them, they pulsed and thrilled with an added joy, and merely for that gained one sudden step of their growth manward and godward.

And then he saw that as he passed people in the street they looked wonderingly at him. They could not see his robe of light, but they felt it. With their dim vision he appeared to them as still clothed like one of themselves.

But then he found that if he stopped and spoke with and touched any of them, such ones awoke into gods as he had awaked and saw and felt all that he saw and felt. With him they lived on a new earth which was yet this one, and looked into a new heaven through the blazing lens of the sun. They still did the common duties of earth, but in a new way, better, completer. And they lived now as it were two lives, one beside or within the other, one of heaven and one of earth. Then he and they, filled with an immense brotherhood and compassion, went about touching as many as would let them; until at last all the world was awake, and the old things had passed away for ever. . . .

But suddenly the dream ended and the

dreamer awoke. Yet he would not be denied of his dream. He said:

"This life which we call waking, this is the dream. That which I dreamed was the true, the real. We, gods, move dreaming among shadows and are clothed with shadows and think phantoms. Yet we *are* gods, however thickly veiled and however heavily dreaming, and sometime we shall all awake into that new light and life whereof I, dreaming, partook for one long short hour."

STUDENT

"Jesus"

A BAPTIST churchman, whose recent book on "The Finality of the Christian Religion" has raised a storm by its broad and unorthodox views, is reviewed in a daily paper under the heading:

Orthodoxy Gets New Jolt. Chicago University Professor says Men will be Better when Jesus is Forgotten.

He means the fetish called "Jesus" which we have created, consisting partly of an imaginary historical character and partly of a graven image of the imagination. Some, like Tolstoy, have tried to model the modern world according to their idea as to how the Jesus of the Gospels would have modeled it. But this writer maintains that Jesus, if he came today, would adopt a very different policy. Of course he would; he would adapt himself to the true needs of these times, as he doubtless did to the needs of those times. If we accept the Gospel narrative, we must admit that the disciple who repudiated his Master while that Master was alive and needed his help, became a most zealous Christian directly after the Master's death, and was supported by a number of influential members of the community that so opposed him during life. Even so, it is always easier to worship a dead hero than a living one. Nelson, the British symbol of duty, is relegated to the top of a very high pillar; but if he should ever come down and lay his rope's end about him, he would not be so popular. Similarly, it may be opined that if the gentle Jesus were to appear suddenly in our midst, he would not be so easy to get on with as is the Jesus of the revival meeting or the smug middle-class hearth.

We have turned Jesus into a soothing-syrup or poultice, and the name stands for ideals the reverse of manly and self-respecting. There are a few simple pure natures to whom Jesus stands for the emblem of their own unselfishness and piety; and it would be wrong to disturb them. But on the whole the ideal which the name stands for is one that we should do better without.

If the founder of Christianity were here today, he would certainly stir men to action, and remind them, as of old, of the Divine Spirit in their breast and of the obligations which it imposes on them. He would preach the path of Knowledge and Enlightenment, by the awakening of the Soul's faculties, and not a set of debilitating dogmas and a life of useless resignation. Men would try to hustle him out of the way; and after he had gone, they would take his teachings and transmute them into a convenient system. Even so some so-called Theosophists have tried to do with the teachings of H. P. Blavatsky.

The awakening of conscience and the sense of responsibility, which is so marked a feature

of recent times, is not centering about religion but about civic duty; it is tending to reform religion rather than to be promoted by it. It is always the innate goodness of man that comes to the rescue; that is, it is the real Christ, not the imaginary Jesus. H. T. E.

The Power of Mind

NINETEENTH century thought emphasized matter, even seeking to regard it as prior to mind, and to explain mind as its product. Twentieth century thought is swinging the opposite way; now the tendency is to regard mind as supreme, and matter as a product of mind. The mental science movement takes for its axiom "That which I think, I become," and preaches that we should create our own conditions and accomplish our own wishes by a powerful effort of thought.

Thus mental science resolves itself into a strife of wills, a battle of rival self-assertion. Its preachers do not seem to realize that other people have wills and thought-powers, and that their efforts may act adversely to one's own. The whole question turns on whether we are selfish or united. Clearly anyone using the power of thought or of self-assertion in his own exclusive interests will come into conflict with other people, like any other kind of self-seeker; and he must either be beaten or else win by superior force.

But perhaps most people who go in for mental science propose to themselves not to be aggressively selfish, but merely to promote their own health and peace of mind in a harmless way without interfering with others. In this case they are cultivating a milder form of selfishness, but it is selfishness still, and will contract the nature. And there is this difference between their case and that of the person who does not pretend to use higher powers—that they cannot stop short on the middle ground as he can. The reason is that these powers, though good servants, are bad masters, and once aroused will not lie quiet, but have to be controlled, or they will control.

The dangers with which society is menaced by a general diffusion of knowledge concerning the power of thought are obvious; for society contains many unscrupulous elements who would not hesitate to use this power detrimentally. But there is also grave danger to those who propose to use this power innocently. The danger to them lies in the fact that the power to be evoked is so little understood, and that an untrained person can set no limits to its possible effects when once aroused. This current of vital electricity which we so rashly turn on will become the agent of any desire-forces which may lie in our nature, giving them tenfold more strength; and thus the balance of our self-control will be overthrown. He who presumes to summon to his aid occult forces *must be prepared to handle them*, as presumptuous would-be magicians have often found out; for the "genii" do not serve man for nothing, unless he can command them.

These are the reasons why it is so necessary that there should be a movement like the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which inculcates pure ethics as essential to the would-be occultist. The Theosophist has to learn first to subdue the demons of pride and selfishness and lust, before he attempts to awaken the powerful hidden forces of nature.

STUDENT

Art Music Literature and the Drama

The *Morte D'Arthur*—Part I

IN certain lines of the *Morte D'Arthur* Tennyson undoubtedly reached his very high water mark of poetry; nor is it easy to see how words could be coined into greater splendor. But there is in it a strange duality; and nowhere can be better seen the contrast between his greatness and the influence that kept him from supremacy.

He ought to have gone right into the heroic world, and let nothing jar upon its mystery and high glamor; or else have left us in the Nineteenth century, to feed on what of poetry our own days contain. In every age, presumably, something of beauty may be found; for there is human history there, and the world-soul is still busy; but it is not well to mix two unsimilar ages. Shakespeare achieves the deeper unities, because all that he wrote is essentially of his own time. Macbeth, Coriolanus, Shylock, and Pericles belonged all to the same world; they might have rubbed shoulders and no one would have been the worse for it. Neither ancient and mystical are they, nor yet modern and personal; but of the middle time of broad actions and simple motives. Broadly speaking, he used no magic nor recorded unmixed heroism; but his men are not trivial nor without meaning. Hamlet, indeed, has a touch of modern personalism about him; he was born into that middle world, yet is aware of, and reaches out curiously into, this present one; from which fact arose his troubles. Lear lived some five centuries before Arthur, and was of the same Celtic race; but Arthur inheres in a region far more titanic and arcane; he is the more ancient by thousands of spiritual centuries. For Lear, no more than for any of Shakespeare's people, did ever an arm

Rise up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful.

All human records might be divided into four planes, or epochs according, partly to their antiquity, and partly to a kind of inward or natural antiquity not dependent upon time. First came the Gods, then the demi-gods, then Men, then modern men. In the first period Pandora had not opened her box, and Saturn reigned in Italy. All is sunlit and beautiful; no one has begun to dream about personality. Among the demi-gods, who succeeded the Gods, there is pure beauty still, and even more of majesty; but the sun grows clouded toward the end. Huge errors are made, involving titanic dooms and the ruin of grand sovereignties; there is no personality, nothing of what we call the brain-mind; no analysis of character nor subtle shading; but hell is at war with the demi-gods, and the first notes are sounded that pre-sage the victory of hell.

The period of Men is to be found recorded in Shakespeare, in Froissart, in Plutarch, and Livy. Here the tone is entirely different; there is action in plenty, character too, but

with broad and simple motives for the most part. No incomprehensible, primeval lights play upon the scene, nor yet chaotic gloom and ruin. The hero walks not so natively here. Some call comes to a man indeed, and makes him a hero, lifting him above his fellows; but then he is a hero for some definite end, which we can perfectly understand, whereas his predecessor was hero from birth and by divine right. The demi-god was born great, while the Man only attains greatness. The former might be known by such old-fashioned titles as "high-minded children of glory"; but you could not call their successors so, or it would sound like burlesque.



ALFRED, LORD TENNYSON

As to the modern man, he flowered in the last century; the Victorian writers are full of him, except perhaps Dickens, who draws mainly from a broader type. His motives are love, politics, business; his character is in infinite shades and gradations; he is essentially a personality, and that is the sum and total of him.

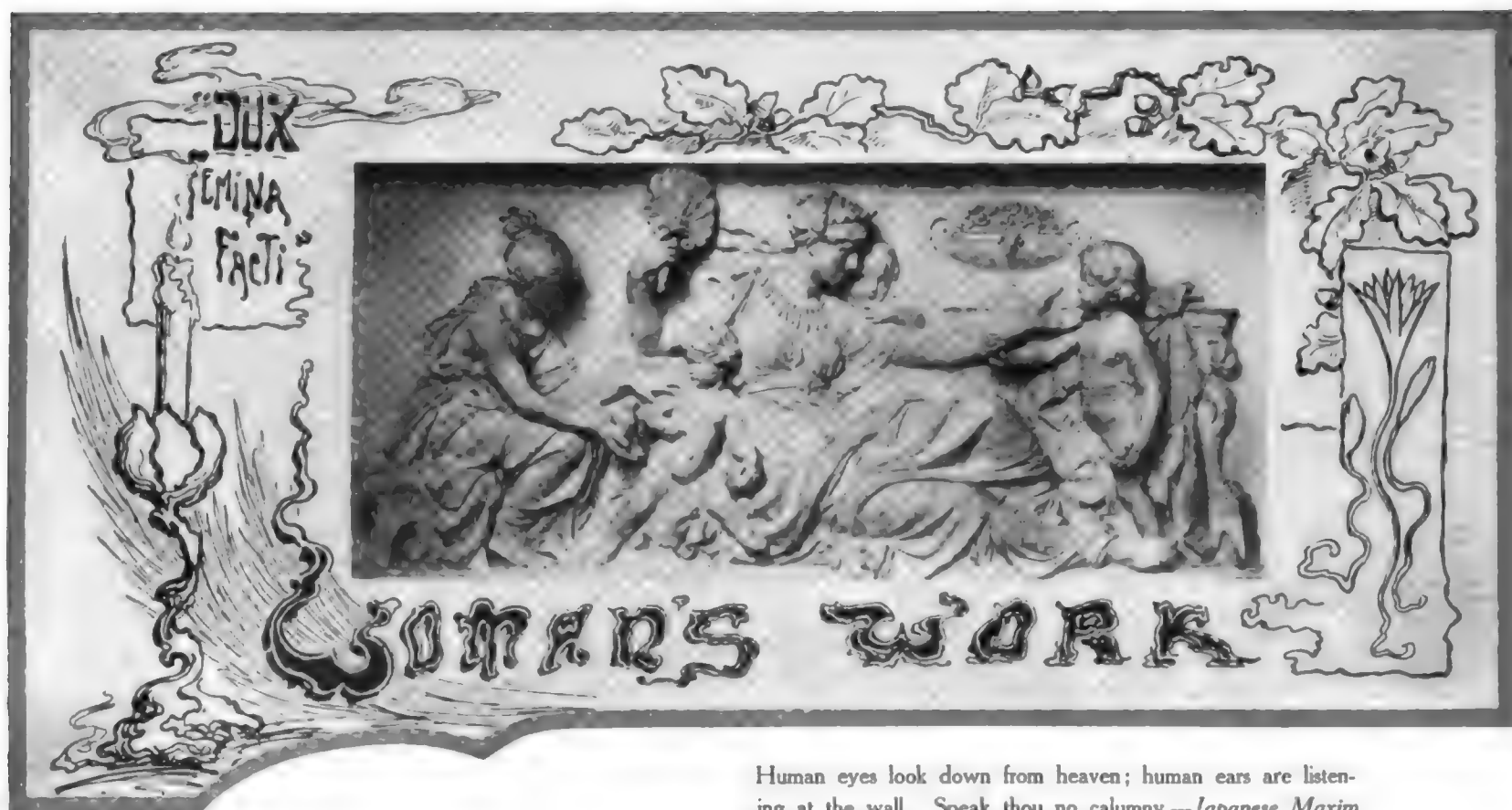
Gods may merge into demi-gods, and Men into modern men; demi-gods, too, may merge into Men, but there is a wider gap. But you cannot mix Gods with Men, nor demi-gods with moderns, without some signs of farce, or at least weakness, appearing. Hamlet, in the age of Men, is half, as we said, a modern. His character is mixed and shaded, bad and good; while those around him are almost wholly bad or good or neutral; his motives and perceptions are legion, while theirs are single and clear. Macbeth in the age of Men is overshadowed by something from the age of demi-gods; the three Weird Sisters are of

the elder times; there is just a touch of incomprehensible and chaotic night; he moves forward somewhat spaciouly to his doom. Both of these situations might have had perils for lesser artists than Shakespeare; his supreme genius makes them sublime. Yet even he could not do the like always; and indeed, we may say he shows some aversion for demi-godhood. He introduces a full-blooded demi-god, "at whose nativity the front of heaven was full of fiery shapes," into *Henry IV*; caricatures him a little, confronts him with that type of the younger time, Harry Hotspur, and laughs at him. Then, too, how contemptible he made Homer's demi-gods by reducing them to mere manhood in *Troilus and Cressida*.

Now the Celtic stories, like the Scandinavian, mostly belong to the age of demi-gods. Thor and Odin strive, and the Twilight of the Gods impends over them; Baldur the Beautiful is foredoomed to be slain—marks rather of the demi-gods than of the Gods, who neither strive nor sweat, and for whom is no storm nor lightning. Here indeed, we speak but roughly and with imperfect knowledge; for the Gods always precede the demi-gods, and where you find the one, you may argue the late presence of the other. Then Ireland has her Tuatha de Danaan, and Wales her Children of Don, who are all clearly of the elder, sunnier time; but the Arthurians and the Fenians and the Knights of the Red Branch are certainly demi-gods. Camlam was awaiting Arthur, and Gavra, Finn; Cuculain was to war upon the waves or on Clan Cailitin, and die. It was the *trouveurs*, who came with the Normans into Wales, who changed Arthur into a smooth, strong, comprehensible man like their own masters; they and their continental contemporaries robbed him of all his pagan and glamorous splendor. Of all, that is, but a little; which little, Tennyson, great poet that he was, had the instinct to catch, and breathe into the setting of that one poem, the *Morte D'Arthur*. KENNETH MORRIS

Native Music of Algiers

IN Algiers a native musician has begun the carrying out of a plan whereby he hopes to awaken a new interest in music among the poorer classes. It is announced that he will soon institute free evening classes in music for young people, on two nights providing instruction in Arabian and Moorish vocal music, and on the remaining nights in the use of native instruments, among them the kouitra, kamendja, and snitra. This will doubtless be a strong factor in preserving to posterity the native songs, now seemingly threatening to become extinct. There can be no arguing the question as to whether Europe has a musical message for the Orient, but that does not compel so many to depart from middle lines, and it is to be hoped that the effort of this Algerian musician will be sustained. STUDENT



Human eyes look down from heaven; human ears are listening at the wall. Speak thou no calumny.—*Japanese Maxim*

A Quiet Hour

A SUNSET hour in solitude—the body somewhat weary, but the mind alert and holding firmly the thread of duties not yet completed—an hour in which to gather sweet influences about and strengthen oneself to finish, in the spirit they were begun at dawn, the daily tasks. Here is an opportunity for refreshment and readjustment, an interval during which to sink deep into one's own heart, find there the true companion, and then, serene and forceful, proceed to get back of all the doings and the speech included in the day's experience. Strong in the peace that comes from a few moments of tranquil self-communion, it is possible to shatter any obstacle that has arisen between oneself and others, any barrier of misunderstanding, any wall of distrust or suspicion.

The Self in the heart always knows how to deal with these temporary obstructions. This enlightened companion always points to the reality behind the personalities that seem to reflect delight when they can mock or dominate us. And when the merest glimpse of the true self of another is caught, how quickly the false semblances of that self are dissolved, and with them any sensitive feelings that may have been aroused by the antics of that lower aspect of one we know to be striving as we are ourselves. . . .

A few moments only of my hour gone, and with them all haunting evils. Now I am free! My need is to draw closer to me the great ideal of service to humanity, the purpose, so compassionate and far-reaching to which I have dedicated myself. To work, with the imagination! open the heart in longing to serve more fully. Picture more efficient service—service not diminished in its compassionate power by lack of discrimination. Picture not failure, but success in overcoming the slowness and weakness of response to calls of duty. Generate gladness. Let me find the heart-companion. Let me get on good terms with

the part of me that wills progress. Oh, what a world we have within, what richness to draw upon, if only we live that we may give rightly!

The sweet influence of the sunset hour is all-encompassing. How many, some known comrades of mine, some unrecognized, earnest,

THE KINGLIEST KING

HO! ye who in a noble work
Win scorn, as flames draw air,
And in the way where lions lurk
God's image bravely bear;
Oh! trouble-trying and torture-torn,
The kingliest kings are crowned with thorn!

Life's glory, like the bow in heaven
Still springeth from the cloud;
And soul ne'er soared the starry seven
But pain's fire-chariot rode;
They've battled best who've boldest borne,
The kingliest kings are crowned with thorn!

The martyr's fire-crown on the brow
Doth into glory burn;
And tears that from love's torn heart flow
To pearls of spirit turn.
Our dearest hopes in pangs are born,
The kingliest kings are crowned with thorn!

As beauty in death's cerement shrouds,
And stars bejewel night,
God-splendors in dim heart-clouds,
And suffering worketh might,
The mightiest hour is mother of morn,
The kingliest kings are crowned with thorn!

Gerald Massey (Selected)

faithful souls, are watching this very sun as it sinks from view. Contemplating the great purpose—service to humanity. How near seem all faithful, earnest souls. Solitude, did I say? Nay, an hour of richest, full companionship with all in harmony with the Law. An hour of spiritual adjustment and soul-growth, when the follies of the lower mind disappear and the Higher Self wills. STUDENT

A Sign of Real Progress in China

AT a time like this, of increasing facilities for the satisfaction of the merely sensuous cravings for aesthetic and bodily luxury, and when "plain living and high thinking" is getting submerged in complex living and loose thinking, and when our so-called "progress" is driving an ever-increasing proportion to suicide or into the cancer hospital or the lunatic asylum, it is pleasant to find a few examples of real progress. In China and Turkey, two of the apparently stagnant countries, the new force of Liberation—whose release has been one of the most surprising phenomena of the New Cycle—is producing substantial benefits for women; though, of course, our satisfaction is mitigated by the thought that there should be the need for strenuous efforts in those countries to obtain the simple rights for women which we believe are the natural heritage of all human beings, irrespective of sex; viz., education, and the liberty to move freely in society, to choose their own course in life, to own property, etc.

But we must not be too critical about other peoples' limitations, nor boast too freely about our own splendid conditions, for it is only recently that the most civilized nations of Europe have allowed woman to take something approaching the position of independence that she held in ancient Egypt, five or ten thousand years ago, and there is yet plenty to do.

The awakening of the Chinese woman to the greater possibilities of life is being immensely helped by the existence of an excellent daily paper, the *Peking Woman's News*, which was started three years ago, and is said to be, on its own lines, without a rival in the world. The paper belongs to a philanthropic Chinese widow of fortune and culture named Chang, who has traveled in many parts of China and possesses an unusually wide experience of affairs. She is not a Christian, nor has she had much contact with the various conflicting creeds which represent the

simple teachings of Jesus to the "heathen" in strange dogmatic forms which would have astonished that great Teacher.

An American lady, in giving some details of Mrs. Chang's career, says:

She is womanly and refined in manner. Her unbound feet, evidently at one time compressed, prove that she practices what she preaches when she urges upon all women the duty of walking upon "heaven-given" feet instead of "lily feet." . . . Her face, though plain, shines with modest fearlessness, intelligence, feeling, and benevolence.

Mrs. Chang's present aim is to arouse public opinion in favor of women's education and elementary rights, and against the feet-binding custom and the opium habit. The editorials in her paper are frequently contributed by other advanced Chinese women, and reflect the stirring aspirations and ideals that are so rapidly coming to the front in China. The articles are said to be generally written in a luxuriantly Oriental style, well garnished with metaphor, which would hardly be expected from the impassive appearance of the race.

Mrs. Chang rightly believes that the future of humanity depends largely upon the women and the girls, the home-makers, so that their education, on broad practical lines, including such things as hygiene and physiology, is the most urgent need of China. The tone of her journal is very high, and the enterprise is particularly interesting and significant inasmuch as it is not an artificial exotic, bolstered up by some foreign missionary board, but is the spontaneous and vigorous representative of a vital urge coming from within. It is reassuring and a proof of great changes in the Oriental point of view that such a paper can be published and supported at all.

The student of Theosophy well knows that all reforms, to be effective, must come from within, and undoubtedly the re-incarnation of China's ancient grandeur becomes a far likelier possibility in view of the tremendous upheaval in thought and policy that is taking place in its home affairs before the wondering gaze of the rest of the world. The heroic effort of this Chinese lady (whom the missionary would have to classify as "benighted" and a "heathen"), to elevate her sisters, and through them the children of China's future, deserves our warm congratulation and respect. That her efforts will result in opening even undreamed-of avenues leading to the re-establishment for Chinese women of their true status as it was in ancient days, we may feel assured, for she is working along lines of harmony and progress, with the Higher Law and not against it. STUDENT

Jane Welsh Carlyle

HOW much Thomas Carlyle (a glimpse of whose mind and heart was given in the preceding issue of the CENTURY PATH) owed to the unselfishness and devotion of his wife no one can estimate. Jane Welsh was a woman of rare literary gifts which she quietly buried in order to feed the flame of her husband's genius during the forty years of their life together. Besides this she brought him—a poor and then un-

Long, long years ago she took her place by the side of a poor man of humblest condition, against all other provision for her, undertook to share his lot for weal or woe; and in that office what she has been to him and done for him—how she has placed, as it were, velvet between him and all the sharp angularities of existence—remains now only in the knowledge of one man, and will presently be finally hid in his grave.

Mr. Conway says of Carlyle further:

For a year, or nearly two, after her death it was as if the world had become to him a realm of shadows. The fineness of both his memory and his judgment seemed blunted, and many of the persons he had known, and used to describe with interest and discrimination, were, if mentioned, brushed away like flies—mere annoyances to a heart trying to find silence and repose in the grave where it lay with his lost treasure. After a few years he rallied from this condition somewhat; but he was never quite the same man again, unless in exceptional hours.

After his wife's death the estate of Craigenputtock, hers, fell solely to Thomas Carlyle as the wife had no other living kindred, and this in his will Carlyle left to the University of Edinburgh for the endowment of ten bursaries or scholarships, these to be known as the "Jane Welsh Bursaries." The will opens with a tribute to his "dear, magnanimous and inestimable wife, for whose sake and in memory of her constant nobleness," etc., these endowments were made, five for proficiency in mathematics since "proficiency therein is perennially the symptom not only of steady application but of a clear methodic intellect," and five for the same in classical learning "which also gives good promise of a mind, although it is not wholly certain that in future generations the ancient writers will hold their present position as instruments of culture." The terms upon which these scholarships were to be bestowed we give in Carlyle's own earnest words:

They shall always be given, on solemnly strict and faithful trial, to the worthiest; or if (what in practice can never happen, though it illustrates my intention) the claims of two were absolutely equal, and could not be settled by further trial, preference is to fall in favor of the more unrecommended and unfriended. Under

penalties graver than I, or any highest mortal, can pretend to impose, but which I can never doubt—as the law of eternal justice, inexorably valid, whether noticed or unnoticed, pervades all corners of space and time—are very sure to be punctually exacted if incurred, this is to be the perpetual rule of the Senatus in deciding. So may a little trace of help, to the young heroic soul struggling for what is highest, spring from this poor arrangement and bequest. May it run forever, if it can, as a thread of pure water from the Scottish rocks, tinkling into its little basin by the thirsty wayside, for those whom it veritably belongs to. Amen!

Thus was Jane Welsh Carlyle immortalized, as she would have wished, in service. H.



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PORTRAIT BY SIR JOSHUA REYNOLDS

known young writer, son of a farmer, albeit college-bred—a substantial fortune which enabled him to write for humanity's sake, not for his bread and butter. He himself always felt a childlike dependence on her, was miserable when she was away, and for a long time after her death was unable to write or plan, in fact, thereafter he seemed to be only waiting for death to claim him.

To Moncure D. Conway (so well known now because of his vindication of Thomas Paine) Carlyle said, sixteen years before his death, during one of Mr. Conway's visits:

OUR YOUNG FOLK

THE LIBRARY

AGE after age, like waves o'er ran
The earth, uplifting brute and man;
And mind, at length, in symbols dark
Its meanings traced on stone and bark.

On leaf of palm, on sedge-wrought roll,
On plastic clay and leathern scroll,
Man wrote his thoughts; the ages passed,
And lo! the Press was found at last!

Then dead souls woke; the thoughts of men
Whose bones were dust revived again;
The cloister's silence found a tongue,
Old prophets spake, old poets sung.

And here, to-day, the dead look down,
The kings of mind again we crown;
We hear the voices lost so long,
The sage's words, the sibyl's song.

Here Greek and Roman find themselves
Alive along these crowded shelves;
And Shakespere treads again his stage,
And Chaucer paints anew his age.

As if some Pantheon's marbles broke
Their stony trance, and lived and spoke,
Life thrills along the alcoved hall,
The lords of thought await our call.

John Greenleaf Whittier



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LOTUS BUDS AND BLOSSOMS IN HOLLAND

Sponges

THERE are in the ocean many little animals which so closely resemble plants that for centuries they have been mistaken for the latter even by naturalists. To this class belong the very useful sponges.

Sponges, though they look and grow like plants, are really a low form of animal life. They live at the bottom of the sea from five hundred to twelve hundred fathoms deep, down among the crevices and clefts of the rocks. Like plants they live a stationary existence. Only when they are tiny babies do they move around freely, swimming with a gliding wavy motion around the parent sponge. After they have been in the water for some time they rise to the surface. For two or three days they search for a place to fasten themselves, and when they find it, there they fix themselves for life.

The holes and channels in a sponge, with which we are so familiar, serve the animal for breathing-passages and for the digestion of food. The sea-water flows in and out of them continuously, and as it passes, the animals take from it the food that they need and the air that it carries.

Sponges are so useful in many ways that sponge-fishing is an important industry. It is carried on largely along the shores of the Grecian Archipelago and the coast of Syria, where the best sponges are secured, although they are also found in other parts of the world. The finest sponges are those gathered by divers, who carefully cut them from the rocks, instead of tearing them away, as the land fishers do, by means of their three-toothed harpoons.

There are several hundred varieties of sponges. One of the handsomest is the one known from its form as Neptune's Cup. It

is met with off Singapore, and sometimes grows to be three or four feet high. The Gulf of Mexico and the Bahama Banks also furnish sponges. Here the fishermen sink a long mast or perch into the water near their boat, and moor it there. Down the pole they slide and drop among the sponges, which are easily gathered, and carried to the upper air.

Although sponges die in the air, a second life begins for them after they are cleansed and purified. It is a life of useful service.

STUDENT

Sea-Bathing at Scheveningen

THE beach at Scheveningen in Holland is one of the finest in Europe, and on summer days the electric cars from The Hague are packed with passengers going out to Scheveningen to bathe.

The beach for miles is dotted with bath chairs where invalids and old people sit enjoying the sunshine and sea breeze. The surf is dotted with hundreds of bathers and swimmers.

On the way to the beach one notices, drawn up in line, many little covered wagons like tiny houses on wheels with a horse hitched to each. If you are going to take a dip in the sea, you hire one of these bath-wagons and on stepping inside find yourself in a tiny room with a curtained window, a mirror, and hooks in the wall for your clothes and towels. While you put on your bathing-suit, the old horse goes jogging down to the surf and before you are ready—for it is difficult to dress standing because of the severe jolting—you hear the waves splashing against the wagon steps and the horse's legs.

Stepping out of your little door, you are

met by a big, ruddy, strong, pleasant-faced Dutch fisher-woman in a bright blue bathing-dress. She can tell almost at a glance how much you know about sea-bathing and swimming, and if you are inexperienced she keeps near by to see that no mischance befalls you. When she thinks that you have been in long enough she tells you that your lips are blue, and begins to hustle you towards and up the steps of your bath-wagon. It is useless to oppose her for she is much the bigger and stronger; so into the wagon you go either willingly or unwillingly, and while you hurry to dry and dress yourself, the old horse patiently jogs up from the beach again and deposits you where he took you up. Then he waits to take another bather down for a refreshing dip in the sea.

L.

ACTIONS give to life its strength.—Richter

THE most useful piece of learning for the uses of life is to unlearn all that is untrue.—Aristotle

LET us beware of losing our enthusiasm. Let us ever glory in something and strive to retain our admiration of all that would enoble and interest, in all that would enrich and beautify our life.—Phillips Brooks

MEN give me some credit for genius. All the genius that I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what people are pleased to call the fruit of genius. It is the fruit of labor and of thought.—Alexander Hamilton

THE CHILDREN'S HOUR

A Born Manager

TILLY was a born manager from her cradle — so her mother said — and certainly as time went on she ruled the nursery, and younger sister and baby brother alternately stood in awe and rebelled against her decrees, and peace was far from the nursery. Tilly was eight years old when her mother told the children that Father's sister from America was coming to live with them and be their teacher.

"It is to be hoped that she will keep you in order," said Father, as the fire-irons came down with a rattle. The fire needed a poke and Tilly was attending to it while the parlor-maid stood by.

Aunt Kate had been with them a week and Alice and little Ben were her devoted admirers, while even Tilly felt the charm of her presence.

"Please tell us some more stories about the Râja Yoga children, Auntie," pleaded Alice one day as they rested after a wrestle with the weeds in the children's overgrown gardens. Alice's garden was fairly clear now, but Tilly's lay almost untouched.

Alice had been "pulling the weeds too roughly," "beginning at the wrong corner," "using a fork, instead of a hoe, and I don't know what else" — so Tilly said.

Aunt Kate was listening. "Matilda," she said quietly, in reply to an appeal for her opinion, "*haven't you any duties of your own, is your garden weeded?*"

The little girl looked at her plot, and was silent; the weeds told their own tale.

Aunt Kate turned to Alice, and brightly began: "Now about the Râja Yogas? Very well. Not once upon a time there was, but in our time there is a lovely spot on the earth where children are taught to be happy and as bright and helpful as sunbeams. For why? Because they are taught to see their *own duty*, and to *love to do it*. Everyone has a duty to do, did you know that? The Râja Yogas learn it. I saw them at work in their gardens one day. All the beds were not the same, but when you looked at them all together, the color effect was lovely, such a beautiful blending of varied hues, just as I see it will be with yours and Matilda's in early spring. Here are the leaves of an early snowdrop in yours, and the tiny shoot of a sweet pea."

"And Matilda has violets," exclaimed Alice eagerly, "see the glossy green leaves."

"There is danger when we try to do another's work, as we cannot do two things at once, and therefore our own remains undone; and as you can easily see, one untidy plot spoils the effect of the garden. The Râja Yoga children knowing this turn all their energy into doing their own work well for the sake of benefiting all."

There was quite a large patch clear in Matilda's garden, and as her aunt finished, she asked, "Then managers should know how to work shouldn't they?"

"That is," replied Aunt Kate, "one Râja Yoga secret of success." E. I. W.



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ON THE HILLSIDE

SPRING'S SIMPLE FLOWERS

THE bluebells faintly show the sky,
Caught in their little cups;
The daisy is the morning's eye,
Whereat the glad bee sups.

Mayapple blossoms, white as snow,
Are full of incense sweet;
Their bright hearts hold the moony glow
Of sunbeams without heat.

The buttercups of purest gold
Are by spring's fairies wrought;
A dainty chalice each to hold
Titania's richest draught.

The violets, so delicate,
Are scattered up and down,
All chaste, with dewy dawn-sighs wet,—
Dropt from Diana's gown.

So in the secret woodland dell,
Sequestered from the sight,
These simple Nature's children tell
Their story of delight.

Edward O. Jackson in Kansas City Star

The Farmer's Lesson

A YOUNG farmer sowed a field of oats. In the seed was one tiny grain of wild mustard seed, but from that grain there sprang an immense stalk of mustard, which waved its yellow blossoms high above the oats.

"That is a bad weed, my son," said a wise old man who passed by one day. "You had better pull it up before it goes to seed." But the young man laughed; the weed looked so pretty in the green field he did not like to pull it up; besides, only one stalk did not amount to much. He would cut it when he

reaped the oats. So the wild mustard grew, and as it was so tall, the wind sent the seed flying far and wide.

Next year the farmer again sowed the field with oats. When the grain was a few inches high, here and there, all over the field, the yellow blossoms of the wild mustard appeared. Then the words of the old man came to the farmer's mind.

"Alack!" cried he, "who would have thought that one weed would sow so many others. How now shall I rid the field of them?"

So he engaged all the boys he could hire to pull the plants up, which they did, but many escaped their notice; and year after year the mustard appeared; and the farmer is fighting it still.

AUDREY

'Where There's a Will There's a Way'

WHAT is it in us that wishes for things, and wishes to do things? It is our desires. First we use our minds to think about the things and then we use our wills in order to get them.

We can use our wills for good or for evil. The more we use them the stronger they grow, just as the body grows strong by means of exercise. If we can be sensible and learn to understand ourselves, we shall find little by little, that it is better to use our wills for unselfish purposes. This is the only way to be truly happy in the world.

The reason why we are here on the earth is that we need the experience of finding out things for ourselves in order to get wisdom enough to be helpful to others; for it takes very wise persons to help others in the right way.

Many people before us have learned by experience what we must now learn, that they cannot tell how to help others if they are always using their minds to think about things they would like to have, things that would please them. Desires have a way of growing and never being satisfied, and if the will be kept busy carrying out these selfish desires, it has no chance to be used in unselfish deeds. Soon a person living like this forgets how to help anyone, and becomes very lonely and unhappy.

We can use the will in many ways. Training the will to endure pains and aches that cannot be cured at once, is helpful to us. It keeps us from whining and silly complaints. If this wonderful will of ours is strong because it has been used for good only for a long time, think what a help it can be in overcoming every bad habit. Some habits have very deep roots. They were begun long ago, before we began to think of good and evil. They came from evil desires, and, little by little, they have closed in upon the soul until it can no longer act freely through us. But if we learn to use the tools we have — mind and will — and use them always for good, we soon find out that "Where there's a will there's a way," and a happy way too. EUGENIA

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May the 23d, 1909

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Possible sunshine, 391. Percentage, 65. Average number of hours per day, 8.46 (decimal notation). Observations taken at 8 a. m., Pacific Time.

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19	29.650	63	56	58	53	0.00	W	8
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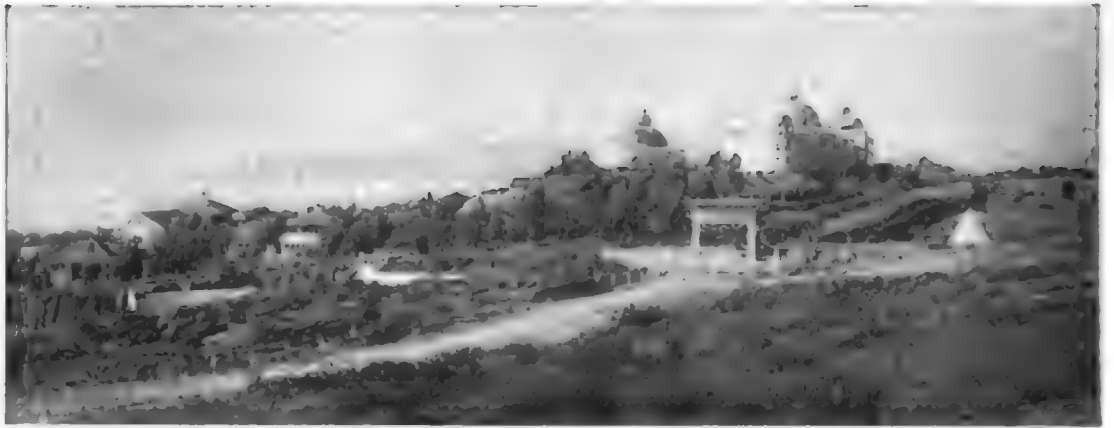
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No. 31

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WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 3 1

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How Disease-Germs are Created

AN article in a scientific paper, on the great danger of the common house-fly as a spreader of disease-germs, serves to remind one of the many scares of this sort that one meets with in the pages of public opinion. An occasional scare might perhaps scare us; but when there are so many, the effect is apt to be neutral and we accept the danger as normal and inevitable. The hopelessness of trying to defend ourselves by direct precautions against so many foes overwhelms us.

But these microbes that science shows us are only the agents of disease; they are created by other causes, and their action is promoted or prevented by these other causes. We may escape contact with the germs, or we may come in contact with them and not be affected. The causes which determine these events come mostly under the large and miscellaneous category of "chance" and "fortuity"—the names which science gives to causes which it has not probed.

Yet these unknown causes, classified as "chance," play by far the most important part in our lives.

Unknown Laws of Harmony

What are these unknown causes? It is clear that, as science knows so little about the laws of nature, there must be many such laws which escape its notice; hence there must be many effects for which science cannot assign the causes. When this happens, science speaks of chance, and religion speaks of "His Hand." When, through ignorance of nature's laws, a calamity happens which knowledge might have avoided, the pious person says, "He knows what is best"; and science appears to think that there is some power called "Probability" which can do things. In any case it would be convenient if we could propitiate or manage either of these powers; we have wrested a good many things from the hand of God and Fate and brought them under the thumb of science already.

And, just as there are many effects without apparent causes, so there are many causes without apparent effects. Here is surely a field of discovery for the curious—to pair off some of these odd causes with odd effects.

The Reaction of Our Own Acts and Thoughts

A large class of causes, whose effects we cannot trace, are those which we set in motion by our thoughts and emotions. For thoughts and emotions are energies, and their results must be accounted for according to scientific law. Some thoughts result in direct action on our part; but many do not;

what becomes of the energy in these cases? It goes forth in waves on the ether, and may transform itself into other forms, or add itself to other thought-energies, or accumulate, just like other natural forces do; and finally it may react on ourselves or influence other people. It is these forces in the ether or "astral light" that are responsible for so many of the effects called "casual." Many of our actions are capricious or fortuitous, as we say; but what does this mean? It only means that their cause is unknown, for a cause they must have; no action can be without a cause. Thus the side of the street we shall walk on, the food we shall select, and countless other events, are predetermined by the astral influences about us, which often decide our choice without our realizing the fact.

All Nature an Organism

This is what is called "luck"; some people have an accumulation of favorable influences around them; others of unfavorable. And these influences have been created by themselves, through their thoughts and emotions. Thus we can create favorable conditions by having clean and wholesome thoughts. But the effect may take a long time to work out, because there may be a large accumulation of the wrong kind of influence to be worked off.

Returning to the subject of disease, we see that its most potent cause is the unfavorable thoughts and emotions of humanity. All this tremendous array of unfavorable forces that men create must find its vent somehow; some of it inspires bad action; some finds expression in the lower kingdoms of nature among savage animals, insect pests, and noxious pests: some collects into centers, gathers to itself atoms of matter, and becomes little microbes that go forth and settle on the unguarded. So it is not the bodies of the germs, but their souls (so to say) that are the real causes of the mischief; and these souls we ourselves create.

"Islâm, the Religion of Common Sense"

IN a former number of the CENTURY PATH (Vol. XI, 43) notice was given of a series of articles in the *Hibbert Journal* on common sense religion, or the religion of sensible men. "The Religion of Sensible Scotsmen," by Dr. W. Wallace; and "The Religion of the Sensible American," by Prof. David Starr Jordan of California, have been followed by "Islâm, the Religion of Common Sense."

It requires some courage after the recent outbreaks about Adana and Tarsus, by fanatic Muslims, to speak of "Islâm as the religion of common sense." But those who pro-

fess a religion are not always true exponents of it in their lives; and it may be well to try to find out the "better self within" which, in Islâm as in other religions, has often been sadly misrepresented by the outer form. Dr. Hughes of New York, Fellow of the Panjâb Oriental University, and author of a *Dictionary of Islâm*, stands sponsor for the writer of this article, "Islâm, the Religion of Common Sense," who does not give his real name but uses the pseudonym of "Ibn Ishâk."

In his foreword, Dr. Hughes says that "at the present time Muslims know very little of Christianity; and Christians know infinitely less of Islâm." He holds that as Judaism, or "the Law," was called "the schoolmaster which brings us to Christ," so it may be said of Islâm. This has been flatly contradicted by some who have had much experience of Christian missions in Africa, and elsewhere. Districts of Africa which have become Muhammadan, it is said, are farther removed from becoming Christian than they were before. On the other hand there are many who maintain that "the new spirit" which is promising better things for Turkey has sprung from the seed sown in American or English schools throughout Asia Minor. Be this as it may, it cannot be denied that Islâm has been a power in the world. That which "blazed heaven-high from Delhi to Granada," as Carlyle has it, must have been full of power, whatever else it was, or was not. It is still ranked by Max Müller and others, as one of the three growing religions of the world, the others being Christianity and Buddhism. Compilers of maps and statistics show that Islâm covers more of the earth's surface than any other religion.

It is well known that Islâm, like other great religions, has its esoteric side as well as its exoteric; but "Ibn Ishak" confines himself to those things in Islâm which most appeal to the majority of its adherents, and it is on the ground of these that he bases its claim to be "the religion of common sense." Let us hear what he says to make good his claim.

In the first place, the controlling idea of Islâm is that there is one God, and that this one God is the *Absolute Governor of the Universe*.

Again,

The *native simplicity of the Muslim's Creed* recommends it to the man of common sense; There is no god but God, and Muhammad is the messenger of God.

By the word "messenger" Muhammad wished to include many great men. "Ibn Ishâk" says it would include Plato, and Aesop, and Zoroaster; Shakespeare, Goethe, Schiller and Milton, and many others.

Among the things which conduce to the vitality of Islâm is the "cry of the Muzzan," when in the stillness of the early morn, before sunrise, he calls the people to prayer:

God is great! I testify that there is no God but God, and Muhammad is the messenger of God! Come to prayer! Come to salvation! Prayer is better than sleep.

It is well known that perfect conviction is a great element of strength in any cult or religion, and this the Muslim appears to have. Some Christians have openly said that they "did not mix up religion and business"; and results confirmed this. But the Muslim carries his religion with him. "Travelers in Muslim lands," says Ibn Ishâk,

are always impressed by the sight of a vast congregation prostrate in prayer under the open canopy of heaven, as the Imâm, or Leader, raises the cry *Allaho Akbar* (God is great).

The Muslim is taught cleanliness as part of his religion. In London or New York the "great unwashed" are to be found, but in Mecca there are none.

Every Muslim, before he takes his place in the congregation for prayer, or even before he prays in private, must perform his ablutions, and very minute are the instructions as expressed in the holy Kurân.

It will come as a surprise to most people to hear that Islâm has no priesthood; and that the intelligent Muslim finds no warrant in the Kurân for the Caliph.

The Ottoman Caliph is an excrescence and intrusion in Islâm, which has been kept in existence at the Bosphorus by French and English bayonets. In India the 75 millions of Muslims recite the Khutbah on Fridays, not in the name of the Turk, but in that of the "Ruler of the Age," the "Prophet of Peace," Edward the VII.

But though, theoretically, there is no priesthood; and though the Imâm is simply the Leader (Imâm ul Mominin), and Islâm is a Commonwealth; yet, practically, as recent events at Constantinople clearly showed, the Mullahs are very much in evidence as priests seeking temporal power. There are the softa, or student of theology; the hodja, or wise man or teacher; the mullah, or priest; the mufti, or chief priest; and the ulema, or expounder of the sacred law: practically a priesthood, though not quite of the Roman Catholic type. "Priestcraft has been the bane of civilization," says "Ibn Ishâk." And there can be no doubt that the fanatical outbreaks in Turkey at various times have been in a large degree caused by the priestcraft of the mullahs. In the recent revolt at Constantinople it is said that these men did their utmost to sow the seeds of dissension among the troops of the Young Turkish party. Yet when the friends of reform triumphed the Sheik-ul-Islâm was ready to condemn the Sultan, and welcome his successor. The worship of the "rising sun" is world-wide!

"Ibn Ishâk" points to the clearness and definiteness which characterizes the creed of Islâm, as tending to make it a common-sense religion. It is not vexed with the many hair-splittings which have so hindered the progress of Christianity.

The teaching of Muhammad suppressed in a large measure the tendency to suicide which was common in his day. He sternly prohibited intoxication; and it is said that the Muslim is most temperate. Filial devotion is a marked feature in Muhammadan countries. "Ibn Ishâk" says that "Monopolies and Trusts" seem to be a burning question in the United States of America at the present time. It is true that in Muhammad's time there were no Trusts, but there was such a thing as a "corner in wheat"; and he declared that whosoever creates a monopoly is a sinner. The man who keeps back grain forty days to raise its price will go to "hell-fire, for he is both a forsaker of God, and is forsaken of God."

According to "Ibn Ishâk," Darwin and Wallace were but following in the footsteps of Muhammad in teaching the doctrine of evolution. In the Kurân, Sura 6. 8, it is written:

No kind of beast is there on the earth, nor fowl that flieth with wings, but is a community like yourselves.

And the author of the *Masnawî* writes:

I died from the mineral and became a plant;
I died from the plant and re-appeared in an animal;
I died from the animal and became a man:
Wherefore then should I fear? When did I grow less by dying?

Next time I shall die from the man
That I may grow the wings of the angels.
From the angel too, must I seek advance—
I shall become that which entereth not the imagination.

One result of this teaching was kindness to animals. To such a length did the prophet himself carry this that on one occasion, so it is said, when his favorite cat went to sleep on the sleeve of his blouse he cut off the sleeve rather than disturb the cat!

Fasting is another of the excellencies of Islâm mentioned by "Ibn Ishâk"; and he believes that in this also common-sense is manifested. It is well to pause now and then. It is conducive to health of body and soul.

Much objection has been made to the Islâmic Paradise; but the Prophet, says "Ibn Ishâk,"

did not begin his divine mission by preaching to a nation of eunuchs, but to a community sunk in the very depths of licentiousness.

Besides, it is held that much is figurative in the teaching of the Prophet on this subject, just as in the *Song of Solomon*, or in the *Apocalypse*. In reply to the objection made against polygamy, "Ibn Ishâk" says that

not ten per cent of the 75 millions of Muslims in India are polygamists; and divorce is not nearly as common among Muslims as it is in America at the present time.

The condition of things in the large cities of Western lands is regarded as much more immoral than the polygamy of Islâm. Islâm is a religion for every day life.

It is never thrust into a corner, but in the national, domestic, and commercial life of the individual it takes a first and prominent place.

It is not denied that Islâm, like Christianity and Buddhism, has fallen far short of the teaching of its founder. The question of the hour is: Can Islâm be reborn? Is a Renaissance possible in Islâm?

The Age (aeon) on which we have entered has seen already a world-wide "stirring of the dry bones." The graves are opening, and nations are coming forth to the light of a new day. Japan, China, and the other countries are witnessing to a new spring-time. May not the Semitic peoples respond to the pulsations of a new life? There is a Spirit of Reform at work in Turkey, Persia and elsewhere—even in the shadow of the Vatican. What we call the great Theosophical Movement is world-wide, and it exists under many aspects. It is well at such a time as this, especially, to look beyond the externals that differentiate, and fix our eyes on the Light of the One Spirit in which "we live and move and have our being."

Filial devotion, temperance, suppressing suicide, condemning monopolies and trusts, teaching cleanliness, making religion permeate all life and not Sundays only, prayer and fasting, kindness to animals, resignation to the divine will: these are some of the points that "Ibn Ishâk" mentions as supporting the claim of Islâm to be the "Religion of Common Sense."
(REV.) S. J. NEILL

Some Views on XXth Century Problems

Multiple Personality

ONE of the victims of what is called "dis-associated personality" has at last written a book; we have the malady as seen from within. She is or was a patient of that Dr. Prince whose study of "Miss Beauchamp" and her subsidiary personalities appeared three or four years ago. Like the latter, this patient was "cured" by hypnotism.

Her diverse personalities were two, referred to as A and B. C was the "normal self" finally evoked by the hypnotic process. A was gloomy, lachrymose, retiring, puritanic, and parsimonious. B was roystering, humorous, extravagant, a lover of society and very careful of her appearance. B knew all about A; A nothing of B except in so far as B wrote to her, usually jeeringly, and in so far as from time to time she would suddenly find herself in distressing situations of B's devising. She was also assisted in her knowledge of B by a joint diary which the doctor induced them to keep. From this the genesis of the trouble is easy to see.

In childhood the writer alternated between submission to, and rebellion against the (apparently over-puritanic) conditions of her life. She lived along fairly well by suppressing the rebellious impulses. Twenty years later she had to spend four years nursing a sick husband, and now the old alternations were between the sense of duty and the strong desire for pleasure.

The old rebellious group became intensified. It was a longing for happiness, a disinclination to give up the pleasures of life as the conditions required; there was a certain determination to have those pleasures in spite of everything, and this caused a constant struggle.

Finally her husband died, away from home. The blow prostrated her; perhaps conscience pricked; and she developed the lachrymose personality A. But she also developed on the other side the revolting and pleasure-loving B, now also a full personality.

B intensified her separate consciousness by cultivating or permitting a profound interest in a man. The man deceived her in some way, and under the new shock A took entire control. After a while B revived, and from that time until the evocation of C, the two alternated.

It is obvious that we have here but an extreme degree of the alternations of any impulse-ridden character. To call this extreme degree by a separate name, "multiple personality," is to run the risk of forgetting its steps of genesis. The large and mysterious label may cause some weak oscillating character, which should have been taught to *fight*, to dignify itself as a "case," interesting to science, and as a medical case not to be expected to cure itself by moral effort. It is crystalized hysteria, and should be so treated. But the *hypnotic* treatment leaves the patient in the daily and hourly peril of the lapse of the influence, a lapse which would reveal her as even more will-less than before.

There will be no more of these increasingly numerous cases when the training of child-

ren involves their awakening to true self-consciousness, a self-consciousness which is aware of its power to dominate all the moods and all the thoughts. We have all of us will enough for anything, in strict truth; but the potential user of the will has not realized his own right or his own being. M. D.

Home Magic

PEOPLE who waken themselves—if that is the right way to put it—at the exact moment they choose altogether miss the lesson concealed in their little feat of magic. We are all in favor of the culture of the imagination, yet never see that this, like charity, begins at home.

For this feat rests on imagination. The subjective picture, a motor picture, of oneself as waking at that moment, is created. Imagination can create or call up visual pictures, colors, scenery, etc.; sound "pictures," as when a melody is imagined; motor pictures—of oneself doing something—as in the case in hand; *being* pictures, as when one imagines oneself a soul.

As soon as a motor or doing picture is created, it begins to be energized by will. When the power is perfected by practice, the man finds he can now control his deeds and have them as he wants them, free from sensual impulsions. The victim of alcohol who will give time enough to the creation of a doing picture (the putting down of the glass) and of a being picture (himself as superior to the drink lust) will win his fight.

But he must give enough time; and here, the next law comes into view. Every yielding to a sensual impulse is a yielding to an enemy in one's own nature of some of that creative power necessary to make pictures. That is why man often stands nearly powerless in the midst of enemies within his gate to which he has yielded his creative virility. He has, however, always enough power left to begin regaining his power, to cripple the enemy; even though, in that particular life, there may not be time enough remaining to *kill* it.

Most people find that the waking process is facilitated by uttering aloud the hour at which the waking is to occur. Another fact in psychology thus comes into view: that something within our consciousness, below the level of thinking mind, listens to what our lips say, and, if the utterance is within its comprehension and sphere of life work, enters into a corresponding state of feeling and upon a corresponding line of action. To feel a dislike for a man and then to utter it, is to register the dislike in this sub-mental field. To feel a dislike, but to utter something commendatory or appreciative of a good point in that man's character, is to sweeten and clean, instead of soiling, the sub-mental field.

Many, who would like to imagine themselves as souls, to create themselves as souls, do not know what pictures to attach to the word soul.

Soul is willer. When the waking process has been achieved, the man may find his getting up impeded by one of the sensual powers

in his consciousness, the power that loves bed. To the extent that the man feels himself above this power and disregards it, he is acting as soul. Soul is what is above the sensualities, free. It is picture maker. It is the field-cleaner, life-maker, and helper. It repels and wipes out the pictures of dislike, which injure him who has them and him of whom they are had. It calls up the pictures of other men's strengths and virtues, thus at once creating them for its own use, helping them in the other men, and diffusing their influence throughout the world-atmosphere. It is universally beneficent and compassionate; the neighborhood of a man who has achieved it is helpful, healthful and life-giving to everyone and everything in his neighborhood. In its full strength it is one of the cosmic gods; for that is what man really is, one of the Host of Light sent into the world-vineyard by the "Father."

STUDENT

Shielding Some Victims

ABOUT one adult in 500 throughout the country must have begun to become keenly aware of an alteration in the law at the beginning of April. These are the victims of opium, morphine and cocain. The numbers are the reckoning of Dr. Hamilton Wright, one of the American commission to the Shanghai conference for the investigation, regulation, and partial suppression of the world's opium trade. Our victims to crude opium he reckons at between 5000 and 15,000; morphine and cocain account for the rest.

One in 500, then, for the general average; among criminal classes 1 in 7; among unfortunate women 1 in 5.

Entrance of these narcotics into this country is now prohibited except at ten specified ports. Here they are closely inspected, and from here their further course is followed out to the consumer, and he must get it as part of a medical prescription or at the hands of a doctor.

Temptation to smuggle must of course become very great, and one does not see how with the practicalization of air-transit, smuggling can be prevented. The places where opium is *grown* must then be watched by general international agreement—of which there are already promising signs.

A certain small use of opium and morphine in medical hands is at present a necessity, the lesser of two evils; and the same may be said of cocain. But with now rapidly advancing knowledge of the powers of electricity in inducing general and local anaesthesia, a few years may see an end of the necessity. The pain-relievers become more numerous, and safer, the more sensitive our later generations become to pain. It is not, perhaps, that flesh *per se* is more sensitive, as that *mental* anticipation and memory are keener and focus themselves into the moments of actual pain. Those who are so anxious to "develop will" might note that bearing pain without the palliation of a narcotic is one of the best methods. But their aspiration is usually to develop it *without* either pain or even effort! STUDENT

Archaeology Palaeontology Ethnology

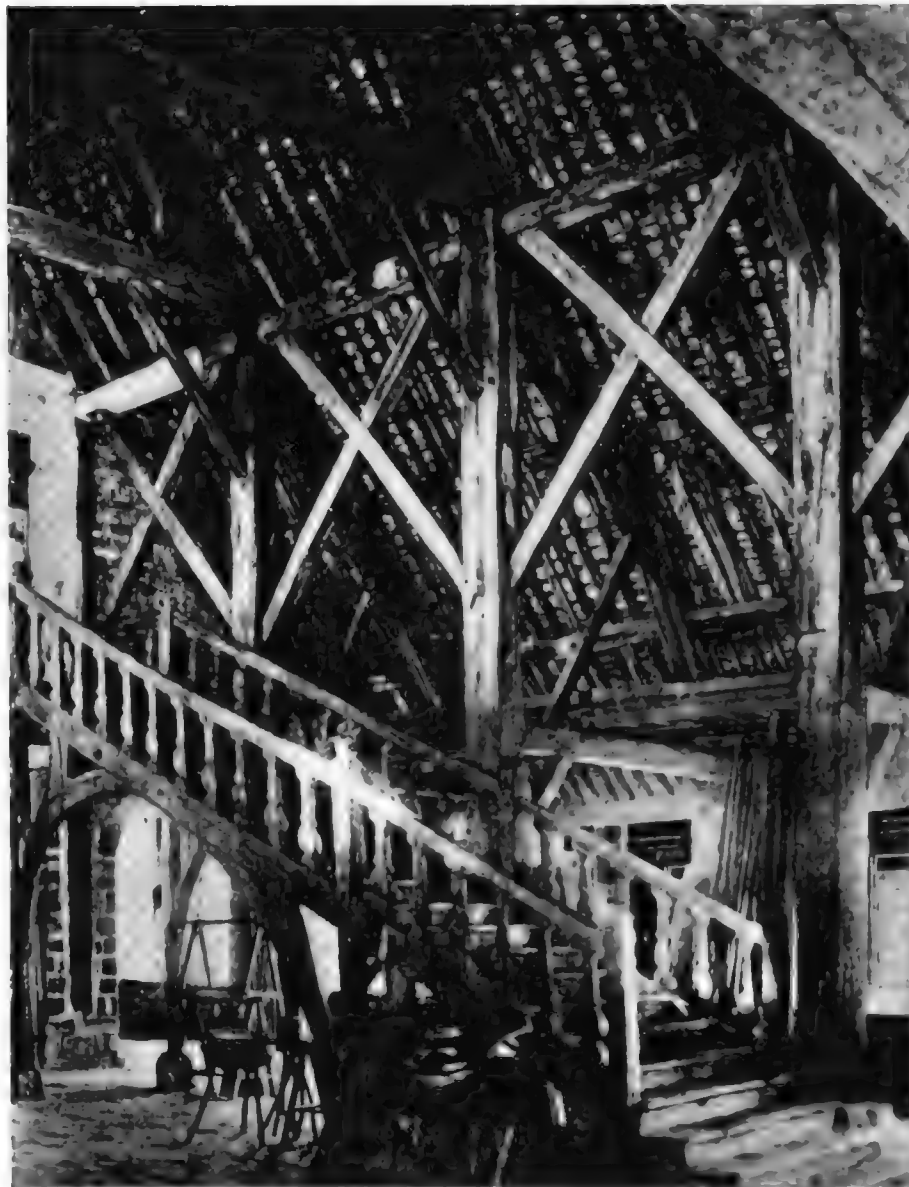
Market-House, Auray

THIS lovely old timbered market-house is now a thing of the past, having been pulled down, some two years ago, and replaced by a modern and utilitarian structure. Both locally and by regular visitors to Auray, strong disapprobation of this act of vandalism was expressed. It was said, and with justice, that if the local authorities wished to modernize the ancient town, they would do well to install first a drainage system throughout it, and take steps to prevent refuse accumulating in the streets, as it does at present, causing the most malignant odors at every turn. However, the Bumbles of Auray disregarded all protests, and demolished the unique structure which had attracted large numbers of tourists every year, to the great advantage of the townsfolk, and was thus, to take only the lowest view, the biggest commercial asset the town possessed. It does not appear to have been in a ruinous condition, nor was ground space lacking to build a new market-house, if required, hard by.

Bold timber work supported the great roof, which sloped very sharply to its high ridge above, and descended so low that a tall man had to bend his head to pass under the eaves. Inside were a large number of stone stalls, and also the fine oak staircase, with massive balustrade, seen in the illustration. Up this stairway went to their trial and death-sentence many of the Emigrés who were defeated and captured after their ill-advised landing at Quiberon, under the leadership of the brave Sombreuil, in June 1795.

To turn from this sad historical association to the bright scene which the old market presented in its latter days, one cannot do better than quote the vivacious description of Francis Miltoun, from his delightful book, *Rambles in Brittany*, written in 1905.

It is a question, if this same market-house be not quite the most theatrical thing of its kind in all France. It is for all the world like a successful piece of stage carpentry, with a great spectacular stairway running up into its garret above, quite in the manner that one has seen upon the stage over and over again, when the heroine or the villain—it does not much matter which—escapes from his, or her, pursuers. Low built, heavily raftered, and with a leaky roof allowing rays of sunlight to dribble through into the gloom within in a most entrancing manner, this old market-house is the center of the life and activity of the place for fifty-two Mondays in each year.



Lomaland Photo. and Engraving Dept.

INTERIOR OF OLD MARKET-HOUSE, AURAY, BRITTANY

Within and without the walls of the market-house is gathered the most varied conglomeration of wares imaginable. Beside the draper's counter are baskets of vegetables, eggs, or fish. A poor little calf, tied by the legs and lying at full length on the ground, keeps company with his former farmyard neighbors, the ducks and geese, but on either side is a second-hand collection of ironmongery and old shoes, and it should be the envy of the provident, for two sous buy anything in the collection.

The country-side Breton peasant who comes to Auray on a market-day is the glass of fashion of his race, his jacket is embroidered in braid of gay colors, and velvet bands on his sleeves and collar. His shirt is high and stiffly starched, and his felt hat or cap heavily hung with velvet ribbons. The women-folk are clad in equally spectacular fashion, with high white caps and full-sleeved bodices, each with a black velvet band around the sleeve, and full gathered skirts, spoiling all symmetry of form as nature made it.

Mighty Babylon

THERE are and have been many different explorers of the site of ancient Babylon. Some, confining themselves to the excavation of some small portion of the city, belittle the accounts of Herodotus and other historians; others, going farther

out, have realized that the city was actually as great as it is said to have been. The total effect of all the explorations is to convince us that the accounts have been underestimated rather than overstated.

The mounds marking ancient Babylon extend for about three miles along the eastern bank of the Euphrates. A German Oriental Society has excavated from the largest mound two palaces of Nebuchadnezzar and some temples. One of the palaces must have had 200 rooms, all furnished in the richest style. The explorers have come to the conclusion that Herodotus' estimate of the size of the city walls was not exaggerated; he makes them 348 feet high and 86 thick. Many details of these excavations are given in the newspapers, and at the present time there seems to be a perfect mania for instilling into the popular mind a conviction of the greatness of ancient civilizations.

What we have to recognize, however, is that the knowledge possessed by these great civilizations must have been on a proportionate scale, and that our old ideas as to the intellectual and moral status of these people have to be altered just as we have had to alter our ideas as to their material achievements. The fact

that these civilizations perished loses most of its force if we remember how long they endured and that nothing on this earth is exempt from the law of change and decay. But, though the body has perished, in accordance with natural law, the Soul still lives; and the human Souls which were incarnated in the denizens of these empires have passed on to other incarnations, there to manifest themselves under new forms and to learn more lessons. And perhaps some of them are incarnating in contemporary generations and bringing back to earth again the influence of their former greatness and knowledge. T.

Roman Waterworks to be Used Again

THE town committee of Szamosvár in Transylvania has decided to use the thousand-year-old water mains and reservoirs which have remained since the Roman occupation. Archaeologists state that this system served as the water supply of a large fixed camp—Congricastrum. The reservoir is on a hill near the town; the dirt has been removed from it and the medical authorities declare them fit for use. T.

The Trend of Twentieth Century Science

The Cell Cosmos

COLLOID matter is the intermediate chaos between two cosmoi. This somewhat cryptic formula might do as an abstract of the recent suggestion of Professor Little, the chairman of the industrial chemists and chemical engineers, American Chemical Society. Colloid matter is inanimate and chaotic jelly; below it is the inanimate cosmos of the crystal; above is another jelly, animate and a cosmos, protoplasm.

The molecules of the crystal are arranged in an orderly manner; their motions, perhaps small and merely oscillatory, are regulated according to a plan.

The molecules and groups of them in the colloid jelly are as it were rushing about anyhow. But in the cell of protoplasmic jelly the confusion has been reduced to order. The individual molecules are all rotating on their axes in the same direction, and they are moving vortically in the same direction about the center. Any matter drawn into the cell as food is soon forced to obey the general plan at work and becomes part of the little cosmos. This orderly arrangement and motion constitutes life, and the drawn-in food matter, in its subjection to the plan, is made alive.

Such, roughly, is the theory. But we must surely go a step farther in and say that life is rather the *cause* of the orderly arrangement than the arrangement itself. How did the arrangement come about? Whence the force that can subject and harmonize the disorderly motions of the molecules taken in as food? How comes it that in the later subdivisions of the egg-cell, when the organs of the resulting embryo begin to appear, the groups of cells differ from each other according to the organ they compose, and from the elementary parent cell?

The difficulties will only vanish in the hypothesis that life is an intelligent volitional force *sui generis*, the guide of the forces hitherto alone studied by science, working according to a ceaselessly unfolding plan. It directs the physical forces, and changes them one into the other, somewhat in the same way as a man may direct his available force into his arms, legs, or brain, according to the work he proposes to do. STUDENT

The Universe as a Fluid

MODERN chemistry gives us a conception of the physical universe as a sort of infinitely etherialized fluid.

In a lecture recently delivered before the (English) Society of Chemical Industry, it was pointed out that

One of the salient discoveries of the last century, on which sufficient stress is seldom laid, is the discovery that chemical affinity and electrical attraction are one and the same—that the electric force between charged bodies is really chemical action at a distance, and that the chemical combination of atoms and molecules is due to their electrical attraction.

The bond tying atom to atom in a molecule is regarded as “made up of a bundle of lines of (magnetic) force.” Some few of these lines radiate or stray *outside* the molecule towards any other that may be near.

This weaker, subsidiary attraction between *molecules*, constitutes the cohesion, the tenacity, of matter in mass. This “though great enough in the aggregate, is a small force per unit, and is incomparably smaller than the forces specifically known as chemical.” It is a sort of residual phenomenon manifesting after chemical affinity is satisfied. It may be, say two thousand times less than would be the force developed between two molecules by charging them with opposite electricities, that is, by giving them the same attractive energy as that which urges two atoms into chemical union.

When this residual affinity, cohesion, is at its maximum, the close locking of molecules which it produces, constitutes *solidity* in matter. When less, the matter is *liquid*. When “entirely” absent, a “perfect” *gas* results, in which the molecules are regarded as flying quite free from each other. Yet they are not *quite* free; gravity still unites them. Gravity, eclipsing all the other attractions where planets and other immense bodies are concerned, “is trivial when compared with cohesion for bodies of ordinary size, and is practically infinitesimal among atoms and molecules.”

So we have, as manifestations of electric attraction, from most to least marked: (a) chemical affinity or the full action of the electric charge, whether between atoms or molecules; (b) the first order of *residual* affinity, cohesion; when strong, resulting in solid matter; when weaker, in fluid; when weakest, in gaseous; when practically absent, in “perfectly” gaseous matter; (c) the second order of residual affinity, gravitation. To a being dwelling on a molecule and with only intermolecular senses, this last would be absolutely undiscoverable, except perhaps by reasoning; to a being dwelling on an atom, within a molecule, (b) would be undiscoverable. By analogy we may assume that there is still finer order of attraction, finer than gravitation, between “universes,” to us undiscoverable because we dwell within *this* universe. STUDENT

A Problem in Acquirements

A CURIOUS problem in bacterial evolution is raised in *Prometheus*. Most bacteria cannot develop when the temperature of their medium is above 113° F. As the temperature rises, they are at first checked and finally killed. But some few species, known as thermophile bacteria, can do with, and need, much hotter surroundings, even up to 167° F. Bacteria favoring such figures as this are called *ortho-thermophiles*. The question is how did the *ortho-thermophiles* acquire their peculiar taste for heat; how did they acquire the power of living in it? Their food is decaying matter; where is decaying matter at a temperature of, say 150° F.? Hot springs have that temperature, and more; but such springs are either devoid of any organic matter whatever, or only contain a trifling development of low algae.

If we consider the properties of organisms as

the result of adaptation, the problem arises, what is the natural home of these *ortho-thermophile* organisms?

The writer suggests accumulations of vegetable matter undergoing slow spontaneous combustion. These provide the necessary heat. But, as he notes, such combustion is itself the result of the bacteria which are supposed to need the heat of it! Moreover such piles of vegetable matter are not to be found in unassisted nature.

It would seem that the *ortho-thermophile* organisms must be regarded as products of civilization, since the conditions for spontaneous rise in temperature will hardly occur except in technical and agricultural installations. The sun's heat cannot have been a factor in the development of the life-habits of these organisms, since it is inseparably associated with light and drying action, each of which is destructive to low forms of life.

So we must assume that agriculture, piling up heaps of dead matter, finally caused the evolution of germs that could only live at high temperature. They evolved from germs that inaugurate decay by promoting oxidation, fitting themselves to live in the rising heat. Spores of these settle everywhere and as soon as their favorite thermal point is reached they begin their life cycle.

But this explanation does not cover the astonishing case of the hay-infusion germ, *Bacillus Subtilis*. The spores of this germ resist a *boiling* temperature for several hours. To meet what conditions, natural or artificial, could they have evolved that? STUDENT

The Choralcelo

THE new musical instrument, the choralcelo, appears to offer more opportunity to the soloist than any yet invented, the organ not excepted. For theoretically it contains them all, and in its further developments may actually and fully do so. It is a piano and the usual hammer mechanism is provided for obtaining the piano quality. But in addition each wire can be as sharply *pulled by an electro-magnet* as *struck* by the hammer. An electro-magnet is a bar of iron that becomes a magnet as often as an electric current is made to run round an encircling wire, ceasing to be one as soon as the current ceases. In the choralcelo this make and break of the current can be done as often as is required for the highest musical notes—some thousands per second. The piano wire opposite each bar of iron is suddenly pulled as often as that becomes a magnet and as suddenly let go. As the succession of pulls can be held uniform, or made more or less forcible, the resulting note is either sustained or strengthened or weakened in its continuity.

A note sounded upon one instrument differs from the same note upon another. The fundamental or main note is the same. The difference is due to the overtones, subsidiary vibrations of increasing rapidity superadded to the fundamental, not interfering with, but enriching and qualifying it. In the choralcelo the successive main pulls of the electro-magnet can be enriched by superadded slighter pulls of any frequency. STUDENT

Nature

Studies

The Moon and Potatoes

THE Department of Agriculture has carried out experiments, described as patient and exhaustive, to ascertain if there is anything in the wide-spread belief that potatoes should be planted in the dark of the moon; and claims to have burst the belief by demonstrating that potatoes can be grown equally well whenever planted.

But this does not necessarily confute the belief, or any of the similar beliefs about lunar and planetary influence and vegetation. Some astrologers can refer to experiments of their own in support of their beliefs.

As there is no reason to suspect the good faith or capacity of either party, it is reasonable to assume that both classes of experiments were genuine, and that the result in both cases was influenced by the mind of the operator. The mind of the operator, who is so close to the plants and handles them and watches their growth, must surely be a more potent factor than the influence of the moon, though still the moon may have an influence.

Again, it may reasonably be contended that the Agricultural Department did not know how to work the thing properly, especially if they were trying to prevent the experiment from succeeding. Merely putting the "eyes" into the ground at a certain time is not enough, one might say; the sower must also know how to bring the lunar influence to bear. He may have been ignorant of some trifling yet essential detail. If an ignorant gardener were to plant potatoes, he might sow the pieces without eyes, and throw the eyes away; but his failure to raise a crop would not demonstrate anything but his own ignorance.

In conclusion, we may take it as proven that potatoes can be grown regardless of lunar influence; but it is not proven that they cannot be grown — and perhaps better — *with* lunar influence taken advantage of by an adept.

California's Big Trees Preserved

THE signing of the bill for the creation of the Calaveras National Forest, California, saves for all time this most famous grove. For more than nine years California people have been working to interest the Government in the Big Trees. Several bills had failed, when at last an arrangement was made to satisfy the owner of the grove by granting him Government timber in return.



Lomaland Photo. and Engraving Dept.

A MONARCH OF THE WOODS
OLD TREE NEAR ARNHEM, HOLLAND

WELCOME NIGHT

NOW o'er the drowsy earth still Night prevails,
Calm sleep the mountain tops and shady vales,
The rugged cliffs and hollow glens;
The wild beasts slumber in their dens;
The cattle on the hill. Deep in the sea
The countless finny race and monster brood
Tranquil repose. Even the busy bee
Forgets her daily toil. The silent wood
No more with noisy hum of insect rings;
And all the feathered tribes, by gentle sleep subdued,
Roost in the glade, and hang their drooping wings.

Alcman; translated by Mure

Thus there is an exchange and no appropriation has been necessary. The land includes 960 acres in the North Calaveras Grove in Calaveras County and 3040 in the South Grove in Tuolumne County. The former contains 93 sequoias and the latter 1380; and the count excludes trees under 18 feet in circumference or 6 feet through. There are also hundreds of sugar-pines and yellow pines

ranging to a height of 275 feet and often attaining a diameter of 8 to 10 feet; and many white firs and incense cedars.

Ten of the trees in the North Grove have a diameter of 25 feet or over, and more than seventy a diameter of 15 to 25 feet. The "Father of the Forests," now down, is estimated to have had a height of 450 feet and a diameter at the ground of more than 40. Trees of this order grow each as much lumber as is ordinarily grown on 15 or 20 acres. The bark runs from 6 inches to 2 feet thick.

H.

Resources of Asia Minor

ASIA Minor, between the Persian Gulf and Smyrna, is one of the richest territories in the world, so far as mineral resources are concerned. In the Vilayet of Smyrna there are about 60 miles being worked under firmans and 75 under licenses. On the shores of the Black Sea the coalfields of Heraclea form a source of vast potential wealth. The beds extend for nearly 40 miles along the shore and run inland. The seams are thick but contain many impurities and need much screening. In other parts there are extensive deposits of oil and bitumen, but want of proper communication has prevented their exploitation. Should the plan of Sir William Willcocks, to irrigate the plains of the Tigris and Euphrates, succeed, Turkey may become one of the great cotton and grain countries

of the world. Lack of workers should not exist if the plains were rendered fertile, for there is over-population elsewhere. A German company has a concession to irrigate the plain of Konia, and a canal of 90 miles in length will soon reclaim 170 square miles of the best agricultural land in that district. The plain of Adana is also to be irrigated for cotton.

Vast forests cover the interior mountain ranges. In the vilayet of Smyrna there are 1,600,000 acres of valuable woodland — larch, oak, boxwood, pine, cypress, and cedar; in Adana, 1,200,000 acres. But immense quantities are consumed in making charcoal and the timber is never replaced.

Is it not clear, that with the Turkish people awakening to a new order, this rich country will be reclaimed from its long slumber? And may the efforts of West and East combine to prevent the fearful extravagance which must have caused the former desolation and would so soon cause another.

E.

Students'



Path

Sowing and Reaping from a Theosophical Standpoint

WHAT dignity there is in the vocation of a farmer! For countless centuries the deer and bison, the bears and prairie wolves roamed over the continent. Forest remained forest, swamp continued swamp. Shrubs, weeds and flowers unprofitably gay sprang up from year to year. Then the white settler came and, casting his eyes over the region, selected each a tract of land. Forests were cut, swamps were drained, crops were planted, the whole face of nature changed. The farmer is the providence of his estate, the creator of his farm. His courage and perseverance are derived simply from a conviction of the uniformity of natural law. He knows that if he plants turnip seed he need not fear a crop of niggerhead cactus, nor if he plant potatoes does he indulge the hope for Bartlett pears. Why should not you and I deal with life on this simple principle and face the problems of existence with the same certainty of success? Why should we not determine on our own future and deliberately bring it to pass?

Now every Christian professes to believe that whatsoever a man soweth that shall he also reap. He finds it in his Bible, he believes that he ought to believe it, and he believes that he does believe it; but he does *not* believe it, and he never *can* believe it until he restores to his creed the forgotten doctrine of Reincarnation.

Christians believe that babies are brand new individuals created by God and sent to gladden the hearts of their parents, and yet we find babies reaping from the moment that they enter upon life. The mother is kind or careless, the baby is well or sick, the baby has good food or is starved — all this diversity of destiny from the start. The baby is visibly reaping, yet the Christian scheme admits of no previous seedtime.

Is a baby's soul a new thing? No. Turn to the 1st chapter of *Ecclesiastes*, and you will find the following:

There is no new thing under the sun. Is there anything of which it may be said, Behold this is new? It hath been long ago in the ages which were before us.

A baby reaps because in previous lives it sowed the seed. Inequalities of human beings are accounted for by the pious Christian by saying, It is the will of God. The irreligious materialist will tell you it is blind chance with neither gods nor devils to guide it. Theosophy says man's destiny is self-made and the good or evil we experience are the effect of causes generated by ourselves. This doctrine of moral causation makes for manhood, for responsibility, self-reliance, dignity, assurance, calm. Any other explanation of life's problems makes existence a game of chance, a lottery, a terrible "perhaps."

There may be some of my readers smarting under a terrible blow. A bolt has fallen from the blue and his castle of cards is in ruin. He feels like shaking his fist at the irresponsible heavens above his head and breaking out into bitter complaint. Hear the words of H. P. Blavatsky:

Verily there is not an accident in our lives, not a misshapen day or a misfortune that could not be traced back to our own doings in this or another life.

The Theosophist has one great advantage over the Christian. A Christian may have been born in easy circumstances, when suddenly as sometimes happens there comes a reverse of fortune — disease, accident, loss of wealth, or something else which he piously ascribes to the inscrutable dealings of Providence. But as the previous easy comfortable lines were also due to Providence and were in no way connected with his moral deserving, why may not the afflicting rod of the chastening of the Lord be applied to him for an indefinite duration; why, indeed, if governed by mere caprice, should the castigation ever cease? Theosophists believe that evil harvests are exactly proportionate to the sowing, and however bad they may be, they know that every day witnesses the reaping of weeds which, once laid low, will never rise again from the same seed.

This is a gospel of hope that straightens a man's backbone, that stiffens his muscles and gives indomitable courage. He may have turned his estate into a wilderness, but at any moment he may change his cultivation and begin the planning of a Paradise whose beauty and usefulness know no limit.

The outward aspects of men's lives are very deceptive and the actions they do and the lives they lead often indicate little as to the quality of seed. The real seeds are thoughts and the field we sow them in is the mind. Here we have a drunkard making desperate struggles to reform his life. He often finds ingrained habit too strong for his weak will. He is often overtaken by failure. But if his lapses are not deliberate but are merely failures after a hard conflict, and if he rises up after each overthrow and once again renews the struggle, such a man is sowing seed for a glorious future harvest.

Another man apparently pursues an even course of virtuous living, outwardly upright, clean, respectable, he goes along his way without the slightest effort treading the dead level course which he has reached by past achievement. He is respectable from habit, and because any moral backsliding would damage his reputation, which he values as a social and a commercial asset. There is many a well-groomed, clean-skinned, well-dressed man walking the streets of our cities today who passes among his friends as a pattern of propriety, but whose thoughts and desires pollute the moral atmosphere like a psychic cesspool.

One curious fact about seeds is their wonderful power of lying latent for years, hidden in the soil apparently lifeless. One day deep ploughing or the stroke of a spade brings the seeds to the surface, and under the influence of sunshine and rain they sprout into that vigorous growth which has been retarded through lack of opportunity. During our long pilgrimage life after life we have acquired tendencies, abilities and powers which are stored away in our characters unknown to ourselves

or our dearest friends. Musical ability for instance may be possessed by a soul who life after life is drawn to incarnate among hard-working, illiterate peasants, but owing to lack of opportunity and the absence of musical brain and nervous organization the latent talent remains hidden.

It may be that some one who reads has been discouraged by the sudden starting into life of evil tendencies which he had no idea he possessed, and has been the more surprised at their appearance inasmuch as he has recently been making more strenuous efforts to reform his life and to conform his living to new and purer ideals. There is nothing however in these unlooked for revelations to warrant misgiving or alarm. The seeds now sprouting into active life have been present all the time though unsuspected, and there is rather a reason for congratulation because now you know what you have to deal with, and now you have the chance of cancelling old debts, of hoeing up weeds which have been all along concealed beneath the soil.

There is something awe-inspiring in the omniscience and perfect memory of the Great Law which encompasses us round about. A few oats or grains of corn scattered by horses feeding by the roadside may be overlaid by the dust and trampled underfoot and completely passed away from human memory. All through the heat of summer it has lain concealed; but on the first fall of rain in September a vivid green patch of tiny spears of grain shoots up and then one recollects the long-forgotten cause. But the Silence and the Darkness knew. Each wavering, momentary thought that flashes on the mind and disappears like lightning is a cause and is stored up infallibly and must produce its own effect whenever the conditions favor its manifestation. A holy hermit may retire to a cave in a jungle and nourish his thin stream of life on rice and water. He may spend his day in chanting psalms, and hold himself aloof from all contaminating influences and human society of any description, yet, unless he has his imagination and his thoughts under perfect control he may be generating causes which will plunge him into the very maelstrom of vice and passion in some succeeding life on earth.

Thoughts are pregnant seeds with which we mold our future lives for centuries ahead, yet most of us reck but little of our responsibility in the matter of thought control. We ramble easily along the pathway of existence wishing with a certain amount of eagerness to have a good time and more or less desirous of avoiding disagreeables if we can achieve this end without undue exertion. We feebly respond to the influence of our higher nature in its periodical descents into our consciousness and are easily led down again by the lurid glow of passion and desire when, under cyclic law, these are in the ascendant. And so our lives are so terribly *checkered*. The feeble efforts after righteousness result in a brief spell of favorable times, only to be followed by the miserable harvest resulting from sowing as the brutish part of our nature dictates.

Why not from now resolve to end such foolishness, such aimless irresolution, and determine by the aid of the warrior to produce good causes for future lives?

P. L.

THE LOST OCCASION

FAREWELL, fair day and fading light!
The clay-horn, here, with westward sight,
Marks the huge sun now downward soar,
Farewell. We twain shall meet no more.

Farewell, I watch with bursting sigh
My late condemned occasion die.
I linger useless in my tent;
Farewell, fair day, so foully spent.

Farewell, fair day. If any God
At all consider this poor clod,
He who the fair occasion sent,
Prepared and placed the impediment.

Let Him diviner vengeance take—
Give me to sleep, give me to wake
Girded and shod, and bid me play
The hero of the coming day!

Robert Louis Stevenson

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Do you believe in a last judgment, a final judgment day?

Answer An answer to this question appeared in the CENTURY PATH for May 9, 1909, but there are some further points of interest that have not been touched upon, which I would like to call attention to.

First it would have been well if the inquirer had made clear exactly in what sense he used the term "last judgment"; but in absence of any definition we are at liberty to assume that it is used in the generally accepted orthodox sense of the churches that at "the second coming of Christ" all the inhabitants of the earth will be brought before the judgment seat of God and there receive judgment, some to receive the blessing of God and to enter heaven, the others to be consigned to hell and its torments for ever; furthermore, that this judgment is irrevocable and final and that from the latter place or state there is no escape.

There are certain biblical texts which are quoted as authority for this view; one notable passage occurs in *Matthew* xxv, 31 as follows:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. . . .

Then shall he say also to them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

It is further generally held by the said orthodox churches that this final judgment depends upon the acceptance or rejection of Jesus Christ as the one and only Savior.

Now what is the teaching of Theosophy in regard to this? The whole subject is full of the deepest interest, for if indeed there be a final judgment, it is surely of the utmost importance for us to know it and to be prepared for it, if that be in our power.

Theosophy does teach a last judgment and that there is much truth in the saying of Jesus quoted above, though the latter has been wrongly interpreted, and furthermore that it is in our power to meet it.

There are many last judgments, i. e., so far

as regards the life or period just ended, and in each, in a sense, the sheep are separated from the goats.

There is first a last judgment for each one of us when we die. At the moment of death, and this has been the experience of many who have been resuscitated from drowning, the whole life is passed in review, and the soul sees where it failed and where it fulfilled its sacred mission, and recognizes the justice and the mercy of the judgment of the Law from which there is no appeal. And the soul and all the spiritual part of the nature are separated from the lower elements. The former pass into the rest and bliss of Devachan or heaven, while the latter in part go back to the storehouse of nature, and in part, as skandhas, (personal attributes) await the soul at the threshold of Devachan to be taken up by it again on its re-entry into existence on earth.

But we do not live only our individual, apparently separate lives, but also share in the collective life of the race. So too there is a last judgment for the race as for the individual man.

Tradition records the destruction of continents and races, and it is one of the teachings of Theosophy, the Wisdom-Religion, that such periodically occurs when the race has lived out its life cycle. At such time all those who have reached a certain point of spiritual development pass on to the new race that is born from the old one. Thus in the stanzas of the *Book of Dzyan*, on which Madame Blavatsky's great work *The Secret Doctrine* is based, is the following statement in reference to the destruction of Atlantis: "All holy saved, all evil perished."

The teaching of Theosophy is that gradually the whole of humanity is being welded into an organism and that those individuals whose selfishness and evil cannot take part in the wider life, must wait until another great life-cycle when another opportunity may be theirs.

Thus it will be seen that the last judgment does not mean something final and irrevocable throughout eternity, but that at each stage or period of life we are judged by the Law.

Every moment is a moment of choice, either to work with the Law, or against it, and as we choose each moment, so do we build up our character and render inevitable the final judgment; either to go on to greater heights of being, or to have to start to climb anew, living not in any orthodox hell, but in the hell of our own desires until once more there awakens in us the determination to rise.

The same idea is contained in the Gospels, for the words that are there translated *end of the world*, *eternity*, and *for ever and ever*, are incorrectly rendered and should be instead, "consummation of the ages," "an aeon of time," etc. This brings the Gospel teachings in this particular much more closely into harmony with Theosophy.

One important fact becomes immediately evident on taking up the study of Theosophy with reference to this subject, namely that whereas the orthodox teaching of a last judgment has been used as an instrument of fear for the enslavement of the human mind, the Theosophical teaching is the doctrine of hope, as well as of impartial and absolute justice. In the one case there is the teaching that one short life of 30, 50, or 70 years, irrevocably

determines the unthinkable stretches of eternity either of heaven or hell; in the other case there is life after life on this earth, new opportunities, fresh seed times.

One life taken by itself may seem a failure, and if we were thus to be brought to the last judgment we might well despair. There is a judgment, a balance struck, it is true, and we must reap what we have sown; reap, not only the harvest of evil, but also of good—little though it may seem to us at the time. Yet chance after chance is given to us and new strength with every effort that we make. Reincarnation is the doctrine of hope and through it we know that we apportion to ourselves what our future shall be and thus eventually what the last judgment.

It can easily be shown that Jesus taught this absolute justice, and in view of the fact that we have so few of his actual sayings, and also of the fact that the Gospels have passed through many hands and suffered much editing and many mutilations, are we not fully warranted in putting aside as contrary to his actual teaching anything that conflicts with strict justice or that conflicts with his own compassionate and noble character?

Let us take then his statement as to the justice with which all things are weighed in the balance. "With whatsoever measure ye mete, it shall be measured to you again." What act or series of acts, even extending throughout a whole lifetime or several lifetimes—all limited, all finite—can merit the damnation of the tortures of hell throughout eternity? No wonder that sane men, exercising their divinely endowed faculties of reason, reject such a soul-killing dogma, reject such an idea of God as that infers.

"With whatsoever measure ye mete, it shall be measured to you again," said Jesus the Christ. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap," said Paul. "The effect is equivalent to and balances the cause," says Theosophy.

There is another teaching of Theosophy that must be understood if we are to answer fully the question as to the "last judgment." First, that man is dual in his nature; that he has a higher, divine nature, which is the spiritual Soul, or divine Ego, his real *Self*; and also a lower, animal, terrestrial nature with its passions, desires, and appetites; and that there is a continual warfare between these two natures until one or the other becomes complete master. The higher nature is immortal, the lower nature is mortal.

Taking all these teachings, applying them understandingly, so far as we are able, to our lives, the whole of life takes on a new meaning. No longer are we puppets vainly striving against adverse fate, or suppliants for divine favor and mercy; but verily men, divine in essence, of divine origin and infinite possibilities, the fashioners and arbiters of our own destiny.

STUDENT

THERE is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally SELF-REDEEMED.—*The Secret Doctrine*, II, 420 (H. P. Blavatsky)

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The "Evolution" of Morality

THE greatest sin which man can commit is to deny the divinity within, for this is the first step towards repudiating it and hence abandoning himself to animality. The denial is really absurd, because it is only by virtue of that divine origin that man has the intellectual faculties necessary to think about such a subject at all; so that, in denying his divinity, he at the same time affirms it. But it is possible for man, divine in his origin and with an intellect enlightened by contact with the divine, to cut himself off from his divinity and enter upon a path of animalism that will end in his destruction.

Modern science has to a great extent attempted to deny the divinity of man. Its evolution theories have sought to account for growth and development in some other way. These theories have entered into everything. We have a science of the evolution of the moral sense, according to which it is supposed that man, in the course of his evolution up from the lower kingdoms, evolved a moral sense.

Here, for instance, is a review of a book on the origin and development of moral ideas—two large volumes, 1500 pages. The reviewer thinks the author has not sufficiently assorted his facts, but has piled them up in such masses and in such a way that he has failed to make it clear that there is any such evolutionary process in morals. One is quite willing to believe that the thesis could have been better supported by a judicious assorting of the facts. Other theorists anxious to prove similar theories have found it advisable to marshal and sift their facts. In short, this author appears to have been too liberal with his facts and to have given too little proportionate space to his theory, so that the reader is left to choose between the two.

The idea is that morality and ethics arose from the family instincts, finding its primitive stage among the animals with their instincts. It is perhaps unnecessary to point out that morality often acts contrary to the family instincts, causing people to abandon family ties and obligations in the interests of some wider ideal.

Our philosopher does not show the slightest ability to discriminate between the various grades of motive in man. He confuses animal instincts with moral ideas in a way that shows

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

him to be quite inexperienced in the analysing of human nature.

Moral ideas arise from the union of the divine and the animal in man. The animals do not have them. The first man did not have them until the Gods incarnated in him, and then he became conscious of his animal nature and ashamed of his lower instincts. Before this awakening, it was no sin for him to follow his promptings, any more than it is with the animals; but with his awakening mind, he could no longer follow them innocently. Morality arises out of the continual necessity which man feels for adjusting the two laws of his being, the terrestrial and the Spiritual.

As to evolution, the animal Monad (not the physical forms of animals) passes upward through various stages until it reaches the highest point in the animal kingdom. But it cannot become man, though it will enter into the composition of man. For the making of man, other elements are necessary; and all ancient anthropogonies tell of the descent of the "Gods," who imparted their divine essence to the "mindless" man, thus making him "as a God," like unto themselves. This is the origin of morality. Mere parental or amatory or self-protective instincts will not account for it.

There would be little harm in these foolish theories did they not lend themselves to mistaken ideas as to duty and obligation. They give color to the idea that morality is not binding. It may be true that moral codes differ with different races and ages; but the underlying spirit does not differ; nor are we expected to follow the moral ideas of other races and ages except in so far as they represent the unchanging spirit. Morality does not spring from experience or tradition or expediency, but from the promptings of our divine nature; and we must either fulfil the law of our being, by constantly striving to sublimate and perfect our life, or else sink lower and lower into animalism.

STUDENT

A Prayer to the Beyond-Sun

*Unveil, O Thou that givest sustenance to the universe,
From Whom all proceed, to Whom all must return,
That face of the True Sun now hidden from us by a veil of golden light,
That we may see the Truth and do our whole duty
On our journey to Thy Sacred Seat.*

THIS is an old Vedic prayer. Whatever its writer may have meant, it is sometimes used now in India as a mental pathway inward to the Sun of individual life.

O Thou that givest sustenance to the universe: the invocation is addressed to the universal divine Presence.

That face of the True Sun: the individual spiritual inner Sun whose light fills the heart of the awakened man.

Now hidden by a veil of golden light: that light of physical vitality which underlies sensation and physical desire, a vital light almost visible in the clear face of the healthy child. In moments of meditation one must get beyond this light, cease to pulse with it or feel it, look through it, as it were, to the spiritual center within it, that center which is true Self. Then are fulfilled the conditions for the rest of the prayer:

That we may see the truth and do our while duty on our journey to Thy sacred seat.

As, when some calamity is impending, the man awakes with a sense of dread or weight for which he cannot at first account, and as he will feel this presence all day even when his mind is occupied with others matters: so the man on this pathway who is finding the answer to this prayer, wakes with a sense of inner peace and joy for which he cannot account and goes through the day as one who has been told tidings of great joy. At last he comes to know that being of himself whose light is that joy. Then he no longer lives in the endless pictures of memory and anticipation with which ordinary lives are filled. They no longer pass of their own will before his mental eye. He is reborn.

STUDENT

TRULY a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.—H. P. Blavatsky

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday, the subject "Is Life Worth Living," Answered by Theosophy," was treated by Mr. C. J. Ryan. He said that Theosophy definitely answered the question in the affirmative. It showed how the freshness of the morning of life need never leave us if we lived in obedience to the Higher Law of our being. To bring this ancient teaching of Universal Brotherhood in a way that would appeal to the spirit of this age was part of the work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. In the words of H. P. Blavatsky:

If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical nature, he will soon be beyond all pain. . . . Such a man will be physically of matter, and yet he will live beyond and outside it . . . he will experience everlasting life even when in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love for humanity and the suppression of personality or *selfishness*, which is the cause of all sin and consequently of all human sorrow.

Two equally unsatisfactory theories prevail today about man's place in nature. One tells us that the soul was created at birth and entered into conditions for which it is not responsible, and yet that the few short moments of one lifetime will decide its future weal or woe. The second hypothesis is that man is merely a higher animal and that he perishes utterly with his body.

Neither of these theories sees anything deeper in man than the limited personality of ordinary life; but Theosophy proves that he is far more, and that the steady performance of duty creates a spiritual atmosphere in which the higher nature can illuminate the personality. The deeper scientific study of Theosophy, which includes not only the generally known and published teachings of H. P. Blavatsky given to her pupils during her lifetime, but other teachings given by her only to William Q. Judge, and also the teachings now being brought out by Katherine Tingley, which could not be given earlier because the students were not sufficiently prepared, forms a most important part of the life at Point Loma. As a result of the practical living of the Theosophical life there, there is a certain quality associated with the execution of even the simplest duties which makes anyone who spends a little time at the International Theosophical Headquarters feel that the art of living has acquired a new tone under the guidance of Katherine Tingley. The harmony prevailing has been brought about by the simplest means, and what has been done through the faithful carrying out of the principles of Theosophy can equally well be extended into wider spheres, for the students represent the most diverse nationalities. OBSERVER

ALL worlds up to that of Brahmā are subject to rebirth again and again, but they who reach to me have no rebirth. Those who are acquainted with day and night know that the day of Brahmā is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. —*Bhagavad Gītā*

The Specter of Insanity

One of the States in the West is paying more than a million dollars a year for the care of its insane in four infirmaries, and even then it has not enough room for its citizens whose minds become deranged. Practically every state has its asylums full and the private sanitariums are accommodating large numbers which are daily growing larger still.—*Pathfinder*

The increase of insanity is actually alarming. . . . It is alleged that insanity increases faster in the United States than in any other country, and that a greater per cent of the population here are laboring under one form or another of this disease than in any other country.—*Washington Post*

IT is the belief of many serious-minded men that our civilization is on the high-road to self-destruction by the momentum of its own destructive forces, unless a powerful remedial and constructive agency come into play. Facts like the above amply confirm the truth of the belief. First we have the fact, daily growing more portentous, that insanity is increasing—accelerating in its increase. Next we have the facts that the cause of this increase is not understood and that no steps are being taken to prevent it. These three facts fully justify the opinion. The *Washington Post* continues:

That insanity is, in part, a hereditary disease has been proved time and again, and attempts have been made to control marriages of parties where insanity has been known to exist in their families. But persons bent on marriage laugh at all such pleas, leaving their posterity to suffer. Alcohol, cigarette smoking, opium, cocaine, strenuous life, religious enthusiasm, and a hundred other excesses claim their victims and aid in filling the insane hospitals. . . .

But in the face of all this there seems to be no organized effort being made to inquire into the cause of the increase of insanity and to take steps leading to a remedy. It is estimated that a thousand homicides are committed in the United States every year by persons laboring under insanity. They cannot be punished for their crimes. The only resource is to confine them. Worse even than the crimes of the insane are those of sane persons who pose as insane in order to escape punishment. The dividing line between sanity and insanity has been obscured by criminal trials, and sometimes it appears as though insanity were the most popular fad in the country. The melancholy fact remains, however, that the cases of undoubted insanity are rapidly increasing, and that little action is being taken to stem the tide.

Now as to the cause of insanity. It is idle to evade the real issue and attribute insanity to this or that particular form of wrong-living. These particular vices are only the details. Insanity is the culminating symptom of *loss of self-control*. By loss of self-control is it caused, and by want of self-control in minor degrees is the way to insanity paved. Many of these minor degrees have been enumerated: cigarette smoking, alcoholism, drugging, etc. Others have not been named. It is one of the most horrible features of our civilization that the most deadly evils may not be discussed or even mentioned by name. Yet there are evils that are worse than those enumerated, and that are, in fact, in most cases the direct provocative cause of the drugging, alcoholism, etc. Stimulants and narcotics are taken in the hope of repairing, deadening, or obviating debility and unbalance produced by these more insidious causes. These causes are prevalent to an almost universal extent, and their ascendancy is sapping the vigor of the race in its most vital spot and menacing the continued existence of our civilization with sure and certain annihilation, unless frustrated. Parents try desperately to hoodwink themselves into the

belief that such things do not exist—at least in the case of their own children. Doctors know, but they too are fain to adopt the ostrich policy. Teachers know—to their sorrow, when they are blamed for not being able to make men and women out of debilitated neuropaths.

Thus we have a most destructive evil, gnawing like some insect pest at the inner core of life; it is insidious and can not be coped with; it grows with accelerated momentum; it breeds other vices and leads to insanity; and insanity leads to crime.

The reason why we can not cope with this evil is that we do not begin at the beginning; we are striving to kill the weed by cutting it off level with the ground, leaving the enormous ramifying root still alive. And what is that root? It is the lack of self-control. The subordinate elements of our make-up have acquired a rank independent vitality and have broken loose from the control of the will, so that our bodily and mental functions are run by them and not by the intelligent will. What has brought about such a state of affairs? It is the outcome of long continuance in wrong habits of life, handed down in ever-increasing intensity from generation to generation, gaining new power with each fresh generation, so that the children are weaker than the parents. These wrong habits consist in self-indulgence in a great variety of forms; yielding to the passions of anger, sloth, lust, appetite; the pampering of oneself by indolent habits, the coddling of oneself by luxuries and medicines, the giving way to habits of mind-wandering and castle-building, and other habits mentionable and unmentionable. All these have a cumulative effect, which grows with each generation.

And to counteract these effects we have practically nothing on the other side. The agencies that should counteract them and teach us self-control have failed most miserably in their duty. Christianity in *all* its forms, presents the sorry spectacle of a tottering wreck and is too much concerned about keeping its own miserable frame together to teach anybody anything; it looks to us for support, instead of supporting us. And science is blundering and guessing and speculating and contradicting itself—and failing, with the best of intentions. While all these tremendous causes of evil are at work everywhere, in the mind, in the body, science is looking for germs and inventing other germs to kill them. It throws its feeble spadeful of sand at the oncoming flood, which forthwith takes a new channel.

Unless we find some means of learning discipline and self-control, *from ourselves*, not by leaning on another or on the Church, our civilization is most certainly doomed.

And the prime requisite is *knowledge*; what can be done without knowledge? But in place of knowledge we have theories, wild speculations, doubts. But Theosophy stands on sure ground. Let but the present career run on a little longer and the evils will have grown so frightful that the people will look everywhere for help. And Theosophy alone will be able to afford it. For Theosophy has the key to self-control. Its teachings about human nature are founded on the wisdom of ages, and their truth is demonstrated by their practical efficiency. Theosophy alone can show

the victim how to find *within himself* that Power which shall enable him to take a firm stand and grasp his nature; it can show humanity how to call to its aid its own innate Divinity. This is what the churches have failed to do, what science has failed to do. It is the only thing that can save us from this terrible downward rush into insanity and chaos.

But one thing remains to be said; and that is that there are many agencies at work which, under the guise of remedial agents, are positively aiding the work of destruction. Cults falsely claiming the name of Theosophy, "psychic" movements, "mental therapeutics," and so on, are teaching people to fool with their minds and nervous systems in new ways; in some cases even teaching questionable habits under the pretense of offering a cure for worse evils (!). All movements for developing the subtler powers of man, unless firmly grounded on the loftiest principles of purity and solidarity, can only add to the momentum acquired by the evil forces of desire; for they afford new ways of gratifying desire. But the people are so starved by religion and science that they are flying to these quack medicines like famished people to rotten food. Great, then, is the need for spreading the knowledge of Theosophy; the true food that contains no poison.

TRAVERS

The Nervii

FROM the accounts of the wars of the Romans we obtain occasional glimpses of the degree of civilization of their foes which belie the old conception of their savagery. The ceremonial blue of the Druids wherewith they stained their bodies showed a knowledge which we should be glad to possess, judging by the universal craze for following anyone who claims to possess such knowledge and our ignorant imitations. When the Romans came into collision with the Druid power in the south of France they left 112,000 of the best soldiers of the Roman Empire dead on the field, which shows that their legions had to deal with no mere savage foe in war. In peace, Caesar's little sketch of the Nervii who so nearly succeeded in overcoming him, gives another glimpse of their customs, such as we find today that we cannot attain to in the way of national self-control, which is of course, another word for civilization.

Caesar says:

Traders have no admittance to their territory. They allow no wine or other thing to be brought in which they consider would relax their minds and decrease their valor. These fierce men are of great courage; they reproached the rest of the Belgae who gave up the fatherland and abandoned their bravery; they would neither send ambassadors nor accept any condition of peace. (*Comm. de Bell. Gall. Lib. i, c. xv.*)

The trader and the missionary are yet problems with us, and it is a wise nation that keeps them out as do the Tibetans. Bibles and guns are seldom far apart. Luckily the Nervii had no missionaries to deal with, but they suffered with the rest of their countrymen.

Supposing we shut out all alcohol and all harmful drugs, and learned as a nation not to think we need such substitutes for moral strength, and became a sturdy race of healthy human beings without a single patent medicine advertisement in our papers. We cannot do it — because we are civilized. So we have pro-

hibition laws that do not prohibit; we have knowledge which we have not the national courage to enforce nor the national self-control to use, as had the Nervii of old Gaul. So let us drop the subject and talk of something more interesting — say, the blessings of being civilized, and of living in such advanced times.

And yet—is there nothing in Reincarnation? Could not we ourselves have been there among the Romans when the prohibition problem and the trader farce had already gone far to ruin those whom the Romans conquered, as they afterwards ruined the Romans? Can these problems be merely old friends once more among us to learn to recognize as enemies and conquer? Or shall they await another couple of millenniums and again face our drug-soaked remnants of European civilization, or psychically-festering "humanity"?

Strange how we — how the world — progresses back to the same place as before! But always *plus* something. Alcohol first; next alcohol plus morphine, and a few etceteras; lastly, perhaps, as suggested above, alcohol plus morphine plus "psychic powers," as their habitués love to call them, instead of giving them their true name of *prolapsus psychicus*.

P. A. M.

The Horseshoe for Luck

A WRITER in the London *Globe* speaks of the frequency of horseshoes nailed up over cottage doors for luck; of the use of this emblem as a personal ornament; and of the employment of floral horseshoes in weddings; but to the question, "Why should a horseshoe be considered lucky?" answers, "It is to be feared that our laudable craving for knowledge must remain unsatisfied." He mentions, however, the theory that the horseshoe represents the crescent moon, the symbol of Ashtoreth and Isis.

Truly, nobody with sound judgment would maintain that a belief in the efficacy of the symbol can be so prevalent and firmly fixed without being founded on some basis of fact. That basis of fact is simply that symbols *are* efficacious. But do not let us rush to an impetuous extreme and foolishly imagine that they are *always* efficacious; for there are wrong ways of doing things as well as right. To take an analogy — telegraphic symbols, shorthand symbols, chemical symbols, would be of no use to anyone ignorant of these arts. Hence the fact that a symbol may refuse to produce its expected effect in certain cases is no argument against its efficacy in other cases; nor is our ignorance of how to use anything a proof that other people cannot use it.

What is the use of a symbol? It is to evoke a power. There are many instances of this which are so familiar that we do not wonder at them and imagine that we have a full scientific explanation. For instance, a national flag or emblem may produce a tremendous effect, even to turning the tide of a great battle; but then we explain that on ordinary lines; it is the courage and enthusiasm of the soldiers that are evoked by the symbol. But can symbols ever evoke other powers — powers usually classed as occult or supernatural because we do not understand them?

The proper use of symbols to aid in the evocation of powers in nature is part of a forgotten science, the remnants and memories

of which we find all around us. Blindly we perpetuate the observances of this science, and cling to them despite our scientific theories. The knowledge of their underlying truth forms part of the mass of intuitive knowledge that follows man from generation to generation, being implanted in the racial consciousness. But it is one thing to execute merely the outer details of an observance, and another to perform it with knowledge; and a symbol in the hands of one ignorant of the means of making it available might be as useless as a wireless telegraph apparatus in the hands of a savage.

Doubt is often expressed as to which way the horns of the shoe should be turned, up or down; and the preponderance of opinion seems in favor of up. Both ways are symbolic, being connected with the dual nature of the mind and with the alchemical formula, *Solve: coagula*. If we must classify them as good and evil, the upward way would be the former, and the downward the latter.

STUDENT

"The Reality Behind the Screen"

IN a recent article in the *CENTURY PATH* on a theory of gravitation, it was said that the phenomenal world, as it appears to our physical senses, is like an image thrown on a screen, and that the reality behind the screen escapes our ken. Religion has used the convenient "God" to include all that lies beyond the reach of our present faculties; while science has sometimes contented itself with the word "Unknowable" to include the same things. And this habit of mind has even intruded itself into the ideas of some students of Theosophy, who seem inclined to make the "One Reality" responsible for everything that we cannot discern or comprehend. Of course, in such a view, the "One Reality" is simply our old friend "God" over again. There is no need to jump at one bound from human consciousness to the "One Reality," without any intermediate steps. When, by transcending the limits of our physical senses and acquiring the power to use finer senses, we penetrate beyond the screen of the phenomenal world, we shall find another world, wherein we shall discover the causes of many of the effects produced in the physical world. But these causes will, in their turn, also be the effects of other, still more recondite causes. "Veil upon veil," as the poet sings. We can never reach absolute reality (short of becoming entirely absorbed in the Infinite); everything is real in a sense, and unreal in another sense. So the cause of the effect called "gravity" may be, in the last analysis, the "One Reality," but there is no sense in making It directly responsible and thus turning It into a personal God. Already, if we postulate an ether, we can get an explanation of the attraction of atoms, which otherwise is inexplicable. Thus we have a partial explanation; but we need more explanation to explain the ether itself.

We should not try to reach too far with our present outfit of senses and ideas; because obviously a slight development in our faculties would present us with such an entirely new conception of the world that all our previous ideas would be upset. The road to knowledge lies through a perfecting of the means of knowing.

STUDENT

Art Music Literature and the Drama

The Morte D'Arthur—Part II

IN all the *Idylls of the King*, except the *Morte d'Arthur*, Tennyson goes no deeper than making Arthur a man, and constantly sinks him, with his knights, into rank modernity. The Nineteenth Century lay on Tennyson strongly; his urge was its problems and awakening of thought; he would not have been so true a teacher for his age otherwise. But you cannot force a demigod into such molds; the result will fall far short of real poetry. *The Two Voices* are well, and *Enoch Arden* and *Maud* are well, they mark a period, and the strength of their author. But the *Idylls*, for all their beauty and high teaching, are not altogether well; they are neither here or there, as you may say, and the future will hold that they mark his weakness. You might compare the Prince Consort, whose life inspired these poems, with Alfred the Saxon, for both were purehearted, noble, patriotic men; but neither of them with Arthur; neither of them can be thought of as wielding Excalibur, as carried in that dark barge to Avalon; "white samite, mystic, wonderful," is not the wear for either of them—nor for any personality.

The *Morte d'Arthur* is a mixture of all three ages. Parts of it belong entirely to the age of demigods, and are distilled of all its wonders and glory.

A broken chancel and a broken cross
That stood on a dark strait of barren land.
On one side lay the ocean, and on one
Lay a great water, and the moon was full—

There we have the full flavor of it, to pass immediately into the Middle Ages with the King's speech to Bedivere, and into modern times with this:—

I perish by this people I have made,—
Though Merlin sware that I should come again
To rule once more—but let what will be, be.

"*Though Merlin sware*"—as if the demigod could doubt that he would come again. "*Let what will be, be*"; the demigod never proposed that, but eternal warfare upon the demons; he never acquiesced in his doom nor their triumph. Dying, he foresaw always his return, and *no peace*; perhaps new defeats, victory postponed, maybe, for an immensity of aeons, but not the disgrace of peace; not the cessation of his demi-godhood. When the twilight of the gods should come, and all heaven topple, he would still be there to swing an axe for Odin.

Why were not Tennyson's men a part of such setting as this?—

And in the moon athwart the place of tombs,
Where lay the mighty bones of ancient men,
Old knights, and over them the sea wind sang
Shrill, chill, with flakes of foam.

The whole mise en scène is of the demigods; in such wild places was ever the sunset of their glory.

Bedivere should never have been tempted to hide the sword; the action and the subtle arguments that justify it smack too much of our own time. No doubt Tennyson was not

responsible; but the incident shows how little the *trouveurs*, in whose telling the story grew to this, understood the old demigod spirit. The knight flung forth Excalibur the first time, never doubt it; his brainmind was not so intricate and involved as to fashion such specious disloyalty. In the older legends Mordred himself is not subtle: he is a wilful, passionate rebel; a fallen demigod, lurid with great deeds and crimes; whatever else one might fall to, to be a sneak was impossible.



IN MUCKROSS DEMESNE, KILLARNEY

But the other swiftly strode from ridge to ridge,
Clothed with his breath, and looking, as he walked,
Larger than human on the frozen hills.
He heard the deep behind him, and a cry
Before. *His own thought drove him like a goad.*

How that last does cut into the immensity of the place, and shatter the enchantment! The fact is, that demigods do not think. The movements of their consciousness are actions broad and deep; the lights and shadows on it are the sunlight and the storm. There are three waves that broke and cried at no other time than when the High King of Eri fell, the panorama of the seas and skies always mirrored the moods of the demigods, and were the only way in which they might be spoken of. So what drove Bedivere forward was outside of himself; it was hearing the deep behind him and a cry before, and the multitudinous voices and urgings and lamentations that were in them; there was the whole of his unrest. We do not say that his own thoughts drove Orestes forward, but that the Furies drove him. The truth is that all these "larger than human" figures represent, not any human totality of body and soul and mind, not any individual human being, but some one human principle; as the mind, or the imagination, or the will, or the soul. Now it is to the whole sum of our being that our thoughts stand *as thoughts*. To the mind they stand as its actions; they are the actions of the mind,

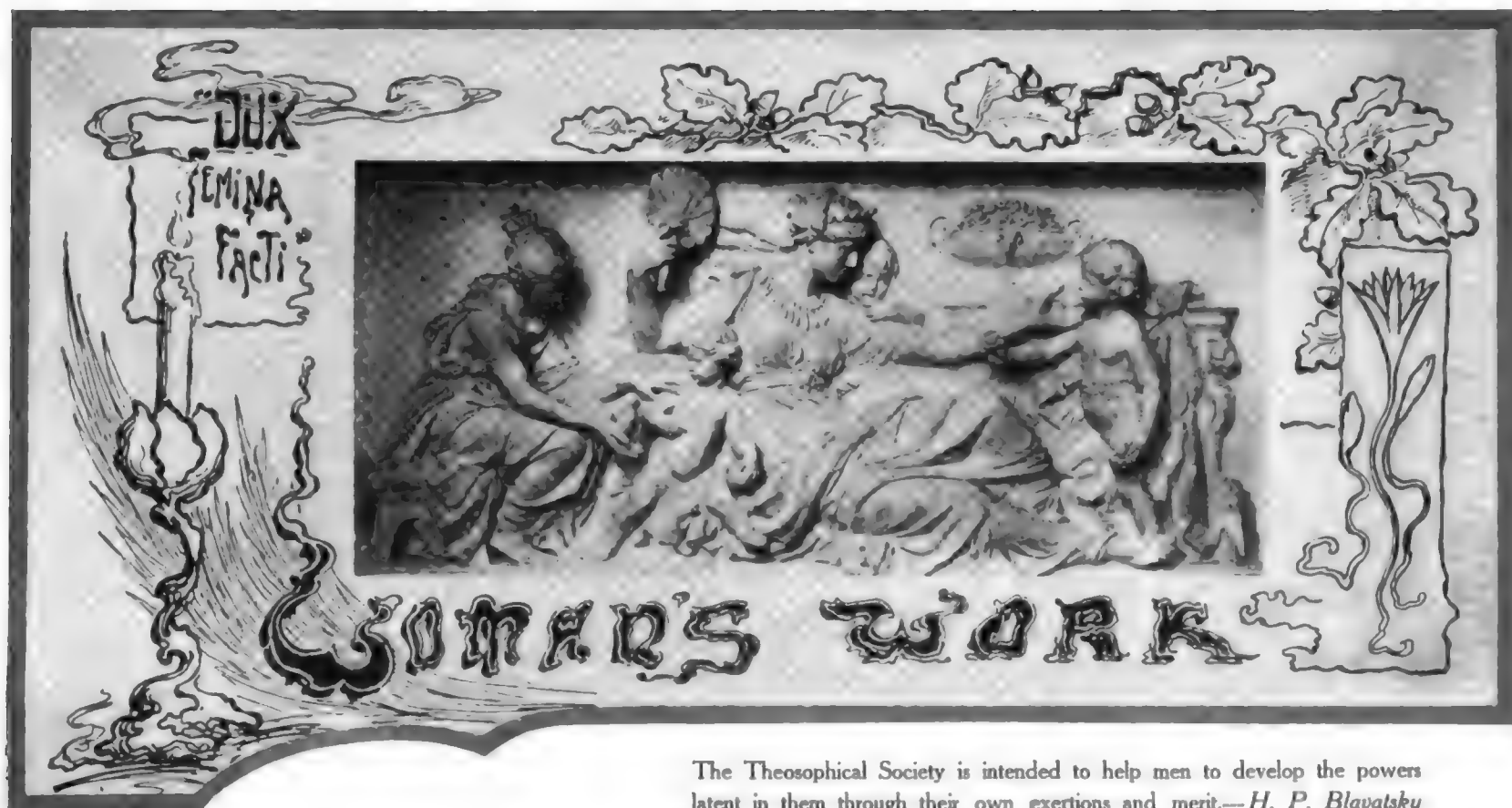
as what we call actions are the thoughts of the body. So in the great demigod poetry there must be no talk of thoughts, but only of actions and environment. "His own thoughts drove him like a goad," tells us nothing in reality; it throws no bolt at the imagination, nor admits us into any realm or secret of consciousness. But lines like these, on the other hand—

A cry that shivered to the tingling stars,
And as it were one voice, an agony

Of lamentation, like a wind, that shrills
All night in a waste land, where no one comes,
Or hath come, since the making of the world.—

these give clear and intense revelation; these admit us into the keenest regions of feeling; they are of the supreme essence of poetry, and speak the eternal, genuine language. They should never have been given such strange, unequal yoke-fellows as those last speeches of Arthur and Bedivere.

Neither the soul, nor the demigod, who is the symbol of the soul, ever speculates, or is in doubt, or theorizes. His religion is his career against the demons; he knows no shaper of destiny but his own strong arm. Why should Bedivere pray for him? Whatever eclipse was over him, was wholly expressed in his wound. He *was* "deeply smitten through the helm," and that was the whole share of suffering possible to him, implying all else; to have the mind "clouded with a doubt" is the share of the modern man or personality. Our clouds and doubts are outside of our souls, and inhere in some outward and lesser part of us. The soul, when it passes into its own place, the "Island valley of Avilion," is still serene and majestic and untroubled; and, if anything be known, surely knows that it shall come again to rule and to do battle once more; *Rex quondam, rexque futurus* it is; and imperishable in its sovereignty. KENNETH MORRIS



The Theosophical Society is intended to help men to develop the powers latent in them through their own exertions and merit.—H. P. Blavatsky

"NEXT week I shall be five and thirty years old, and I am only beginning to see what a failure

my life has been. I have never, until now, realized that if I had followed a different course of action at certain times when I had better impulses, I should not now have this feeling of having wasted the years.

"It comes home to me as I see my little daughter growing into girlhood with the same light-hearted temperament as mine, and with the same opportunities for living an enjoyable, irresponsible life, that I had myself. But I wish things might be different in her case. I cannot bear to think of her at thirty-five looking back and feeling as I do."

Many women who have persistently averted their eyes from any ideal of life which interfered with the pleasure and satisfaction of the moment, feel as did the one who spoke these words. Often when their eyes are dwelling lovingly on their young daughters and when they are proudly weighing the chances of the latter for success and happiness, there is an ache at the heart, and a quick sigh, as the something, so close to them at times throughout the years, but always ignored and avoided, quickens at the sight of one so young.

True, the mother cannot be a young girl again in this life, but here is a part of herself, the dearest part, perhaps, and her better nature revolts at the idea of this also being doomed to the waste, dissatisfaction, and disillusionment which have been her experience.

There is a great hope for both mother and daughter if, even now, the awakening desire for a life in accord with the higher impulses be not once more stifled, and the old round followed with such a desperate kind of persistence that openings for escape from it are not perceived. The unselfish yearning of a mother for her daughter's welfare has been very often, and may often again be, the beginning of better things for both. It may be the beginning of an understanding on the part of

A Look Back---and Forward

the mother of the influence of certain amusements, certain environments, in weakening the inclination for a higher life. She may awaken to the need of a more compassionate vigilance in protecting the young life from that which threatens the death of this inclination before it becomes a conscious one. If the yearning grows, and the resources of the womanly na-

Inquirer. But if the Masters exist, why do they not come out before all men and refute once for all the many charges which are made against Madam Blavatsky and the Society. . . . Does not all this injure her reputation?

Theosophist. In what way can such an accusation injure her in reality? Did she ever make money on their presumed existence, or derive benefit or fame therefrom? I answer that she has gained only insults, abuse and calumnies, which would have been very painful had she not learned long ago to remain perfectly indifferent to such false charges. For what does it amount to after all? Why, to an implied *complicity*, which, if the fools, her accusers, were not carried away by their blind hatred, they would have thought twice before uttering. . . .

Inquirer. But is it not very painful to her to be denounced . . . ?

Theosophist. It might be painful if it were true
The Key to Theosophy

ture are called upon, the mother will learn something of her own being hitherto never called into action. The protective power which mature women might exercise in behalf of young women and girls, demanding as it does, or may—for it is not in general use—the application of the wits and the celerity in arriving at conclusions possessed by women, would reconstitute the conditions of life.

A woman who is alive to dangers misses no warning. But few women are alive to the dangers besetting their daughters and threatening to lead them into just such unwise or worldly ways as they regret having followed.

A loving mother, however, looking back over her own experience, searching for causes,

for small beginnings, eager to find the finger-post that will perhaps suffice to guide a tractable young girl, will realize that it is useless for her to point her daughter away from pleasures and fashionable dissipation which she herself does not unhesitatingly renounce, once she perceives danger lurking there. This is one trouble with mature women—they have a lingering sentimental feeling about anything they have enjoyed, even after they may have glimpsed the fact that they were dulling their higher sensibilities by indulging in it. And if the love for those younger than themselves, and the desire newly awakened for higher possibilities being permitted development, are not stronger than the strain of sentimental retrospection, their wishes for their daughters will lead to nothing.

Women need to dare something in order to give to the world women of a higher type. But it is not departing from the conventionalities of life, or making fierce onslaught upon existing customs that will encourage a higher type of womanhood. It is a courageous and constant substitution of the unselfish, the compassionate, the pure, in thought, word, and deed, for the old easygoing personal, self-gratifying ways, that gradually makes an atmosphere in which the better impulses of young people awaken and grow strong.

It is possible for the mature woman who is in earnest about a higher womanhood, to recreate, to a degree, the material out of which the young people about her are fashioning their ideals. Let her be a believer in life; a believer in the power of her own divinity, and that of others; let her abandon the idea that the best of life has been; let her trust that purity and unselfishness will transform present conditions; and if she be persevering enough to do at five-and-thirty what she did not do in youth, or even to go on trying to do it, for the sake of the young over whom her heart yearns, she can begin the re-adjustment of her own nature upon lines of harmony

with the law of compassion—the only course that ever satisfies the longings of the human heart. Such a woman will have the strength and firmness to desist from ever holding before a younger woman at a time of choice any of the allurements of merely material advantage—how often does the scale turn on thoughtless remarks of this kind! so sensitive, so yielding are the young in many cases to the views acquired by older persons, presumably from the experience which the immature have not lived long enough to have themselves. Again, if the feelings of regret about wasted years be sincere, a woman who learns from retrospection may find within herself the deeper currents of feeling which, unsuspected by herself, are leading her to the broad main onward flow of conscious work with the inspiring purpose of uplifting humanity as a whole.

So subtle, so powerful, is an honest desire to help another, that it may be the key that opens the doors of real life, the heart life. And near an older woman awakened to this true life, how the heart of youth expands!

Do you not remember, some of you who have *not* wasted your lives, the appeal in the looks of such a woman whom you met when you were young? Do you not remember the tones of her voice, and that they struck deep into your own nature, echoing for awhile and then dying away because there was not at hand *another* to sound the same keynote? Perhaps it was years before you met another woman who looked beyond purely personal and transitory matters to the great possibilities not yet realized by women as a class.

Ah! if the regret, the longing expressed in the remarks in the opening paragraph were only transformed into will and action and self-discipline, we should see more mothers the real guardians of their young daughters, vigilant protectors of youth, inspired from day to day by the growing sweetness and true womanliness of the young girls in their charge who are having their souls nourished by pure ideals.

Perhaps the key to the right way of growing old, the key to the mystery of the joys and opportunities of age may still be found by those who, loving another, desire the best for the beloved, and find within themselves the power and knowledge to create conditions better than those which their own environment offered when they were young.

The mothers of Lomaland know this, and, working together, each true to her immediate demands and the heart filled with that higher joy which can only come to those who have learned to work together, impersonally, for a great cause, they become true creators, co-workers under the Law. The sweet pure lives of their daughters, reared as they are in an ideal environment, are as living centers of light, and their own gratitude to those who have made this possible is fathomless. M. T.

How Turkish Women are Lifting the Veil

WITH the dawn of liberty in Turkey a new prospect has been opened up for the women of the whole Mohammedan world. Already many remarkable changes have taken place; for instance, thousands of women are timidly beginning by occasionally lifting the veil which covers their faces when out of doors. There was never a religious obligation to wear it, only a counsel of the Prophet, and so it may be dispensed with under the new conditions; and with the coming of education many ancient prejudices will disappear, never again to return.



Lomaland Photo. and Engraving Dept.

MARGHERITA KRONBERG
A YOUNG SWEDISH ARTIST

The American college for the higher education of Oriental girls has already profited by the new movement in Turkey. The sympathetic attitude of the new government has permitted a great extension of the facilities offered by that institution, and new buildings are to be erected on the heights of Arnaoutkey, on the European shore of the Bosphorus. The present building is at Scutari, the Asiatic suburb of Constantinople. Dr. Mary M. Patrick, the President of the College, who has been connected with it since about 1871 says:

Our college is coming out, now, into a period of prosperity. The Turkish revolution, that statesman-like wonder of modern times in the political world, has given us a legal title to a new site which we purchased last year. . . . You will remember my frequent visits to Washington last year in an at-

tempt to get a legal title. Under the old regime, this was difficult, and might have proved impossible, but with the coming of liberty the whole aspect of the matter was changed. The Young Turkey party is in sympathy with American education and desirous of promoting it, and our title was legalized before the new party had been in power a month.

It is expected that the success of the American College will cause many national educational institutions to be founded by the Turkish Parliament. One is already in prospect, to be built at Foundoukli. The plan is to educate instructresses who will be sent to all parts of the empire. A Turkish lady who is active in the promotion of the new ideas

of freedom and education lately told a roomful of American and English women residing in Stamboul, that the teachings of Mohammed have been wrongly construed hitherto, but that now the women have resolved to go forward boldly "giving justice to all as they are commanded." Already they have their own magazines, and among them are many women of letters.

Another striking incident shows the advance of liberal ideas in Turkey. A note was inserted in the reading columns of a Turkish paper in which a Mohammedan thanks his friends "for the many proofs of sympathy received on the occasion of the death of my beloved wife." Such a public reference by any Turkish gentleman to his wife would have called forth universal reprobation until quite lately. Formerly it was not considered polite even to inquire after the health of a Turkish wife.

STUDENT

Jottings and Doings

(From a Student's Note Book)

WHAT has proven to be an ancient Egyptian marriage contract—a manuscript found in a Cairo (Egypt) tomb—has just been deciphered by the Egyptologists of Strasburg University. Says an authority:

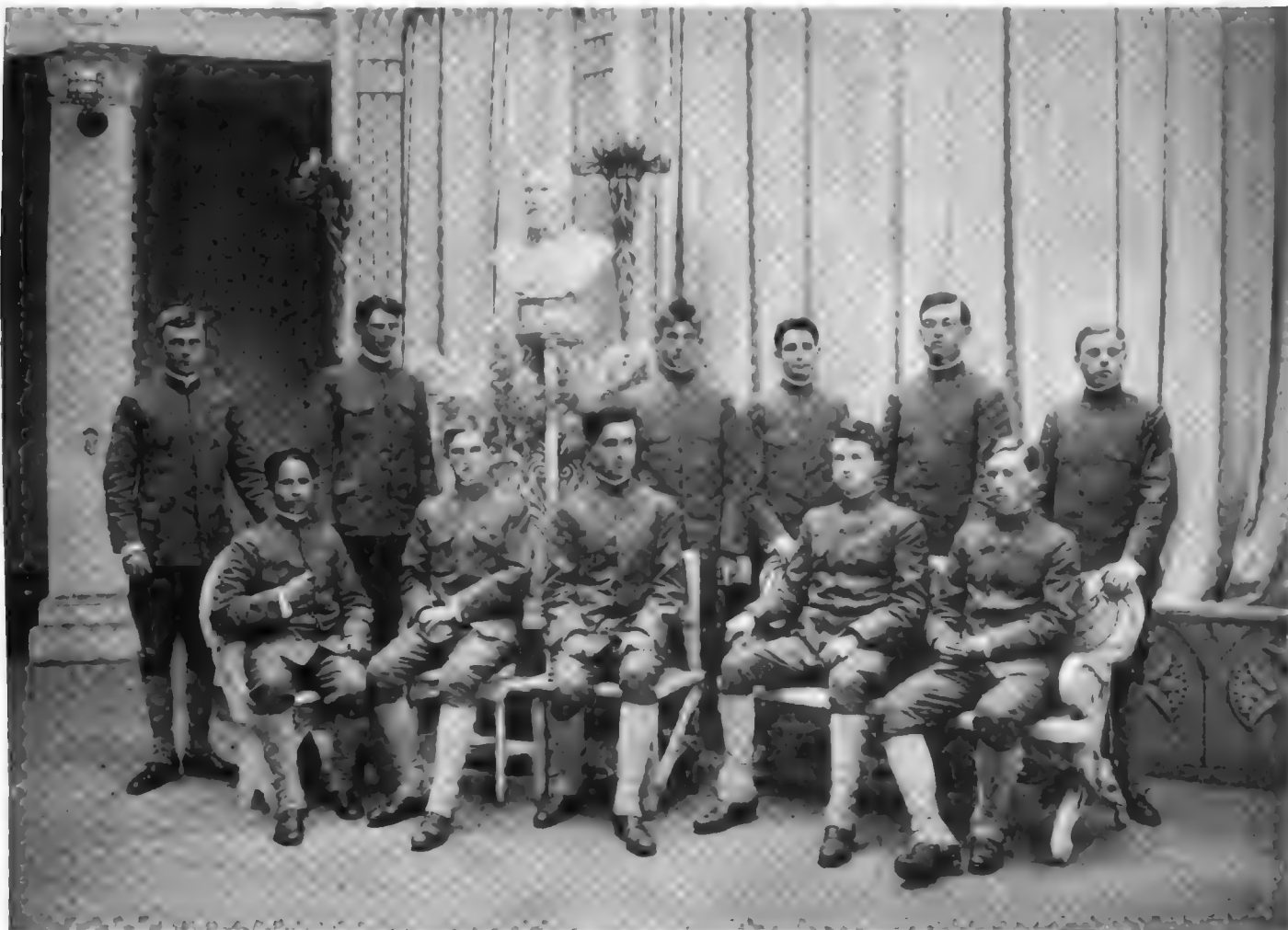
The papers contain matter of great importance. They establish the period of an Egyptian Pharaoh and give us documentary evidence of the exalted financial position accorded to married women in Egypt three centuries before Christ, a position almost undreamed of or un hoped for by the most enthusiastic new woman of these modern days. The lost Pharaoh, whose period of reign is established, is Khabasha, and the time is 341 B. C.

From the translation it is shown that in case the wife repudiated the husband, she allowed him to take back half his dower. This is the reverse of modern customs, especially in European countries, where the wife is expected to contribute the dot or dower.

The Egyptian husband not only received nothing from the bride, but had to put up the bonus to make himself the matrimonial possibility. The document shows that in case of a separation he was allowed by the wife to take back but one-third of the moneys they had acquired together during the time they were married.

This is another evidence that Theosophy has not erred in stating that woman's present status, social and legal, even in the most advanced nations, is lower than in ancient days.

OUR YOUNG FOLK



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AMERICAN, CUBAN AND ENGLISH STUDENTS OF THE RAJA YOGA ACADEMY, POINT LOMA
MEMBERS OF THE WILLIAM Q. JUDGE CLUB

Frederick William MacMonnies

IT is always inspiring to read about anyone who has worked through many difficulties and achieved success in a chosen career. The life of the American sculptor, Frederick William MacMonnies, is an example of this kind of indomitable struggle.

Before he was six years old it was quite clear to those about him that he had great ability as an artist. When pieces of dough were put into his hands to play with, he astonished everyone by modeling them very cleverly into different shapes. Before he was ten he had begun to paint and had actually finished a very good portrait of his father. There could be no question that this boy was to be an artist.

MacMonnies studied at the art schools in New York and then went to Paris. Here, it is said, he did not always have enough money to pay for lodgings, and, nothing daunted, slept in the parks. Later on he got as far as Munich, and when he had drunk his fill of inspiration from the treasures of art in the galleries there, off he set, on foot, for Italy.

When you see his statue of Nathan Hale, in the City Hall Park, New York, or his equestrian statues of the great American generals, or his *Fame*, at West Point, remember his bold struggle to win the success he enjoys,

and also that his great desire is to establish an institution in America that shall offer opportunities for art-study to many more American boy-artists.

R. W.

Patriotism as Expressed on the Fourth of July

IF the customs of a nation are an index of its development, the Americans certainly have no reason to be proud of themselves on the Fourth of July. Last year there were 38 people killed and 1429 injured. The fire loss in one city was \$20,000, to say nothing of all the other cities; and each year this history is repeated. Then when one reflects on the enormous amount of money spent for this celebration, the nerves which have been racked, the numerous invalids everywhere who have been made worse—in many instances no doubt, seriously injured—one wonders if a more dignified, a more humane, a more fitting commemoration of that glorious event could not be found by the American people. We are not so uncivilized in reality as this uproarious crazy expression would indicate. If in some savage race we should find each separate hamlet trying to see if it could outdo the others in making discordant, shocking sounds, if we should find the boys trying to frighten and startle the beasts, business sus-

pended and life given up to a racket, we would say, "They are a rude, undeveloped people, and know no better." But when it comes to ourselves—most of the people simply flee from the towns when they can, or protect themselves behind their closed doors, and await patiently or impatiently until the frenzy passes.

This shows what hypnotic force a custom has—once established, it seems to possess an independent life, which it is almost impossible to destroy. It should certainly make us reflect and move slowly in forming new customs.

The Fourth of July commemorates a strenuous time in our history, when noble ideals stirred our fathers to heroic sacrifices and brave deeds. The only meaning in remembering such a time can be to remind ourselves of these things and to try to reach in thought and feeling the height which they did who suffered for us. We need to arouse in our youth the high spiritual feelings which belong to the higher patriotism—and we are content simply to brutalize them.

Anyone who might visit the Raja Yoga school on this day, would find something quite different. The youth are stirred indeed, but by the higher, not the lower qualities. True patriotism is the keynote.

STUDENT

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THE CHILDREN'S HOUR

West Wind and the Nature Sprite

WEST Wind rose early one morning and went off for a frolic among the tall peaks of the sandy rocks as was his wont. These mountains covered a vast space of country. They were rugged and bare, without a trace of any growing green thing. West Wind loved these rocks; they had been his playground for centuries. As he flew up and down their rough sides, bare and bald as they were, and darted here and there, he knew every spire and crag, or thought he did; but this very morning he made a great discovery. Right at the top of the very highest peak was a rift that he was sure had come in the night while he was asleep in the valley far away. In a second he whipped into the crevice, bent on finding what it meant.

Down, down he flew, singing as he went, until he came to the earth.

Hearing a strange noise, he called out, "I am West Wind—who lives here?"

"Oh West Wind, West Wind, will you move these mountains into the sea? I am a Nature Sprite and have been shut up under these rocks for millions of years, nor can I escape until these mountains are torn down. The King of the Nature Sprites says I should still be bound—just as if he knew! I must get away where I can see the sun and smell the green things. I hate everything here. I hate the earth sprites that can go where they choose; I wish I had them all fastened in a rock and could put the rock into the sea."

"Why, that would be cruel," said West Wind.

"Oh, I am wild, wild and in despair from being bound so long. You will help me, you must; oh say you will."

Now West Wind was of a gentle nature and felt great pity for this imprisoned Nature Sprite; his own life having been always so free, it seemed to him terrible that such bondage should exist. The more he thought about it the more intense became his desire to help; so at last he said, "I have a distant relative who lives a long way from here, Giant West Wind; perhaps he would come and move these mountains into the sea. I will go and ask."

With these words he flew immediately to the home of Giant West Wind and told him the story. Upon hearing it, the old giant determined to release the earth sprite. Knowing it would be impossible to accomplish this alone he sent couriers to his cousin Giant East Wind and to the Earthquake Powers, soliciting aid for the removal of the mountains. They reminded Giant West Wind that they could do nothing until the hour appointed, but that they had been told to be ready soon.

When the time came mighty was the strength put forth by these forces, and the mountains were laid low but were not driven into the



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SWEDISH LOTUS BUDS AMONG THE DAISIES

sea. They were ground into millions of pieces. Alas the poor Nature Sprite was buried as completely as before. West Wind missed the lofty spires and domes that had for ages been his favorite playground, and, as he saw nothing of the Nature Sprite, he came to believe that the destruction of the mountains had been a great mistake.

Ages passed away, and where those rocks had once stood, now was a level plain, a sandy desert upon which no green thing grew for a long, long time. After centuries, West Wind saw one day a prickly plant creeping up. It grew and flourished; then more came until the whole desert was one vast expanse of vigorous prickly plants. They brought a new element to the slowly developing soil.

One day as the West Wind was moving among the thick growth he heard something say, "West Wind, West Wind." At once it reminded him of a voice he had heard ages before, only it was softer now and happier. As he moved about to find whence it came he saw something close by one of the very largest plants.

"Are you the Nature Sprite?" he asked in his soft singing voice.

"Yes, West Wind. Shall I tell you how I came here? When that terrible crash of falling rocks came, I was driven farther than before into the earth. In the days following, in fear and trembling, I remembered how cruelly I had treated many nature sprites when I

was their queen; how at last because of my hard, wicked nature, and because I considered no one but myself, I was left all alone. The King said I could not rise until my heart was changed. After many years of suffering I saw the justice of it all, and I learned to love instead of to hate. Then I went to a long, happy rest. When I awoke I found myself close to the top of the earth. It was not hard to rise into the light and sun. I am now trying to help, if only in a small way, so I sit by these prickly things that all creatures shun. They know I love them. I smell the flowers and green trees far away. I should like to go where they are, but I still wait. They do not need me; I will stay by these plants; they are passed by without notice by most living things. They feel that I mean to be kind and helpful."

The next year, at the end of a hot summer a great fire came and swept over the plain. The Nature Sprite went down into the earth and escaped harm, but every plant, root, branch and seed, was destroyed. When West Wind saw what had happened he whisked rapidly away to a far off country where grew beautiful flowers. Gathering many of their seeds he hastened back, scattered them over the plain where the way had now been prepared for them to grow. The next season, behold a transformation! The desert no longer desert but

a scene of beauty. Flowers of rich coloring were there, and there too lived the Nature Sprite with others of her kind; and she was loving and beloved, and her happiness could not be measured.

L. H. H.

The First of May in Sweden

THE snow has melted and spring has come to Sweden. All nature is awakening to a new life. The brooks come rushing down the hillsides, singing and dancing, and here and there little spring flowers begin to peep forth. The larks, thrushes, and starlings have returned and are now so busy building their nests. There is twitter and singing in every bush, in every tree. What is it they sing? "Twirrewit, twirrewit! Spring is here! Spring is here!"

It is the first of May and young and old are hurrying out to welcome spring. There come long trains of school-children and college-students with clear voices singing their welcome to spring.

As the sunbeams are dancing along the streets of the little town, or the avenues and parks of the large cities, they fall on a little yellow flower, "Ranunculus," which everyone is wearing this May-day. They are not real, living flowers, but are made of celluloid, and are bought to help poor suffering children to spend the summer among flowers and sunlight and open fields instead of in their dark homes in the large cities.

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		MAX	MIN	DRY	WET		DIR	VEL
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25	29.724	65	55	61	57	0.00	E	3
26	29.680	64	54	57	55	0.00	N	3
27	29.598	65	56	57	55	0.00	S	6
28	29.668	62	55	57	53	0.00	SW	6
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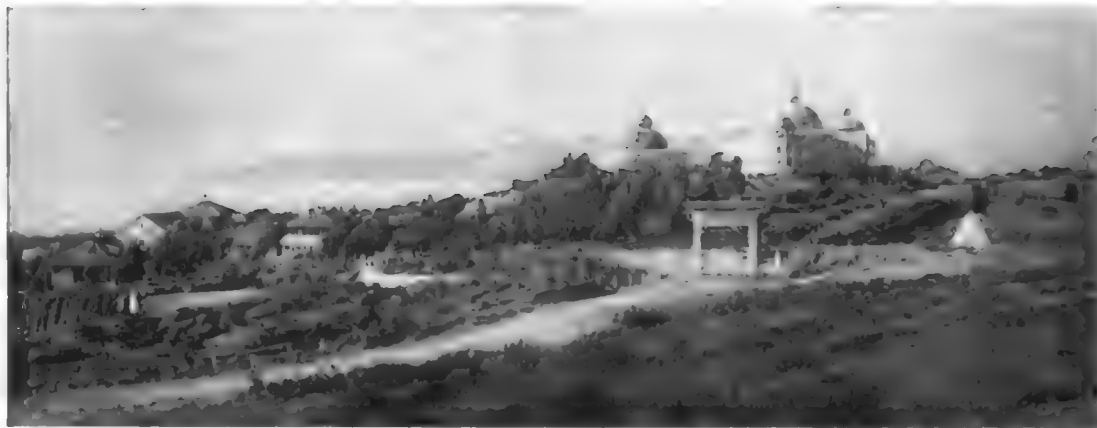
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Vol. XII

JUNE 13, 1909

No. 32

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 32

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A "Bug Theory" of the Universe
THE daily records of current science afford us ample illustration of the remarkable way in which certain prophecies of H. P. Blavatsky's concerning science are being fulfilled. She said that chemistry and physiology were the twin magicians of the future, destined to open the eyes of mankind to the great physical truths; and that science would be compelled by the facts to turn from its mechanical theories towards the teachings of Occultism. That it is doing so with rapid strides, the progress of discovery and speculation amply proves.

That the whole of nature is actuated by "lives," and that there can be no such things as blind forces or dead matter, was one of the principal teachings she set forth as being those of Occultism. The science of the 19th century, in which century she wrote, was pre-eminently one of atomo-mechanical theories; whereby, through a singular perversion of the reasoning faculties, it was sought to provide a reasonable explanation of the universe on the theory that all is composed and actuated by the action of unconscious "forces" upon dead "atoms."

Now it is being realized that this view is not only unthinkable but is not supported by the facts; and once more, as of old, science is offering to our view a universe teeming with life and conscious purpose in every point.
In the revised theories of chemical action now gaining ground [see p. 12 of this Review.—Ed.] it is pointed out that chemists have discovered that many reactions will not take place without the aid of certain electrical agencies, vaguely spoken of as "electrons" and connected in some way with the presence of water. Thus perfectly dry hydrogen and oxygen can be heated to redness together without exploding, and phosphorus can be distilled in an atmosphere of perfectly dry oxygen. The conclusion reached by the chemists was that electrical action is an essential in chemical combination. This flatly contradicts the older theory that the atoms themselves possessed an "affinity" which alone was sufficient to make them interact. In place of this old idea of the inert atoms falling

together (so to speak), we have now the idea that their interaction is brought about by agencies which are neither forces nor matter—for the electrons do not answer to either description—and which may therefore reasonably be called "physical lives."

In botany, too, it has been found that the nutrition of certain plants is effected by means

of "bacteria" in the roots; another instance of the intervention of living beings in the production of results once attributed to non-living agencies. In physiology the view is daily gaining ground that our body is composed of little beings instead of dead atoms; while a large part of the domain of chemistry has been taken away from the domain of chemical and physical forces and put into that of micro-organisms; bacteria, or ferments, in fact, are recognized as being the prime movers in a host of actions.

From this position it will not be many steps to the admission of the entire Occult teaching—that all nature, the so-called inanimate as well as the animate—is actuated by living beings. The statement which gives the immediate occasion for these remarks is as follows:

1. Malaria can be, and is, conveyed from sick to healthy persons by the agency of mosquitos;
2. Malarial infection is not known to take place by any other method.

This is the result of certain experiments carried on in this connexion. It shows again that the presence of the living being is essential before anything can be done.

We seem to be getting to what might be called a "Bug Theory" of the Universe. Everywhere we find the bug. He brews our beer and raises our bread; he grows our peas and fertilizes our soil; and now it seems we cannot even catch a disease without him; and if we propose to kill this disease, we must employ the services of another bug. In chemistry he reappears as a kind of mineral bug, now called an electron instead of a bacterium. Last century we had the atomic theory; now we have the bug theory.

Thus we have gotten part way back to ancient science; but still our materialism makes us pay too much attention to the mere bodies of these little "lives"; and where ancient science spoke of nature-spirits and gods, we speak of bacteria. What we call a germ or microbe the ancients would have called a *daimon* or spirit—good or bad. They looked rather to the higher aspect of the process, as we shall come to do later on. The mosquito is a mediate cause in infection; but he is himself only an agent. To the eye of our science, the house-fly and the mosquito and the smaller organisms are merely little bodies; we have not investigated the causes which give them birth and wing them on their destructive way. But that they are connected with evil influences that emanate from the perverse disposition and unclean thoughts and acts of man

himself is another teaching of Occultism which will one day be admitted. A destructive swarm of insects is the embodiment of—what? A destructive force; for true Science recognizes a law of “conservation of energy” in all departments, not merely in the physical world. On one side of the account is the destructive effect; on the other side, to balance it, must be the destructive cause. Nature does not act from sheer “cussedness,” nor can we suppose that the One-All or the Absolute or the Eternal-Fitness-of-Things interests itself directly in hatching out a swarm of malarial mosquitos.

Human Responsibility Inevitable

Mind and Will are the universal agents; their synthesis forms life and living beings; and science has failed to analyse even physical matter into anything else.

Science teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anaerobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory.

The Secret Doctrine

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock and man—is more and more clearly shown. . . . The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a life.—*The Secret Doctrine*, vol. I, pp. 260, 261 (published 1888)

STUDENT

The Devil and Passive Contentment

Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter, fire.

Blest, who can unconcern'dly find
Hours, days, and years, slide soft away
In health of body, peace of mind,
Quiet by day.

Sound sleep by night; study and ease
Together mixed; sweet recreation,
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown;
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie.

—Alexander Pope

THE above picture, however excellent, represents but a phase of human life. Desirable as such a condition may be after seasons of war and turmoil, it cannot last. Man's destiny is not to drowse away his time in indolent contentment; his goal is something higher. Implanted in his breast is something that forbids him to stagnate like an ox. This mysterious “something” is what makes man “Man” and distinguishes him from the beasts. Always, so long as he has

this, and remains Man, he will be stirring, fighting, aspiring with a divine discontent.

It is this Something that is the cause of human progress. It is this that the powers hostile to human progress have attempted to kill out or narcotize. Always we find the Great Conspiracy to induce Man to resign this Something and to yield up his heart, head, and hands to some Power. To lure Man to assume an attitude of resignation and self-abandoned adoration, and then step in and take possession of the vacated throne—that has been the Plan.

In pursuance of this Plan, religious teachings have been ingeniously perverted so as to seem to teach that Man does not possess this mysterious Something. But, as its existence could not be altogether denied in face of the facts, it has been turned into an *evil* power and dubbed “Satan.” And the attempt has been made to prove that all its promptings are evil and to be eschewed. Thus has Man, under pretence of saving him from sin, been lured into abrogating his own immortal God-given Spirit of progress; into regarding the attainment of knowledge as evil, and into throwing himself on the mercy of theocracies. At this very day is this Scheme being carried out by those who, in the name of religion, and under the assumption of the highest prerogatives, are formally denouncing all science, discovery, and liberty of thought. Nor is it being done openly alone; for secretly and subtly the same influence is working in our civilized lands, actually using our vaunted “Liberty” as an engine for furthering its own fell purposes of mental enslavement.

Theosophy calls upon man to recognize his own Divinity and throw off the yoke of fear and superstition that these powers are striving to bind on him. It does not invite man to yield to his passions and caprices; evil passions are the result of a perversion of the higher powers in man; and it is the above-mentioned maleficent teachings that are responsible for this perversion. For, if the liberty and free will of man is shut out from all activity and expression on the higher planes, it will vent itself on the lower. Thus it is that we find these enslaving dogmatic teachings always go hand in hand with intemperance and other forms of self-abuse; nor is it without significance in this connexion that ecclesiastical organizations should so often show themselves champions of the liquor interests.

What Theosophy urges is that man should recognize his divine free will and use it in accordance with the eternal laws of Right. Let him be a warrior in a good cause. We must make up our minds to fight, for we cannot have indolent contentment so long as there are enemies at our door. And the nature of man is an enemy unless it is controlled and directed by Wisdom and the Will. It will continually worry him, and he must either conquer it or be conquered by it.

The main cause of the power and predominance of evil natures is to be found in the passivity and inertness of the well-meaning natures. These latter think that mere refraining from doing active wrong themselves is sufficient; their duties, they think, do not extend to preventing other people from doing wrong. Thus we find all the activity and positiveness and executive power on the side of the evil, and the good are negative and in-

active. We see it on the small scale in our daily lives; one had individual, perhaps, leading a whole group of well-intentioned by the nose, because he is the only one that has any “go” in him; it is doubtful, after all, if he is not the best of the lot; for the man active in evil may be converted, but the indolent can never do anything. Such people may be on the wrong track; but the Good Law has at least turned them to good account by placing them near us to goad us into doing something.

The attitude of mind of people who sit still and complain of the rampancy of evils which they never lift a finger to redress is something amazing in its fatuity and sublimely unconscious hypocrisy. It reminds one of a feeble master in a school, who lets the boys do what they like, while he mildly expostulates; when he could make things far pleasanter for all concerned if he would only wake up and get on the top of the situation, where he ought to be.

The evil in us is merely a lot of children broken loose, because we let them. It is waiting to be controlled, inviting us to control it, and we will not. The churches have told us that this evil is the Devil, and that we must pray to Jesus or the Virgin;—not forgetting the contribution to the humble agents of those celestial powers, who *must* live (?). They have invited us to abandon the fight and leave it all to Jesus. No wonder the abject performances of many of the early “Christians” moved the righteous wrath of some “Pagans” who had retained something of the spirit of dignity and self-respect that belongs to a Man. But Paganism would not have succumbed to this emasculating influence that broke over the world, if it had not itself given way to unbridled license and profaned its sacred Mysteries by debauchery.

Theosophy, then, calls upon man to rouse himself from his indolence and *be something*. Passive contentment may be all very well, but it can not be had when times are moving. There is a great deal too much amiable indolence and well-meaning that stops short at meaning and never gets any farther. The world needs strong men and women. E.

Continuous Matter?

IT was found by M. Faye that the volume of Donati's comet (1858) was 500 times that of the sun, while the comet's mass was but a fraction of that of the earth. Thus the material of the comet must have been more rarefied than the most perfect vacuum obtainable by an air-pump. Moreover the stars were seen through it with undimmed brilliancy, although the tail of the comet was many thousands of miles in thickness. Facts like these appear to suggest that there may be an order of matter which is non-atomic. Indeed this should surely be a fundamental idea, for it is just as thinkable, or unthinkable, as *actio in distans*. The latter implies a continuous medium of some kind, nor can this conclusion be avoided. This continuous substance is itself but the outer garment of that which responds to creative thought, and upon these *noumenoi*, impressed by conscious intelligences, is built the physical universe. The mysteries of gravitation, “telepathy,” and “second-sight,” imply the existence of some subtle continuous substance—real, but beyond microscopic ken.

STUDENT

Some Views on XXth Century Problems

Mental Rents

ONE of the London theaters is issuing a leaflet in advertisement of the performances of a dancer. She dances only when hypnotized, and her gift was accidentally discovered during a course of that treatment for headaches. After its discovery she betook herself to the stage, being thrown into the hypnotic state before every performance. The reality of the state is vouched for by a number of savants, one of whom has taken the opportunity to write a book with this case as its text. Says the leaflet:

Prof. Magnin's studies of Mdle. Magdeleine have been confirmed by such eminent savants as Professor Richet, of the High School of Medicine, Paris; François Frank, Professor of the College of France; Flournoi, Professor of the University of Geneva; Lipps, Limerfeld, both Professors of Munich; Benedict in Vienne; Max Desois; and Moll of Berlin.

All danger that the conscience of the public might be pricked is allayed by the final paragraph:

For the benefit of those unacquainted with the science of hypnotism it may be mentioned that no harmful effects whatever occur to the medium and the tests given are entirely free from pain.

The man in the street, certainly "unacquainted with the science of hypnotism," will not guess that the professors are nearly as unacquainted with it as he. So he will accept the confident statement of its harmlessness.

Suppose that instead of being overawed by important names he does a little thinking for himself. He wants a confidential clerk in his business, one upon whose judgment and secrecy he may absolutely rely. Of several applicants he selects one, and then inquires into his past. He finds out that from time to time this man falls into a state, lasting perhaps an hour or two, in which he becomes entirely devoid of initiative. During this period he accepts every suggestion made to him, acting, thinking, and feeling, exactly as he is told. He will also, at command, tell everything he knows; and, at command, invent and narrate anything whatever of himself or anyone else. He can also be successfully ordered to act, speak, think and feel in any desired way at any desired time *after* his normal consciousness has been resumed, and then without memory of the order; the act of thought appearing to him as his own.

What chance would that candidate have? He pleads that the state, though frequent, does not come on of itself, that it was induced by the hypnotic manipulations of the great Professor Snooks. (For the state we have described is the hypnotic state.)

"It won't do, my friend. I am sorry for you, but I can't have you in my business. You are a horse that has been down. How do I know that you may not at some time *fall* into a state into which you have allowed yourself to be *put*? The fall might be so partial as to be unnoticeable and yet be enough to blunt your judgment and make you do or say some very indiscreet thing. How do I know what suggestions were made to you in your last trance, latent as yet and awaiting

their hour? How do I know what suggestions were made to you by others than the operator, after you had left his hands but were still in that negative state which, I understand, follows the séance and persists for a day or two? How do I know what *unspoken* suggestions were made to you, either intentionally or from someone's subconsciousness? Your procedure now should be *to heal the rent in your mental envelope* which you have permitted to be made, and that will take time. Till then your manhood is incomplete; you are even something of a 'case.'"

STUDENT

Building the Next Body

A CUTE diet questions alter their form a little for those who believe in Reincarnation. How much of your present diet can you carry over to your next birth? Suppose it were demonstrated that the eating of apples had a tendency to enrich and clarify the blood. You go in for apples accordingly, and get the enrichment and clarification. But as this fruit is pleasant to you, you knowingly eat too much of it. Moreover the vigor you get from it enables you to give way, with a safety not hitherto enjoyed, to the attractions of all other foods. But this notwithstanding, health is gained and you pass to a green old age, finally leaving your benediction upon all apple trees the world over.

There is a kind of health which is transportable from one birth to another; and there is a kind which is not. The kind which is not is due to *what* you eat; the kind which is, is due to *how* you eat. The man whose diet were ambrosia, but who "lay under his stomach" while he ate it, might develop a healthier body than he who could get nothing better than pork and beans. But if the latter kept his will alive at every meal and never lost his self-restraint, he would be getting, through possible present ill-health, future good health. He is accumulating that inner health—of mind and will—which will hereafter manifest as outer health. The right diet is important; the right way of dealing with *any* diet, right or wrong, is more important.

There is more in the question of restraint in diet, and of rightness in diet, than will culture or health culture, though of course both are involved. There is more in life than *length* of days; *fulness* of days must be considered, fullness with consciousness. A quality or quantity of a meal which dims the mind and feeling for the part of the day which intervenes between it and the next, is a robbery of life, of the soul. We need the clearest consciousness the body can afford. What a man is, at death, what he passes on with, as his eternal possession, is the resultant of all the states of consciousness of his closed life. By excesses in diet it is possible—perhaps usual—to blur these in millions, as it were to *half* fill them with experience-content. To find that right diet, in quality and quantity, which will keep consciousness clearest, is one of the great duties of life. Contrast two men of whom one has blurred the consciousness of five successive lives and the other kept it

at its maximum of clarity—and then consider whether the evolution of genius is so inexplicable a phenomenon? There are of course other elements in the problem than diet, but the example we have suggested will bear a good deal of thinking out. If we are to eat to live, let us eat to live the next life as well as this one.

STUDENT

The Theologic Tangle

A COUNTRY Methodist sends to an English religious paper "a report of the examination in quarterly meeting of a candidate for the local preachers' Plan—an ordeal in which the examinee is cross-examined by the minister and the veteran 'locals' on the Plan." The extract, says the journal, may afford "a glimpse of the working theology in the making of a member of a class of laymen who 'supply' thousands of pulpits every Sunday." This "theology" is therefore still alive and "working" among great masses of people—because they know no other. Here is a part of the examination:

Supt. Minister. What reason have we to believe in the Divinity of Christ?

Answer. By putting away sin for us by His death He has done what He could not have done if He had not been Divine.

Supt. Minister. What do you mean by Justification?

Answer. God regards the sinner who believes Christ as if he had not sinned; pleading the merit of Christ he is justified before God.

Supt. Minister. What is Christ doing now?

Answer. He is interceding for us.

Supt. Minister. Have you read John Wesley's sermon? I strongly recommend you to do so.

Lay Member of the Meeting. In reference to "Christ putting away sin." Will you explain how He does that?

Answer. By the shedding of His blood He has made atonement, whereby sin may be cancelled, and put behind God's back for ever.

By the same Member. Don't you think Christ is occupied in interceding with men rather than with God?

Answer. That is the work of the Third Person in the Trinity.

Of the three Persons in the Trinity we thus learn that the second is occupied in interceding with the first; and that the third is interceding with *us* to induce us to believe in the intercession of the second with the offended first! Yet "there is one Person of the Father, another of the Son, and another of the Holy Ghost . . . and yet they are not three Gods: but one God."

And the people, some at any rate of whom yearn to know the eternal ways, are furnished with this! The real Trinity, tri-unity, of the old creeds and philosophies (the soul of man and of the universe in their aspects as divine thought, as divine feeling, and as that absolute essence of which thought and feeling are woven) passed into the brain of Athanasius and became the three "incomprehensibles" whose inter-relation the people must learn and the preachers preach: "which except a man believe faithfully, he cannot be saved." And the people tried. STUDENT

Archaeology

Palaeontology

Ethnology

A New Serpent Mound

THE *Ohio Archaeological and Historical Quarterly* reprints an article from *Records of the Past*, on a new serpent-mound in Ohio. In that article Professor James Fergusson, author of *Tree and Serpent Worship*, was quoted. He throws doubts on the idea that the great serpent-mound in Adams County was intended for a serpent; but doubts were entirely removed by Professor Putnam's investigations in 1885, when he explored the whole mound and restored it. And now another mound has been discovered, also a serpent-mound, and equal in dimensions to the older one.

This new mound is in Warren County, in the valley of the Little Miami River, where it stands upon a terrace of glacial gravel through which the river has carved a deep channel. The head of the serpent has been washed away, but the neck and body can be traced in a mound about 3 feet high and from 10 to 15 wide, for about 500 feet, after which there are convolutions and curves extending indefinitely.

Professor Fergusson said of the mounds that—

If it should turn out that these are really representations of the great serpent, and that this worship is indigenous in the New World, we are thrown back on the doctrine that human nature is alike everywhere and that man in like circumstances and with like degree of civilization does always the same things and elaborates the same beliefs.

Very mixed logic. In the first place, if the mounds are really serpents, it does not follow (as implied by Fergusson) that serpent-worship is indigenous to America. The archaeologist must have already made up his mind that such worship could not have been imported; on this assumption his logic holds good, but not otherwise. Next, if serpent-worship is indigenous to America, it only follows that the Americans elaborated the same belief as people in the Old World, not that man everywhere and always does it. The archaeologist is too sweeping in his conclusions.

But we know now that serpent-worship—or, rather, the veneration of the serpent-symbol—was observed by the Atlantean ancestors of the races in both hemispheres, and by them transmitted to their descendants, who modified it more or less in accordance with local zoology and other circumstances.

The article quoted says:

The significance of the existence of this second serpent mound of such enormous size can hardly be over-estimated. Beyond all question these effigies are symbolical. They are the embodiment of ideas which moved this prehistoric population to gigantic combined effort at expression. They serve closely to ally the mound builders of the Mississippi Valley with the almost universal body of nations and peoples who have feared and propitiated or adored and worshiped the form of the serpent through all time. They at once start anew the question whether this reverence for the serpent has spontaneously and independently arisen among nations from a common



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impression made upon the senses by its appearance and behavior, or whether serpent-worship is derivative, thus indicating a common origin of the human race.

Curiously enough, the serpent has been about equally feared and adored; the symbol of the serpent has stood to represent both evil and good.

He then gives instances of the use of the symbol, as H. P. Blavatsky does in *The Secret Doctrine*, mentioning Moses' brazen serpent for healing, Aesculapius, Apollo and the Python, Kneph, and Typhon the Nāgas of India, and the Narguals of Mexico, etc. He rejects the theory that all mankind hit upon this idea independently, through their admiration for the marvelous properties of serpents; and prefers the theory that the worship arose among Turanian peoples and by them was carried across Behring Strait.

It is indeed a far-fetched theory that races whom we presuppose to be uncultivated barbarians should possess such a tremendous power of observation and imagery, out of all keeping with their usual manifestations of intelligence; and still more incredible that they should all arrive independently at the same results. Theosophists cannot swallow such a theory. The other theory is more reasonable, but much hampered by limitations in the knowledge of the history of races. It is absurd, too, to suppose that any awe of the actual reptile gave rise to such universal veneration;

as absurd as to suppose that the Cross was worshiped on account of people finding it in nature and being impressed by it; or that the Lamb of God, or any other symbol so arose.

Students of the Secret Doctrine are familiar with the serpent-symbol, with its dual meaning as both good and evil, and how it stands for the informing Spirit in Man, or man's free will and intelligence, both as the enlightening *Buddhi* or Wisdom and as the tempting, deceiving *Astral Light*. The ancient races who venerated this symbol were students of the Wisdom-Religion and set up their serpents as emblems of the Divine in man, just as we set up everywhere our Cross-without-a-Circle as an emblem of our materialistic faith.

STUDENT

The Hittites

THE mysterious "Hittites" were demonstrated by the archaeologist Winkler to have been, at about 1500 B. C., on an equal footing with Babylon and Egypt, as one of the three great powers then ruling in that part of the world. Professor Garstang, who led the expedition from the University of Liverpool (England), found at Sakji-Geuzi, in one of the many mounds there, a temple in an excellent state of preservation; and, although this was in Hittite times only a provincial city, the sculptures compared favorably with even the best Egyptian reliefs. The explorer, after probing some of the numerous other mounds, concluded that they would repay excavation, and looks forward to ten or fifteen years' work. The Hittite characters are yet to be deciphered, and it is hoped that bilingual inscriptions may be found.

Archaeologists are as yet extremely mixed up about the empires of ancient Asia Minor, Syria and the neighborhood. There are the "Phrygians," that great people spoken of by the Greeks. They seem to have occupied Asia Minor, and the Liverpool expedition investigated their country, adopting the hypothesis that they were a branch of the Hittites which had spread from the region between the Orontes and the Euphrates. It seems very doubtful whether the Hittites mentioned in the Bible were the same as the Khita with whom Ramesses fought. The Bible writers appeared to have used this name rather loosely and applied it to some Semitic tribe or tribes which they encountered. There is still very much to be learned about the ancient civilizations of these regions; and, as discovery succeeds discovery, science will be compelled, however reluctantly, to admit the teachings of *The Secret Doctrine* as to the antiquity of civilization and the existence of the great prehistoric Atlanto-Aryan culture which gave rise to the mysterious empires they are exploring. Scientists have too many dogmas about the origin and development of humanity, and facts are continually contradicting these.

STUDENT

✻ The Trend of Twentieth Century Science ✻

The Heat of Plants

IN some experiments which he designed to show the respiratory activity of plants, reported in *Umschau*, Professor Molisch seems to have undesignedly shown something else altogether, and left that something else unnoticed.

There is a rise of temperature in piles of dead vegetation. But the vegetation being dead, the heat is not due to its respiration. It is, however, due to oxidation; but in this case the oxidation is being caused by the bacteria of decay. And it may be so rapid that if the air cannot get into the pile and carry away the heat, actual flame may break out.

Respiration is oxidation of living tissue, its slow and of course flameless burning, effected under its own careful supervision. Plants breathe, as well as animals. Heat results; but is the heat of a plant, which is somewhat higher than that of the surrounding air, entirely due to respiration? Or does some process normally go on in plant tissue which we do not understand, likewise productive of heat? Professor Molisch's experiments suggest that there is such a process.

When a mass of leaves is packed together so closely that air cannot carry away the heat, the temperature steadily rises, at last to such a point—in the case of pear leaves, to 138F.—that the leaves are killed. Then the temperature falls, in a little while rising again. The first rise is due to the internal activity of the leaf cells, an activity which Professor Molisch seems to think is respiration. The second rise is the work of the bacteria of decay. He took seven pounds of the leaves of the hornbeam, packed them in a basket, packed the basket in wood wool, put this into a box, and wrapped the box with cloths. Then the temperature rose from 73F., which was that of the room, to 111F., and finally to 125. This was the fatal temperature for those particular leaves. (Various kinds of leaves have each their own fatal temperature). Being dead they ceased to produce any more heat; their temperature fell, to rise again shortly from bacterial action.

Was this heat due to respiration? Surely the basket, the wool, the box, and the cloths were sufficient for the practical exclusion of oxygen. All that could have been present was that small amount included between the leaves when they were packed. The heat must have been mostly due to some other activity than normal respiration. There are two possibilities. Either the life of the cells includes some heat-producing activity which is not oxidation and of which we know nothing; or the cells, unable to breathe and beginning to die, become subject to some process of degeneration which involves the liberation of heat. This process is not in immediate connexion with death, for if the leaves are taken out before the fatal temperature is reached, and put in water, they show that they are alive. There is clearly a point in plant physiology which is worth investigating. We want to know whether we are dealing with a normal phenomenon or a morbid one due to the confinement. STUDENT

Sea-Water as Medicine

THE zoological theory that all the life of the planet took origin ages ago in the sea, that sea-water, if not the mother, was at any rate the wet-nurse of primordial life, has received a medical application. What was good for us once must be good for us now. Sea-water and blood serum are still very similar, chemically; everything that the latter contains is also in solution in the former, and in nearly the same proportions; though the former has some other things, for example gold, and probably every other metal. These, however, in sea-water doses, may be good for us.

Sea-water, then, is a saline medicine or food, and is being so used both for infants and adults, with great success in a wide and widening range of troubles. In accordance with the current fad it is thrown beneath the skin with a syringe, but there seems to be no reason why it should not be just as effective by the mouth. To reduce its salinity to that of blood serum, 83 parts of it are diluted with 190 parts of spring water. To avoid sewage contamination it is taken a long way out from the coast, and, to avoid surface bacteria, at a depth of 30 or 40 feet.

The benefit is not a mere question of saline feeding; it follows from an element in the water which chemistry has not detected. For it is not obtained in the same degree from an artificial imitation of sea-water; nor from sea-water which has been boiled or sterilized; nor from water which has been kept a number of weeks. Radio-activity of some kind may be the beneficial work. The dose of the dilution is from one-third of an ounce up to two ounces; it is filtered through a germ-proof filter, kept in sterile bottles and given with precautions as to asepticity. STUDENT

The Doomed Teeth

DENTISTS seem to be pretty generally admitting that teeth decay faster and earlier than they used to, and there are many speculations as to the cause of the change. Its discovery is important, for decaying teeth means chronic poisoning, and absent teeth dyspepsia, both further meaning bad health and small efficiency.

The radical cause, according to general opinion, is the softness and moisture of the foods we now prefer to eat. The teeth do not get the pulling and pressure which is their form of exercise. A raw apple or whole-meal bread does them good; a baked apple or fine white bread gives them little or nothing to do.

It seems to be true that—leaving children out of count, of whom, because we know better how to treat them, more survive—the average life-length shows a tendency to shorten. Tuberculosis tends to increase, though, because we know better how to treat it, its deathrate will get shorter.

In other words vitality is lowering and therefore pre-natal development is less perfect.

The living body of the tooth is covered with a protective shell of flint, enamel. Decay can only begin at some point where this is defect-

ive. This shell is never renewed; once worn away, the loss is final. May it not be that the increasing decay is due to an increasing number of teeth from the first imperfectly shelled with enamel, whose enamel exhibits microscopic flaws? However microscopic, the slightest flaw is a wide open door to bacteria; and the decay of the underlying living dentine is a bacterial process.

If this is not the explanation, how come the increasing number of cases of early decay? The lack of exercise might cause the teeth to suffer the changes of old age a few years sooner than normally; it cannot account for those foci of early decay which depend upon absence of enamel. It is these which must be becoming more numerous; and these depend upon developmental causes. The same causes are at work upon the eyes, with the same results. STUDENT

Dyeing

WHAT happens when a fabric is dyed? What is the relation between the thread and the color? A contributor to a chemical contemporary discusses the three current theories, finally deciding for the last.

Is the union *chemical*? Does the cellulose or fiber of the fabric enter into chemical combination with the dye? Cellulose cannot exhibit strong acid or basic properties, and has never been proved capable of such a combination as the theory requires. Moreover chemical experimental work purporting to settle the point has mostly missed it altogether, devoting itself to animal fibers, silk and wool.

Does the dye *dissolve* in the fabric, somewhat as one metal will dissolve in another? "Witt drew attention to the fact that wool dyed with magenta was of the same color as a water solution of magenta, and not the dark green color of the magenta crystals." Somebody else, however showed that if the crystals are small enough they are of the same color as the solution. For this and other reasons the solution theory has been given up.

There remains the *mechanical* combination; the particles of the dye, in very minute subdivision, are included in some special way among the fibrils of the thread. Dye stuffs could hardly be supposed capable of entering into solution in, or chemical combination with, charcoal or China clay; yet both these substances will absorb dye from water like cellulose, becoming genuinely fast dyed—though in the case of the charcoal the color is of course invisible. In these cases, and in the case of dyed fabric, what holds the discrete dye particle "fast" to the neighboring fabric particles?

It is found that fabrics absorb dye-stuff from water—that is, solid from liquid matter—at about the same rate as they absorb moisture from the air—that is, liquid from gaseous matter. The curves of absorption correspond for the two cases. The latter process depends on the little known law of "surface attraction," and it is assumed that the former does too. Thus far our knowledge. STUDENT

Nature

Studies

Climates and Atmospheres

ONCE there was a fair field with green grass and wild flowers over the hillside and down to the brook that wound its way to the sparkling waters of the bay. The sunshine and the cool air from the mountains made a delightful climate where nature blossomed with flowers and ripened with fruits and thrilled with bird-notes, and peace and beauty pervaded all. The earth drank the rain, and the moisture found its way down to the roots and transformed the dry clod into living stalk and leaf and bud. The birds ate the fruit and seeds and gained strength and sweetness for soaring wing and joyous song. The green things felt the grateful sunshine and grew more beautiful because of the music of the birds. Everything was simple and natural.

Then a man drove by, looking for a place to build on, and straightway chose this charming spot. He planned the walls of his house to enclose so many square feet of nature's kingdom and he had wide windows to give him the larger view, and doors through which to come and go, and a chimney arose from his hearth. The birds perched on the new framework at sunrise and peered curiously at the strange sort of tree growing in their midst; but when the workmen came the noise of the hammers drove them away.

It seemed at first that the place was so full of song and sunshine that to build there must mean to enclose just so much of the beauty and gladness for a home atmosphere. But the family somehow seemed to bring their own feeling with them. The birds that tripped daintily across the veranda to peer in at the breakfast table failed to see the bright eyes of birdland, and instead of thrilling song-notes heard the people talking in critical, gossipy, frivolous tones about what had happened and what was going to happen, and no one was enjoying the glorious morning air and the fragrance. After breakfast the man took some medicine for his stomach trouble and sat on the veranda to smoke with a friend. They viewed the panorama spread before them and prophesied the high prices it would bring if boomed for real estate. From this they drifted into a discussion of stocks, and unmindful of the freshness and peace around them their minds were busy in the thick-aired noisy pit of the city board of trade.

Much time and trouble were spent in getting up the meals, but yet the people were unsatisfied with the food. Much time was spent in getting new clothes in which to drive about, yet they never seemed to reach the place where they wanted to be. Nature poured the fresh air and fragrance into their windows, and the notes of many birds; but the inside of the house had an air of its own; an unsettled restless life seemed to be going on amid a



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NENEHAM COURTNEY

world of busy, happy contentment and peace.

At last the family, who had thought this a most healthy and desirable place to live in, decided that the climate did not agree with them; they said they were very susceptible to climates and had had a large experience trying to find the right one. So they packed their trunks and went away, leaving only the poor caretaker and her crippled son, who stayed in a tiny lodge at the gate. These two rose at sunrise and spent the day in simple tasks, eating of frugal food and passing the long dewy nights in refreshing slumber. As they watched the green things grow and heard the birds sing, and breathed the fragrant air, they smiled into each other's eyes and said surely no one had ever lived in such a paradise as they enjoyed.

L. R.

Reckless Waste of Artesian Water

NO one with a proper sense of economy would leave an artesian well to go on spouting to waste for indefinite years; the wicked profligacy of the thing would appal him. Yet this has often been done, and now experts are pointing out that though Nature's bounty may last for years, it will not last for ever; and these years are probably mere minutes as compared with the lapse of time which Nature will demand ere she consents to renew the supply.

The ease with which water is obtained by drilling in many places along the east coast of Florida led people to dig deep wells and neglect them. In many places where the flow has

not been shut off, the head of water has diminished, especially where many are in the same locality. In Indiana, where water flowing out between the casings of hundreds of abandoned gas wells has been allowed to waste for years, many of these wells have ceased to flow. In California and elsewhere farming districts once made fertile by irrigation from flowing wells have now become desolate through their reckless misuse. Owners are therefore directed to cap their wells or otherwise shut them off when not in use.

What hypocrisy it is to prate about the bounty of the Almighty and offer him prayers for sustenance, when we treat "his gifts" in this fashion! Surely such profligacy is neither religion nor science; and it were well to propitiate the one or the other. Man should make up his mind what he wants to be; whether a responsible being, dispensing Divine powers; or a humble protégé of Nature, like the animals. He cannot be both; he cannot claim superiority when it is a question of privileges, and shirk it when duties are in question. The fact is that we have presumed to flaunt our independence in the face of Deity and have been set loose from our leading-strings according to request. Then we go forthwith and put our hands in the jam and turn on all the taps. Then back we go to Deity with our tears and reproaches. The lesson to be learned is that whatever Deity we worship — Jehovah, Jesus, Science, Man, Nature — we must do our part and in return for benefits received offer duties done. H.

Students'



Path

NATURE

THE sun, like a golden knot on high,
 Gathers the glories of the sky,
 And binds them into a shining tent,
 Roofing the world with the firmament.
 And through the pavilion the rich winds blow,
 And through the pavilion the waters go.
 And the birds for joy, and the trees for prayer,
 Bowing their heads in the sunny air,
 And for thoughts, the gently talking springs,
 That come from the center with secret things---
 All make a music, gentle and strong,
 Bound by the earth into one sweet song,
 And amidst them all, the mother Earth
 Sits with the children of her birth;
 She tendeth them all, as a mother hen
 Her little ones round her, twelve or ten;
 Oft she sitteth, with hands on knee,
 Idle with love for her family.
 Go forth to her from the dark and the dust,
 And weep beside her, if weep thou must;
 If she may not hold thee to her breast,
 Like a weary infant, that cries for rest;
 At least she will press thee to her knee,
 And tell a low, sweet tale to thee,
 Till the hue to thy cheek, and the light to thine eye,
 Strength to thy limbs, and courage high
 To thy fainting heart, return again,
 And away to work thou goest again.
 From the narrow desert, O man of pride,
 Come into the house, so high and wide.

—George MacDonald Selected

The Philosophy of Giving

THE philosophy of giving lies in the fact of our divine origin. We came to this earth to give. We came as Divine Beings to incarnate in, or overshadow, less progressed entities than ourselves, and by close contact quicken their evolution, thus fulfilling the primary law of Brotherhood. Since this is so, as Theosophy teaches, we cannot view ourselves as less than immortal Souls, and therefore that bundle of contradictions, vices, sentimentalities, and weaknesses, we so often take ourselves to be must be something apart from our real natures.

And this is so. The reflected light of the Divine man quickens the intelligence of the animal form which, in the upward march of progressive evolution, he has come to aid, bestowing the priceless gift of self-consciousness, the distinguishing characteristic of humanity; but in doing so he seals his doom to an age-long martyrdom until he gains control over all the turbulent desires of the *personal man*.

Strutting about in the borrowed plumes of the reflected light of the Divine Ray, the personal self considers itself to be the "be all and end all" of human existence, fancying the desires of material separative life to be the realities of life, denying its divine parentage and seeking satisfaction in "the transitory and

the perishable." But upon this path of delusion peace and rest can never come.

Giving is the divine prerogative of the Immortal Self, the link between the incarnate Ray and the Divine Parent Light, the one chink through the darkness of material existence through which wisdom may enter, to reach which "we must reach self-knowledge, and self-knowledge is of loving deeds the child." Our foes are the "foes of our own household," the dark forces of selfishness and ignorance, and only as "Children of Light" have we the power to disperse the ignorance. Because we are the incarnate Ray we have the powers of discrimination, choice, unselfish self-sacrifice, as indestructible weapons with which to face the foe, "the unprogressed lower nature," as our Teacher Katherine Tingley so graphically expresses it.

It is natural for children to cry for the moon until they acquire a sense of proportion; and so with ourselves, when we view life through the proportion-destroying mists of the selfish desires, that pertain to the animal kingdom, when quickened *but not yet dominated* by the inner Divine Light. But surely it is time to cease crying for the reflection of the sun, and to turn to the Sun itself, to bend our energies to increase the power of giving, to be in action sons and daughters of the Sun—the Spiritual Central Sun that "lighteth every man that cometh into the world." W.

The Universal Unrest

WHY is there such confusion among men today? Rattle, crash, jolt, and babble in our great cities! Discontent before the fireside! Devastation in our forests! Even the native of the Alps has shut himself within a circle of hoofmarked filth and mud, and will not lift his eyes to the sparkling peaks.

Truly there is no longer need of such wretchedness, for the beautiful teachings of Theosophy, the Wisdom-Religion, have been brought back to men. Life, perhaps, is so purposeless! Yet, suppose you know that your real Self, the Soul, is ever at one with the Self of the universe; that the Higher Law would guide all that is discordant without to the harmony within, could we but listen to its voice and obey.

Does the daisy begrudge the buttercup the ground that sustains her, or attempt to draw all the rays of the sun upon herself? No, she rejoices in her place in the fields. Lift up your eyes to the sun within you, and be happy to share its warmth with your neighbor. The little robin contentedly tucks its head under its wing at nightfall when the time has come for a rest. Such is the Law, and the creatures do not doubt.

Then why should we mourn in sackcloth and ashes when a day upon earth of our Infinite Life is ended? Such is the Law, and we should not doubt. It is but the things of sense we relinquish for a period. We shall return to earth in due time and resume our duties with renewed vigor and ripened experience. Nor shall we ever find ourselves stranded, but will be led to our proper post just as surely as the little sparrow, returning from his winter sojourn, is led to its familiar thicket.

"The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden

grain, the refuse from the flower. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart."

Then cease this continual strain for mine, and deliver yourself to the hands of the Good Law. Do your simple duty; serve others, and the joy you have searched for so long will be at hand.

STUDENT

The Quest

SINCE time immemorial the soul's long journey towards the goal, the ideal, has been symbolized as the going forth of a knight in search of a treasure, the most precious of all things on earth. To us, the legend best known is that of the Quest of the Knights of the Round Table for the Holy Grail, the sacred cup which was of itself but a symbol of the Christ, the Pure Light, the Jewel in the Lotus, the real "I."

The tendency has been to forget that all these legends of the Quest are but pictures which symbolize and mirror the inner search and travail, the inner conquest and achievement. King Arthur may or may not have existed. To the true student that matters not for he stands as the type and picture of a great Teacher — of whom the world has known many — sending forth his students, who were Knights and Warriors, on this Quest of the Holy Grail, the sacred chalice which none but the pure in heart could ever hope to find.

Little by little, we, as a race, are emerging from the dark age of literal interpretation of these great truths and are entering the sunlight by which we can read them with the eyes of the spirit. We are at last beginning to realize that the Quest is not an outer journey, but an inner pilgrimage and battle. Not less real are the foes we meet because they are unseen. They are more real, more terrible; but more real and far greater than all physical warrior-strength is the Soul-strength with which we may conquer them if we will.

And what is the goal, the height upon which we may rest, the reward, the sacred Cup? Truly, to find it is to find the Self; to conquer the foes that hedge in the path on either side is to unbar the Golden Portals which remain forever closed to the knocking of the hypocrite, the demands of the selfish, the petitions of the cowardly and the weak.

The purity, without which the real Quest will forever end in failure, is not that of the passive saint, but of the active aggressive Spiritual Warrior. The Quest leads through dark ways and the valley which lies in the Shadow, but always may be seen the glowing Grail by those who look up, and upon the mountains, whose summits shrine the Chalice, there shines the Eternal Sun. S.

THEOSOPHY is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind.—William Q. Judge

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In last month's issue of the *Atlantic Monthly* is discussed the question, "Is Immortality Desirable?" The article is thoughtful and interesting, and the conclusion of the writer is that immortality "is desirable, if immortality means a fortunate issue of the quest of our souls." Still there seems to be something lacking from the treatment of the subject. How would you look at it from the standpoint of Theosophy?

Answer Is immortality desirable? To, or for, what? Desirable for man? What then do we mean by man? What meaning do the great majority attach to the term "man"? Does not our whole civilization proclaim man as self-seeking, pleasure-loving, ambitious? How much spirituality is there in average humanity; and how much of the animal, or the purely intellectual—that is, with a brain-mind intellectuality divorced from all the deeper aspirations of the heart? Is it to these that the question is put, or only to those who like the writer "agree with the poet Browning that 'little else is worth study save the development of a soul'"? And who hold that:

The distinctions between people that finally matter are not those of wealth or rank, or of what is called success or failure; they are those of growth of soul. This to me is the bottom fact of experience. . . . What then is it which this which I call "the soul" seeks? It seeks what is good; . . .

With all of which we agree. Yet the question must be answered for those who do not recognize or are ignorant of this "bottom fact of experience"; and these are the majority of mankind. How would they answer the question if it were put to them? How else could they answer it than according to their experience and according to the main quest of their own lives? And if we find that there is little in their lives that is worthy of immortality, or if to them from their standpoint immortality be undesirable, shall we regard it as an argument against immortality and as tending to disprove it? Are we to assume that immortality is desirable only for those whose quest is the quest of the soul? Is immortality only for them, or will some miraculous change take place at death in those whose quest is otherwise, a change which shall transmute their desires and awaken in them that which shall make immortality desirable?

The writer seems on the verge of a satisfactory answer for himself, yet his final conclusion is hampered and weakened by a proviso, a doubt: "if immortality means a fortunate issue of the quest of our souls."

What then is lacking? Is it not a true conception of life, a true philosophy, trust in universal Law, faith in our own selves? Is not the very asking of the question tantamount to saying that there is a doubt as to whether the purposes of life, the end towards which all things tend, may not after all be evil rather than good? "If immortality means a fortunate issue"? Are we in doubt then; do we fear that the quest of our souls may not have a fortunate issue?

That such a question should be asked is truly a sign of the times, an indication of the uncertainty, the lack of real knowledge of the present day. Instead of seeking to know the law and then endeavoring to bring our wills and lives into harmony with it, we call into

question the law itself and discuss its desirability, as though desirability were a test of its reality.

In the present day we are too prone to consult our desires and in consequence our view of life is enormously distorted. What have our desires to do with the laws of being, save that it is our place and duty to seek knowledge of those laws and then to make our desires come into harmony with them? Where is our trust in the stability of the Universe and that it is governed by Law? We have lost knowledge of the true nature of man and his relation to the Universe. Our divine powers have been so little used that they have atrophied, and in many cases their existence denied.

We do not ask if the law of the Conservation of Energy be desirable, or the law of Gravitation; we recognize them as laws and seek to act in accordance with them, making use of them and bringing them into service. But it may be said that the laws of nature such as these are open to investigation, but that we cannot know whether immortality be true or not. Can we indeed not know? Why? What is the cause of our ignorance? Is it in the very nature of the problem?

Some there are who spend time and energy in what they call psychical research, spook hunting, etc.; others seek by various means to call back the dead. But how pitifully mistaken they are, in many cases how selfish and unthinking! And those who seek in this way can never reach the object of their search; knowledge and certainty of immortality can never be so gained.

Theosophy teaches us that *we can* know, and points the way to the attainment of such knowledge. It can never be gained from an external source. The teachings of the great Helpers of Humanity in all ages, which are to be found in the world's sacred books, all are helpful, but are only aids, pointers, and of themselves are not sufficient. There is only one way by which this knowledge may be gained:

Live the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. (*The Secret Doctrine*, I, 167)

This same teaching was given by Jesus; it has been given in all ages by all the great Teachers, and it is the message of Theosophy. All have taught the divinity of man and his consequent immortality. Without the former there could not be the latter. Man's nature is dual; there is the higher, divine nature, man's true self, his divine Ego, or Soul; and there is the lower nature, the personal, selfish, brain-mind man with his animal passions and desires. The latter is the man that we too often think ourselves to be. The former our real Self, is immortal; the latter, mortal, transitory. The latter is the instrument or vehicle through which the real man gains experience and contacts the outer, manifested world.

There is continuous warfare being waged between our two selves; continually we have to choose which of these selves we shall be; and out of the struggle, when death comes, whatever there may have been of high endeavor, of altruism, of pure aspiration and noble striving—the essence of it all, the aroma, is taken up by the immortal Self and woven into its own imperishable vesture.

And after the rest that follows what we call

death the Ego comes into another physical body which has been built up for it, and enters upon the struggle again, to reap again the harvest of seeds sown in former lives, and finally to indraw into itself again at death of the body all that is akin to its own divine nature.

Shall we ask "Is immortality desirable"? Let us be men and women; let us play our parts nobly. Let us look for that which is true, and make our lives conform to it. Do our desires run counter to it; what then are our desires that we should be ruled by them? Let us ask who and what we are; let us look into the inmost recesses of our being, and find the Divinity there; let us there take our stand and rule and control our desires, our minds and all our powers.

The keys to the understanding of life and death have for ages been lost. No wonder that immortality is questioned, even denied, in the face of materialism on the one hand, and on the other, of the orthodox religion of today, which teaches one life on earth and an eternity of hypothetical character in some unknown place or state; and the illogical doctrine that for the finite acts of one short life one reaps infinite and eternal results; or, as some teach, that no matter what one may do, if foreordained to hell, his good acts avail nothing.

No wonder men and women have revolted from the domination of the Churches; no wonder that, lacking any sound philosophy of life, they have drifted into agnosticism and materialism.

Yet the Churches had one of the keys in its early days, but at one of its Councils cursed any one who should teach or use it, though Jesus himself gave authority to it. This is the teaching of Reincarnation. Other keys within the reach and comprehension of all are the teachings of Karma, which is the law of justice, of sowing and reaping; the law of Cycles; and the teaching of the Divinity of man and Universal Brotherhood. If these were applied by us to our lives, if only we had faith enough in our own souls to take the first step in devotion to the true welfare of others, and to purify our own lives, we should not have to question on these things, for we should see the gates of knowledge opening out before us.

In the light of Reincarnation, death loses its terrors; the after-life is seen to be a period or night of rest between two days of earth-life; the future appears as the logical outcome of the past. Accepting the teaching of Theosophy, the future unfolds in life after life of glorious service, and height rises beyond height until we shall stand perfect as the Father in Heaven is perfect—one with Divinity, one with Life itself

STUDENT

I MYSELF never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. . . . As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new.—*Bhagavad Gītā*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Churches Behind the Times

THE profession of the ecclesiastic has not kept pace with the enormous advance in popular education. A hundred years ago ministers were the educated men of their communities, and their power was in proportion. Since then, congregations have risen in intelligence, law and medicine have kept pace, but the church has relatively fallen back. The ministers are too often of low efficiency, and content themselves with chronic cases and specific remedies, while the great moral problems go untouched. Men of real intellect and devotion usually turn back from the ministry and go into literature, business, and professions.

Such is a sample of the complaints we frequently read in religious papers. Bearing on what is really the same subject, is a remarkable article in the Berlin *Zukunft*, which is reproduced in part in *Current Literature*; it is an imaginary conversation between Mr. Rockefeller and Count Tolstoy. Each criticizes the other and upholds his own gospel and mission in life. The magnate accuses the prophet of being retrograde and says that his gospel is all out of tune with modern needs and would bring disaster if it could be followed out. We are not concerned with vindicating the magnate or indorsing his strictures on Tolstoy; but few will deny that Tolstoy's gospel (which, by the way, he appears to have recently abandoned) is out of touch with present human needs. It is not founded on the teachings of Christ so much as on a particular interpretation or travesty of them. The eremitic idea, that of repudiating all the fruits of invention and regarding this life as a mere painful episode of introduction to a future life off the earth, is a doctrine that has been grafted upon the teachings of Christ. Man is endowed with mighty faculties of conception and desire; he is called upon to master them, not to kill them out. To bring all his faculties under the rule of his Will, guided by the Law of Right, is man's goal; if he rejects this task, those faculties will escape control and lead him astray.

Hence the churches must keep pace with the development of man's intelligence and with the expansion of civilization; their gospel ought to be adaptable to every case that can arise. But it has not been so. For instance, when the scientists of last century inquired into Nature and discovered a part of her laws of

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

development, the churches, instead of leading them on the right path, denounced them and left them to go on the wrong path. And now that all kinds of speculations about the inner nature of man are being indulged in, the churches have no guidance to offer, and are sometimes denouncing, sometimes ignoring, and sometimes following meekly in the rear.

The tide of modern progress cannot be held back; it must be directed. And for this we need a wide comprehensive teaching that will show how to apply the true principles to every case.

Those who feel in themselves the call to useful work, seek their field outside the ministry and go into other callings. Thus, in a way, there is a larger church formed out of people who do not know each other but are connected inwardly by their common aspiration to broader ideals. And while this church of the future is slowly forming itself, the old churches linger on as an anachronism. STUDENT

Ideal versus Practical

JUBAL AND TUBAL CAIN.

Jubal sang of the Wrath of God,
And the curse of thistle and thorn—
But Tubal got him a pointed rod,
And scrambled the earth for corn.
Old—old as that early mold,
Young as the sprouting grain—
Yearly green is the strife between
Jubal and Tubal Cain.

Jubal sang of the new-found sea,
And the souls its waves divide—
But Tubal hollowed a fallen tree
And passed to the farther side.
Black—black as the hurricane wrack,
Salt as the under-main—
Bitter and cold is the hate they hold—
Jubal and Tubal Cain!

Jubal sang of the golden years
When wars and wounds shall cease—
But Tubal fashioned the hand-flung spears
And showed his neighbors peace.
New—new as the Nine point Two,
Older than Lamech's slain—
Roaring and loud is the feud avowed
'Twixt Jubal and Tubal Cain.

Jubal sang of the cliffs that bar
And the peaks that none may crown—
But Tubal clambered by jut and scar
And there he builded a town.
High—high as the Passes lie,
Low as the culvert's drain—
Wherever they be they can never
agree—

Jubal and Tubal Cain!—Kipling

BUT Jubal and Tubal are mutually necessary; neither can get on without

the other; ideality and practical ability are both necessary to humanity. The man who has them both in full measure is greater than either Jubal or Tubal. And we ought to round out character so as to develop it in all directions; still, if we cannot be both Jubal and Tubal at once, we can at least be one of them and recognize that the other is *not* our enemy but our friend. For oppositeness does not mean enmity; and in the larger unity of man, Jubal and Tubal are like a pair of hands, or like a hand and a head.

Often nonsense is talked about practicality being the only real thing and ideality being useless waste of time; or else it is the practical man that is the fool and the idealist who is the real sage. These views are too narrow. There were the twin brothers, Castor and Pollux, who never appeared at the same time; there was a whole family of "Gods"—Apollo, Vulcan, Mercury, etc., representing different sides of human nature and of cosmic nature. The mind has its freedom-loving, soaring aspect, and its formalizing, methodizing aspect. We ought to recognize that there is room in us to develop all sides of our character, however opposite they seem. T.

THE Fall was the result of man's knowledge, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his *Manas*, Mind and Self-consciousness. . . . *Lucifer*, or "Light-Bearer," is . . . our *Mind*—our tempter and Redeemer, our intelligent liberator and Savior from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine Mind*—we would be surely no better than animals. The first Adam was made only a *living soul* (*nephesh*), the last Adam was made a *quickening Spirit*—says Paul, his words referring to the building or *Creation* of man.—From *The Secret Doctrine*

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE announcement of a Râja Yoga program at Isis Theater is always sure to draw a big house, and last night was no exception to the rule. The entire program was in the hands of pupils from the Râja Yoga Academy at Point Loma, and a most delightful hour and a half had been arranged. No wonder that people ask what is the magic of Râja Yoga when they see the marvelous results, the manly bearing of the boys, the sweet dignity of the girls, their clear intelligent eyes and bright healthy countenances. And when one listens to their music, whether solo or ensemble work, one cannot but realize, if one thinks at all, that these young people are weaving strands of harmony into their own lives and the lives of all who come into contact with them that cannot fail of having a great influence in the upbuilding of character.

Two addresses were given, with the following titles: "The Problems of Life and How to Face Them" by a Râja Yoga girl; and "The World's Problems and How to Meet Them," by a Râja Yoga boy. Both subjects were well handled and the treatment showed much thought and good reasoning and perceptive powers, and not only an appreciation of the problems of life such as many an older person might be glad to have, but also a sound philosophy as to the way in which they must be met. (From the *San Diego Union*, June 7, 1909)

The former of the young speakers, after referring to the many problems that each must meet, said that as a rule, when boys and girls finish their school course they are very well informed about their studies, and that is good and very necessary; but of more important things—their divinity, their dual nature, what they must contend with in their everyday life—they are totally ignorant. Unprepared they go into the world, and if they happen to have strong wills and intellect and compassion they do their utmost to help things along in the right direction; but they do not seem to have the secret which will give the divine touch that will make them successful in the best sense of the word. . . .

The inordinate selfishness and cupidity and utter lack of compassion which mark the present age are the result of generations of ignorance of the laws of life. These faults are at the bottom of most of the problems that stare us in the face today, and they can only be removed by the eradication of the terrible desire every one has for self-advancement at any cost to others. When Theosophy becomes a veritable force in the life of Humanity these problems will disappear, for there will be nothing to feed the conditions which give them life. Man must go to the root of his difficulties to eradicate them, for it is no use to cut down a weed and let the roots remain. . . .

We must take a positive stand now and face these problems with the determination to solve them, turning on them the highest efforts of which we are capable, until the heart life has been started to burn brightly. What is the magic power that will do this? Go to Point Loma and a chorus of voices will make ready answer: "Theosophy a living power in the lives of all men!"

OBSERVER

The Plot Against Imagination

AN "Old Historian" writes warning the promoters of the Welsh Pageant to use subdued color—to avoid tea-tray landscapes, and stick to nature. "I learnt my lesson, one day," he continues, "when tramping in connection with the Cambrian Archaeological Association. We were told that in a certain Welsh vale a prince had resided, had been engaged in a historic event, had been slain, and the victim had been canonised. We found the vale, entered the dwelling, which was only one degree bigger than an ordinary farm, and the surroundings were in keeping, and, in my opinion at least, the prince was a very ordinary person, just a remove from a rural laborer of the district."

The above, from the *Cardiff Times and South Wales Weekly News*, gives illustration of a certain tendency of the age. There are some of us that proclaim our desire for truth; but all we want is further to hinder imagination. We must level down things; abolish the peaks for the sake of the plain. One can but ask what value can be supposed to lie in such doctrine? Are we likely to become better men for it?

Suppose the prince's palace was only a little bigger than a modern farmhouse; that does not make the man himself the least bit like the modern farmer. There is an altogether false standard of judgment set up here; and it is we, not the ancients, who are to be left the poorer. They are beyond the reach of our pilfering; but we can rob ourselves of mental riches.

Our lives are poorest in one thing, imagination. We hate to be disquieted with reminders of the beauty and mystery of things. There are birth and death for our forward and backward horizons, and innumerable mysteries and glamor gathered around each; there are the sea and the land and the mountains about us daily, confronting us with perpetual marvelous questions; they "invite our souls" continually, but we are afraid to make response. A little stream of consciousness trickles through us; "I," we say; and within that "I" is some kind of motion, some kind of feeling; beyond it we are careful not to look. But the stream argues an ocean; and the ocean does exist and is full of wonders. No wonder we are the small men we find ourselves. We have chained up Pegasus—imagination in miserable stables and clipped his gorgeous wings; he that might have taken us soaring through the blue and shown us all creation, preservation, and renewal, is doomed to mope, and even to go bespattered half the time, and filthy.

Set him free; that is the road to national greatness! Let him breathe the upper air, and have done with sewer gas. Great men and great periods do not block up what roads are open to them with a negation and a sneer. Rather they spur along them, in search of what burning blossoms may be found by the wayside. England had her spacious days in the reign of Elizabeth, when all horizons had flown back suddenly millions of miles; and men dared go forth eager after beauty and mystery. On the whole, she has not equaled those days since; the waves of inspiration have not again beaten up so mightily. That there were sordid things doing then, as now, does not alter the grand facts; men's eyes were not glued down to the sordid, as we so often elect that our eyes shall be. For Drake and Raleigh and Shakespeare there was an illimitable splendor in things, and an incessant

call to seek the splendor. Yes, says your modern critic; but Drake was this and that; Shakespeare was all for money and made a fat living on his plays; Raleigh was—Tush! Is this food you are offering us, or miserable bran and sawdust? Is it medicine, or only a poisonous drug? We know that man is dual in his nature; if they did evil, it is all interred with their bones; the good, could you see it, dull Bat's-eyes, is flaming over the sky like a sunset. Besides, you have raked up that evil more from your own lower nature than from their coffins; stop judging the mighty.

Here is one point: your modern rural laborer has his own feelings and limitations; those of the old princes and warriors were hugely different. They had at least, unlimited ideas in one direction: they believed in the merit of manhood; they had a royal contempt for fate as against the magnitude of a certain power to be found in man. This prince may have lived in what was little better than a farmhouse; but would to God we could recognize in ourselves some of the factors that burned in his consciousness. Perhaps he was selfish and ruthless, perhaps stained with a thousand faults; but it was the first letter in his creed, right down in instinct and not to be considered or argued about, as natural as breathing, that in all his struggles with men and fate he must give odds to the opposing side, and win or fall on the simple strength of his own bravery. He went into battle bare-breasted, and took victory or defeat so, from men encased in protecting steel; and there is something in that which sets the imagination ablaze, and can make better men of us, whoever we are.

True, we ought to have learned many lessons since then. The wide world has opened up before us, and we might know a million truths to his one. What greatness he had, came down and down to him; it was not the product of those dark ages, but one of a few heirlooms at that time not yet lost; as if one should find, as Matthew Arnold says, the rare-carved stones of ancient Ephesus built into a peasant's hut. Or better still, some old and magical stone; a fragment of the vocal Memnon, still melodious at the dawn; a stone gifted with speech, and potent to disclose mysteries and the secret grandeur of life. There was still a certain light shining round those exhaustless warriors, which we ought to draw into our own lives.

Anything that is to be of worth to us must speak of the divinity of man. Lay hold upon that, patriots! Lay hold upon that, lovers of mankind! Convince yourselves that all greatness, and even the continuation of life itself, depends upon us men, and whether we bring forth the splendor locked up in us. Set free Pegasus; do not leave him to perish of ennui any longer. There are regions in the sky for him to traverse, where untold jewels are stored and waiting for mankind. Have we never heard of a certain Kingdom that "must be taken by violence, and the violent attain it"? How are we to reach its gates, except with the aid of his wings?

KENNETH MORRIS

BEHOLD beneath the dark and turbid waters how the soul's creative beauty reared the lotus now expanding clad in stainless snowy garment greeting glorious sunlit day.—Z.

Chemical Theories Revised

ELECTRIC sparks can be passed through a mixture of carbon monoxide and oxygen without explosion. This statement would surprise some writers, because it is matter of familiar knowledge that these two gases have a remarkable affinity for each other and are ready to combine instantly with explosive violence on the slightest provocation in the nature of a flame or spark. Yet any text-book making this latter statement would be incorrect—incorrect in the way they so often are, not in statements that are directly false, but in statements that are incomplete; it takes an ample mind to think of all the possibilities and overlook none.

The fact which some of the text-books seem to overlook is that if the two gases *have been carefully dried* they will not combine. This fact was ascertained as long ago as 1880 by Professor H. B. Dixon (says a writer in the *Scientific American Supplement*). The reason why it has been overlooked is that the gases used in ordinary experiments never are dry; for it is no simple matter to dry a gas thoroughly. But just think what this means! It means that the experiment had usually been improperly performed; for, instead of using a mixture of carbon monoxide and oxygen, the experimenters had been using a mixture of carbon monoxide, oxygen, and *water vapor*!

Now we have some of the scientists by the ears. A chemist undertakes to test the behavior of a certain mixture; and, in order to do so, he invariably takes another mixture instead, and proceeds to record the results and even to dogmatize upon them, precisely as if it were perfectly indifferent which mixture he used. What can we think of scientific accuracy and logic after this?

It might be considered captious to make such a point out of this if it were an isolated case; but the trouble is that it is not; it seems to be more the rule than the exception. In 1884, we are told by the same authority, Professor Dixon's pupils proved that *carbon, when heated to redness in an atmosphere of oxygen does not combine with it!*—and all the text-books go into the waste-basket again; for this is one of their favorite dogmas, absolutely necessary to salvation. But worse followed. Sulphur can positively be distilled in oxygen without burning; and—the last straw—even phosphorus, the beau ideal of inflammability, can also be distilled under the same circumstances and with the like absence of results. In all these cases the oxygen has to be perfectly dry; that is to say, it has to be oxygen and nothing but oxygen.

Later experiments proved that ammonia gas and hydrogen chloride can be mixed without combining; that ammonium chloride can be converted into a true vapor, instead of dissociating as usual; and that several other familiar reactions fail when the substances are pure. In 1902 our last atom of faith was reduced to rags by the discovery that *oxygen and hydrogen—oxygen and hydrogen!—can be heated to redness without any explosion*, provided water be absent.

Thus we have the facts that phosphorus, carbon, and hydrogen positively do not combine with oxygen under the influence of heat; and the exact contrary forms one of the most deeply rooted and important dogmas of all the

text-books. The case does not rest on these few facts, for they are only samples. Taking all together, we reach the conclusion that *the whole theory of chemical combination has been based on spurious experiments*, in which the operators have unconsciously palmed off on us mixtures other than what they have asserted them to be. They have built up an elaborate study of the behavior of oxygen based upon experiments in which oxygen itself has never been used *alone*, but always a mixture of oxygen and water. And it is upon the basis of such marvelously careless observation and such very erroneous inferences that we are asked to bow down the knee. Yes, scientific opinions are quoted with awe; but the careful and prudent mind will be excused for hesitating before swallowing with his eyes shut whatever he may be told.

The above facts seem to show that scientists are about as infallible as the Pope of Rome, and with about as much justification. Also they show the same facility in reversing their decrees whenever occasion seems to demand it. For what is even more marvelous than the facts just quoted is the cool nonchalance with which they are brought forward, without the slightest hint of any idea that a total inversion of previous statements in any way discredits a great and reliable authority. Facts like this, which are constantly occurring, should be noticed; and in view of the authority which is often claimed over the empire of our minds, they should be rubbed in, and well rubbed in.

To account for the action of water in effecting combination between other substances, various theories have been framed. It has been thought to act as a kind of go-between, taking an atom from one substance and giving it to the other. There have been thermodynamical theories to explain it. The writer of the article cited considers the influence of water in connexion with the influence of ionization, and reaches the conclusion that "ions and water vapor (or some similar substance) must both be present in a mixture of gases if action is to take place."

Thus the old theory that combination is the result of chemical affinity, the atoms tumbling together, as it were, is knocked on the head; and one now begins to find out that *no act can take place without an agent*. Already we have water vapor, "or some similar substance," and ions. The gases will not and cannot unite until these mysterious ions are there to go about and hustle the atoms. And even that is not enough; for everywhere there must be water. If this is not the old alchemy coming back, it certainly is very much like it. Just call the ions "fire"—no inapt name for them—and we have at once Fire and Water as the two great magicians in nature.

The era of "dead forces" is over. The atoms do not tumble together; they are brought together by active living agents. The 19th century evolution theory represents the living species as gravitating helplessly along lines of least resistance until their mutual pressure squeezes, so to speak, a few out of the top of the pile. Soon Science will find that no more than oxygen and hydrogen, can animal forms do anything without the impulse of some separate active agent. The planets have been represented as falling, dropping, tumbling through empty space; but sooner or later science will find that they too have their

agents which propel them in their cycles. Thus "chemical affinity" has been shown by science itself to be just what Theosophy has always said it was—the name for an effect. It is no cause and cannot do anything, any more than "velocity" can run a street car. It may be an amusing and satisfying thing to say that the street car is actuated by the force of velocity; but the hurried passenger might be excused for insisting that gasoline or electricity be used. And so it must be with attraction, gravity, etc. They are the results, not the causes. To say that a magnet attracts a piece of iron by the force of attraction is twaddle; and so it is to talk about the force of gravitation as if the effect were the cause. We do not happen to see what influences the iron or the apple, but someone may find it out any day.

Finally, observe how ancient ideas are being vindicated. Here we have, as the great magic agent, *Water*; and that in no mere symbolical sense, but literally. And we have these mysterious electro-atomic forces or substances, for which the most appropriate name seems to be *Fire*, for they are not solid nor liquid nor gas, nor yet do they come under the scientific category of "forces." H. T. EDGE, B. A. (*Cantab.*)

Spiritual Heredity

BROWNING'S LINEAGE

BY HENRY VAN DYKE

How blind the toil that burrows like the mole,
In winding graveyard pathways underground,
For Browning's lineage! What if men have found
Poor footmen or rich merchants on the roll
Of his forbears? Did they beget his soul?
Nay, for he came of ancestry renowned
In poesy through all the world, and crowned
With fadeless light that shines from pole to pole.

The blazons on his poet's shield are these:
The flaming sign of Shelley's heart on fire,
The golden globe of Shakespeare's human stage,
The staff and script of Chaucer's pilgrimage,
The rose of Dante's deep, divine, desire,
The tragic mask of wise Euripides.

—From *The Atlantic Monthly* (February)

THE rhetorical question, "Did they beget his soul?" is surely equivalent to a most indisputable negative. Who will venture to affirm that the footman and the rich merchant begat Browning's soul?

Yet there are many who reason as if they believed that were the case; or so one judges from much that is said about heredity. Parents afford conditions for the incarnation of Souls; and if their lives are pure, they will afford pure conditions. But the Souls have another lineage. Heredity is of several kinds; they may be roughly classed as three: physical, psychic, and spiritual. The parents provide the physical heredity; psychic elements are drawn in from the surrounding thought-atmosphere of the country and race; the Spirit descends from its place of rest to earth-life. We do not consider these other kinds of heredity sufficiently. It is the continual incarnation of Souls that gives fresh impulses to progress and prevents interminable transmission of the same types—or rather, a retrocession towards a primitive type—such as mere physical heredity would produce. Altogether it seems a considerable waste of time and energy to be constructing such elaborate theories out of such a meager stock of data; for the facts known to materialistic science constitute but a small fraction of the problem. STUDENT

Art Music Literature and the Drama

The Sine Qua Non of a Good Voice

AT the Conservatoire of Ghent, as we read, the professors in council urged the arts and science faculties of the university to give more attention to the study of the voice; for they regard the voice as offering the best criterion of the physical and mental state of progress. It was suggested that the complete and full use of the voice was not attained until the vertebral column structure and that of the brain had reached their full development.

Among the pupils of the Conservatoire it had been found that backwardness in the tones generally corresponded with an incomplete development of the mental faculties and a weakness in the condition of the spinal column. There was also noted a disposition to anaemia. Those suffering from spinal infirmities and mental troubles were incapable of good singing.

The condition of the voice after the change to adolescence afforded an indication of the mental and physical development. The man or woman of the uncertain voice, alternating between the shrill and the gruff, were invariably of the erratic and whimsical order; but a change for the better in their character is accompanied by a corresponding steadying of the voice.

The moral drawn was that the voice of youth should be cultivated, but without being forced.

Thus, in this case, as in so many others, we get back to the root of the matter—that mental and physical balance and strength are the prime requisite. Without these nothing can be achieved except imperfect results produced by artificial devices. This is why so many highly trained singers, even among those having a reputation, fail to please the impartial and unsophisticated hearer. This critic, unlearned in technicalities, judges by the sensations conveyed to him; nor do the effects of consummate art avail to hide from him the real harshness of the painfully-produced vibrations that tell of a weak, unbalanced nature strained in the grip of a determined will.

More than any other feature does the voice reflect the condition of the nature. Anatomically speaking, it may proceed from the throat, but actually it proceeds from the entire man. It is a kind of audible manifestation of the quality of his soul; when his voice vibrates and his tones ring, we feel the ringing and thrilling of his nature. To have a good voice he must be well and strong and hearty; he must be clean and whole-souled. He cannot impose upon the candid hearer; he may disguise his weakness, but he can not disguise the disguise.

And how many have unimpaired nervous systems and healthy spinal columns and cool, steady brains? As few, in this civilization, as have good voices. The most competent singing teacher who tries to supply the lack of this

prime requisite has an uphill task, and will have to shoulder blame which he has not incurred. Give him the prime requisite and he will know how to guide its manifestation wisely without forcing.

And, as health supplies good tones, so we can work the opposite way and use the right cultivation of the voice as a means of aiding in securing health. But this will be of little use unless accompanied by the other means of securing health. Voice culture, therefore, forms a part of the general culture of the faculties, a part of the regular curriculum in a

rightly conducted school, college, or university.

Not only in singing, but in public and private speaking, is a good voice production needed. So many speakers are heard only with extreme difficulty, and so many others produce a painful impression. All children should be taught (1) to produce a fine, full quality of tone, coming from the inner core of the nature and not from the top of the head or from a violent contraction of the muscles; (2) to break up this tone into finely formed words.

Again, we convey to other people much of our own quality through the voice—far more than is usually supposed, for the power of sound is great. The tones of the voice, often even more than what is said, can be used as agents in fulfilling the great purpose of helping and cheering.

STUDENT



Lomaland Photo. and Engraving Dept.

THE "FONTAINE MOLIERE"

WHAT THE SONNET IS

FOURTEEN small brodered berries on the hem
Of Circe's mantle, each of magic gold;
Fourteen of lone Calypso's tears that rolled
Into the sea, for pearls to come of them;
Fourteen clear signs of omen in the gem
With which Medea human fate foretold;
Fourteen small drops which Faustus, growing old,
Craved of the Fiend, to water Life's dry stream.
It is the pure white diamond Dante brought
To Beatrice; the sapphire Laura wore
When Petrarch cut it sparkling out of thought;
The ruby Shakespeare hewed from his heart's core;
The deep, dark emerald that Rosetti wrought
For his own soul, to wear forevermore.

Eugene Lee-Hamilton

The Pictures of Modern Poetry Anticipated

A SELECTION from the classical poets of China has recently been published. In an interesting introduction it is mentioned that poetry is an almost general mode of expression among the Chinese—indeed verse-making with them "has always been a second nature." A reviewer of the poems points out a curious fact—an anticipation of a pretty conceit of Ben Jonson's by a Chinese poet, 2000 years ago. In his famous song *Drink to Me Only with Thine Eyes*, Jonson tells how he sent his love "a rosy wreath"—

But thou thereon didst only breathe,
And sent'st it back to me,
Since when it grows and smells, I swear,
Not of itself, but thee.

Now in the poems collected by Confucius "about the year 500 B. C.," an unknown poet has a very similar idea, but more poetically expressed:

She has gathered with her lily fingers
A lily fair and rare to see,
Oh! sweeter still the fragrance lingers
From the warm hand that gave it me.

There is something suggestive of Omar Khayyam in the lines describing the desolation of Liang:

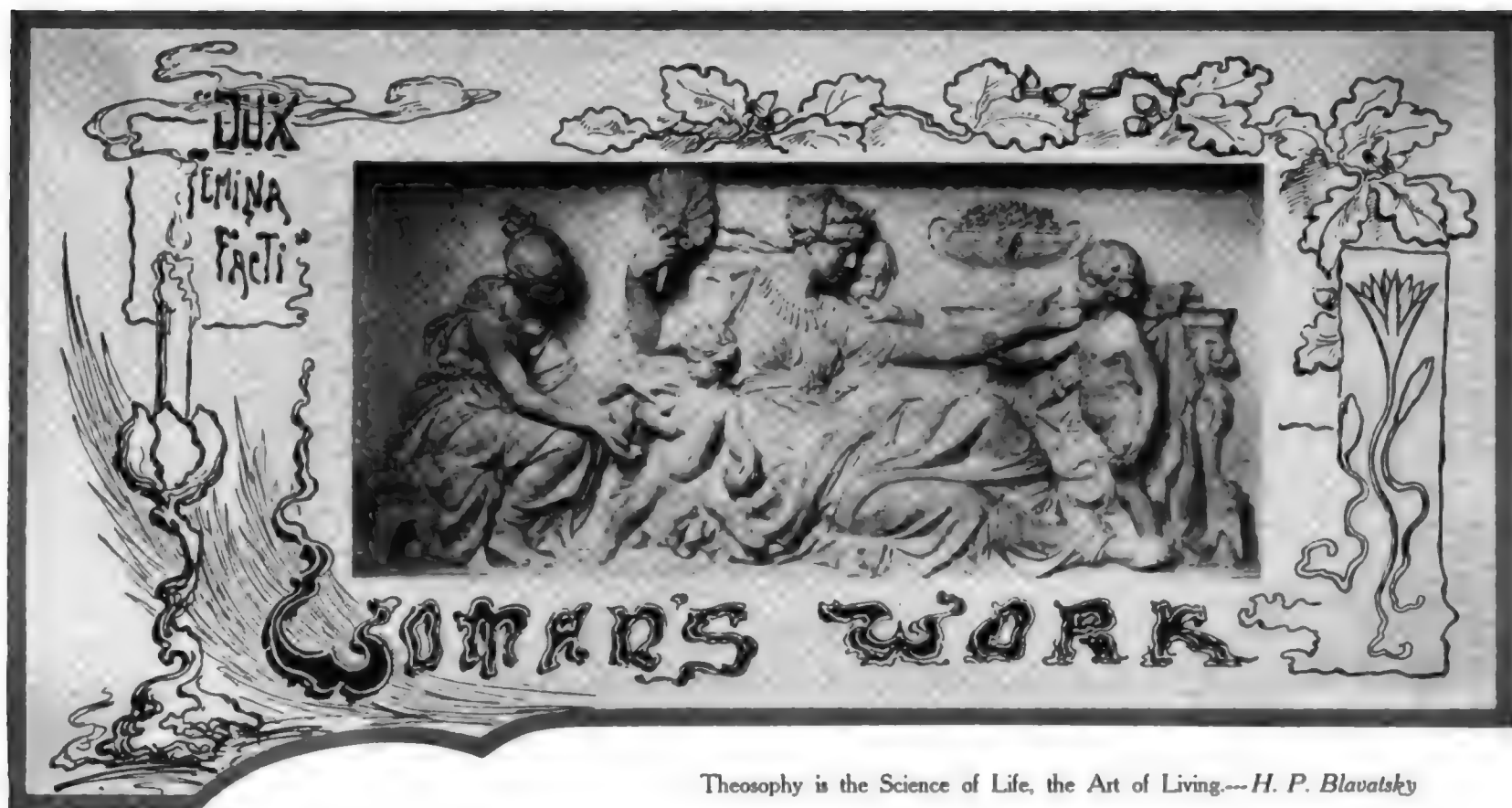
There was a king of Liang—a king of wondrous might—
Who kept an open palace, where music charmed the night.

Since he was Lord of Liang a thousand years have flown,
And of the towers he builded yon ruin stands alone!

There reigns a heavy silence; gaunt weeds through windows pry.
And down the streets of Liang old echoes, wailing, die.

"Much the same emotions," adds the reviewer, "which move us today to song, moved these Chinese singers of a long past." A Chinese writer says of poetry:

Poetry has been in China, as in Greece, the language of the gods. It was poetry that inculcated laws and maxims; it was by the harmony of its lines that traditions were handed down at a time when memory had to supply the place of writing; and it was the first language of wisdom. STUDENT



Theosophy is the Science of Life, the Art of Living.—H. P. Blavatsky

IN June, 1878—thirty-one years ago in the present month—Helena Petrovna Blavatsky became a naturalized American citizen.

In that monumental work, *The Secret Doctrine*, she wrote:

... Thus it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of *Pâtâla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. (Vol. II, page 446)

She also wrote in the same volume:

... Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced. ...

Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. (page 444)

It was the hope and intention of H. P. Blavatsky to found in the West a great Seat of Learning, and this mighty objective was known to William Q. Judge. The same object had been also the dream and hope of Katherine Tingley many years before she became outwardly identified with the present Theosophical Movement. When she became Leader of the Movement, succeeding William Q. Judge, she sought and found an opportunity to carry out her long cherished plans, and finally,

H. P. Blavatsky and America

A NEW ORDER OF AGES

Annuit coeptis novus ordo seclorum.—The motto upon the reverse of the seal of the United States, adopted June 20, 1782.

The description of this seal is as follows:

Arms.—Paleways of thirteen pieces, argent and gules; a chief, azure; the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch and in his sinister a bundle of thirteen arrows, all proper, and in his beak a scroll, inscribed with this motto, *E Pluribus Unum*.

Crest.—Over the head of the eagle a glory, or, breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation, argent, on an azure field.

Reverse.—A pyramid unfinished. In the zenith an eye in a triangle surrounded by a glory proper. Over the eye these words *Annuit Coeptis*. On the base of the pyramid the numerical letters MDCLXXVI, and underneath the following motto, *Novus Ordo Seclorum*.

Note.—The reverse of the seal was not cut at the time the seal was adopted, nor has it been cut since.

in 1900, established at Point Loma, California, the International Headquarters of the Theosophical Movement throughout the world.

The Râja Yoga system of education which is verily the voice of Theosophy—crying in the wilderness of modern educational theories and despairs—was originated and is here being demonstrated by this Teacher. Point Loma has become a central radiating-point from which students have gone and are destined to go to nation after nation, to teach that most divine of all sciences and noblest of all arts—Theosophy, the Science of the Soul, the Art of Living.

"Anon the gods descend and anon they return to heaven." There are tides in the affairs of men and of nations and of worlds, and progress is not along some stiff and straight

tangential line or other, but cyclic. In the smoke and grime, in the fever and madness of an age of

materialism and doubt, again the effort was made by Those Helpers who love Humanity, and always have loved it, to show us how to transform into something else the myriad sodden hells of our own making.

It was not an accident that this saving effort was undertaken at the beginning of the last quarter of the nineteenth century, nor that previous similar attempts had been made at the same cyclic point in the passage of century after century. The time was ripe, the materials were ready, and the architect appeared. Nor can we conceive that merely by accident was America chosen as the spot where this supreme effort should be made.

The Christos is knocking at men's minds, is bursting open the barriers that have shut in men's hearts, and the time is come for a universal questioning about things of the inner and unseen life. When honest souls learn that their questions can be answered they will turn to the true Teacher as a flower turns to the light—and all men will turn when they have suffered enough.

STUDENT

SLOWLY but surely it [Theosophy] will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. ... The development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement.—H. P. Blavatsky, in *The Key to Theosophy*.

What is to Become of our Homes?

IF a modern Rip van Winkle should suddenly appear after his hundred years' sleep, and look over our periodicals, he might reasonably ask himself what is to become of our homes. He would read daily accounts of armies of women who walk the streets, raid the halls of legislatures and hold assemblies and conventions, for the purpose of securing the power of the ballot from those who monopolize it. However misguided these efforts might appear to him, he would perhaps be able to recognize a certain sincerity of purpose among many of these. But on reading further he would discover that large classes make an absolute occupation of social gaieties, to the complete neglect of their homes. And further yet—horror of horrors—he would find that the fashionable world abounds in mothers who gamble!!! He might well be excused if he stood aghast, and asked in open-mouthed wonder what was to become of our homes, and with what sort of citizens is our land being peopled?

The long neglect of duties, the utter lack of a sense of responsibility on the part of a large number of mothers, invites one excess after another. And little by little, what was at first regarded with horror, is then tolerated and finally liked.

We might think at first that such customs are only to be found among those whose natures are clearly stamped with evil; but not at all. It is most common in so-called respectable society! It has spread into the churches, and so powerful in some quarters is its hold that some clergymen are afraid to touch it for fear of losing their members. And it is reported of some others—to their eternal shame be it recorded—that they participate, merely suggesting that the winnings be given to the "Cause of God." For this gambling does not take place in a public gambling house—that would be very shocking—but right in the comfortable parlors of our respectable mothers! It is nothing but a simple bridge party, where a little wine (or tea) or brandy is served, and shared by one's respectable friends.

This is the way that many of our mothers find it worth while to pass their time.

And between the assemblies there are serious lessons in whist, given by whist professors—and so the precious moments of life are passed. And the children?

What poison must there be in the air to make such things possible? Certainly the Rāja Yoga system, awakening the divine possibilities in the children, through them touching the mothers, has come none too soon. W.

The Larger View

A CERTAIN forty-acre athletic field in an Eastern city has been for some time a bone of contention between neighboring families, who did not believe its influence to be of the best, and a certain class who wished it kept open, though well knowing that to support it would make it increasingly easy for many to break certain State laws. No one could be found possessing sufficient means to guarantee its continued existence as an undesirable center, nor did anyone rise up out of the class of objectors to it with sufficient money or influence to make objections count.

In the meantime it was becoming a favorite lounging-place for the growing boys of the town, to their manifest detriment.

A wealthy widow, hearing of the conditions, promptly cut the Gordian knot by purchasing the tract, presenting it to the municipal authorities on condition of its being kept, in perpetuity, and under careful supervision by educators to be appointed, as a play-ground and athletic field for school children.

This is of the essence of brotherliness, and the spirit underlying it may manifest in every life, even the poorest; and how very simple is it, too. We do not need money half so much as insight and soul-qualities for the saving of humanity's children. When Pilate and Herod fall out, in fact whenever there is discord and contention anywhere, a gateway is left open in some citadel otherwise secure, and



HELENA PETROVNA BLAVATSKY

if goodness and wisdom do not enter in and take possession, evil certainly will. Those who envy the wealthy for their power to seize such opportunities to serve as the one presented in this case, are those whose eyes are blind to the opportunities their own lives offer.

Oh the utter majesty of the Law! We are given so much more, *so much more*, than we have hands to hold or eyes to perceive. But the day of humanity's awakening is dawning and when it shall have become as much the common view to spend our fortunes, consist they of talents, time, money, effort or only the poured-out sunshine of a courageous, grateful heart, on *others* rather than on ourselves, then heaven will be close within our grasp.

At present, one way of helping a better day to dawn is to accentuate the signs that proclaim its coming, occurrences here and there such as the one noted, even the seemingly trivial ones, for all point to life's larger outlook. There is no lasting peace save in unselfish work for others, and when to unselfishness is added wisdom there is hope indeed. H.

A Needed Philanthropy

THE announcement of a remarkable philanthropy now being undertaken in New York City has just been made. It is remarkable because of the magnitude of the undertaking, the promise it holds of better physical conditions among the "submerged tenth" in all cities (for cities and nations, like communities, classes and groups, are prone to follow leaders), and also because the initiatory spirit is a woman long prominent in the society world, Mrs. Wm. K. Vanderbilt, the elder.

Briefly, the enterprise, which will represent an investment of some millions of dollars, is the building of a group of model tenement houses on eighteen lots already purchased in one of the city's least healthful and most congested districts. The buildings are to consist of three-, four-, and five-room apartments and will, when completed, shelter nearly four-hundred families. They are to be built on a wholly new pattern, by means of which all families will have air, sunlight and warmth, with every convenience and perfect plumbing. They will be offered at a much lower rental than could be the case were they to be built merely as an investment.

But the special need which suggested them was the condition of thousands of sufferers from tuberculosis among the city's poor and the desirability of homes which would make it possible for proper treatment to be given in the home. Homes sanitary enough for that, needless to say, would afford scant hospitality to the invading bacillus in the first place, and thus have an enormous influence in lessening the hold tuberculosis has upon all who are stinted of God's pure sunlight and air—pure, but not always free.

Mrs. Vanderbilt for many years has been interested in the subject of tuberculosis, especially among the deprived and poor, and the clinic established by her in one of the hospitals is among the most important of its kind in the city. She not only regularly visits this clinic but has made it a practice to go with the nurses to the homes of patients and has for some years been considering the problem of the "great white plague" from the standpoint of prevention as well as of cure.

No one who has ever watched the progress of this terrible disease, especially if the victim happened to be some loved one, can fail to see in an enterprise such as this the promise of great good. To extend a helping hand to those who are too burdened, too ignorant, too discouraged to help themselves; to save even a small percentage of the next generation—we are almost too late to save the present generation in respect to tuberculosis—from the doom their ignorance is preparing for them, is to work along lines of progress and with the higher evolutionary forces now so apparent to those who are compassionate in the broad and deeper sense.

There is such a simplicity in methods like the one outlined above. Why should the wealthy not find the real happiness of life in helping those less fortunate? It would seem to be the only rational way of living, the way marked by joy and a clear conscience, by compassion, rest and contentment, for it is the pathway of the Soul. STUDENT

OUR YOUNG FOLK

OPEN THE DOOR OF YOUR HEART

OPEN the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you will only give them room,
Open the door of your heart.

Edward Everett Hale

The Right Time

HAVE you ever observed the peculiar something that attends the right time for doing things? We read in the Bible that there is a season for everything: a time to sing and a time to dance; a time to speak and a time to be silent; but are we quite alive to the veritable magic of "the right time" in what we are often pleased to call the common affairs of life? We should not blunder so clumsily through our days if we were more in tune with this profound and universal law of seasonableness.

All must have had this experience: there is something you wish to do, which in the nature of things ought to be done, but it seems as unapproachable as the Princess behind the thorn hedge. Time passes and there is no possible chance for you to get at it and any effort toward that end is effectively blocked. You do not let go of the intent, but pigeon-hole it, so to speak, and wait.

Suddenly at quite an unexpected moment the way is clear; obstacles vanish as if by magic; all things conspire to help you and it seems as if the conscious force of the universe were directed toward the accomplishment of that one thing. You are almost compelled to effect its culmination.

The thing is done. You stand amazed with what ease and expedition, when you anticipated difficulty and tediousness. Perhaps just then you happen to be less asleep than commonly and you are conscious that there is something a bit unusual in the occurrence and stop to wonder what was at work. What was at work? The Law, to be sure. For once you were in a sufficiently balanced condition to be in swing with the "destiny that shapes our ends," and received its beneficent aid. It was *the right time*, the magic moment, and all things worked together for good.

It is borne in on one that so might we live perpetually, if we could ever learn to trust the inner guide. For if we observe at all, it is well-known that there is always a feeling goes with each thought; in truth it is unerring, and we might always know with certitude whether

or not it is the right and proper time for any performance. But more often than not, we let the brain-mind pass judgment upon the feeling we dare not trust, and behold the result of the judgment in all our common life — folly, failures, discord, and blunders unending!

STUDENT

"Music Hath Charms"

BEAUTIFUL music has a sublime and wondrous power to lift us up to higher realms of thought and feeling, and there are few persons so utterly depraved that they cannot be stirred to nobler impulses through its beneficent and inspiring influence.

The following anecdote shows how, through the magic of song, the higher nature of some lower types of human beings was awakened.

Manuel Garcia, who was one of the greatest singing teachers the world has ever known, had been with his family on a concert trip to Mexico, and while returning to Europe was encountered by a band of the robbers who at that time infested the mountain region through which he had to pass en route to the coast. Garcia carried with him in pieces of gold and silver all his hard earned savings amounting to about a hundred thousand dollars, and the cruel outlaws not only dispossessed the distinguished artist of his worldly riches but the leader of the brigands, knowing Garcia to be a musician, bound him to a tree and demanded that he display his artistic skill before them or meet instant death.

At first Garcia stoutly declined to grant this strange request; but finally deeming it wiser to do so, he made an attempt to sing an aria in spite of his wretched condition. He was so angered at the treatment he had received however, that he was unable to control his

voice and broke down in the midst of his song, which caused the rude listeners to hiss. This hurt the great musician's feelings, and summoning his self-control he put forth his best efforts, singing with such superb dignity and depth of expression that his auditors were struck with admiration and their hearts were so touched that they restored to Garcia most of the fortune they had taken from him besides escorting him and his family through the remainder of that dangerous district as a protection from other robbers.

If, as the above illustrates, "Music hath charms to soothe the savage breast," how much more potent must its influence be to ennoble and enrich the lives of dear aspiring boys and girls! All young people should cultivate a love for and a knowledge of music; for as Katherine Tingley says, "Music is not only one of the refinements of life, but part of life itself." J.

The Three Truths

"THE soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute lawgiver; the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." — *Idyll of the White Lotus*

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

—Henry Ward Beecher



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THE CHILDREN'S HOUR

The Story of a Bell

HANS ANDERSEN tells us the story of a bell that hung high in an old church tower in the little German town of Marbach. For centuries it had hung there and had rung at christenings, at weddings and at burials; it rang to tell of feasts and rejoicings, or to spread the alarm of danger.

One November night, in a humble cottage, a child was born just as the bell sent its deep rich tones out on the cold air, filling the mother's heart with a great joy and faith.

The little child was given the name of Johann Christoph Friedrich Schiller, and when he grew old enough to understand, his mother used to tell him stories of the bell and how its great mellow tones had always brought peace and comfort to her heart in times of grief and trial.

The boy grew to love the bell as though it were a living thing, and although he moved away from the village with his parents, the bell still rang in his heart always, rang encouragement and hope.

And the boy grew up, and his life was full of poverty and struggle, strivings and suffering and exile; but there was something great in his heart that could not be crushed. And as the old bell had sung out to the heavens and cheered all those struggling below, so Schiller one day sang his whole heart out. He sang of the heaven-inspired Maid of Orleans, and of William Tell, the liberator of Switzerland, and of all things great and glorious; and one of the most beautiful of his songs was called *The Lay of the Bell*.

Years passed. The old bell of Marbach had long since fallen from its belfry and lay cracked and neglected in the church yard. Finally it was carted away and sold for old metal. Then one day there was talk of melting it and using it in the memorial statue to be erected to Germany's immortal poet, Schiller.

Then came the task of finding an artist great and worthy enough to be entrusted with the honor. The choice fell on Thorwaldsen of Denmark. He, like Schiller, had been born in poverty but had become the pride of his country; for he could hew marble blocks into such glorious shapes that it made the whole world wonder.

Thorwaldsen fashioned a mold of clay and the molten metal was poured into it. The old bell that Schiller as a lad had loved, flowed



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TWO FRIENDS IN THE GARDEN OF THE RAJA YOGA ACADEMY, LOMALAND

PINE NEEDLES

IF Mother Nature patches the leaves of trees and vines,
I'm sure she does her darning with the needles of the pines,
They are so long and slender; and somewhere in full view,
She has her threads of cobweb, and a thimble made of dew.

Paul Hamilton Hayne

into the mold to form the head and bust of the statue.

Then came the unveiling of the statue. Flags waved from the roofs and steeples of the royal city of Stuttgart; bells rang for joy and festivity. One bell alone was silent but it gleamed from the head and breast of the unveiled statue of Johann Christoph Friedrich Schiller.

L.

In the Garden

ONE day a tiny ant all alone on the wide sandy road in the garden was trying to carry a piece of wood three times its own size. The little lone ant in the big sandy desert looked the way you might feel if you were suddenly put all by yourself in the middle of the ocean; oh, so lonesome!

But do you think the ant stopped to think how he felt? No, indeed! Not a moment was to be lost. The ant had *work* to do. He tugged at his huge burden and shoved it along, then back it tumbled and he had to begin again.

But he was not discouraged. He had a *purpose*. There was no time to sit down and complain. When he could not move his bur-

den from one end he ran round and tried the other end, and then ran away from it to get a good view and see which part to move next. So he kept at it, and at it, until it made you feel strong to see so much determination.

After an hour of hard work he had moved it about twelve inches, but do you think he stopped to measure the distance or to look ahead at the long, long way that lay before him? Not a bit of it! That little lone ant simply kept *going on*.

At last there came hurrying and scurrying across the great road desert another ant. How fast he came! Nearer and nearer to the hard-struggling ant he came, until, with a dash, he seized the other end of the huge burden and it rose in the air like a kite, with the two ants

underneath pulling together like one string; and away they went, huge burden, ants, and all, skimming across the great road desert like a ship sailing over the sea.

Now, how did those ants know so much about Brotherhood?

How did the lonely little ant know that all he had to do was to—well, just to *do*, without questioning or fear, the duty before him, and the great Law would send help if needed?

And when the little helper came, he did not stop to tell why he had come, nor did the lonely ant sit down to tell the little helper what a hard time he had had. That would not be Brotherhood. The ants put all their attention on *doing the work together*, and kept *silent* so the great Law could help them.

How do ants know this Brotherhood secret? It is the same secret that gives human Brotherhood workers the power to help to lift the world's huge burdens, the wonderful secret of trust in the Law.

E. W.

A New Duty for a Spaniel

YOU have heard of dogs who are very clever at minding sheep but did you ever hear of one who helped to keep order in school? A teacher in Washington has a black cocker spaniel who goes every day with her to her school in a part of the town where there are so many people that there is not room for them to keep dogs in their homes. Hector loves the school children, and they love him, and when he barks at them to make them stop whispering, they obey. When they spell D-o-g, he wags his tail.

G.

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Possible sunshine, 429. Percentage, 47. Average number of hours per day, 6.55 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAY JUNE	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
31	29.569	82	62	80	56	0.00	NW	2
1	29.517	80	63	67	64	0.00	NW	6
2	29.472	70	60	63	63	0.00	SW	2
3	29.501	73	60	63	62	0.00	S	5
4	29.697	66	58	59	59	0.03	S	6
5	29.686	65	58	60	59	0.00	W	4
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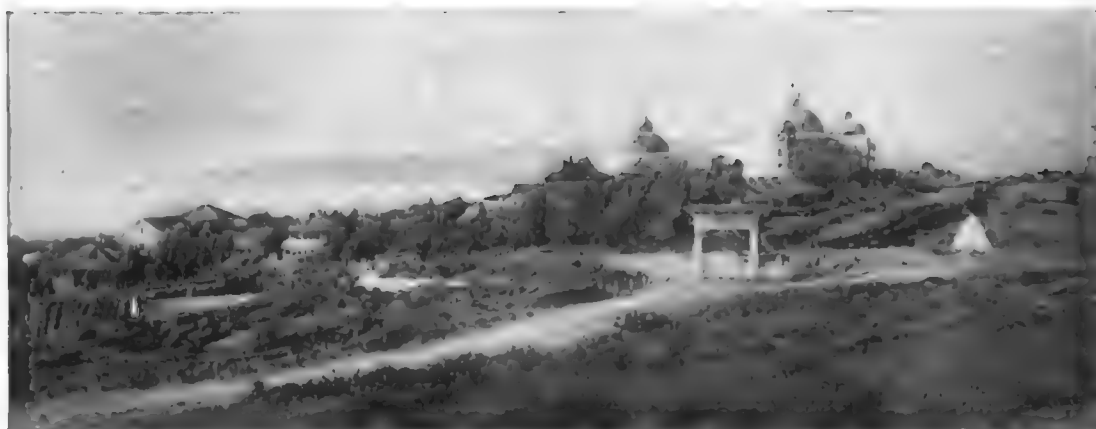
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Edited by KATHERINE TINGLEY

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JUNE 20, 1909

No. 33

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 33

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Over-Anxiety about Personal Dues

worldly concerns might be expected to behave a little better in their religious speculations.

But how often we find that this is not the case and that people show a meanness on religious questions which they would scorn to show in mundane affairs.

The justice of God, or Destiny, or Karma, is criticised and caviled about in a very sordid and calculating spirit, with an insistence on the fact and value of our own precious personality, and a forgetfulness of the existence of anybody else, that would seem very mean in the relations of ordinary life.

Let us imagine a household in which every person insisted on being treated with the most rigid justice and demanded that the manager should give everybody exactly the same amount of food, making a disturbance and accusing him of partiality if he failed in the slightest degree in this respect. Would it not be a family of pigs! In actual life everyone is willing to give and take and no one is upset if he happens to get a little less than his due on some occasions, for he

knows that his companions are getting a little more and that the community as a whole is getting its dues. We do not cavil about little inequalities or insist on exact and rigid personal "justice" being meted out to each. In friendship and comradeship—in every relation where there is a fellow-feeling and a sense of the common life—the law of give-and-take is recognized. Where there is a proper spirit people do not think at all about the commercial justice of the business or go to balancing up accounts of indebtedness and bartering favors. They just take what comes, and give and receive without troubling about how the account balances. But this is putting it at a low estimate; for decent people are happy to give more than they take and to bear a little more than in strict equity they need to.

All this is familiar enough, and means that we are actually a good deal better than some of our religious views would lead one to think. Solidarity is the primary law of life, and we all recognize and follow it. We may imagine that our personalities are separate, but we act all the time as if we knew that they were not. Our personalities are separate like the branches of one tree; they are separate in one sense, but not so in another.

But in religion we speak as if we had entirely separate Souls. Even in explaining the

law of Karma, Theosophists often lend themselves to this trait of religious selfishness in humanity and dwell too much on the personal aspect of the question. Without doubt the great Law adjusts all things equitably and impartially, giving to all their due and giving each the harvest he has sown. Yet it is unseen to be over-anxious about our own exact dues; for, by being so, do we not bind ourselves down to the region of personalism? We should always bear in mind that the more we become conscious of our non-separateness, the less we shall be concerned about our personal dues. Theosophy teaches, before all things, that separateness belongs only to the external and non-essential part of man's nature, while his essential life and consciousness is non-separate; and it urges him to endeavor to reach up to this plane in his nature. If he can succeed in doing that, surely he will cease to trouble about his personal balance-sheet and will be willing to leave the care of that to the Law of cause and effect.

Both sides of the question must be carefully kept in mind. The Law cares for the lily and the sparrow—even for the smallest atom; perfect justice is done to all. On the other hand we all look forward to a resurrection from the plane of personality into a larger life wherein we shall feel our solidarity. And whenever we think deeply on this aspect of the question, our personality begins to lose its importance and to wane into insignificance; we feel more willing to dismiss concern about its supposed rights and to accept whatever we may chance to encounter in the course of our duties and aspirations.

Again, we should think of ourselves more as independent responsible divine beings, endowed with aspirations and will; and less as dependants expecting favors from God or Fate. We have this same contrast in connexion with industrialism. On the one hand there is the true craftsman whose pride is in his work; on the other the mere hireling who is concerned only about his hours and his wages. The one is a man, the other a machine. So the religious person is too often a machine. Instead of feeling that he is Somebody and can do things, he assumes a dependent and expectant attitude, always readier to blame fate than to help himself.

Let us apply this to the question of Karma. In what respect is the man who lies inert and worries about his Karma any better than the fatalist or the religious craven petitioning his God? Would it not be better to act and leave Karma to take care of itself? Supposing we are suffering a hard lot; is not the main thing

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KATHERINE TINGLEY AND POINT LOMA

From the *Newburgport Daily News*, May 29, 1909

MRS. KATHERINE TINGLEY, Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY throughout the world, returned to her summer residence, 201 High Street, this city, last Tuesday. She brought with her as her guest, Mrs. Walter T. Hanson of Macon, Ga., wife of the president of the Bibb Manufacturing Company in the South; her secretary, Iverson Harris, Jr., and her maid. Mrs. Tingley has refused interviews to all newspaper representatives in their inquiries about a recent attack upon her and her work in Cuba. Her American and Cuban attorneys have exacted this. A reporter of

national headquarters, where the business of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is carried on, and where teachings of theosophy are demonstrated in practical education to young and old.

"It should be borne in mind," said Mr. Harris, "that the organization represents no particular creed, that it is entirely unsectarian. It includes men and women from all stations in life, and it exacts from each member that large toleration for the beliefs of others which each one demands for himself.

"It should be remembered that Mrs. Tingley had

ences of great achievements for the betterment of humanity. This has impressed thousands of thinking people from all parts of the world.

"In spite of no end of obstacles, Mrs. Tingley has proven what Theosophy can accomplish as an uplifting force in human life.

"There is nothing sentimental or uncanny about the practical work at Point Loma—the whole tone of the activities there is worthy the beauty of the place.

Dignity, Grandeur, Uplift and Poetry, characterize the peculiar beauty of Lomaland; every department is graced with aspiration and common



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THE RÂJA YOGA ACADEMY, ARYAN TEMPLE, AND ONE OF THE STUDENTS' GROUP HOMES, AT THE
INTERNATIONAL HEADQUARTERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
POINT LOMA, CALIFORNIA

the *News*, who was unable to gain an interview with Mrs. Tingley, succeeded in meeting one of her secretaries, Iverson Harris, Jr., who is a student at the Râja Yoga College, Point Loma, California. He is temporarily assisting Mrs. Tingley while visiting the East.

Mr. Harris said that as acting secretary for Mrs. Tingley, it would be impossible for him to give many interesting facts connected with recent events, but there were some he was at liberty to publish. He called attention to Mrs. Tingley's international work and declared that it was not an experiment; that it was a pronounced success, so acknowledged by some of the highest educational authorities, east and west.

He said, "The Theosophical Institutions at Point Loma are not a colony or community, but the Inter-

her choice of what path she should follow in life; that she was not compelled to devote her money and time to suffering humanity; but she has done it, and has had her persecution all these years.

"It is a fact beyond question that Mrs. Tingley's most subtle enemies have succeeded through yellow journalism in impressing a certain class of ignorant minds with the idea that the Point Loma Institutions constitute a very mysterious and uncanny community which is shut in from the world, where all sorts of erratic teachings are carried out.

"We must remember the old saying that 'a lie two hours ahead of the truth can never be overtaken.'

"Katherine Tingley began her work at Point Loma, about 10 years ago, and she has filled the vast area of hundreds of acres there with the evid-

sense—the antithesis of selfishness and ignorance.

"Katherine Tingley's work in upbuilding the home life has been a great task. You see, Theosophy views the home as the only place where national regeneration can be brought about. Mrs. Tingley declares that 'home is the place where high conditions must be established, whence all impure elements must be rigorously excluded, if the new generation is to redeem or preserve our civilization from the perils that threaten it. Marriage must be considered more sacredly, and children must be taught in early life the potency of their divine natures.' The home-life at Point Loma Katherine Tingley has built upon the knowledge of these facts.

"In the words of one of America's greatest writers, 'every boy at the Point Loma Institution is a gentleman, every girl a great lady, yet these young

folks retain all the spontaneity and charm of childhood.'

"The personal attention that Mrs. Tingley gives to the advancement of art, music and drama, at her Conservatory at Point Loma, and in her writings and lectures, has had a wide-spread influence.

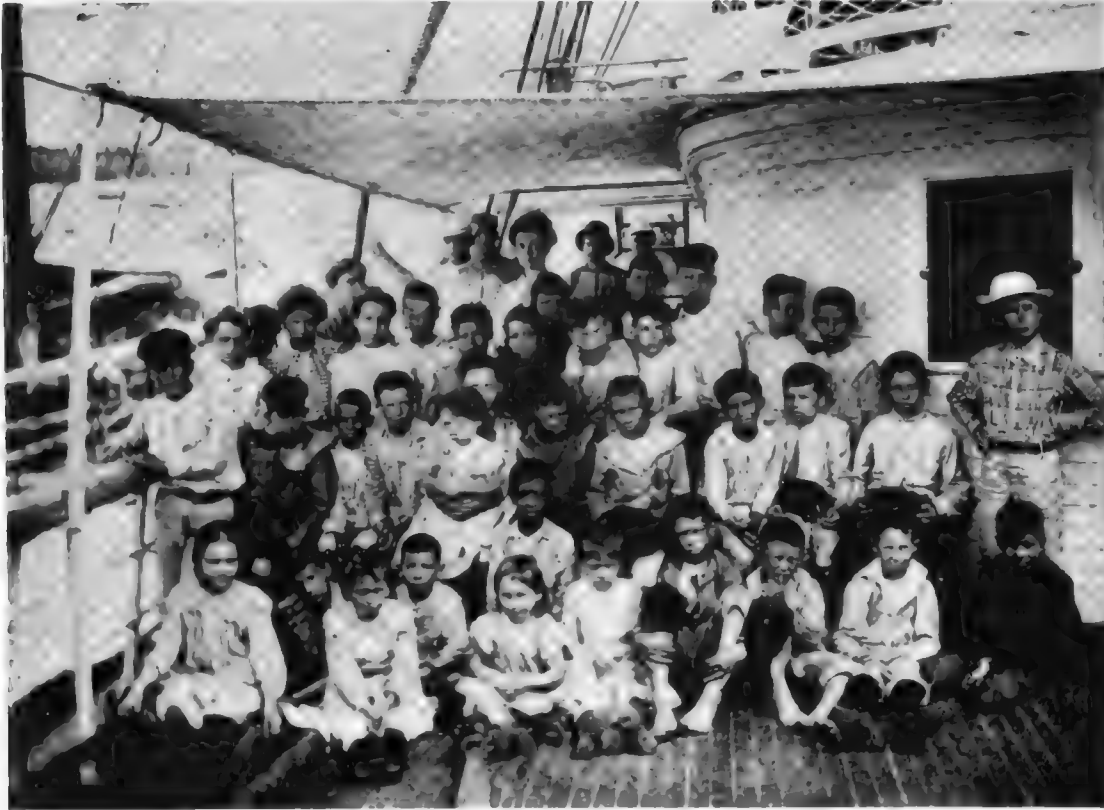
"Then there are the industrial departments, which include the arts and crafts, domestic economy, etc., the forestry department, the photo-engraving department, and a finely equipped chemical laboratory—established and conducted by her. The Aryan Press at Point Loma, which turns out some of the finest work of any printing press on the coast, is another feature of Mrs. Tingley's practical work.

"Besides these departments are her academy and

Montauk, Long Island, N. Y., where the United States government had established a large hospital camp.

"Mrs. Tingley lost no time in turning the energies of her workers in the direction of this place, where she set up a number of large hospital tents and equipped them with the supplies which she had collected for Cuba.

"General Wheeler was then officially in charge of the camp and after the work was closed at Montauk he brought to the attention of President McKinley a most favorable report of the great work Mrs. Tingley and her staff had accomplished in caring for the sick at that time, when so many brave soldiers were ill and needed help.



Lomalind Photo. and Engraving Dept.

PHOTOGRAPH TAKEN SEPTEMBER 1901, ON BOARD THE MORGAN LINE STEAMER "EXCELSIOR," IN THE GULF OF MEXICO, OF CUBAN CHILDREN BROUGHT FROM SANTIAGO DE CUBA TO THE RÂJA YOGA SCHOOL AT POINT LOMA, CALIFORNIA, ARRIVING AT POINT LOMA, SEPTEMBER 15TH, 1901.
ALL TRAVELING EXPENSES WERE PAID BY KATHERINE TINGLEY

schools. The students there are from many different countries, representing America, England, Germany, France, Ireland, Sweden, Finland, Hungary, Greece, Japan, Spain and Cuba.

"Many people have questioned why Mrs. Tingley spent so much time and money in Cuba, evidently in preference to other countries. Her answer has been that 'Cuba, because of its long persecution, and bitter suffering in the recent war, needed help more than other countries did.'

"How Mrs. Tingley first became interested in Cuba is a very interesting story. Her sympathies were aroused from the daily reports that she read in the American papers of Weyler's persecution of the women and children on that island. Her interest became so great that she called upon the members of her society from all parts of America to forward supplies to help these suffering people to the New York office, where she at that time had her headquarters.

"As she was about to start for Cuba, with physicians and workers,

The Spaniards were Defeated, and Peace was Declared,

and shortly after the United States transports carried sick and dying American soldiers from Cuba to

"A week after she had completed this work she went with her physicians and nurses to Santiago de Cuba, President McKinley having furnished her transportation for herself, workers and supplies. President McKinley directed the officials of the war department to see that she had all protection in Cuba; and the official documents which she now holds from the government, gave her authority to establish hospitals in Cuba and Manila.

"Upon Mrs. Tingley's arrival in Santiago de Cuba, she secured the largest building to be found in the city and established therein her headquarters. An hour after she had gained occupancy, 27 army wagons loaded with her supplies for the suffering Cubans and Americans were taken from the U. S. Transport *Berlin* to her new quarters, and before 12 o'clock that night over 600 people had been provided with food and clothing and medical attention.

"At the very time when Mrs. Tingley and her workers were endangering their lives in serving the suffering Cubans, for some had contagious diseases, she found even then a bitter opposition to her humanitarian work. Some of those poor starving sufferers, many who had walked miles to be helped, were met on the streets and told that the curse of God would fall upon them if they accepted her help,

that the food she was so generously about to give them was the devil's food; and it is a fact," said Mr. Harris, "the poor souls actually refrained from eating a mouthful on account of the fear that had come upon them through the efforts of some of Katherine Tingley's enemies. If one wishes to know the magnitude of Mrs. Tingley's work at that time one should hear what the hundreds of Cubans have to say about her.

"Many children, made orphans by the war, slept in the parks and on verandahs of deserted hotels. It was the condition of the

Suffering Children in Cuba that Aroused Katherine Tingley

to send a staff of workers later to Cuba, and to take a certain number—about 40—to Point Loma to be cared for and educated.

"These children were from all classes, some were orphans, others half orphans. Not more than four had fathers living, and the parents of all, at that time, were in the most destitute circumstances, owing to the havoc of the war.

"Quite a number belonged to some of the best families on the island; others were from the middle class, and a very few were from the very worst environments.

"It might be mentioned here that most of the annoyances that Mrs. Tingley has had in Cuba, have come from this class, who have been educated in superstition and are easily influenced in the wrong way by those who should be their protectors, to injure Mrs. Tingley."

Mr. Harris referred to some uncanny and absolutely false statements recently published in a paper in this city. He said that Cuba had its superstitions, and that he believed that New England was not yet free from the same influence. "It must be so," said Mr. Harris, "if any of the readers of the Newburyport paper I referred to have accepted some of the absurd statements made in it; such as these." Mr. Harris then almost laughed himself into convulsions when he referred to them, and said: "Is it possible that any sane person could believe such stuff? That Mrs. Tingley included in her teachings the transmigration of souls, that the souls of the dead return and enter into animals; and then that Mrs. Tingley remembered Madame Blavatsky thousands of years ago?"

"These unwarrantable and absurd stories were not originated by the writer of the article which contained these statements; nor did they come from idle gossip; but they are part of a scheme started long ago to discredit Mrs. Tingley and her work, and to frighten people who are inclined to investigate Theosophy.

"Why! the persecution of the Middle Ages is not in it. The history of the way Dreyfus was hunted down and imprisoned is but school-boy trickery in comparison to the attacks against Mrs. Tingley. During this time

Two Attempts Have Been Made on Mrs. Tingley's Life.

"One was just before she began her libel suit against the proprietor of a newspaper in Los Angeles. She was in her box at her theater in San Diego, watching the performance of some of the Râja Yoga children, who were giving an entertainment there. The man who attempted her life was caught by the policeman just as he pushed his hand in between the curtains. He was arrested.

"Mrs. Tingley being at that time under great pressure in preparation for the trial which she had demanded, accepted the statement of the man's friends that he was insane, and he was sent back to another state, with the understanding that if found in San Diego again, he would be re-arrested. There was no question in the minds of Mrs. Tingley's friends that this man was feigning insanity.

"The other attempt was even more dangerous.

"I can assure you that when Katherine Tingley's book, 'The Conspiracy against the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and its Lead-



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PHOTOGRAPH, TAKEN MAY 15TH 1909, OF ALL CUBAN GIRLS FROM SANTIAGO DE CUBA, NOW ATTENDING THE RĀJA YOGA SCHOOL AT POINT LOMA, CALIFORNIA. THIS GROUP SHOWS (AFTER 8 YEARS AT POINT LOMA) THREE OF THOSE WHO CAME IN 1901

ers' is published, it will prove a revelation. It will show what the vicious can do in the name of religion, politics and morality in our 20th century.

"It is quite natural that one should ask 'Why should the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and Mrs. Tingley be attacked?' Well, the fact is, that it is a menace to all systems that are not based on right action and unselfish effort for humanity. Then there is the fact that all the officers of this Society are unsalaried.

"As far back as thirteen years ago, when Mrs. Tingley succeeded William Q. Judge to the leadership of the organization of which she is now the head, she was attacked and outrageously misrepresented in many countries, and particularly in India, by the representatives of a small faction there that calls itself Theosophical.

"Mrs. Tingley was on her tour around the world, and in all her public lectures she clearly defined to her audiences the difference between the Theosophical Society which she represented and the society which called itself Theosophical, headed by a Mrs. Annie Besant, which was in her opinion, teaching unwholesome doctrines.

"She declared then that it was an injustice to the public and to truth for the teachings of Mrs. Besant's repudiated society to be associated with the pure Theosophy which Madame Blavatsky had brought to the western world. Since that time," said Mr. Harris, "Mrs. Tingley has been justified in her action, for the repudiated society has been split in twain lately, on account of the immoral teachings and alleged practices of one of its principal lecturers, a Mr. Leadbeater. And right here, I would like to say that I am almost sure that Mr. Withington, of this city, who recently published his knowledge of Theosophy, gained from a 'Theosophical' lecturer,

Got His Information from the Man Referred To.

"Ever after, some prominent members of the repudiated society have been active in circulating slanders against Mrs. Tingley. These were as absurd and untruthful as the hundreds of others which have been poured out to the public through the yellow journals of America and other countries.

"Some statements, grossly libelous, have gone the rounds in this country in a private way. The principal factor in directing this was a member of Mrs. Besant's society, who has since been proven insane according to the statement of a reputable physician in New Orleans, who declares that he treated this man for insanity for about four years.

"This old man's work accentuated itself in a special form, which marked him a monomaniac. In

the private circular sent out by him to clergymen, editors, and members of Mrs. Tingley's society, this deluded creature introduced himself as a hypnotist; as one who had visions and directions. He said he had a mission. This mission he carried out with the idea of driving Mrs. Tingley from her official position and placing Mrs. Besant in her stead—Mrs. Besant of the repudiated society.

"When the poor, self-deluded old man found that his work had not the desired effect, he then with other persons connected with the repudiated society was the means of certain ecclesiastics in the town of San Diego receiving their budget; and at about the same time, a very erratic missionary in Santiago de Cuba had his supply, which he used vigorously to frighten the parents of Cuban children, who were interested in the school at Point Loma.

"You see this poor apology of a Christian missionary had a pay-school in Santiago, and it was a well-known fact that it could not prosper if Mrs. Tingley's work continued in Cuba as it has done, for then she had two large schools there.

"Later, Elbridge Gerry, who took such an active part in interfering with eleven Cuban children on their way to Point Loma, felt himself sufficiently fortified with the same malicious matter to stimulate the wealthy patrons of his society to increased donations by posing as the great humanitarian, and as being determined to rescue these Cuban children from

'That Dreadful Society at Point Loma.'

"All who followed the publications in reference to this attack will remember that Mr. Gerry was defeated by Katherine Tingley, and the children went to Point Loma. Most of them are there now, well, and happy.

"When Mr. Gerry started this attack, Mrs. Tingley appealed to the United States government, and demanded an investigation. Commissioner Sargent, head of the bureau of immigration, at Washington, was sent to investigate. The report that Mr. Sargent carried back to Washington was not only favorable, but he said that if he were living nearer to the school, he would place his own child there.

"One of the urging factors behind Mr. Gerry's unchristian attack was the monomaniac—the crazed



Lomaland Photo. and Engraving Dept.

PHOTOGRAPH, TAKEN MAY 15TH 1909, OF ALL CUBAN BOYS FROM SANTIAGO DE CUBA, NOW ATTENDING THE RĀJA YOGA SCHOOL AT POINT LOMA, CALIFORNIA. THIS GROUP SHOWS (AFTER 8 YEARS AT POINT LOMA) SEVEN OF THOSE WHO CAME IN 1901

old man referred to. Another was a clergyman who had formerly had a church in San Diego, but who had shortly before the Gerry event resigned from his church, as he had been informed that he would be asked to do so. The chief reason of his resignation, it was said, was that he had caused much disturbance in the city and in the church through an unwarrantable attack upon Mrs. Tingley.

"At the time of the Gerry attack Mrs. Tingley was held in San Diego, California, as her suit against Harrison Gray Otis, proprietor of the *Los Angeles Times*, for libelous statements, was about to open.

"Among the libelous statements made by his paper was that of the starvation of children at Point Loma, and other outrageous stuff. Mrs. Tingley won her suit against Mr. Otis and recovered heavy damages. The judge's charge to the jury was: 'I declare to you as a matter of law that there is no legal proof of the truth of that charge, and therefore you must regard it as false.' The Judge further said: 'The publication in all respects in which it is construed by the complaint, is in law, libelous.'

"Mr. Otis appealed to the Supreme Court of California for a new trial. The Supreme Court gave Mrs. Tingley a final victory by affirming the decisions of the lower court, notwithstanding eight hundred or more objections were entered by Mr. Otis and attorneys.

"Some time after there was another attack, in which many of the former scandals were revived. It was started by a man in Chicago, whose wife was a member of Mrs. Tingley's organization. He professed to be bitterly opposed to Theosophy and would not allow the mother of his two children to read them the simple story of 'The Child Life of Jesus.' Later, he suddenly turned about, and to his wife's surprise, proposed that she go with the children to Point Loma, while he was away on a business trip to Honolulu.

"The wife, unacquainted with his real plan, carried out his wishes and the husband applied to Mrs. Tingley for his children to remain in the school during his three months' absence.

"Mrs. Tingley, who had for a long time been acquainted with his home conditions and his methods, refused to accept the children in the Rāja Yoga school, but allowed them to remain with their mother, in the residential part of the institution, and the husband went on his way, supposedly to Honolulu. The next day he endeavored to kidnap the two children, making no effort to take his wife with him. The frantic mother defeated his plan, and the disappointed man returned to San Diego and secured a writ of habeas corpus in which he declared that Mrs. Tingley was holding his children. Mrs. Tingley immediately went to the court in San Diego to meet the accusation, and when she appeared in court

The Case was Abandoned by the Opponent.

"Several months afterwards this man succeeded, through the courts in Los Angeles—Mr. Otis' town—in taking the children away from their mother and carrying them to their former home in Chicago.

"The mother would have followed and begun a suit there for the custody of her children, but her friends informed her that there was a plan to place her in the insane asylum. She sued her husband for divorce in the state of California, on the grounds of adultery, and she named as co-respondent her mother.

"A link in the chain of events is that this mother, a practising physician, applied to Mrs. Tingley several years before for a position with her staff of physicians who were going to Cuba, and after Mrs. Tingley had made certain inquiries, she informed the lady physician that there was no position for her.

"Here follows another attack some years afterwards, in which the same old accusations were rehearsed by an obscure member of Mrs. Tingley's society, whom she had expelled on account of his brutal treatment to his sick wife. In the Courts of San Diego, California, his wife afterwards secured

a divorce and the custody of her children on the grounds of brutal treatment.

"This man began by making attempts to see his child, who was at the Rāja Yoga Academy. This was contrary to what the courts had arranged, and as the child was in the custody of the mother, Mrs. Tingley refused him admittance to the grounds.

"Later he appealed to the Superior Court of San Diego, to have his child taken out of the institution, declaring that it was not properly fed, etc. The child, rosy and healthy, was brought into court, and the father lost his case. The child is still at Point Loma receiving support and education at the expense of the Rāja Yoga school there.

"If one reads carefully the history of the attacks on Mrs. Tingley, one can see the trail of the monomaniac's malicious work all through other attacks, taken up by enemies of hers in different countries to further their selfish schemes.

"The erratic Besantite who has been so active against Mrs. Tingley later cleverly introduced in the construction of his malicious statement that of an ex-clergyman in New York, who had been a failure in his church in Brooklyn, an unsuccessful canvasser and politician, and later was a teacher of hypnotism, living on his wits.

"This man was the husband of a woman Mrs. Tingley had formerly employed; and he had, on several occasions, at about the time she was becoming known as the leader of the Theosophical Society, attempted to blackmail her. During Mrs. Tingley's absence, on her first trip around the world, he was very hard up, and in order to build up his business in the minds of the public, he published in his advertisements that Mrs. Tingley was formerly a pupil of his in hypnotism.

"The only foundation he had to substantiate his story was that she attended one of his public exhibitions with some friends, who had become interested in hypnotism, and to whom she was trying to point out the danger of that practice.

"Mrs. Tingley has given many published lectures and written much against hypnotism.

"One of the most wicked scandals that was circulated a few years ago was that Mrs. Tingley's husband was seeking a divorce from her; and that a young man with whom she was associated would be named as co-respondent. Here are the facts against that damnable accusation. Mrs. Tingley had come to her home town and taken her youngest brother to New York to assist him in recovering his health. In order that she might have for him special treatment with a noted physician there, she took apartments in New York city and for several months

Devoted Himself to this Beloved Brother.

The co-respondent referred to, was the brother.

"These horrible stories I am telling you are only a few among the many that are constantly rehearsed by Mrs. Tingley's hidden enemies; so you can readily see that the few who are carrying on active work against her in Cuba through a small gutter-sheet of three months' life feel themselves well-equipped to rehash old scandals and thus serve those who have employed them.

"The recent attack attracted Mrs. Tingley's attention through a feverish letter written some months ago by a seemingly alarmed mother—a colored woman—about her daughter who was at the Rāja Yoga school, at Point Loma.

"For eight years this poor mother had sung her gratitude in letters to Mrs. Tingley for the splendid care that had been given her daughters at the Rāja Yoga school at Point Loma.

"Mrs. Tingley, realizing the inability of the sick mother to support her children, and her undesirable surroundings, has had the two girls given special attention in general industries that they might become self-supporting in Cuba. Among these was the domestic economy department. Both girls went to Point Loma with an inherited disease. One regained her health and kept up in her school studies.

She excelled in general deportment. The other, of an opposite temperament, looked upon work as degrading—study, not necessary.

"Her health could not improve when she showed no disposition to take the doctor's medicine or to follow the course of diet prescribed, notably during the last two years, and recently, at a time when she most needed constant care and nursing, her mother, under the influence of the small coterie of enemies in Cuba, insisted on her return. In spite of her being considered too ill to travel, Mrs. Tingley was obliged to return her, as the Cuban laws are very exacting.

"Mrs. Tingley paid the expenses of the girl and a nurse to Havana. It is quite evident from what has transpired since, in connexion with the attack, that this girl had been selected as the one

Who was to be Used to Attack the Institution.

"If Mrs. Tingley's duties had permitted her, she would have gone to Cuba and would have taken legal action to protect the innocence of the girl against the environment that she had been forced into. The Cuban law provides that the parents have full control of their children until they are 23 years of age. In order to show the incompetency of a mother as to moral rectitude, etc., there must be evidence through witnesses unattainable, yet the moral reputation of the parent may be well known.

"The sister of the sick girl who went to Cuba has made a statement to the Cuban government of the absolute falseness of the statements published in the Santiago sheet as coming from her sick sister.

"Shortly after Mrs. Tingley first arrived in Newburyport, where she intends to spend the summer, entertain friends, and her teachers from Cuba, she was cabled of the attack in Santiago, and on May 6 she telegraphed a demand for the Cuban government to immediately investigate her schools at Point Loma. As soon as the editor of the small sheet referred to, in Cuba, learned of Mrs. Tingley's action, he then applied to the Cuban authorities to have the school investigated, thinking it would obscure Mrs. Tingley's efforts to the public.

"As soon as the Cuban minister, Señor Carlos García Velez, whom Mrs. Tingley interviewed at Washington, responded to her demand and sent Chancellor Barranco of the Cuban Legation to Point Loma to investigate, the baffled enemy turned about and called for the Cuban government not to investigate Point Loma, but to come to Santiago, where the victims were!

"The victims referred to consist of the poor sick colored girl, who in her weak and dying condition is an easy instrument in the hands of the unprincipled; the other is an incorrigible Cuban boy, sent back by Mrs. Tingley to Cuba, who was too lazy to study, and who Mrs. Tingley felt should try to support his poor sick mother.

"The boy, not returning with a good report, became an easy prey to the enemy.

"Since the attack, many of Mrs. Tingley's influential friends, including governors, mayors, a senator and other influential people in Cuba have begged her to permit them to make a public protest.

"Mrs. Tingley's answer was that they would please wait. You see, she is giving her enemies every opportunity to commit themselves, and I should not feel at liberty to say what I have said, in reference to this last attack, if the curtain that has hidden this nefarious work was not soon to be lifted, when we may find old American enemies have had a hand in present attacks.

"When approached by newspaper representatives in Washington, New York and Boston, I have refused to give them any information in reference to the recent matter; but since my return from Washington with Mrs. Tingley, I have felt that the fair-minded citizens of Katherine Tingley's hometown, even if they did not know her, would be glad to know the true inwardness of some of the attacks that have been made upon her, since she has been working for humanity."

to bear it bravely, to refuse to be downed by it, and to turn it into good? Does it so much matter how or why we incurred it? If we but think of our real Self behind the scenes, we shall see that we are heroes, knights, on a self-appointed pilgrimage, on a self-sought quest, encountering dangers willingly, gallantly. This surely is the best attitude to assume towards life, not that of victims being driven reluctantly along.

In view of this brave, manly attitude, the aphorism "With whatsoever measure ye mete, it shall be measured to you again," becomes almost a threat; as though the Deity were like some sham friend, unwilling to become indebted to us, and insisting on instantly returning every favor so as to wipe off the indebtedness. Would a person really anxious to devote or sacrifice himself be pleased if he were offered payment? Would a really gentlemanly God, or a really decent Law, treat us like a lot of jealous children? Does a mother requite affection with money? and shall a God decline to accept services?

In a dreadful arithmetic book there is a sum which says that Tommy receives so many cents a day for cleaning his father's boots! Some people seem to fashion their idea of God or Fate on the model of this father. If the Law were no wiser than this father, we might find ourselves paid in our own coin. But is it not just possible that Divine Wisdom and Divine Love may have something better in store for us?

And now, for a change, let us hear a few complaints about the undeserved good fortune which people have to endure. STUDENT

Hertzian Waves Dangerous to Health

ACCORDING to the *Lancet*, wireless telegraphy must be added to the list of new inventions attended with danger to health. The arc light, the *x*-rays, and the radium emanations have been found dangerous; and now the Hertzian waves have proved to be a menace. A French naval surgeon finds that those members of the ship's company employed in sending wireless messages developed various affections, of which the commonest was a slight conjunctivitis; in one case keratitis was produced, resulting in a leucoma of the cornea; eczema on the wrist and on the eyelid occurred; and one operator, who had been working for several years, had painful palpitation of the heart, which came on after working for any length of time with the instruments. It is suggested that many cases of "nervousness" and neurasthenia, such as are alleged to be getting rather common among naval men, may be due to the Hertzian waves of wireless telegraphy.

The action of these various etheric vibrations and emanations is subtle and seems to affect the substratum of matter rather than matter itself. Actinic rays produce chemical rather than physical effects, and dissociate molecules. Radium emanations are believed to dissociate even atoms. The *x*-rays act on the human body in a way that suggests the idea that they destroy the subtle inner body — the *Linga sarira* in Theosophy — thus causing the physical atoms to lose their coherence and

fall apart. There also seems to be a direct action on the nervous fluids of the body.

Are not the investigations of science now carrying it towards that stage at which special training and preparation of the operator will become necessary? If so, then we are approaching the conditions of some ancient sciences. Hitherto modern science, though using the senses of man as the instrument by which to make its observations, has paid little if any attention to the developing and perfecting of that instrument. But ancient and Oriental science may be contrasted with modern science in that it aims first and foremost at developing the means of perception. It has always been the belief of this kind of science that the road to knowledge consists in developing and refining the faculties of man. To this end, self-preparation has always been regarded as a necessary preliminary. But our science has so far busied itself only with such investigations as can be carried on without much special preparation. Now, however, we seem to be coming to a point where the physical condition of the operator counts for something. The ordinary man cannot manipulate these subtler forces with impunity. To enable operators to use the Hertzian waves and the *x*-rays habitually with impunity, it would seem as though some special preparation were necessary.

It comes to this — that we cannot proceed indefinitely in the development of our study of external nature without giving some attention to the study of man himself. These finer grades of matter permeate all nature, including the human organism; and the effects which they produce on us are forcing us to recognize the existence of things whose existence we had denied or ignored — as, for instance, the subtle inner or astral body.

STUDENT

A Perpetual-Motion Clock

A PERPETUAL-MOTION clock is described and illustrated in the *English Mechanic*. It is one that was actually constructed in the 18th century by James Cox of Shoe Lane, London; and his diagrams and description are still extant. His clock was placed in his museum; and the strange circumstances of its fate are brought to light in *Travels in China* by John Barrow, 1804, where it is stated that the Dutch embassy from Canton to Peking carried as presents two grand pieces of mechanism from the Cox Museum, one of which was the perpetual clock. But it was discovered that the Chinese Prime Minister had, during the journey, substituted two other clocks, probably intending to reserve the original ones as future presents from himself in order to gain imperial favor. So the clock may be still in China or in some mislaid collection of European loot.

This clock would be ruled out of order as an instance of perpetual motion by strict definition, although it is easily seen that it would run indefinitely. Its motive power was supplied by the movement of mercury in a barometer. The movements of a barometer are perpetual, and it only remained to apply them to the winding up of a clock. This was done by providing mechanism which caused both the upward and downward movements of the mercury to turn a wheel, always in the same direction. As there was much more movement in the mercury than was needed to keep

the clock wound, an arrangement was added by which the mechanism threw itself out of gear whenever the clock was fully wound.

The principle known as that of the conservation of energy states that the energy which proceeds from a machine is (including that wasted in friction, etc.) equal to the energy put into it. If no energy is put into it, the machine cannot continue to do work; and, even if there were no waste from friction, etc., it could at best only continue to run without doing work. But energy can be supplied from some natural source, such as the tides, or, as in this case, the meteorological changes; in these cases we are actually drawing upon the energy of the earth's motions through space, the heat of the sun, etc., and tending to exhaust these. Energy might also be supplied for a virtually indefinite period by the disintegration of atoms, as is believed to happen in the case of radium.

But, inasmuch as we do not know whence proceeds the energy that is found to be latent in the atoms of physical matter, it is arguable that this fund of energy may be perpetually renewable from that unknown source; hence perpetual motion may be discovered — unless of course we limit the definition thereof to cases in which it is impossible *ex-hypothesi*, refusing to accept cases where it is possible as cases in point.

Ancient science may have known, future science may discover, how to draw upon an inexhaustible fund of super-physical energy and thus make a machine which will run indefinitely.

Perpetual motion, the *perpetuum mobile*, with some alchemists, had a symbolical meaning, in addition to its literal sense; just as the search for the elixir of life, the fixation of mercury, and the making of gold, had their literal and also their symbolical meanings. Life is a succession of moods, phases, or states; and the ordinary man, living intensely in these ups and downs, finds no stable center in his life and believes himself tossed by fate or the capricious hand of a deity. The problem for the alchemist was to discover the stable center of life, around which all the changes revolve like spokes around a nave; or, in other words, to find the central source of energy which keeps all moving. The secret of the perpetual motion, then, was the secret of perpetual renewal and balance in nature — the secret of immortality, how to identify one's consciousness with that which perishes not. STUDENT

Tonal Purity in Auditoria

IN *La Nature* are described some interesting experiments, already alluded to in these pages, which have resulted in the canopy of the Concert platform in the Trocadéro, Paris, being draped with a double layer of soft cloth an inch or two apart. It was found that reflecting surfaces at a distance of over 56 feet produced annoying resonances, and from 75 to 112 feet the echoes, due to a retardation of one-tenth second, became inadmissible. Again the knowledge of the ancients is confirmed, for their auditoria were devoid of reflecting surfaces at a distance from the auditor. While the Greeks employed the megaphone idea, there were days further back than those of mighty Karnak's splendor, when other secrets of increasing both purity and volume of vocal or instrumental tones were employed. STUDENT

Some Views on XXth Century Problems

The Army of the Mad

THE insane in New York State now comprise a medium-sized army, 30,000 strong. From time to time we wake up to some considerable evil flourishing in our midst, talk it over, and arrange something for the ending of it. The something represents the survival of the fittest—as we think—of many proffered somethings. But who proffers something for these great State armies of the mad? The causes of insanity are thought to lie too deep for laymen's soundings and are left for the doctors.

If you see a man going along the street talking audibly to himself, you not unjustly regard his sanity as doubtful. But he is not talking to himself; he is listening to "himself" talking. We must put "himself" in quotation marks, for though it is what would be usually said, it does not correspond to fact. He is listening to what his *mind* is saying; and he only differs from the rest of us in that he lets the sayings take voice. Nine out of ten men walking along the street are willing listeners to their own minds, letting their minds say what they choose and exercising the very slightest supervision. They are captives, led by the nose whithersoever their minds like to go. They must be so until they deny the implicit claim of mind and liking to be *self*. In other words they are only mind-conscious and desire-conscious, not properly *self-conscious*.

What is the mind doing? It is eagerly planning something; it is remembering a conversation or scene of yesterday, getting superfluously angry or pleased once more; it is imagining a conversation or scene that might have been and might be; dwelling upon a wrong done or suffered, an insult given or received; planning something. In other cases every sound or sight suggests a few scattered thoughts and memories, or leads to trains of them. If these fail or become wearisome, there is the chaotic newspaper to suggest some more.

It is startling enough to catch a sudden image of ourselves in a large shop mirror; it is still more so to hear one's voice coming back from a phonograph; "can that be *my* voice!" What would it be to see the train of one's own thoughts for a whole day laid out?

Here is the real cause of insanity. For most of us it needs but that the mind shall become a little flightier and a little more determined in its flightiness, to paralyze judgment and selfhood altogether.

If so, we know in what general direction to look for the remedy. But who that actually sees it will know how to apply it? It is education, but a teacher cannot teach what he has not himself learned. The educators are as far from self-consciousness, as nose-led by the mind as their pupils. The child is scheming for a toy; the teacher for an auto. Jimmy is thinking what Johnny said to him yesterday and what he did in return; Professor James is thinking what Professor John said and what he replied. The Professor philosophizes that he has a "transcendental Ego," but he has never learned that the translation of *Ego* is

I, myself. It is the pulpit mistake over again. If I *have* an Ego—surely meaningless words—I *am* but a mind or a set of likings and dislikings, or even a body merely!

Children must be educated to the knowledge of facts; no one questions that. We shall never cure or stay the progress of the insanity of our times until we learn and teach the deepest of all fact—that we are soul-egos; that the apparatus of mind and desire is in our hands for our use and control, having powers and functions which in their present state of license they cannot exercise or we imagine; and that the first athletic exercise to which the child must be led is to wrestle with these until it has subdued them for its service, until the ring is out of *its* nose and in *their* noses. STUDENT

A Lesson from the Stage

A RECENT article in the *Fortnightly Review* has revived the old question, must the actor feel his part, feel the emotion of the situations, or should he merely behave and speak as if he did?

The true actor's consciousness is very much split while he works, though he may not be self-analyst enough to realize that.

Everyone knows that if he asserts something often enough he will come to believe it. The picture corresponding to his words, at first created faintly or with no connexion to the pictures in his memory that actually belong to his past, will finally become vivid, enter among them, and lose all marks of its false origin. So with assertions of emotion. For example the words "I am deadly frightened," if dramatically uttered, will at once awaken a little of that feeling and may finally awaken it in full strength.

How would you know that you were saying them dramatically or merely as if you were announcing that you were going to put your coat on? Only by noting whether they induced the feeling. The actor going over his part in private has to do just that, to note whether his words and gestures do awake in him the feeling they purport to express. He keeps on at them until he has them in such shape that they do. The potentiality of the feeling must of course be there, or no words or acts will evoke it. The feeling-instrument of the poor actor is either poor in strings or refuses to respond to any other feelings than those to which the owner is accustomed in the course of his restrictedly personal life.

So an important point in psychology comes out. The actor at any rate, should have learned that he himself is not his emotions; whilst they play, he can look at them, decide to what point he will let them run, create them and abolish them, all at his will. How would he play his part if in the course of it he let himself be swept away by hate of some other actor or by dread of bankruptcy?

In ordinary language we should say that he is at once under, and not under, the illusion of the piece; at once the subject of, and the critical observer of, the necessary emotion. He dips one pole of his consciousness into the piece; the other pole, himself, remains as

the critic and driver, using whip or rein.

Life has often been compared to stage work; how close is the resemblance, is not so often seen. The soul should play life somewhat as the good actor plays his part. But it creates the part and to some extent the piece. At once standing back, and entering, it should permit and encourage the development of such feeling as adds to life, that of comrades and its own. It should do deeds that will create this feeling. It should recognize that when this play is run there will be others, and others, until the lessons have been learned and that life which is no play and no illusion has been prepared for, till the instrument is tuned, spiritually vital, and incapable of an inharmonious, unbrotherly note. Then it will be able to respond to the thrill of the true life.

But it mistakes the stage feasts for the reality, has little brotherliness for its fellow players and is swept off its feet by the feelings it should control. The feeling of brotherhood is one with spiritual vitality, the mark of its presence. STUDENT

National Churches

EVERY nation a church to itself, its altar, worshipers, and fire; true patriotism as the one religion—is offered us as the picture of the future of the world by Dr. Stanton Coit. In every heart, the highest good of the nation will be the central thought and the motor of conduct, selfishness dissolving and vanishing. This state of heart, this love of service, shall constitute for each man his God, "the Consoler, the Inspirer, the Savior." "The most sublime Reality, the supreme spiritual Power, is the living principle of social righteousness, the ideal will of a community of human beings."

A step or two further can be seen.

First, that this same sentiment will expand itself from the nation to humanity.

And second, that it will lead the man who cultures it into a new consciousness. It will make him aware that "the Consoler, the Inspirer, the Savior" is an actual Presence within him. This is himself, yet so much greater and fuller than what he has hitherto called himself as to have been named by one who had *re-become* at one with it "The Father in Secret," yet who also said "I and the Father are one." Beyond this is the Absolute Essence of which Jesus said nothing because words can tell almost nothing. *Its* cognition comes only with the highest state of soul consciousness.

We are at one with Dr. Coit when he rejects that "individualistic occultism" which teaches that "the source of spiritual vitality is some inward, non-social center of eruptive psychic powers." For the *real* occultism teaches that "the source of spiritual vitality" is reached by the individual in the proportion in which he develops compassion and universal love for humanity. Its very name might be—and sometimes is—given as Compassion. Man must lose and forget himself to find it. And the power "eruptive" from it is the power to serve with ever greater wisdom, scope and accuracy. The "individualistic occultism" leads *away* from every divine Light. C.

Archaeology Palaeontology Ethnology

Menhir de Saint-Samson

THIS fine menhir, 30 feet high, having been undermined by treasure-seekers is now inclined at an angle of about 45 degrees. The fact of its being perfectly rigid at this angle proves that it extends many feet into the ground. According to popular belief, if it were re-erected, the town of Dinan (about 3 miles distant) would perish by a flood. B.

Wild Guesses About the

Aryan Cradle

WE may call this an intellectual age, but it is really an age in which the intellect has been confined within certain narrow limits, rendering it acute in some degree, but preventing its expansion. Unless higher factors in character are cultivated, the intellect does not even fulfil its own conditions, but is limited by infirmities of temperament. This is well illustrated by the influence of impatience, which causes hasty generalization on an inadequate basis of fact; so that instead of mature judgments, the results of wide and patient scholarship, we have a multitude of hasty and conflicting guesses, each based on the theorist's own little branch of study. To be able to take such a comprehensive and exhaustive view of the facts as is required in order to arrive at a sound conclusion, qualities of character are required which nobody but an advanced student of the higher life would possess; for no one else is sufficiently free from the prejudices that interfere with the due estimation of evidence.

In discussing the problem of the origin of the Aryan race, for example, scholars are limited by their prejudices against Oriental records and chronology, and their desire to reduce everything to conformity with their own conceptions of history.

A professor of archaeology has written a book to show that the cradle of the Aryan race was not in Asia after all, but Europe. We had previously concluded, from a study of dialects and religions, that the cradle must have been in the high plateaus of Central Asia, preferably the Pamirs. But there is no proof of this, we are now told; we have been misled by the narratives of travelers. We are also warned to regard with suspicion the Hindû books on the Vedic religion, especially the *Rig Veda*, which has heretofore been considered of great assistance in the study of the ancient populations of India. A "scientific demonstration" has been given that the early Aryans could never have lived in Asia, but could only have lived in Europe.



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MENHIR DE SAINT-SAMSON, NEAR DINAN, BRITTANY

No doubt some other theorist would just as easily find the cradle in Africa or Australia; what they are all looking for is some savage tribe from which the Aryans are supposed to have "developed." Thus this fetish of the development of civilization from savagery limits their minds and keeps them from discovering the truth. But, if there is one thing more than another which archaeology is now demonstrating, it is that our civilization did not so originate. In fact the most recent discoveries confirm the teachings of Theosophy that civilization has during all the historical period been descending an arc and that our early Aryan ancestors were greater than ourselves. The civilizations which we find scattered at the dawn of our history over the Mediterranean basin and surrounding lands were the scattered fragments of what was once a vast and cultured homogeneous civilization. The Minoans, the Pelasgians, Etruscans, Hittites, Phrygians, Egyptians, Chaldaeans, etc., were all offshoots and each handed down some of the sacred knowledge which gradually degenerated and became lost to the public ken. We have similar indications in the great stone structures left in various parts of the world as enduring relics of the great Science of antiquity.

This great civilization was the beginning of the Fifth Root Race, which inherited its knowledge from the seventh sub-race of the Fourth Root Race — the Atlanteans whose continent sank under the waves. This is the truth that science will have to recognize; but it must first learn to give more credit to the accuracy of the records preserved by older civilizations than its own — those of India, for instance.

STUDENT

Chemical Analysis of Rameses

"WOULDN'T it jar you," if, after lying buried for several thousand years, some chemist should analyse your body and draw up a table of the fatty acids found therein? Yet a chemist, or archaeologist, or chemico-archaeologist, has analysed the fatty matter extracted from Coptic mummies dating from 500 B.C., and found it to consist chiefly of oleic acid; while from Egyptian mummies of the 21st dynasty, 1500 B.C., he obtained quantities of volatile acids of the fatty series in the form of soda salts.

What is man? Today the proud monarch of mighty empires, tomorrow — $C_{18}H_{34}O_2$. Once these Pharaohs were known by their noble lineage and great deeds; now they are known by their place in a chemical series. Pharaohs of the formula $C_4H_8O_2$, volatile Pharaohs, solid Pharaohs, butyric and oleic Pharaohs. Then, if the chemists find any new acids, they could call them Coptic acid, Ramessic acid, etc., etc. And according to the law of rebirth, an old Egyptian might actually analyse his own mummy. E.

Some Modern Arts Known to the Ancients

IN a tomb unearthed near Capua artificial legs were found near some pottery that probably dated from the 4th century B.C.

Among the modern arts known to the ancients must be reckoned that of *sterilizing water*; for Rufus of Ephesus, in a passage which has been quoted in the press, wrote in the first century of our era that the water of all ponds and rivers is bad, except that of the Nile; and that the best water is that which has been boiled in vessels of earthenware, cooled and heated again before drinking. T.

The Trend of Twentieth Century Science

Some Mysteries in Symbolism

THERE are a number of phenomena in the animal world whose origin it seems quite hopeless to explain without the supposition of causative intelligence in nature. How would the hypothesis of blind variation and natural selection deal with this one:

Certain of the hermit crabs carry about with them a sea-anemone. The head and claws of the crab project from his long shell. On the top of the shell, just above its opening, sits the anemone, securely stuck.

For both, the advantages of the combination are obvious. The anemone is carried about to fresh fields and pastures new where foods abound.

On the other hand, the crab is protected from its enemies by the well-armed and dangerous tentacles of the sea-anemone. In the tentacles there are many thousand long, slender, stinging threads, and the fish that would obtain the hermit crab for food must first deal with the stinging anemone.

Professors Jordan and Kellogg, in their *Animal Life*, go on to tell us that

If the sea-anemone be torn away from the shell inhabited by one of these crabs, the crab will wander about carefully seeking for another anemone. When he finds it he struggles to loosen it from its rock or from whatever it may be growing on, and does not rest till he has torn it loose and placed it on his shell.

In early days, before this phenomenon appeared, one can of course imagine an anemone accidentally sticking to a crab's shell instead of to a rock. One can understand that the food problem would be somewhat easier in consequence. In the absence of a working nature-intelligence one now has to suppose that among the offspring of such a crab were some who faintly liked, somehow, to have an anemone sitting up there; and some who were indifferent. But the liking was unconscious and merely consisted in the slightest possible tendency to put themselves in the way of anemones. At last, after infinitely numerous generations this unconscious spark of liking reached the point of active desire, of active discomfort in the absence of an anemone, of connexion of this discomfort with its cause, and of careful and definite administration of the remedy.

That sounds as if it meant something; really however it is but a bit of auto-suggestion made to make a theory credible, or exclude one disliked. What is to be accounted for is the presence of a strong and definite liking, so strong and conscious as to lead to measures to gratify it. But not one of the steps of the development of this liking is really imaginable; for the first steps, in which the liking was so faint as to be quite unconscious, *would not lead to any measures*; and those who had it would have therefore no higher proportion of adherent anemones than those who had it not. Chance would equally prevail in both cases. Individuals with this faint liking would therefore have no better chances of survival than those without it. Natural selection would not conserve them in any higher degree. The highly developed liking of present individuals remains therefore unaccountable—save by

the operation of nature-intelligences presiding over variations and making them from the first marked enough to do good, or piling them up independently of natural selection.

STUDENT

Lost Powers of Nutrition

THE *Lancet* wonders whether chemistry will ever get so far as to synthesize from their elements all that we need as food. We can make sugar and starch; why not fat? We can make ammonias, cyanides; why not albumen at whose root they lie? True the albumens and proteins are not protoplasm, the basis of life; protoplasm is *living* protein.

But how much living stuff enters the ordinary diet? Is not nearly everything cooked and therefore killed? We have found that nuts, because eaten at the end of an already more than ample meal, do not agree, and have nearly discarded them. Fruits, if we touch them at all, are more often cooked than not. Raw milk is not often a part of the adult's diet; still less raw eggs; and neither of them are always desirable. Raw meat we very properly regard as a medical prescription.

Looking farther ahead than the time when the chemists may possibly synthesize all our foods, we can dimly see a time when our own bodies may be able to do that same. They have evolved to their present point through every plane of nature, and must have preserved—however profoundly latent—every power at work on the planes of life below. Every vegetarian is proof that they can still synthesize their own animal protoplasm from vegetable. The plant plane is one of those through which the body has come up. Plants can synthesize their tissues from the elements in soil and air. Is it impossible that in the future evolution of our own bodies we shall recover that power? The close study of fasting men has shown that it is even now not wholly extinct. If it can be awakened—and there would seem to be no reason why after a few generations of absolutely right life it should not be—we may find that there comes with it the power of immensely prolonging the life of the body.

STUDENT

The Green of the Leaf

VARIOUS workers have been doing some interesting study of the relation of chlorophyll—the green coloring matter of leaves—to plant life.

Why is it green? That is, why are leaves green? Because the green ray of sunlight is beneficial to them? It appears on the contrary that it is precisely this ray that the plants make least—if any—use of. Chlorophyll lets the green ray pass through and away, retaining the red, yellow, and blue. But it is particular as to *what* red. Extreme red and infra-red rays, too hot for the plant's good, are let through. Absorption begins with the orange-red, includes the yellow, stops short of the green, and begins again with the blue. The plants have adapted themselves to the conditions; for daylight, either diffused or direct,

has had much of its green absorbed by the atmosphere. Diffused daylight is strong in the blues; direct, in the reds and yellows.

Chlorophyll is not a simple body, nor is it really the full green that it seems to be. The seeming green results from a mixture of two constituents, one of them a greenish blue and the other a yellow. The function of each appears to be the absorption of its complementary in the sunlight, the former absorbing the red or orange-red and the latter the blues. The red rays are powerful stimulators of growth, of the fixation of carbon from the carbonic oxide of the air; the function of the blue rays is not known; they must stand in some important relation to the inner life of the cell.

The green pigment is not diffused uniformly throughout the cells of the leaf. It is contained in little granules or plates within the cells, apparently dissolved in fat. The plates have movements of their own within the cell and these movements have distinct purposes. Just as the leaves alter their position, rotate upon their stems or petioles, according to the direction and amount of light, so do the chlorophyll plates. If the light is moderate they turn flat to face it. If too strong they turn their edges to it so as to prevent the leaf from getting over-heated.

But the pigment is not always green. In some algae growing beneath the surface of the sea it is red. Here the green and greenish-blue rays are relatively intenser than the red and must be utilized. For that, their complementary pigment is necessary.

STUDENT

Dwindling Comets

IT seems possible that we may ultimately lose our beloved Halley's comet. At each of its more recent returns it has been smaller. Like other comets it has no instinct of economy. They hurl from their heads huge volumes of rarefied material in order to develop resplendent tails, sometimes more than one. But they forget that as they near the sun the pulse of solar light upon them may force the tails outward and backward into space, never to be recovered again. For the outgoing pressure of light upon matter of sufficiently minute particles is greater than the gravitational attraction.

A comet is an extremely active and thoughtless personality, forgetting that if it insolently sweeps up too near a planet it may become annexed and have to settle down into a satellite. In addition to its onward speed it is in intense internal commotion. A nucleus appears, divides, disappears. Tails are swung out in front or behind. The tails are never still; they too divide, throw out side branches, and disappear. And from their behavior in the case of two comets, Halley's and Morehouse's, it has been suspected that comet and tail rotate on the axis of their path, corkscrew-wise. This is probably the case with all of them. Theosophy teaches that the force which arouses them into active being, "Fohat," not known as yet to science, confers spiral motion upon the matter it energizes.

STUDENT

Nature

Studies

Wooden Water-Pipes

THE Forest Service not only gives instruction in the conservation of wood but also information as to the use of that material. In the case under consideration the use suggested may be considered an economical one, since the maximum amount of service is gotten out of the wood used, and an economy in another important material, iron, is effected. The praises of wooden water-pipes are sung by the Forest Service, which points out that they have been in considerable use, both in the form of stave pipes bound with wire and as hollow logs. To prevent rot, asphalt and tar are used; but timber saturated with water and protected from outside influences is described as practically everlasting. The wood pipes are equal in durability to those made of cast iron, and four times as durable as those of steel. They cost one-quarter as much as cast iron, and one-half as much as steel. (But that question of "cost" needs more consideration; is it present market value or ultimate cost to the country that is meant?) Wood pipe has a greater discharging capacity than iron or steel, because the bore remains smooth. Electrolysis does not affect it. It insulates the water against heat and cold. It accommodates itself to the expansion of freezing and does not burst. The wood used on the Pacific Coast for this purpose is Douglas fir. STUDENT

Nitro-Bacterine

THE tubercles or nodules on the roots of some leguminous plants contain bacteria which have the power of drawing nitrogen from the air and fixing it, thus providing sustenance for the plant. Some years ago a scientist succeeded in preparing a pure culture of this bacterium, and since then investigations have been made to discover how

to preserve it so that it could be distributed among farmers for the inoculation of their peas, beans, etc. At one time it was dried on cotton wool, and later on pure cultures were sent out in liquid form. But Professor Bottomley of King's College, London, has produced a powder preparation of the bacteria which will last for two years. It is called nitro-bacterine and is sent out in three packets, one containing the bacteria and the others the chemicals necessary to impart vitality to them. The contents of these packets are put into water and kept digesting for a day or two according to directions supplied, and then the seeds are well sprinkled with

the mixture. The seeds are dried, the microbes becoming torpid; and when they are sown the microbes come to life again and commence work on the roots, drawing nitrogen from the air and stimulating the growth of the plant.

With this inoculation plants can be grown in soil that has been supposed incapable of supporting growth; thus Mexican beans were grown in volcanic ash, and sweet peas in cinders. But some soils cannot be made to act, owing to other unfavorable conditions, such as acidity, improper drainage, the presence of inimical bacteria, or insufficiency of salts. Very favorable experiments in the use of inoculation have been carried out, and Professor Bottomley has discovered a culture for the tomato, and other cultures for roses and strawberries. T.

Nature-Study through Sympathy

ONE day Soshi was walking on the bank of a river with a friend. "How delightfully the fishes are enjoying themselves in the water," exclaimed Soshi. His friend spake to him thus: "You are not a fish; how do you know that the fishes are enjoying themselves?" "You are not myself," replied Soshi; "how do you know that I do not know that the fishes are enjoying themselves?" — From *The Book of Tea*, by Okakura Kakuzo

Fullers' Earth in the United States

THIS very absorbent clay, first used for taking grease spots out of cloth, is now used in the United States chiefly for clarifying oils. It is a greenish or brownish, soft, somewhat unctuous substance, which does not become plastic with water, but crumbles down to mud. It is a hydrous aluminous silicate with some magnesia, iron oxide, and soda. In the United States nearly 70 per cent of it comes from Florida. H.



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"THE CAT AND FIDDLE," NEW FOREST, ENGLAND



Lomaland Photo. and Engraving Dept.

BEER BEACH, S. DEVON, ENGLAND

Students'



Path

ACCORDING TO THE RULE OF VIRTUE

THE Power, immutable, unspeakable, supreme;
Which builds, unbuilds, and builds again,
Ruling all things accordant to the rule
Of virtue, which is beauty, truth, and use:
So that all things do well which serve the Power;
And ill which hinder: nay the worm does well
Obedient to its kind; the hawk does well
That carries bleeding quarries to its young;
The dewdrop and the star shine sisterly,
Globing together in the common work.

Sir Edwin Arnold

The Principal Purpose of the Universal Brotherhood and Theo- sophical Society

THE Constitution of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is, in the estimation of Theosophical students, the Magna Charta of a redeemed and glorified humanity. Of it Katherine Tingley has said: "Brought into the plane of earth-life from the upper air, it reaches deep into the bowels of the earth in its scope and purpose."

It is declared in the Constitution that this Organization was "ordained and established for the benefit of the people of the earth and all creatures." Sections I and II of Article II of the Constitution read:

I. This organization declares that Brotherhood is a fact in nature.

II. The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the life of humanity.

These two declarations, like the overture to a grand opera, foreshadow the keynotes and rhythm, the main themes and motifs, with their relations and combinations, to be worked out in rich detail in the development of the great work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, ordained and established, as said, "for the benefit of the people of the earth and all creatures," by the Elder Brothers of Humanity.

Article III, Section I of the Constitution states that "This Brotherhood is a part of a great and universal movement which has been active in all ages." It is not proposed to go into that here, but it is introduced because of what H. P. Blavatsky says in the last chapter of *The Key to Theosophy*: "Every such attempt as the Theosophical Society has hitherto ended in failure"; and she says there in effect that if this present movement were not true to its principal purpose, "it will drift off on to some sand-bank of thought or another, and there remain, a stranded carcase, to molder and die."

Older students of Theosophy know how the

most strenuous and incessant efforts were made throughout the early history of this Movement to divert it from its principal purpose, to make it stand for and teach anything and everything but Brotherhood, even indeed, psychic profligacy of the worst kind—the very thing H. P. Blavatsky and her Teachers organized the Theosophical Movement to avert.

And so when Katherine Tingley succeeded Mr. Judge, H. P. Blavatsky's successor, in the Leadership of the Movement, she accentuated the principal purpose by re-naming the Organization—the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and by giving us its grand Constitution in which the work was re-organized, and safeguarded from any possible future misunderstanding or misrepresentation.

The "principal purpose" of this organization then, is "to teach *brotherhood*." That at once stamps it as unique, distinct from all other associations of people who, however banded together in cliques, castes, sects, and creeds for some exclusive benefit, would try to narrow down this universal fact of nature and confine it to private and partial ends, making use of it indeed, but in effect denying its universality. The "principal purpose" of this organization is to teach *Brotherhood*. How? "By demonstrating it as a fact in nature," and by making it "a living power in the life of humanity."

The highest aspect of nature we know of is, of course, human nature; and this will be dealt with first. We will pass lightly over the greatest examples of human nature, the Leaders and Teachers of mankind, the founders of religions and civilizations, and such great souls in the historical period as Hypatia and Joan of Arc, for they are living examples, the absolute demonstration of Brotherhood: we will pass over these, which are "the puzzles of history," and speak from the point of view of ordinary everyday life, saying that even here brotherhood is its own "proof," and merely needs pointing out as a facet of that basic brotherhood which is a fact in nature.

The fact of human associations generally, for mutual, if partial, benefits, is, as already pointed out, based on the law of brotherhood, which is positively stated in the motto of certain organizations; for instance, "United we stand, divided we fall."

Coming down to individual life: How often is it said among those who labor with their hands, "Don't lend So and So any tools, don't show him anything, don't help him—he is no good to anyone, he is all for himself." Brotherhood is thus recognized—and denied to the unbrotherly man. Again, what is the highest praise that can be given to the most exalted of men? "He was a man and a brother." Further, when all the pretences and selfishness of life are over, and man goes to his long home, what is at once the greatest comfort the mourners can draw for themselves and the finest eulogy they can bestow upon the departed one? "He was a good citizen, a good husband and father, a true friend," i.e., a *brotherly* man. Thus, from the games of childhood, through the labor of the long years to the final rest, brotherhood is recognized and acted on, if but partially, and accepted as the flower of human life.

Try to imagine human life without brotherhood. It is unthinkable. Human *society*:

the very word *society*—from the Latin *socius*, a companion, a brother—is final. In times of calamity, of direst need, when the ordinarily unchecked selfish interests are silenced in the face of a common tragedy, how brotherhood becomes the saving power, rich and poor, cultured and ignorant working together for the general good, nations in all parts of the world expressing their brotherly feeling in gifts of money, food, and supplies for the help of their unfortunate brethren!

Now Theosophy teaches that this universal—though as yet only partially recognized—fact of brotherhood, is a cosmic force which, rightly understood and used, would bring about a human society "proportionate to nature," a divine humanity.

Take a simple illustration: we are but in the infancy of our knowledge and use of electricity, and yet how incredibly has it enlarged man's powers, annihilating time and reducing space to ever smaller significance. Yet we have but begun, and the possibilities are endless.

It was known for ages that electricity was produced when certain substances were subjected to friction; but there it stopped, an interesting fact, without significance. It was found out, however, that this feeble phenomenon was a mighty cosmic force which man could tap and by its means use other nature forces enlarging and enriching his life, along certain lines, endlessly.

So brotherhood, which the friction of everyday life evokes and forces us to use in a feeble way, is a mighty cosmic force upon which in fact depends the future moral and spiritual growth of mankind, a future whose growth and splendor have no limits because, as Theosophy teaches, "Help nature and work on with her, and nature will regard thee as one of her creators and make obeisance."

There is a further aspect of the question: it may seem a paradox in this age of sectarianism to say that religion affords a sure ground for the proof and realization of brotherhood. But the student of Theosophy knows that all the religions of the world are offshoots of the once universal Wisdom-Religion and he can trace the descent therefrom of the latest and smallest sect. His motto, that of the organization he belongs to, is "There is no religion higher than Truth."

Imbued with the universal aims, enriched by the grand philosophy and historical teaching of Theosophy the student can point out the core of truth in all religions and show that Theosophy is the common origin and meeting-ground of all religions and that apart from accretions and distortions all are fundamentally identical in standing for the divinity and consequent brotherhood of man; and he can show that in Theosophy all the religions will find their lost word, their missing links; and that—as has been well said, and proved by the people of all shades of religious opinion now in the Theosophical Movement—"Theosophy is but the extension and fulfilment of their previous beliefs," the completion of all the fragmentary and scattered truths which all religions contain. When this is perceived, as it will be, we shall see on a much larger scale a repetition of what happened in Turkey when but political freedom was restored—Jews, Christians, Mohammedans, and all, embracing one another and working together as

brothers, realizing that brotherhood, in the Theosophical sense, is indeed "Religion by her deeper name," and that "To live to benefit mankind is the first step."

It is through centuries of false teachings as to the nature of man and his relation to the divine that men have lost hold on their divinity, their essential brotherhood, not of the flesh merely, or even of the mind—which all thinking people will admit—but in their divine oneness. Because of this men have been *unbrotherly*, have lived on the night side of their nature and so have reaped such a harvest of unbrotherliness, of *their own sowing*, that as Katherine Tingley says, "Unbrotherliness is the insanity of the age."

But we are all divine souls; and though we have but imperfectly understood the divine inspiration, it is first, all the time, and last—brotherhood, *brotherhood*, BROTHERHOOD. Says Madame Blavatsky in *The Key to Theosophy*:

Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.

STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

In last month's issue of the *Atlantic Monthly* is discussed the question "Is Immortality Desirable?" The article is thoughtful and interesting, and the conclusion of the writer is that immortality "is desirable, if immortality means a fortunate issue of the quest of our souls." Still there seems to be something lacking from the treatment of the subject. How would you look at it from the standpoint of Theosophy?

Answer

II. It depends upon what we are to consider immortal. Is the bundle of characteristics, which constitutes all I know of my friend A, to persist forever? We may devoutly hope not. Heavens, what a bore to you would that hobby become, to which you have devoted your life, were you to be saddled with it through the eternities! Do we not carry a load of memories through life, which we would fain have blotted out, could it be done; think how such things would torment and stare at us after an age or two!

Let us represent all human characteristics by letters of the alphabet, and think of a man as written down thus, in a kind of imitation-algebra: $a^2 + x^3 + z$, or $pq + rt - y$. What purpose would there be in keeping that x^3 or pq stationary, and integral to him forever? Let us say that a man is an excellent book-keeper with a splendid head for figures; is something of a pedestrian in his spare time, and has fondness for light reading. Now carry that man, with that personality, forward in a straight line, so to say, for a million years or so; which is, after all, but a very small fraction of eternity. There has either been stagnation, which we can hardly imagine; all manhood has left him, and he has become a figure-adding, pedestrianizing, light-reading vegetable, without the least value or consequence: or he has grown, spent a million years in growing, in those same qualities; and has become a perfect figure-adding, pedestrianizing, light-reading machine—or demon. In the first case nothing whatever has been added to the sum of universal experience, and all effort is waste and folly; in the second, not a full and perfect man has been produced, but a lopsided, unhuman monstrosity. Theosophy would af-

firm that such are among the things which nature, very reasonably, abhors.

The kind of immortality we, without stir of imagination, for the most part "believe in," is one not of essentials, but of exteriors; not of our humanity, but of our characteristics. The grammarian dying at ninety, looked back on a life wholly given up to Latin nouns of the third declension. "Ah," he sighed with his last breath, "that I had confined myself to the genitive plural." We should not call such a one a man, but a fossil; his kindred is all under glass cases in our museums. What would he have grown to after a billion years of genitive plurals? Heaven would have been no heaven to him if, rising up to it with personal consciousness intact and character unaltered, he had been deprived there of his beloved research. And it takes hard work to alter character, as we know very well; mere dying will not do it. You cannot be at once a mummy and a living man.

Do you remember Chwang-tse's turtle? It had been stuffed, the sage said, and worshiped in the Hall of Ancestors for upwards of three thousand years. "If that turtle had its choice," he asked the ambassadors of the emperor, "which would it prefer; to be stuffed and worshiped in the Hall of Ancestors, or to be alive and wagging its tail in the mud?" Immortality of the personal man would soon come to mean, for most of us, a state as thrilling as Chwang-tse's turtle's. We should yearn after a little mud.

Now for the Theosophical view of immortality. Behind all our attributes and characteristics stands the Self, which is eternal and divine, "never begun, and without end." Its mission is twofold; to learn all possible lessons, through all possible experiences in earth-life; and to raise the whole material of the world to diviner levels. It is a ray out from universal divinity, sent forth for these purposes; "true, eternal, strong, pure, compassionate, just." It must invest itself with all kinds of personalities, and all manner of characteristics. It must know all that is to be known by soldier and poet and factory-hand, by day-laborer and merchant and king; otherwise it could not ripen within itself the fruitage of universal experience. Every letter of the alphabet must be brought in it to the power of u ; not only one or two, or three or four. Every clear, clean letter, that is; not the smudges and foul marks; not the unclean qualities that damn our lives.

Here are these bodies of ours, made of the stuff of the world; a continual change is going on in them, so that every moment old atoms pass away, and new ones are coming in their places. Do we set no imprint on these? Are the glutton and the sensualist of the same physical fiber as the hero? Obviously not. One man's flesh has been made brutal by base living, and base cravings inhere in the cells and material of it; another's is spiritualized, pure, refined. There is endless proof for anyone who will think, that all our thoughts print themselves on the atoms of our bodies and awaken kindred vibrations in them; these atoms go away the better or the worse for associating with us. The worse, when we have forgotten our real being, and live a false life in our desires and personality; the better, when we are reaching out towards the life of the soul. Yet all these atoms have to receive from us a spiritual touch to quicken their

evolution, and they will come back and back until we have left no stain anywhere. A great and good man sets kindred fires burning in all who associate with him, breathing his own soul through nations and armies, and awakening in them a spirit and valor like his own. It is our mission; such work has the soul to do for all life, and all vehicles of life.

First on its own personalities, playgrounds of elemental forces which it must learn to dominate, and employ for universal uses. It finds in them desire, selfishness, hate, and all the legions of chaos and disorder; these it must subdue and transmute. It sheds a ray from itself into the brain of each successive personality, which ray becomes the brain-mind. Into a whirling realm it has entered, where every cell is pulsant with the traffic and vibrations of life; into companionship, too, with subtle, unfolding desire, eloquent with specious suggestions and promises. Between this and the soul it veers, for the most part unmindful of the latter, and causes are set in motion, deeds done, thoughts innumerable thought; the sowing of a great crop, which must be reaped; for all action rebounds, and our good and evil fortune is the result of our own doings. Always the soul is using what influence it may, which we perceive in what is called conscience.

Death comes, and then a period of rest in which all the experience gained in the past life must be garnered by the soul and welded into its being. Then the time for new embodiment; a new personality, founded on all old ones, with new brain and memory, new experience and new employment. So on from the beginning of time until all the glory and beauty of the world are known, all sorrows suffered, all wisdom and heroism and compassion displayed.

It is the divine part of us which is immortal, the part that knows how to deal with immortality—through an eternity of wonders, newness, action, growth, battle, life. STUDENT

THEOSOPHIST. I have just explained that the reincarnating Principle, or that which we call the *divine* man, is indestructible throughout the life-cycle—indestructible as a thinking *Entity*, and even as an ethereal form. The "reflection" is only the spiritualized *remembrance*, during the Devachanic period, of the *ex-personality*—Mr. A or Mrs. B—with which the *Ego* identifies itself during that period. Since the Devachanic period is but the continuation of the earth-life, so to say—the very acme and pith, in an unbroken series, of the few happy moments in that now past existence—the *Ego* has to identify itself with the *personal* consciousness of that earth-life if anything shall remain of it.

INQUIRER. This means that the *Ego*, notwithstanding its divine nature, passes every such period between two incarnations in a state of mental obscurity or temporary insanity?

THEO. . . . We do not view it as insanity, but as a very natural sequence or development of the terrestrial life. What is life? A bundle of the most varied experiences, of daily changing ideas, emotions and opinions. . . . Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed.—H. P. Blavatsky in *The Key to Theosophy*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Theosophy and Capital Punishment

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offense. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: i. e., those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold Theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His inner body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When, then, the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said,

he is himself the repository of his own deeds; he carries with him into the unseen realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Still living as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensi-

tives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those who are not called "sensitive" these disembodied criminals have an effect, arousing evil thoughts where any basis for such exists in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau in the realm of the mind and senses will continue carrying with him, and dragging over us, the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.—Wm. Q. Judge (from *The Path*, vol. x)

THIS Law—Karma-Nemesis, or the Law of Retribution—whether Conscious or Unconscious, predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design.—H. P. Blavatsky, in *The Secret Doctrine*

We would also recommend him to take a sheet of paper and cover it all over with dots, in *quincuncem* like trees in an orchard, and to let each dot in the bottom row represent a man of today; then he can trace the genealogies backwards and forwards as he pleases. It is evident that my father was also father to all my brothers; and my grandfather was an even more unblushing pluralist. When we get back to all my innumerable progenitors of the hundredth generation, they must clearly have been guilty of the crime of "repeating" to an altogether inconceivable extent.

This problem is a sort of burlesque of some scientific and other controversies. Whether a million people have descended from one man, or one man has descended from a million people; and whether, consequently, the population of the world is on the wax or the wane; what a subject for a debate! E.

Missionaries "Catching Tartars"

IT is stated that the educational work begun by foreigners in Japan is being kept up by the Japanese themselves, most of the teachers and all the administration being native. While Western methods of education are largely made use of and Western knowledge taught, the teachers are intent upon keeping up the national traditions of language, literature and government; and "it may be doubted whether the schools are a Westernizing influence."

Western missionary enterprise has hooked a big fish, which it may have thought to land. But there are two other possibilities: the fish may haul the angler in, or the line may break. The Japanese evidently wish to adopt the Western spirit, not to be adopted by it.

One reads a wail from American missionaries over a disposition shown by the native Christian church in the Philippines to declare its independence. But what could the missionaries expect? They have said, Here is Christianity, teaching tolerance, freedom, brotherhood, etc., and the natives have said, Thank you; it is very good and we will accept it. But you must be obedient to the mother-church, the missionaries may have replied; and the natives would say, There is nothing in the Christian teachings that compels us to belong to an American church instead of having our own. So with Japan and other nations; they have taken us too literally. They have accepted the unadulterated gospel, and ignored the doctrine (which we have up our sleeve) that Jesus Christ is a Western God, whose chosen people are the Westerners, and who is jealous of other Gods. OBSERVER

Austerity and Religious Exaltation

IT is announced that a Grand Duke, having lived in great luxury, which he enjoyed to the utmost, has resolved to abandon it all and become a monk, having a wooden bed and the simplest furniture and clothing, eating barley broth and black bread, rising in the night to pray, and observing silence.

Mark Twain came upon a Trappist monastery in Africa, where the inmates lived the most ascetic life possible and seemed to enjoy it.

The unbridled license of Roman imperial times was followed and accompanied by a wide-spread outbreak of monasticism and a perfect debauch of austerity.

The ardent desire for austerity after an out-

break of license is a familiar symptom to some people. There are people who oscillate continually between the two states.

Thus this kind of austerity is seen to be an inverted sensualism, or sensualism at its opposite pole; it satisfies a craving. The upsetting of the balance of our nature results in two extremes, which are always found in association. Each pole is the natural reaction from the other. Tolstoy has been described as passing from one of these extremes to the other. Lately he seems to have passed into a third state characterized by indifference. We frequently find zealous evangelists who have been sinners in the days of their youth, as they are so fond of letting us know.

Thus cold follows heat, and much of what passes for religious exaltation is but a condition of the nervous system, which has been thrown out of gear. There are many kinds of "psychism" which partake of this character.

Seekers after enlightenment should avoid everything that smacks of excitement and exaltation. The truly enlightened religious man is he whose nervous system is strong, stable, balanced, under control. If he seeks self-abnegation, he knows how to find it in plenty in ordinary life, and does not need to pamper his soul in a lonely cell. Nor, since his brain and spine are healthy and normal, does he need to goad his nervous mechanism into a feverish semblance of life by "creative assertion" or yet by drugs. All these means are stimulants of one kind or another and lead inevitably to greater exhaustion. Sanity and poise are the signs of true wisdom, and may serve to distinguish true from false Theosophy. T.

Hare and Tortoise

THOSE who want a really peaceful time, to throw the world off and get a three-year opportunity for meditation, should take the next (or nearly the next) boat for the North Pole. In the *Nineteenth Century* Mr. Alfred Harrison, the explorer, re-affirms that the best way is just to take plenty of food in your pocket—say to last three years—sit down on the ice with a board between, and drift with the leisurely Polar current. He proposes to do this in October of this year, taking his seat on the ice off Pule Island and being sure that he (and the others) will float right across the center of the Arctic Ocean within striking distance of the Pole, finally coming out near Spitzbergen.

On his ice island he will build Esquimo huts and be as happy as—let us hope much happier than—the day is long; for it will not be of any length at all.

So we can choose. We can make a trifling few days of the matter with the airship of Mr. Wellman, or a few years with Mr. Harrison. The former does the delaying beforehand, and one even wonders whether the tortoise may not get in first after all. The aerial hare seems to find his wings a little refractory. C.

What is an Electric Charge?

OUR present attempt to see into the structure of the atom is by resolving it into an assemblage of electric charges . . . called electrons," says Sir Oliver Lodge. But one must confess to a difficulty in understanding what an electric charge is. One has hitherto conceived electric charges as always

being *on* something; whether electricity is a fluid, as in the older theories, or a condition in the "ether," as in the newer theories, it has always existed in connexion with matter. But now we have the notion of an electric charge existing apart from any matter charged. The difficulty is just the same as it would be if the physicists had analysed the atom into minute quantities of heat or of light, or a piano wire into minute particles of sound, or a human body into minute specks of vitality. There seems no alternative to regarding electricity as a kind of matter after all; or, at least, if electricity itself is not matter, it must be a condition in something that is. So all we have reached by this new conception is an extension of our analysis, which takes us below the atom as unit to another and more recondite unit. STUDENT

Radium and Underground Temperature

PROFESSOR JOHN JOLY has been discussing before the British Association the question whether radium influences underground temperature. He concludes that the idea that radium does raise the temperature is supported by observed facts sufficiently to encourage further investigation but not dogmatism. In the Simplon and St. Gotthard tunnels, higher temperatures were met with in some parts than were expected. Though this might be explained by various other theories—as that the degree of dryness of the various rocks causes the temperature gradients to curve up or down, or that some of the rocks retained extra heat from the effects of contortion—still, on analyzing the rocks, it was found that there was a marked relation between the proportion of radium and the steepness of the temperature gradient.

With respect to the theory that the earth's heat increases as we get lower, the facts seem to provide a plentiful crop of exceptions, and the theory can hardly be called established. Professor Joly thinks that, in order to account for high volcanic temperatures on the supposition that they are due to radium, we must suppose that the rocks containing it extend to a greater depth. And why not? What is a boring of mile or so compared with the radius of the earth? The whole question is much too unsettled for anyone to be able to dogmatize on it; and it is interesting to notice how the discovery of radium has played havoc with theories framed before it was discovered. This should lead us to allow always for the possibility of other discoveries which might have an equally revolutionary effect upon our theories. T. H.

The Source of Life

MEDICAL science appears to be rapidly reaching toward the ancient views, as is evidenced by the following extract from *The Lancet*. J.

It is conceivable that as the animal exists only by virtue of a continual combustion process, in which air is taken up while carbon dioxide is liberated, the loss of an agency which not only removes this product of respiration but sends back oxygen in its place, would be disastrous. This agency is of course the plant, and, in short, the animal and the plant are interdependent. On this line of reasoning animal life would be extinguished if vegetable life ceased . . . [and vice versa]. This is an interesting cycle of events, but the performance of a cycle implies a force, and the motive power of these . . . processes is light. . . . Were those who worshiped the sun ignorant of these things?

Art Music Literature and the Drama

Literary Tragedies of the Time

A NOTABLE contribution to England's current literature is a fiery article by the poet William Watson, who declares that England starves her bards through her own selfishness and neglect. The immediate occasion for the article was the death—presumably by suicide—of a brother poet, John Davidson. One cannot say that England is unique in this respect—far from it. America would profit by a little reminder on these lines, not to speak of Italy, of Germany, and of many another nation. We reprint a portion of Mr. Watson's article as follows:

This episode in the literary history of England is one more addition to the long list of tragedies which we may consider as beginning with the death of Spenser "for lack of bread" (if Ben Jonson's words are to be trusted), and which emphatically did not end with the death of Chatterton in his miserable garret, murdered by the editors who had accepted his contributions and paid for them at the rate of eightpence for a poem and one shilling for an article. For let there be no mistake about it: John Davidson died because he could not make a living.

Let me say at once—and I trust no one will be so base as to suppose that I say it from any ungenerous motive—that I attach little importance to his later work as a poet. The thought in it was often crude; the voice in it was often strained and hoarse. But whose fault was this? It was the fault primarily of the so-called "public" and the critics who are perpetually demanding from a poet an "output" (that I believe is the beautiful word that is commonly employed) such as no artist can produce without doing murderous violence to his powers and his artistic conscience.

Let it, then, be freely acknowledged that Davidson had exhausted himself long before his last volume saw the light. None the less, this was a man who, notwithstanding all the crudity of his later thinking, all the resentment against society and fate which made much of his utterance so turbid, was yet a creature with something of the divine fire in him—something of the infernal fire as well, which also we need in a poet.

The Davidson tragedy, it must in candor be admitted, is one of a class in which we English—and also our Scottish neighbors, when one comes to think of Burns—have attained to a somewhat unenviable eminence. When, if ever, are these tragedies to cease? It is to be feared that we shall never be quite without poets; and if the popular apathy regarding them goes on increasing—if the intellectual life of the nation becomes more and more swamped by money-making, athletics, and the devotion of grown men to boys' games—the Poet's Tragedy is likely to happen with increased frequency. One does not wish one's country to become a byword for that sort of thing. Narrowing one's outlook for the moment to literature alone, it would appear that fiction is the only form of it which retains any power of effective appeal to the popular intelligence. I suppose there are fifty paltry novelists who make anything from a thousand to two thousand pounds a year, but it is as possible as it was in the early days of Samuel Johnson for a genius capable of conferring luster on any age or country to live in obscurity and cruel neglect and to die at last of the accumulated fury of a lifetime—as John Davidson died.

"When, if ever, are these tragedies to cease?" asks Mr. Watson. When enough people wish them to do so—enough, that is, to constitute an argument of sufficient importance to win the attention of the majority. The god today is not Prometheus but the dollar. The path most sought is not the steep and winding way leading to Parnassus' heights but the broad and easy one leading

to the ownership of town house and country villa and more automobiles. The ideal is to accumulate, to pile up, to increase, for oneself and one's relatives, not to give and give until the very life itself becomes a shining sun of brotherliness. If men only realized that the things in which we differ from each other—the little matters like personal luxuries and intellectual ornaments—are the unimportant things and that the heart-life, which is one and indivisible, is the important! There is the personal life, by which A is A, and B is B; there is also the larger life which



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CARL RAMBERG, ESQ.
OF GOTHENBURG, SWEDEN

One of the leading Journalists of Sweden, Editor of *Göteborgs Handels- och Sjöfarts-Tidning*.
Mr. Ramberg recently visited Lomaland

DEN är ej husvill i livet, som kan fly till vad människaletet haft heligast, ädlast, bäst, och dessutom kan fly till själen, till sitt kall, sin bestämelse, sina minnen.
Tegnér

He is not homeless in life who can resort to what is holiest, noblest and best in human kind; who even can resort to the soul, to his duty, his mission, his memories.

is like a universal atmosphere and which A and B breathe in common. It is the life of which every good impulse, every act or word that flows, careless of possible reward, from the heart, every brotherly act, stand as proof and expression.

When men first learn that there is this life, this higher, purer air to breathe, and then consciously will to rise to their every opportunity as Souls and live the Soul-life, there will be help for the Poes and the Burnses and the John Davidsons of the future and they themselves will live better-rounded, because less strained and saddened, lives. STUDENT

The Language of the Cheyennes

THE presses have just finished their work upon the first book ever printed in the language of the Cheyenne Indians of America. It is the effort of a Swiss linguist who a generation ago came to America and entered upon work among the Cheyenne tribes. According to the Smithsonian Institution's *Handbook of Indians of North America*, he is "our best authority upon the Cheyenne language."

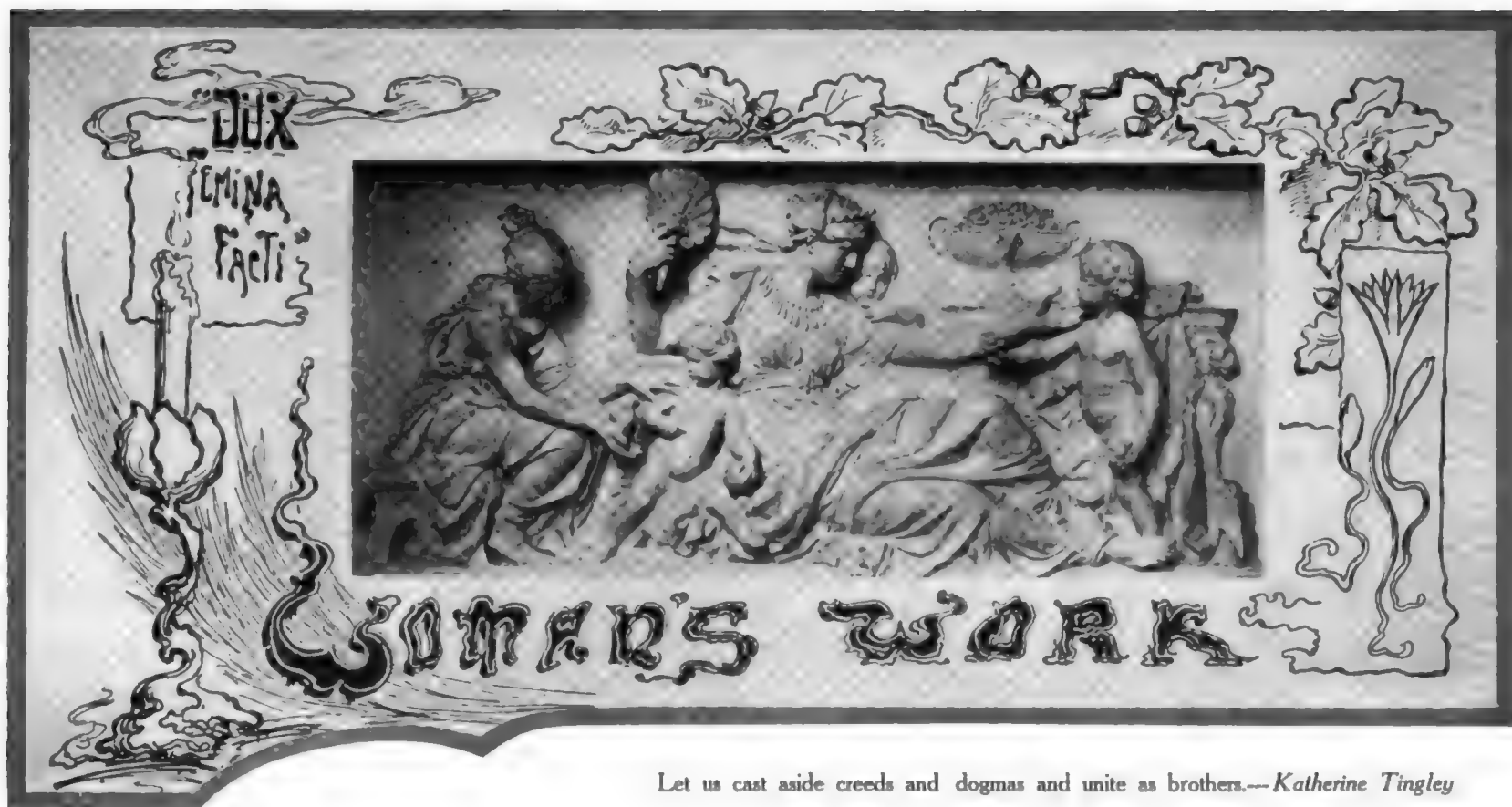
The tongue of the Cheyenne Indians has been spoken of as a "modern dead language," but its actual death would seem now to be in danger of postponement, for books printed in it will exert a strong influence towards preserving it in use. It is said to have but three vowel sounds and to dispense with a number of our consonants—as d, f, j, l, and r—and it is a language of monosyllables, each syllable being carefully articulated by those who would not belie their knowledge of it.

"To know the value of every syllable and to speak that plainly and rather slowly without a break in the sentence is considered the old correct Cheyenne," says Dr. Petter. "The younger generation is unconsciously influenced by the English, and there is a gradual tendency to use detached particles and careless forms. There is no marked dialectic difference in the different Cheyenne bands in Oklahoma and in Montana, although the latter are slightly influenced by the Sioux.

"In religious ceremonies the rites, not the words, are of most importance. Recent religious influence, either from the Messiah belief or the 'mescale bean' (peyote) brought more prayers, songs, and speeches into the religious life, but without enriching the language or bringing out archaic forms. Obsolete and archaic forms are found in old prayer formulas and incantations. Certain archaic forms are used by certain bands or secret organizations and are known only to themselves."

When the translator adds that "investigation will show that the archaic forms are few in number and of little importance," we must disagree with his conclusions. Rather will proper and resourceful investigation—if indeed such be at this late date a possibility—show that the archaic forms now existing are but remnants of a large group which dates from a prehistoric civilization of immense importance. H. P. Blavatsky declared, what the science of archaeology has since "discovered," that the American Indians, now so scattered and (comparatively) degenerate, are remnants of a race that could boast of a high civilization and immense antiquity. But missionaries and exponents of this or that particular creed cannot afford to admit it, and it is unfortunate that their conclusions are so often indiscriminately accepted.

In *The Secret Doctrine* H. P. Blavatsky treats of the evolution of language which is, she declares, cyclic, through "childhood, purity, growth, fall into matter, admixture with other languages, maturity, decay and finally death"; and she states, with respect to the languages of ancient Atlantis (part of them inflectional), that "the agglutinative decayed and remained as a fragmentary fossil idiom, now scattered, and nearly limited to the aboriginal tribes of America." STUDENT



Let us cast aside creeds and dogmas and unite as brothers.—*Katherine Tingley*

TO those who can "discern the signs of the times" in regard to the status of woman—now so plainly rising, through hurricane, storm, and over obstacles, to its ancient and far higher place—the birth of the little Princess who is heiress to the Dutch throne has a special significance. True to the time-honored but unmistakably Dark Age ideal—for in a brighter day nations will not care whether a King or a Queen occupy the throne so be it that an awakened Soul wields the scepter—the hope was general that the Dutch people might have the joy of welcoming a Prince. But alas for the "plans o' mice and men," and thanks to that Karmic goddess who presides over the affairs of nations and of men and who calmly dispenses justice, even when we would much prefer favor and injustice, it was a Princess who came knocking at the hearts of her loyal subjects to be.

Fortunately for Holland the Salic law (or rather that part of it which has come, through custom, to be referred to as if it were the whole) is not in force in the nation of the Hague. Had it been it is likely that Holland would have been something other than a free nation by this time. Until the birth of Queen Wilhelmina's little daughter, recently, there have been born no royal heirs to the throne of Orange since August 31, 1880, the birthday of the present Queen. She became ruler of Holland when but ten years of age although her mother, Queen Emma, acted as regent for eight years thereafter.

A descendant of William the Silent, the first great Prince of the House of Orange, Wilhelmina was reared with the utmost simplicity under her mother's most wise and far-seeing supervision. One result has been a great simplicity of life in the present royal household and another will be, doubtless, the provision of a simple and wholesome environment for the early years of the little Princess so lately arrived and so royally welcomed by all.

The Little Dutch Princess

"England," it has been wittily remarked, "has always been partial to Queens," and as evidence we have but to instance the great ages of her Queens Elizabeth, Anne, and Vic-

arily gifted herself in music, art, and letters; and even the Orient where the average woman's place is not enviable and where to be a mother of girls only is to be doubly unfortunate, safely trusted for a generation the destinies of its largest nation to the strong hands of a woman, Tsi-An of China.

Farther back shine out the Spanish Berengaria, Zenobia of Palmyra, Dido of Carthage, Cleopatra of Egypt, and Boadicea, Queen of the Iceni. Beyond these still, many of them rising like stars above the sunrise sky of strictly historic days, we see Radigunde of ancient Germany; Semiramis and her successor of the following century, Nitocris, of Babylon; the Queens Mertiteps, Menkara (or Nitocris), Aahhotep, Hatshepsitu, Mutemvya, Tiy, Nefert-i-Tain, and Batria of old Egypt; the Empresses Chang-sung-chi and Se-ling-shi of earlier China; Nour-mahl of India; the Queen of Sheba, by name Balkis; the Empresses Zingou, Sinko, Kokyoku, Jito, Gemmyo, Gen-sho, Koken, Myōshō and Go-Sakuramachi of old Japan.

Presumably the history that archaeologists will one day make it possible for us to write of prehistoric America—Central, North, and South America—will record the achievements of mighty Queens. If not, the great Western continent will be an exception on at least one line, and that is not probable. Already—just as Katherine Tingley prophesied many years ago would be the case—historians are discovering that some of the Queens of the past have been much maligned by the spirit of jealousy, much misunderstood, and among them are doubtless Cleopatra and Semiramis.

Then, too, how can we omit mention of those uncrowned Queens, Joan of Arc, Hypatia of Alexandria, Sappho of Lesbos, Cornelia and Volumnia of old Rome, Birgitta of Sweden, Madame Guyon of France, and the immortal Madame Roland? And it is an inspiration to mention those modern women,

THIRTEEN YEARS AGO—THE

GREAT CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD

ON June 13, 1896, the Crusaders left New York. . . The countries visited were England, Ireland, Scotland, France, Holland, Germany, Austria, Switzerland, Italy, Greece, Egypt, India, Australia, New Zealand, Samoa, Canada, and finally the States of America from West to East. In these places existing Lodges were visited, new ones formed, public meetings held; and much practical Brotherhood work done among the very poor of large cities. At Dublin, on August 2, the Convention of the Theosophical Society in Europe was combined with the visit of the Crusade, and the post of "Corresponding Secretary," vacant since the death of H. P. Blavatsky, was revived in honor of Katherine Tingley. On August 6, the Crusaders visited Killarney, camping near the Lakes. Here the Irish corner-stone for the School of Antiquity was selected by Katherine Tingley. During the Crusade the Great Pyramid in Egypt, the remains of the Temples of Eleusis in Greece, and the caves of Elephanta near Bombay were visited. The effect of the Crusade has been vital and far-reaching. Not only stimulating public interest everywhere and laying broad foundations for future similar work, it roused the energies of the members in every country to their utmost, and the enthusiasm thus called forth has never waned.

From the *Mysteries of the Heart Doctrine*

toria. However, in that seeming partiality she can clasp hands with not a few of her neighbor nations, for Queens have seemed to try to atone for their lack in numbers by their greatness as individuals.

Spain had her Isabella; Austria, the unparalleled Maria Theresa; Russia, Catherine the Great; Roumania, Carmen Sylva, so great in philanthropy, so remarkable for her patronage of letters and the fine arts, so extraordin-

who, reigning not alone but as Queens-Consort, have done a great work in guiding national currents of thought and ideal towards practical brotherliness. Victoria of Spain, Elena of Italy, Carmen Sylva of Roumania, the Empress of Japan who surprised the world by her energy in directing relief work during the late war, Alexandra of England, and Queen Maud of Norway are only a few among those of the present generation who have had minds above personal aims and have been conspicuous in engineering needed reforms. The "City of the Blind" established by the Queen of Roumania and already described in these columns, is one of the most beneficent and far-seeing works of compassion the present age has afforded.

Greetings, then, and a salute royal to the little Dutch Princess. May she live to guide as wisely as her mother is now doing the destinies of one of the bravest nations that ever fought for freedom of conscience or claimed and won the hitherto unachieved.

STUDENT

A New Opening for Women

BACON says "a garden is the purest of human pleasures, it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork."

In this strenuous age, when so many women are forced by necessity or choice to obtain employment at any cost and are rushing into trades and occupations little suited to their sex, really desirable professions for girls are greatly wanted. It seems likely that one suitable occupation for cultivated and healthy women will be found in the delightful art and science of landscape-gardening. In a few years a good knowledge of the subject can be acquired by one who is really interested in nature, and a large capital is not necessary. The considerable number of girls who are taken abroad by their parents have splendid opportunities of studying the characteristics of the stately and romantic gardens and parks of the different countries of Europe, and even the quaint and artificial but intensely interesting ones of Japan, the most artistic of all.

The amount of physical work required for the designing and superintendence of ornamental garden work is not too severe for a woman, and it is a thoroughly wholesome occupation, good for both mind and body. Women of refinement, who generally possess greater natural feeling for color-design and grouping than the average man, and who have an instinctive sympathy and love for flowers, ought easily to take the leadership in the art of landscape-gardening. A knowledge of botany and a certain familiarity with flowers and trees are the first essentials for success; and geometry, chemistry, geology and physics must be studied by those who wish to become thorough masters of the subject, not to mention architecture and art in some degree. What a desirable thing it would be if the energy which is so often wasted in painting indifferent pictures by thousands of would-be women-artists who have good taste but not

genius, could be diverted into such channels as the creation of beautiful gardens in which their abilities would be usefully and happily employed.

It is not only in the design and management of private or public gardens of cultivated plants that a new sphere for women is developing, for a demand is being made for natural gardens of wild flowers. An Ohio woman makes a good living today by planting and laying out wild gardens. While studying art in Europe she was attracted by the care and taste shown, especially in England, in preserving and adding to the natural beauties of the wilder portions of parks and gardens, and she soon felt that her real bent was towards building landscapes rather than painting them. She says:



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QUEEN ELIZABETH OF ROUMANIA
("CARMEN SYLVA")

EVERY true Theosophist is morally bound to sacrifice the personal to the impersonal, his own present good to the future benefit of other people. If the Founders do not set the example, who will?

H. P. Blavatsky

No one who loves wild flowers can visit England without realizing how much we Americans throw away. Not miss, but actually throw away by chopping down and rooting up our native trees and flowers to plant the imported, the cultivated. The sight of their flower-carpeted parks and daisy starred meadows made me long to get back home. I didn't care about painting landscapes any more, and I wanted to get back to Ohio and get my father to allow me a corner of a wood lot to make beautiful. . . . Although we Americans are only just beginning to realize the value of our natural surroundings, in Europe, especially in England, it has been a subject of serious consideration for centuries. There, when you have a fine tree, instead of cutting it down to plant a formal garden as we do here, they build their garden to give that tree the very best setting.

Why, in my own town I have known people to cut down magnificent trees for the purpose of building a brick walk from their door to their front gate. They wanted the walk straight, you see. It never occurred to them that a curved walk might be even

more effective and the fact that the tree they were chopping down had taken hundreds of years to grow and was a perfect specimen of its kind didn't appeal to them in the least.

A few months ago a full description was given in these columns of the picturesque wild-flower garden at the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California, which has been admired by all who have visited it. It was laid out on a piece of apparently useless ground as an experiment, and the assiduous care and really loving attention given to it by a student who has made growth of wild flowers a life-long study, have overcome all the natural obstacles and made this unpromising spot a veritable paradise. Wild plants from all parts of California are thriving amid the local flora which form the mainstay of the garden; a rustic summerhouse makes a center of interest, and one or two miniature lily-ponds with goldfish add the touch of variety and movement which only the presence of water can give.

STUDENT

Notes by the Way

IT may be news to many to hear that Russia has thousands of women doctors; and lately there has been a strong tendency among intelligent girls to study land surveying and engineering, with the result that nearly fifty women from the St. Petersburg Higher Technical College have just received diplomas qualifying them to enter the State railway service or to practise as civil engineers. The director of the College says that these women have a brilliant future before them, for they were not only highly qualified in draughtsmanship, but were particularly successful in the practical courses, for which they had to travel to distant places where various constructive works were being carried on. The workmen under their control behaved better when the young women took charge, and a diminution in drunkenness took place.

The excess of women over men in England is well over a million. An exhaustive address was recently given by Miss B. L. Hutchins before the Royal Statistical Society, London, in which the speaker reviewed the possible reasons for this disproportion. She concluded that the lower death-rate of women was not the result of special privileges or protection, but the consequence of a greater constitutional strength and a more tenacious hold upon life. For every 100 men old enough to claim an old age pension there are 135 women. For the twenty years between 35 and 55 marriage provides for about three-fourths of the women. The higher death-rate of men is a source of economic weakness, for it leaves many women without support, and increases the competition for employment because of the children left dependent.

Rome pensioned the widowed mother of little children, recognizing that food, clothing and a mother's personal care bestowed upon growing souls were more effective as preventives of crime than were penal institutions as remedies for it. We have not yet arrived at that humane and just viewpoint. STUDENT



OUR YOUNG FOLK

Kilmeny

A LITTLE more than a hundred years ago there lived in Scotland on the banks of the Ettrick River, a shepherd who came of a family that for hundreds of years had tended flocks and herds among the Scotch hills. The Ettrick Shepherd, as he is called, like many another shepherd whose name has come down to us as a singer of sweet songs or doer of great deeds, was endowed by Nature with rare gifts, in return, we must think, for his compassionate, tender care of some of her most helpless children. The Ettrick Shepherd lived not only in the everyday, work-a-day world, but in a fairy realm, into which he leads us in a lovely fairy poem called *Kilmeny*.

In the sweetest, most melodious verse, colored by the quaint dialect of his native hills, the shepherd bard sings of a fair maiden of twenty golden summers, so pure in mind and heart, that falling asleep one summer day in a woodland glen, she awakens to the sound of sweet singing in the unseen realms of faery. Around her couch of rainbow silk, Kilmeny sees fairy forms hovering, and she hears them ask, "What spirit has brought this mortal here?"

A gentle-voiced fay answers that it was he. For more than a thousand years, he tells them, he has been keeping watch and ward over womankind, seeking, always seeking, for a maiden in the full flower of her beauty who should be as spotless and pure as the snow of morning. Now he has found one, and he has brought her hither to give her everlasting life.

How the fairies crowd around Kilmeny! They dance in a ring about her, they clasp her waist, they kiss her cheek, they comb her hair, and best of all, they sing joyously:

Bonny Kilmeny, ye're welcome here;
Women are freed of the ancient scorn.
Oh, blest be the day Kilmeny was born!

They tell Kilmeny that they too, are appointed to watch over womankind, for her office is the most sacred of all on earth, but they sigh as they speak of the sad sights they must often see, and the unseen tears they often shed over maidens at the threshold of life. With clasped hands they exclaim fervently:

O would the fairest of mortal kind
Aye keep the holy truths in mind
That kindred spirits their motions see,
Who watch their ways with anxious e'e,
And grieve for guilt of humanity!
For dear to the viewless forms of the air
Are minds that keep as the body fair!

Then the fairies bear Kilmeny away to a new world, where no sun shines, but the dome of heaven itself glows with its own resplendent light. Through fields that gleam like emeralds, where deathless flowers blow, wanders the stream of life. In this they lay Kilmeny, and they smile radiantly, for they know that now her youth and beauty will never fade, but bloom on when moon and sun have passed from the sky and time is gone.

Wonderful sights now dawn upon Kilmeny as she is borne upward and onward by her

fairy comrades. Like blossoms drifting in a breeze, vales with groves pass beneath them. They are the abodes of the purest earthly spirits. Looking up they can see the sapphire gates of heaven; looking down, the world of men. At last Kilmeny rests upon the purple sward of a mountain side and her fairy guides bid her give heed, for she is now to see such sights as mortal has never seen before.

She looked and she saw nae land aright,
But an endless whirl of glory and light,
And radiant beings went and came,
Far swifter than lights on the linked flame.

Dazzled, Kilmeny turns away. When she looks again one-half of the glowing earth lies

THE GATES OF FAERIE

THEY say there be nae faeries mair;
Oh! blind are they that tell ye so,
For but yestreen, wi' my own een,
I saw the wee folk come an' go.

The stars were hid, but the moon was up,
An' the wanderin' wind was laid,
And the burn of blue went wimplin thro'
The grass o' the silver glade.

They stood atween me an' the moon
An' dancit softly in a ring;
Some was high as a blade o' rye,
An' some was sma' as tuft o' ling.

Some was dressed in a dress o' white
Wi' a girdle the moon had kissed;
But maist, I ween, had a robe o' sheen
Like the glintin' sun aboon the mist.

Syne sudden they began to sing.
Oh! the sang was woven wi' the sound
Of winds that pass o'er the growin' grass
And of waters that leap an' bound.

The sang it lifted me off the earth,
It lifted me up an' away;
But the faery-spell upon me fell
An' what was that sang I maunna say.

They tell there be nae faeries mair!
Oh! blind maun they people be
For but yestreen, sooth, I hae been
Ben the gates o' Faerie.

Pall Mall Gazette

unfurled before her. She looks into many lands. One fair country, with lakes and glens, mountains and hoary castles, she knows for her own native land, and over this her heart grieves sorely; for its queen is dead, and fierce battle wages, because one fair maid, who stood as her sovereign's shield, was faithless to her trust. In every land, as Kilmeny looks, discord, strife, and sorrow rule. But the fairies bid her look on, and although

To sing the sights Kilmeny saw
So far surpassing nature's law,
The singer's voice wad sink away,
And the string of his harp wad cease to play.
still Kilmeny continued to look until

the sorrows of men were by
And all was love and harmony.

She begs now to return to her own country to share what she has learned with the friends she has left behind. Especially she wishes

To warn the living maidens fair,
The loved of heaven, the spirit's care,
That all whose minds unstained remain,
Shall bloom in beauty when time is gane.

So Kilmeny falls asleep, to awaken again in the greenwood lane where the fairy had found her. Her arms were filled with fairy roses, a snowy mantle lay about her shoulders, a birch-green snood bound her tresses. Late in the gloaming of an autumn day Kilmeny goes home. Her mother's glad surprise you may imagine, for she had mourned her daughter as lost.

No place was now so dear to Kilmeny as the woodland glen. In the evenings she wandered there singing the songs of the faery realm. The wild beasts of the forest, and the tame creatures of the field came, and stood around, cheered and charmed. People, too came from far and near to hear her,

For it seemed as the harp of the sky had rung,
And the airs of heaven played round her tongue.

For O, the words that fell from her mouth
Were words of wonder, and words of truth!

STUDENT

The Match

SCRATCH—and in less than a second there is a flame ready to ignite anything that man may wish. This seems wonderful when we think of the countless ages during which fire was obtained with so much difficulty. For fire is necessary to man's existence and a way has always been found to produce it. Various are the means that have been taken, but the principle of friction is always used. One way employed by a primitive people was rubbing together pieces of quartz which had been covered with native sulphur. Dry grass or feathers were placed near by, so that the spark caught easily and then there was the desired flame. In China, bamboo was used, the silicious character of the outer layer rendering it easy to cause a flame. During the Middle Ages the most common way of obtaining fire was by the flint and steel and tinder box.

However in 1680 the usefulness of these began to wane for the match had been invented. It was Godfrey Hauckwitz of London who discovered this means by taking a piece of the newly discovered phosphorus, wrapping it in brown paper and rubbing it until it took fire and then igniting sticks which had been dipped in sulphur. He called them "chemical matches" and put them on the market in boxes accompanied by a vial of sulphuric acid. But they were very crude indeed, and far too expensive to be used extensively, as they cost fifteen shillings per box.

During the succeeding years many different kinds of matches were made and experimented with. But it was not until 1829 that the first really practical match was made in England, by John Walker, a chemist at Stockton-on-Tees. It consisted of a stick coated with chlorate of potash and phosphorus which was drawn through a piece of sand-paper folded and held tightly together. A box containing eighty-four matches with the sand-paper was sold for a shilling. Since that time there has been rapid advance in the manufacture of matches although the principle of Walker's method is still adhered to. H.

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THE CHILDREN'S HOUR

THE RIVULET

RUN, little rivulet, run!
 Summer is fairly begun;
 Bear to the meadow the hum of the pines,
 And the echo that rings where the water-
 fall shines;
 Run, little rivulet, run!
 Run, little rivulet, run!
 Sing to the fields of the sun,
 That wavers in emerald, shimmers in gold,
 Where you glide from your ravine crystal-
 cold;
 Run, little rivulet, run!
 Run, little rivulet, run!
 Sing of the flowers, every one—
 Of the delicate harebell, and violet blue;
 Of the red mountain rose-bud, all dropping
 with dew;
 Run, little rivulet, run!
 Run, little rivulet, run!
 Carry the perfume you won
 From the lily, that woke
 When the morning was gray,
 To the white, waiting moonbeam adrift on
 the bay;
 Run, little rivulet, run!
 Run, little rivulet, run!
 Stay not till summer is done!
 Carry to city the mountain bird's glee;
 Carry the joy of the hills to the sea;
 Run, little rivulet run!

Lacy Larcom

Mesembryanthemum

MESEMBRYANTHEMUM, whom we will call Dew-Plant for short, belongs to the ice-plant family; consequently she knows how to store up moisture in her soft little fleshy leaves and so is able to make herself of much use in beautifying old banks which would be unsightly, if she were not willing to spread her soft gray-green moss over them.

She keeps herself alive all the warm summer months by using the moisture she has in store. But she is very quiet until the rains come, and then she swells her leaves and grows and spreads herself over the bare ground.

But she has other duties beside being just moss and covering up bare places. Wait until spring comes and I am sure she will surprise you, for she has been busy with this very purpose. She will give you just a hint of what she is going to do by the faint pink color which tassels out from her tiny buds. Some morning when the sun has pushed all the fog away, you will find that Miss Dew-Plant has turned pink, a beautiful soft pink! She is now one solid mass of little fringy blossoms, so close together that her moss is quite hidden from sight. She looks like a beautiful pink carpet and is full of all the sweet odors of the East, so fragrant are the little blossoms.

How the bees love her; Each little flower has hidden in its warm little heart the sweets for the bee and the powder to dust on his yellow legs. All the long sunshiny day the bees are busy among the flowers.



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PUCK, IN A MIDSUMMER NIGHT'S DREAM
 As presented by Katherine Tingley, with Rāja Yoga
 Children taking part

Did you ever wonder how it is that Miss Dew-Plant knows she must make her blossoms pink? Why should she not make them blue once in a while? But she never does. The coloring matter she draws from the soil makes pink flowers; and yet Madame Rose-Bush hangs her red roses over Miss Dew-Plant's head, and wee Miss Violet shows her little purple flowers under the rose, all growing from the same soil.

EUGENIA

Bob's Lesson

BOB was training his little puppy to walk round the garden paths instead of racing over the beds. It was a long task, but at last the puppy seemed to know what he should do and raced round the gravel path after his young master, who greeted him with so much praise and so many pats that his tail seemed in danger of wagging off. Uncle Charlie was looking on and presently both boy and dog came and threw themselves down in the shade of the tree under which he was resting. The puppy, tired with his gambol, was soon peacefully sleeping, and the little boy's attention turned to his uncle.

"I put him back seven times before he learned," said Bob.

"Was he pretty tired of you?" Uncle Charlie asked, with a twinkle in his eye.

Bob laughed, though he reddened. "No, he

wasn't," he said, "he licked my hand."

"Wise puppy!" said Uncle Charlie.

"Why don't little boys like doing things over and over again?" Bob asked presently, half-shamefacedly.

"Tell me why, yourself," his uncle answered.

"There seems to be two of us," the boy said slowly, "and one wants to and the other doesn't."

"And if you listen to the one that doesn't, there is trouble and an unhappy feeling spreads around, isn't that so?" asked Uncle Charlie. Bob nodded.

"It is well to remember that we can always choose to go with the one that wants to go the right way, if we like, and," he continued, "it is by doing things over and over again we become perfect. All nature teaches us this lesson."

Here Carlo waked up with a huge yawn and a funny little stretch, and much to Bob's and his delight, Uncle Charlie gave him his first lesson in jumping.

ETHNE

Why Mabel was Happy

OH, I feel so happy! I cannot tell you how happy I feel!" exclaimed Mabel, sitting down on a footstool at her aunt's feet, and laughing a merry laugh.

"Well, dear, why are you so happy?" asked her aunt, stroking her curls.

"Why, I wanted to go over to see Marion ever so much, and I did not go, and this is why I am so happy."

"But why should that make you so happy?" asked her aunt, mystified.

"Because I knew that I should stay at home and study my lessons," answered Mabel. "You see Auntie, it is this way: you know how impulsive I am, and sometimes I catch myself doing something which I would not do if I stopped and thought about it; and then I know I am letting my impulses run away with me instead of controlling them. Then if I just will not do it, no matter how much it makes me want to—oh! then I feel so happy afterwards, as if something within me were pleased because I refused to be led by my feelings. Do you understand what I mean?" she asked, her eyes glowing.

"Ah! you have discovered a secret of true occultism, my dear," answered her aunt.

"Occultism! I never could understand what that word means!" said Mabel wonderingly. "It always seems like something so far away and mysterious."

"And yet, we are told by the great Teachers that when we follow the simplest laws of life and try to understand and control ourselves, we practise occultism."

"Well, that is easy to understand; it isn't so mysterious after all!" exclaimed Mabel. "After this I am going to try ever so hard to practise occultism, for it certainly makes me happier when I don't do the things I want to do, when I know I should not." A.

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Possible sunshine, 429. Percentage, 47. Average num-
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JUNE	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
7	29.653	64	57	62	57	0.00	SE	5
8	29.723	67	59	64	60	0.00	SW	6
9	29.702	67	59	61	58	0.00	NW	3
10	29.708	67	59	61	58	0.00	W	4
11	29.701	67	58	59	58	0.00	SW	3
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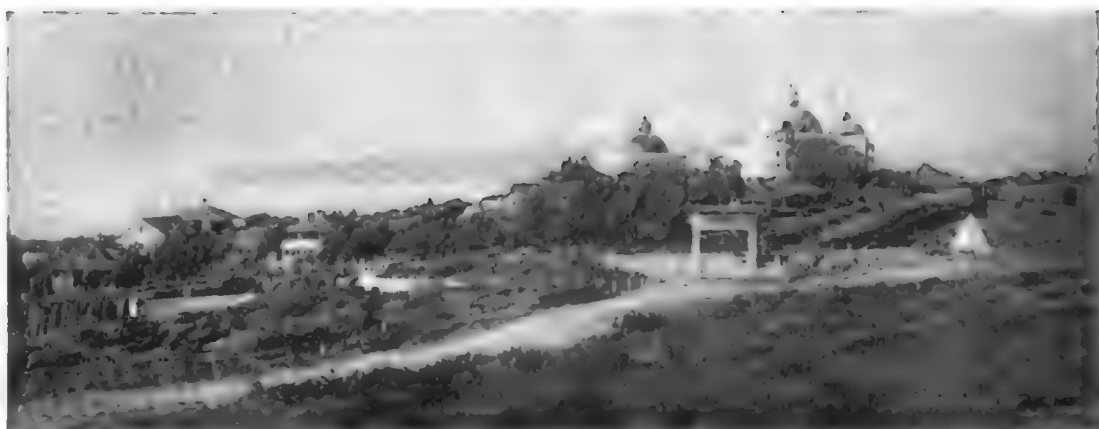
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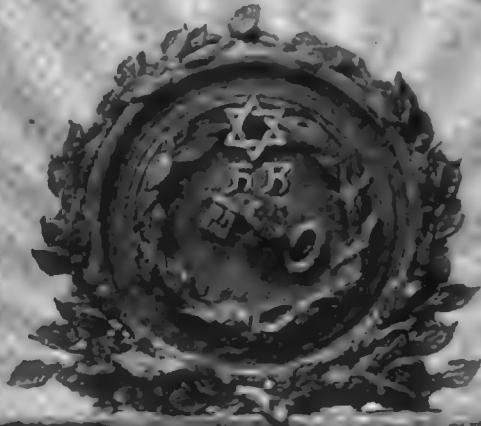
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and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XII

JUNE 27, 1909

No. 34

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Truth Light and Liberation for Discouraged Humanity

No. 34

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What is Potential Energy?

IN books on physics one often meets with a singular confusion between the abstract and the concrete which must be very puzzling to the student and which the teacher finds difficult to explain. For instance, in the discussion of potential energy, we are told that when a stone is raised to a height its kinetic energy becomes transformed into potential energy. The raised stone has potential energy; and the mind naturally begins to try to form some conception of what that potential energy is. In what respect is the stone any different from before? Clearly there is no means known to science by which we can formulate the difference between the stone when it is on high and when it rests on the earth. But let us consider other cases of potential energy.

A coiled spring is said to possess potential energy. In this case it takes the form of a stress between particles of the metal. Gunpowder has potential energy, and here it takes the form of affinities among the atoms of the ingredients. But what conception can we form of the nature of a latent or unexpressed force? What condition can we imagine as subsisting in the atoms which would cause them to gravitate together at the first opportunity? In short, what is an attraction? We can form no idea. It has been sought to get over the difficulty by considering this attraction as due to a condition in a hypothetical fluid (ether) postulated for the purpose; and in this case we need the intervention of the same or a similar fluid in the case of our raised stone. Its potential energy is due to the mysterious force which causes gravitation. So we may say that in lifting the stone we have (as it were) stretched the ether and it is striving to snap back. Thus we have an explanation, provided always that we rest content to accept the ether as a fact and do not try to explain it; if we do try to explain it, we are met with the same difficulty over again.

Science does not seem decided whether to regard potential energy as a concrete thing or as a mere abstract term denoting certain effects. This confusion of thought is very prevalent. When we speak of energy in a man, do we use the term merely as descriptive of his behavior, or do we refer to some force or fluid existing in some part of his internal anatomy? A man exhibits great energy as a consequence of his possessing great energy; here the word is used in both senses. And so with other words: love is sometimes a sentiment which we feel and sometimes a mode of

conduct. A mother exhibits great love in consequence of the love she feels. In the one case the word denotes an abstraction, in the other, something concrete. It would seem as if what scientists call kinetic energy were merely a descriptive term denoting certain effects; and as if latent energy ought to be the concrete thing which the body possesses and which causes it to exhibit kinetic energy. But when we ask, "Wherein does this potential energy inhere?" we are at sea. It is not in the body, so the ether has been made to do duty.

Occult science, refusing to confound the abstract and the concrete, would define attraction and potential energy as *propensities*, and therefore as inhering in a mind. Every self-conscious being can realize what is meant by a propensity or desire; but we defy any physicist to give a dynamical or statical representation of it. Therefore such things as energy, attraction, force, etc., must remain, for physical science, abstractions, and it must continue to employ a terminology in which an abstract grouping of the effects of an unknown cause is made to do duty for the cause itself. "Potential energy is the power to work," we are told; but the "power to work" cannot be classed among the things we can touch and see; it is no more definite than the ablative absolute. Yet, in Occult Science, potential energy may be a reality; it may be possible for the Seer to see that stone thrilling with it, to see it glowing in the coiled spring and burning in the atom. Physics seems to be the science of abstractions, and Occultism the science of realities. And this is because Occultism takes mind and consciousness for its primary postulates, seeking therein the causes whose effects we see in the manifested world.

If we consider a cubical block of stone as a reality, then its cubical shape, its color, its weight, etc., are qualities of it; and if we speak of them alone, we make abstractions. There is no such thing as a shape, except in an abstract sense; neither can a color exist apart from a colored object of some kind. [The word "color" may be used in Occultism to mean some reality, quite apart from color as ordinarily understood.] But science says that the stone is built up of shape, color, density, and so on; thus reversing the logical process. The laws of thought are superior to those of physics, and nothing but confusion can result from trying to reverse them.

While "force," "energy," and the like are mere abstractions for physics, the words, as used by Occult science, stand for real things. The kinetic effects observed and calculated in

physics are not the real forces; though we can say that when a body is set in motion by a force it creates a secondary force. But the force is that which results from the moving of the body, not that which moves it. That which moves it is force in the Occult sense of the word. The force of gravitation is unknown, if we mean the force which causes gravitation; if we mean the force which results from gravitation, then it is absurd to speak of that effect as causing gravitation.

"Heat," as defined by physics, is a result; its cause is unknown. Heat, in Occult Science, is a real energy which causes the phenomena of "heat." Hence Occult Science is the science of realities, after all. STUDENT

The Unique American

TO the American Association for the Advancement of Science, Professor Boas pointed out a very common mistake of those who write ethnologically on the American nation.

We are or shall be the outcome of a very varied blend of other peoples. The blend may be very complex, but it will not be much more so than that which went to make many of those other peoples themselves. They too arose by very complex blends. Professor Boas said:

It is often claimed that the phenomenon of mixture presented in the United States is unique; that a similar admixture has never occurred before in the world's history; and that our nation is destined to become what some writers choose to term a "mongrel" nation in a sense that has never been equaled anywhere.

When we try to analyse the phenomenon in greater detail, and in the light of our knowledge of conditions in Europe as well as in other continents, this view does not seem to me tenable.

By way of example he historically analyses the blends of a few other nations. The Italian, for instance, is a highly complex mixture.

In the earliest times we find on the peninsula of Italy groups of heterogeneous people, the linguistic relationships of many of which have remained obscure up to the present time. From the earliest prehistoric times on, we see wave after wave of people invading Italy from the north. Very early Greeks settled in the greater part of southern Italy, and Phœnician influence was well established on the west coast of the peninsula. A lively intercourse existed between Italy and northern Africa. Slaves of Berber blood were imported and have left their traces. Slave trade continued to bring new blood into the country until quite recent times, and Livi believes that he can trace the type of Crimean slaves who were introduced late in the Middle Ages in the region of Venice. In the course of the centuries the migrations of Celtic and Teutonic tribes, the conquests of the Normans, the contact with Africa, have added their share to the mixture of people on the Italian peninsula.

It is hardly therefore from the mere diversity of contributions to his veins that the future American will acquire his special type. Otherwise, why should not the Italian have become that same future American?

On this single continent of ours we have practically every climate and every configuration and blend of land and water that the entire globe elsewhere exhibits. No other single country has the same diversity; few of them anything like it. But in even the smaller of those other countries the population often differs markedly in different parts.

Thus Dr. Ridolfo Livi, in his fundamental investigations on the anthropology of Italy, has shown that

the types of the extreme north and of the extreme south are quite distinct—the former tall, short-headed with a considerable sprinkling of blond and blue-eyed individuals; the latter short, long-headed, and remarkably dark.

Apart from this, there are several other areas exhibiting other distinct types.

Now if this be so in a little country, how much greater will be the same tendency to well marked varieties in our own? So far as this tendency to the production of varieties depends on local causes, climate, land, water, etc., so far will it be persistent. But as fast as it works, it will be met by diffusion, by mixture—nevertheless remaining operative throughout the steady negation of its effects. Travel will become easier than ever: there will be no international barriers of custom and language.

It is in this that the conditions are unique—a continuous tendency to the production of diversities as marked as if we were several peoples, continuously met by a blending whose perfection depends upon our being one people of one language. Thus we can keep our youth renewed and remain always a new people in the making, and thus the real unique American type will ultimately be seen.

And, looking on further, much further, we can see that as the barriers of diverse speech are broken down in the sway of some ultimate universal speech, as transit becomes yet easier, and as the feeling of universal brotherhood becomes universal, humanity as a whole will in the same way become one renewed and ever self-renewing race. STUDENT

Latent Heroism in Human Nature

AS an instance of a real hero is mentioned the case of Kissinger, a private in the U. S. Army, who offered himself, while in Cuba, as a man to be bitten by malarial mosquitos, in order to demonstrate a theory which has been the means of saving many lives and banishing much suffering. The man has contracted a terrible disease in consequence of his devotion, and is now wilting away under it; and appeals are being made to provide for his comfort.

Quite apart from any views that may be held on the subject of such experiments, the question of motive remains clear; the act was one of love and self-sacrifice. Such acts *prove* the reality of the higher nature, prompting to deeds that are unselfish. If we should postulate the instinct of self-preservation as being a primary motive in human conduct, then clearly it was in this case not the ordinary personal self that was to be preserved; that was sacrificed in the interests of a higher, wider Self. The man must have been conscious of the existence in him of this greater Self which insisted on asserting its own interests against the calls of the personal self. He felt that in serving his kind he was serving his own best interests. Yet he did not calculate the business in this way; he but obeyed the call of duty, the irresistible promptings of a higher instinct.

And there are many such in the world; but the pity is that so often they are denied opportunity for the calling forth of their nobility. Daily usage with its mean sordid customs, compasses them about and hedges them in; or so-called religion stands ready to switch their aspirations into a side-track. Devotion is too often harnessed to the heavy wagon of ignoble enterprise and paltry aims. This is surely what is meant by the sacrifice of the children;

for "children" means all that is innocent and fresh and young, whether in a young body or an old. And our civilization sacrifices youthful zeal and faith on the altar of cynicism and mediocrity and so-called expediency.

Of course there is never the want of opportunity to practise real heroism in any conditions; but people should have a little more encouragement. The larger life, of zeal for the common cause of humanity, should be made closer and more real. Perhaps the truest kindness we can do for many people is to give them opportunities for thus expressing their inner needs, and their Souls need our charity rather than their bodies. STUDENT

Between the Clouds

THERE have been eleven full-dress wars, some on the largest scale, during the last sixty years—that is, since the middle of the last century; and an almost continuous background series of small ones. There was the Crimea war of 1854; that of Italian Unity, beginning 1859; the American civil war; that between Prussia-Austria and Denmark, of 1864; that which secured Prussian supremacy in Germany, 1866; the Franco-German war of 1870; the Russo-Turkish war of 1877; the 1894 war between China and Japan; the Hispano-American war; that in South Africa; and the Russo-Japanese war.

A contemporary, enumerating some smaller ones—the suppression of the Indian Mutiny, the Russian advance in Central Asia, the two British invasions of Afghanistan, the French conquest of Tonquin, the Greco-Turkish war, the British occupation of Burma, the "expeditions" in Africa, including Morocco, the many South American wars and disturbances, and the two insurrections in Cuba—remarks that after all, man does not seem to be making such very rapid progress peaceward. Probably, indeed, no similar stretch of time has ever been marked by more bloodshed.

But it takes a good while for a large pot to boil, and until the last minute or so there is nothing to show that heat is effecting any change at all.

"Each nation shall be required to furnish one fully equipped gunboat, airship, cruiser, or battleship to the police fleet of the C. I. C.

"Each nation shall be permitted to maintain one battleship for its own use; but the movements of such, and their purpose, shall be reported to the C. I. C., and may not be undertaken without the permit of the said Body."—Extract from the rules of the Central International Council, in force beginning May 8, 19—

STUDENT

THE churches, as churches, have not waked up. They are still dallying with symptoms; offering classes and gymnasiums to people who are underfed and underpaid, who live in miserable and unsanitary homes! They wonder why revivals of the sort of religion they preach do not attract the multitudes. They devote tremendous energy in attempting to suppress vaudeville shows while hundreds of thousands of women and children in New York are being degraded body and soul by senseless exploitation—too much work, too small wages, poor homes, no amusement. They help the poor child and give no thought to the causes which made him poor. They have no vision of social justice; they have no message for the common people. They are afraid to face the world "without purse or scrip"; they have no faith. And without such vision how shall they reach the hearts of men?—Ray Stannard Baker, in the June *American Magazine*

Some Views on XXth Century Problems

The Restoration

THE streak of the old theology is in even the best and wisest of modern speculation, hindering that practical treatment of his consciousness by which the speculator might pass to knowledge. I have a soul; therefore I *am* something else: the first phrase is the teaching of the church; the second is the deduction consciously or unconsciously drawn by every acceptant of it; the two make the centuries-old block in man's path to knowledge.

People are talking about Mr. Dickinson's recently published fine and tender essay, *Is Immortality Desirable?* He has almost dismissed the old theological conceptions of heaven and hell from his thought; he has almost cleared his vision — but not quite. His definition of heaven is:

the ultimate term of a process in which we are engaged, but of the end of which we can only say that it is good.

Immortality is desirable because that ultimate good can only be reached through extended time. As the good is infinite, the time must be eternity. But the word eternity has been nearly ruined by the finger-marks of the old theology.

I find then, that, to me, in my present experience, the thing that at bottom matters most is the sense I have of something in me making for more life and better. . . . I do not know what this is. . . . I will abandon, if necessary, under criticism any particular terms in which I may try to describe it; I will abandon anything except *Itself*.

"Something in me" — there is the theological streak. In that case I am outside that something; I, in fact, am some philosophical equivalent of the theological "groveling worm."

Why not try another statement? It is *I* who am beginning to yearn for more life and better. Whatever has life struggles for *more* life; my appetites struggle for more life; but for *me* their victory will mean less life and worse. My feeling and even my thought may rise up against me and overpower my intuition. Self, embodied, is in the clutches of many powers which, until dominated and made instruments, may be enemies. Self, in the old symbol, is the diamond that fell flashing, from the sunlight into the earth — and flashed no more. But it had been dowered by the Father Sun with the power to fuse the dark earth into transparence so that it could again receive the white ray. It could not however use the power until it had remembered itself and no longer thought of itself as the earth about it.

Whoever awakes to himself will find immortality not only desirable but necessary and obvious and of the very nature of restored self-hood.

STUDENT

The Three Souls

FROM time to time we read newspaper accounts of the feat of some surgeon who, operating upon a naughty child's brain, raising a depressed fracture or removing a bony thickening, alchemizes therefrom a good child.

Good and bad dispositions are "therefore" the effects of physical conformation. Charac-

ter is a necessitated product of conformation; we cannot help ourselves; the word responsibility means nothing. If the bicycle wheel is out of true the course must be crooked; straighten it and the course will straighten. Naughtiness and villany are a few brain wheels out of true.

But with a little care the bicycle rider, knowing the failing of his wheel, can still keep a straight course. With a little care a man can keep his temper notwithstanding that his great toe joint is filling up with uric acid or his liver declining to function. Both feel the added difficulty they have to contend with and put more will or care into the matter.

Find the extreme degrees. Here is a circus man who can take his front wheel off the ground altogether and ride on the back one. Here is an invalid who against all failings and even agonies of her physiological machine, holds a saintly serenity that is a benediction to everyone about her. As conscious of it all as the rest of us would be, she does not let it affect her.

Would it be possible to hold self so firmly that even the *death* of the machine would not disturb the serenity of consciousness or break its thread? Only he could be sure who had practised the art of self-holding as the circus man has practised the art of riding on one wheel.

The word soul always needs an adjective. When Haeckel uses it he means the physiological consciousness, that consciousness which is ill-tempered when its body has gout, which is as a unit extinguished when its body dies. In other use it means the common human self, ordinarily taking color from the physiological soul, dominated in feeling by that, serene or perturbed by that; yet, as in the case of our invalid, capable of holding its serenity against any perturbation of that. In yet other use it means the divine self, felt as a sacred presence and inspiration by those who wish to, and by all men as conscience.

So we need some such three adjectives as animal, human, and divine, to distinguish the three. The materialistic case rests on the fact that the second is usually dominated by the first. If theology had not left the third without description and confused the first and second, there would never have been any materialism.

STUDENT

The Limits of Eugenics

IF you add a teacupful of blue-dyed water to another of the same, you will not get one teacupful of water doubly blue but two of the original blue. Which fact is bearing in mind in connexion with the proposals of enthusiastic eugenicists. Mr. W. I. Thomas reminds us in a contemporary that

Alfred Russel Wallace has stated a view — which is at the same time a popular though certainly a mistaken one — that it is possible by the selection of stock to produce a race from which the old Adam is eliminated, whose disposition resembles that of angels and whose intelligence approaches in absoluteness that of the deity.

More cannot be brought from heredity than is there. But how much is there? Nordau,

in a communication to the Eugenic Society, gave part of the answer to Wallace:

Actually every European nation represents a mixture, different in *proportion* only, of all the races of Europe and probably some of Asia and Northern Africa. Probably every European has in his ancestry representatives of a great number of human types, good and indifferent ones. He is the bearer of all the potentialities of the species. . . . Place him in favorable conditions and there is a fair chance of his developing his potentialities and of his growing into resemblance with the best of his ancestors. The essential thing therefore is not so much the selection of particular individuals (every individual having probably latent qualities of the best kind) as creating of favorable conditions for the development of the good qualities. Marry Hercules with Juno, and Apollo with Venus, and put them in slums — their children will be stunted in growth, rickety and consumptive. On the other hand, take the miserable slum dwellers out of their noxious surroundings, house, feed, and clothe them well, give them plenty of light, air and leisure, and their grandchildren, perhaps already their children, will reproduce the type of the fine tall Saxons and Danes of whom they are the offspring. Eugenics, in order to modify the aspect and value of the nation must ameliorate not some select groups, but the bulk of the people, and this aim is not to be attained by trying to influence the love-life of the masses. It can be approached only by elevating their standard of life. Redeem the millions of their harrowing care, give them plenty of good food and rational hygienics, and allow their natural sympathies to work out their matrimonial choice, and you will have done all the eugenics that is likely to strengthen, embellish and ennoble the race. In one word: Eugenics, to be largely efficient, must be considered not as a biological, but as an economical question.

But if in the germ plasm we have all these fine physical possibilities lying latent, waiting only for the condition of their manifestation, what about the higher mental and spiritual?

When we compare the supreme musician and poet as they are in common life and at the table with the same selves as they are when the intense light of inspiration is upon them, we can get some idea of the latent possibilities of all human natures. The musician and poet know that within them is something far beyond their complete expression; that it is the *expression*, the expressing apparatus, that is the limited quantity, not that which is to be expressed, not that from whence the fire proceeds. The ordinary man is the same, and all other divine things, within; but the expressing apparatus is too crude to let anything through. There is no need to light a fire; a fire is there already. The sole problem is the education of all that part of the individual which can be educated, body, mind, heart; the rest will take care of itself. We know in good part what the physical environment and physiological conduct should be to grow the healthy body. We have yet to learn the mental environment and conduct to secure the healthy mind. Still more have we to learn the special environment — this time spiritual — we must provide, and the special conduct — this time of feeling and thought — we must encourage and teach, to secure the healthy "heart." When we have got them the fire will be visible in every man. Truly, when the Teacher of Theosophy is looked to, humanity can be remade after the ideal in two generations. The gold is still present.

STUDENT

Archaeology Palaeontology Ethnology



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THE LINES OF LE MENEC, CARNAC, BRITTANY

The Lines of Le Menec

OF the three groups into which the alignments of Carnac are divided that of Le Menec is the most important. It contains 1169 menhirs, or monoliths, 70 of which form the remains of a cromlech, whilst 1099 are arranged in 11 parallel lines.

The total number of menhirs in the three groups is 2813, and they extend over a distance of 4 kilometers. But it is conjectured that they originally extended for double this distance, and of course those now remaining form a very small fraction of the original number. Wholesale destruction is known to have gone on since the 16th century, when a reliable account placed their number at over 15,000; and it is certain that these monuments had not passed unscathed through the many previous centuries.

The parish church of Carnac is entirely built of stone derived from megalithic remains; for the meaningless and extravagant baldachin crowning the porch some of the finest menhirs of the district were cut to pieces; for the five stone altars the capstone of dolmens were used. For many other constructions in the neighborhood stone was obtained from the same source; and menhirs and dolmens were even broken up for mere road metal.

However, thanks largely to the efforts of James Miln, who devoted a considerable part of his life and fortune to archaeological research in this neighborhood, interest in these prehistoric remains was at length aroused, and eventually the State stepped in and became the

proprietor of all the more important megalithic monuments. Further destruction or defacement was definitely prohibited, under pain of heavy fines or imprisonment; and it seems that the law is respected, and little vandalism now takes place. Besides taking the monuments under her protection, the State has possessed herself of small spaces of ground surrounding them and keeps these spaces cleared up; where necessary, she has also built walls and steps. Considering the great difficulty of preserving such scattered ruins, the French Government deserves much credit for its firm attitude and decisive measures.

Whether the average tourist derives much profit from visiting these monuments is another question altogether. He probably of course accepts the pseudo-scientific theory that

The dolmens and allées couvertes were sepulchers, family or tribal; and the alignments consist of stones erected by members of the tribe or families belonging to the tribe in honor of the several dead who were laid in the dolmens. The stone circles were either places where the dead were burned and funeral feasts were held, or were places of tribal gatherings for palavers; generally they served both purposes. Isolated menhirs were either memorials to the dead, or boundary marks between tribal lands. (*Brittany*, by S. Baring-Gould—a Reverend authority.)

If the tourist thinks at all about the manner in which such huge blocks of stone were quarried, moved, and raised, by the rude savage of the Stone Age, he is perhaps satisfied with the scientific explanation (?) that it was all done by inclined plane and lever.

But that not every traveler accepts such theories is amply proved by the following extract from Mr. Francis Miltoun's recent book *Rambles in Brittany*:

Of the Lines of Carnac, as the strange population of tombstone-looking monoliths is known, much has been written by antiquaries, archaeologists, and geologists ever since the tide of travel set this way. What these stones actually mean—some thousands of them in all, set out in regular rows—only a vain presumptuous person could answer. They offer a prospect of strange grandeur, for they really are grand, if not stupendous, and, as they stretch away in long, silent lines almost to the horizon, they are as phantoms looming today out of the mysterious past to which they belong.

To understand such monuments we must first overcome a few deeply-rooted prejudices. First come our historical prejudices. These are founded partly on biblical ideas and partly by our ignorance of our own past, due to the barbaric habits of our ancestors. But every day sees an increase in the evidence for the existence of great civilizations in the past. Then there are our religious prejudices, which cause us to regard ourselves as God's chosen people, and other peoples as heathen; and our scientific prejudices, by which we consider our own newly hatched and ever-changing science as the acme of knowledge.

These silent witnesses of an immense antiquity and a stupendous power, exist in many lands, pointing to a united purpose among their builders, which purpose we cannot fathom in the present state of our knowledge. The key to such problems is a study of the Wisdom-Religion of antiquity. STUDENT

✻ The Trend of Twentieth Century Science ✻

Chamber Echoes

THE experimental work of M. Gustave Lyon on chamber echoes, to which we have already made some reference, should be studied as well by public speakers as by hall builders. For the first time the relation of echoes to clear audition has been established.

Suppose that the average speaker makes 120 words per minute, 2 per second, say 6 syllables. If an echo from the roof should reach the hearer one-sixth of a second after the syllable had reached him, this echo would exactly overlies and blur the next syllable. If the echo were one-twelfth of a second after, it would overlies half the next syllable or as much less than that as the pause between the syllables measured. Most ears would in that case fail to hear it as an echo, taking it as part of the original sound. But if the interval were one-tenth of a second, the echo would be clear and disturbing. M. Lyon has established that for clear audition it should not be more than one-twentieth. During one-twentieth of a second sound has traveled 56 feet. If the speaker on the platform, the hearer, and the reflecting-point in the roof, make an equilateral triangle of 56 foot-side, the speaker's syllable will reach the roof and the hearer at the same moment; reflected from the roof to the hearer, it will reach him as an echo one-twentieth of a second later. If the echo reaches him in one-fortieth of a second, "the audition is warm, colored, enveloping; this zone is that of the *reinforcement* necessary for good hearing." If one-thirtieth of a second, "there is still for the sound, as heard, a useful degree of reinforcement." From that to one-twentieth of a second, the reinforcement is "tolerable." After that, echo begins to be noticed as a blur. It would seem therefore that *some* echo, coming quickly enough, is desirable for the enrichment of the tone.

The source of the echoes was determined on the principle that the angle of incidence of a sound upon any surface is equal to that of reflection. The floor of the great Trocadero was divided into spaces of six feet square. A sound was made on the platform, and the hearer standing in that one—or the hearers in those—of the spaces who got an echo, said so and gave the number of his square. The points of echo were thus finally located and covered with two layers of cloth hanging, about an inch apart.

M. Lyon notes that the ancient theaters had no roofs, and that great concave niches near the stage, which might have proved sources of echo, were filled up with amphorae, making them convex.

STUDENT

Copper and Cholera

THE epidemic of cholera in eastern Europe has recalled attention to the curious *copper* preventive. The workers in copper mines have never taken cholera. Those who, in the last-century outbreaks of it, wore a plate of this metal, remained immune. Hahnemann regarded it as a certain protective. And quite lately its powers have been re-

lauded, after much study of the evidence and some personal experience, by Dr. J. Cavendish Molson. A thin disk, an inch or an inch and a half in diameter, is suspended from the neck and allowed to be in direct contact with the skin of the abdomen. It must hang free; bound immovably to the skin it would induce ulceration. Perspiration dissolves an exceedingly minute but real amount of it, but the spectrum of the blood has not yet been examined for its detection.

How does it do its work? No one knows. A solution of it sufficiently strong to be fatal, in however long a period, to the cholera germ, would be equally fatal to many others; but copper used as for cholera has never been noticed to protect against any other disease.

The fact has been known for say fifty years. Suppose that some serum or anti-toxin were discovered which, tested in a severe epidemic of cholera, never once failed to protect and whose administration never once caused a second's uneasiness. All the medical journals would be talking about it; the whole body of medical experimenters would be studying its properties and trying to learn far-reaching lessons from it. Why is not copper similarly favored? During a recent outbreak of yellow fever it was demonstrated that arsenic stood in nearly as perfect a preventive relation to that disease. Both facts have been practically left alone. Some years ago an English physician, Dr. Illingworth, gave results of his own treatment of diphtheria with the biniodide of mercury, as favorable as any of those reported of the present anti-toxin treatment. His facts also lie unnoticed on the shore. The animal extract craze is blunting the medical mind, estopping it from the richly promising fields of thought and research.

STUDENT

The Stellar Program

RECENT researches in astronomy make it quite clear that the stellar universe is by no means sitting still. Every star is actively engaged in its own business, moving from somewhere to somewhere. The stargazers of 50,000 years ago saw different configurations from those presenting themselves to us. Our earth goes round the sun every year. But it will not be, on the next 21st of June, where it was on the last. It will be where it never was before, for the sun, carrying its planets, is moving towards Vega.

The present position of the stars is obvious. In the case of a few, not more than a hundred, it has been possible to determine their distances. The study of old catalogs, dating not farther back than two or three centuries, has shown slight changes of position, in one case of an amount equal to about the diameter of the moon. Where the distance is known, and the rate of change of position also, the rate of motions is easily calculated and has hitherto come out at somewhere between ten and twenty miles a second across the line of sight. The spectroscope has also revealed similar rates of motion *along* the line of sight.

What is the deeper change underlying this

continuous change of place? We can only answer our question by an analogy. Thinking of the universe as a whole, there must be change of property with change of internal disposition of parts; and change of property means change of consciousness—for those who think, who cannot but think, that the universe is conscious. And this change immeasurable and inconceivable, must be evolution, a passage from a lower or simpler level to a higher and more complex.

We can think of the atom as a universe, or of the universe as an atom. The old Hindûs did indeed call Brahman—the universe considered as consciousness embodied—an atom. The properties of an atom change with the disposition of its constituent corpuscles; of a molecule with change in that of its constituent atoms; of a group with that of its molecules. Why should not we try to press the analogy?

STUDENT

The Future American

SOME studies of race intermixture, made by Professor Boas, strongly suggest that the laws applying to animals and to man are not identical. The Mendelian rule for the former appears to have a very limited application to the latter. The problem is, however, as he says, as yet unsolved; and facts lie on both sides.

According to Mendel's law for animals and plants—often, however, invisible even in their heredity—the product of parents of diverse types will be offspring of mixed types; but as these offspring in their turn intermingle in successive generations, the original parental types tend to reappear in original purity.

As respects man, von Luschan found that in a certain district of Asia Minor, where two diverse types co-existed, there was likewise an alternating and separative inheritance, the progeny resembling sometimes the father, sometimes the mother, with a minimum of blend. Professor Boas found the same in other cases. But he adds:

However, the observations on mixtures of Indian and white have shown that while alternating inheritance may be found in regard to such traits as the form of the head and face, the development of the bulk of the body follows different laws.

On the other side is another observation of his, relating to cases where the choice of mates is left solely to accident:

I have made this calculation; and I find that in a population in which the two types intermingle, and in which both types occur with equal frequency, there will be in the fourth generation less than one person in ten thousand of pure descent. When the proportion of the two types is as nine to one, there will be among the more numerous part of the population only eighteen in one thousand in the fourth generation that will be of pure blood.

The bearing of this upon the development of a national American type, modified by as yet unrecognized but very real subtle influences from the far remote American prehistoric past, a past of which science as yet knows almost nothing, is obvious. The Indian is this end of a descending line. The other end is out of sight.

STUDENT

Nature

Studies

The Creators in Nature

IN a review of a recent book containing the life-work of a naturalist, it is stated that the author was a firm believer in the existence of a logically-minded Creator. The design, order, and purpose to be found throughout Nature could only have been produced, he thought, by pre-determination in the mind of an *original Creator, working a pre-arranged scheme*. Apparently he imagined that the Creator is not working now, for he speaks of him as "original," and of his scheme as "pre-arranged"; and this leads him to the inference that plants and animals are modeled on certain central types to which they invariably return after temporary deviations caused by accidental circumstances.

It is evident that the author thought himself obliged to choose between the theological conception of a single personal deity and the mere negations of a certain school of scientists; and of the two theories of Nature he has certainly selected the better. But it is equally evident that had he not been prejudiced by the theological idea of the deity, his observations and inferences would not have led him to such a conclusion; or rather, perhaps, they would have led him much farther.

The marvelous works of Nature do indeed prove the operation of intelligence and purposeful action. But they indicate the existence of *many* minds, *many* craftsmen. In a large number of cases, in fact, these craftsmen are actually visible to us and we see them at work. Take bees, for instance; if the naturalist came across a nest with combs, would he attribute it all to the direct unaided operation of a universal deity? Would it be reasonable to ignore the existence of the bees? On the contrary, he would admit that the bees designed and created the fabric and that they were intelligent living creatures. In the same way we might argue the case of any other living creature and its work, coming finally to the case of man. If the naturalist should come across a city, would he call that the unaided work of God and ignore the existence of men? In short, he would admit that in all these cases, the Universal Spirit, the Supreme Cause, works through agents in whom he enshrines a portion of his intelligence and creative power.

But are we logical in limiting the number of intelligent creators in the universe to those alone which our present faculties enable us to see? Such a conclusion would be most unreasonable; for we know that the senses of man are limited and that there must be whole worlds of Nature that escape their ken. Consequently the conclusion is irresistible that Nature is peopled with intelligent creative beings which we do not descry, and that these beings, like the visible ones, are the agents of the Universal Spirit and contain a portion of Its power.

This is the only logical theory of Nature, for it is inferred logically from the facts of



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THE CONE OF VESUVIUS. THE ROAD LEADS TO THE OBSERVATORY

O DREAD and silent Mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipped the Invisible alone.

Yet like some sweet beguiling melody,
So sweet, we know not we are listening to it,
Thou, the meanwhile, wast blending with my Thought,
Yea, with my Life and Life's own secret Joy:
Till the dilating Soul, enrapt, transfused,
Into the mighty Vision passing—there
As in her natural form, swelled vast to Heaven!

Coleridge

experience. We may take man himself as a miniature copy of the universe; and there we find that he has a multitude of organs and faculties under the control of a total master intelligence. But the supreme mind and will of the man do not interfere directly in most of these processes; the processes go on of themselves, directed by their own separate local intelligences; the man does not consciously direct his own digestion and respiration. Analogy would indicate that this is the rule in Nature; and that though all the universe is under the governance of a Supreme Power, that Power does not intervene directly in the details, but has delegated Its functions to innumerable beings. And we can infer that the creators are at work all the time, and thus avoid the idea that the universe is a kind of machine wound up to go.

If such questions be asked as: Who are the creators and where are they? the answer must be, that though the solution is beyond the reach of religion or science as at present constituted,

it is not beyond the legitimate sphere of knowledge. It belongs, in fact, to the domain of a higher science than we as yet know; it involves the use of higher faculties than the average man has yet developed. Our outer senses discern only the physical aspect of Nature, and we see things coming into visibility from an invisible source. But there are senses that can discern those invisible kingdoms; and when those senses are unfolded in man, he will be able to see where the designs and models of the plants and animals are stored and who it is that molds them. But before man can be admitted to the sanctum of Nature he must have the pass-words of purity and absence of covetousness. He must learn how to *command* Nature. At present, instead of commanding it, he yields feebly to some of its lower forces—the forces of animal desire, the attractions of the senses. The result is that all his faculties remain gross and he is shut out from knowledge. Hence the purification of man's nature is the first step on the path to knowledge; hence, also, all attempts to invade Nature's sanctum by force are foiled.

The countless evidences of design in Nature indicate the presence of countless designers; and we realize that there is a fathomless ocean of knowledge before man, awaiting only his fitness for attaining it. How paltry do the domains of physical science and of dogmatic religion seem by comparison with such a prospect, and what an inadequate basis they afford for dogmatizing upon the ways of Nature, the "plans of Providence," or the destiny of Man!

STUDENT

Students'



Path

**The Principal Purpose
of the
Universal Brotherhood and Theo-
sophical Society**
PART II

MODERN science has been hitherto largely dominated by men who wished to make the universe a mechanical dead thing, attributing the origin of this beautiful and wonderful world to "the fortuitous concourse of blind atoms." While admitting, with grateful appreciation, the discoveries and applications of science — which we maintain are a part of the great, universal, Theosophical, divine liberating movement of this age — the Theosophical student must take exception to the saying attributed to Leibnitz, who "cared for science only because it enables one to speak with authority in philosophy and religion." There is obviously no more sense in that than there would be in saying that one "cared for poetry only because it enabled one to speak with authority on music and painting!"

But it may easily be shown, with the aid of the Theosophical teachings, that even at the lowest, the very attractions and affinities of the "atoms" of science are the expression in the dust of the earth, of the universal law of brotherhood.

Any naturalist and scientific observer must echo the words of Gilbert White of Selborne, written in 1775: "There is a wonderful spirit of sociality in the brute creation, independent of sexual attachment." Darwin remarks that the social animals which stand at the bottom of the scale are guided almost exclusively, and those which stand higher in the scale are largely guided, by special instincts in the aid which they give to the members of the same community.

Whatever the scale of being — whether insects, plants, animals, or men — it is universally true that in the degree that they are social — or mutually helpful, or brotherly — all creatures are high in their own scale. Indeed Darwin lays it down as a law that "That community will flourish best which has the greatest number of mutually helpful individuals."

In his *Evolution and Ethics*, Huxley, supposing that nature embodies the "Struggle for Life" and the "Survival of the Fittest," which he calls "Cosmic evolution," urges that man has appeared with a new factor, "Ethical evolution"; bringing ethics to bear in evolution it is man's part to fit the most to survive.

In the vegetable kingdom we find that one of the largest, most prosperous, and the most highly developed of the families of flowering plants, the *Compositae*, owe their success to the fact that — as their name implies — they club together for mutual advantage, each "flower" being in fact a whole community of small flowers, of which the outer members have actually given up their individual func-

tions and chance of perpetuation in order to grow the abnormally long petals on the outside so that the community may be advertised to the fertilizing insects in the best possible way. Thus the general purpose is fulfilled even though the individuals who ensure it themselves come to naught. If that were in the human kingdom we would say, "Greater love hath no man than this: that he lay down his life for his friends."

And so we might go on endlessly, everywhere finding Brotherhood the basic fact in nature. It is said, however, that "the eye brings with it the power of seeing." So unless brotherhood is the mainspring and motive of our own lives we shall lack the necessary key to unlock nature's brotherhood. We shall, as it were, lack the pattern by which to judge the great fabric. If the divine light is burning in our hearts we shall see it everywhere. Whitman, above all others the poet of comradeship, sings:

I swear I think now that everything without exception has an immortal Soul.

The trees have, rooted in the ground; the weeds of the sea, the animals have (and all the rocks and mountains have, and all the earth)

I swear I think there is nothing but immortality.

And the Christian apostle Paul declares of those who are enlightened:

For we know that the whole creation groaneth and travaileth together with us . . . seeking for the manifestation of the Sons of God.

It is with these sublime intuitions of the Universal One Life, the universal brotherhood of which we are parts, that we must enlarge and enrich our ordinary consciousness if we would grow out of personal limitations and narrow views; we must begin in ourselves that manifestation of the Son of God which is the life universal as against the personal life. In that height of intuition alone can be seen the real grandeur and scope of the Theosophical Movement, founded on the Theosophical philosophy, which is, in the words of William Q. Judge:

that ocean of knowledge which stretches from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts it gives the greatest minds their fullest scope; yet, shallow enough at its shores, it will not overwhelm the understanding of a child.

One cannot speak here of the deeper aspects of brotherhood in the Theosophical teachings — historical, geological, astronomical, cosmic, physiological, psychological, spiritual — all of which are symbolized in the seal of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, where these profound symbols are shown as a pendant to the most obvious and universal symbol of brotherhood, the clasped hands.

But one must notice a superficial objection, commonly met with. Some may say, "You speak of attraction and affinity in the dust of the earth. Very well, that may be brotherhood if you like to make the word so comprehensive. But what about the other half of the law — repulsion? This is also a fact, and therefore un-brotherliness is a fact in nature also!"

Certainly it is, and Theosophy alone offers a rational explanation for it. There is a night side to nature as well as a day side; and un-brotherliness no more disproves brotherliness than night disproves day. All manifestation is dual, symbolized in the Theosophical seal by the interlaced triangles, the black one point-

ing downward, the white one pointing upward. Natural laws universally operate through "pairs of opposites" — day and night, heat and cold, summer and winter, waking and sleeping, attraction and repulsion, pleasure and pain, and so on. Unbrotherliness is a fact in nature because it is the reverse side or negative aspect, the neglect or denial of brotherhood, and therefore absolute proof of it.

As we rejoice in common and win large benefits through the active exercise of brotherliness, so we suffer in common through unbrotherliness; no man can sin, suffer, or sorrow, alone. If men live on the night side of their nature, the very law of brotherhood, making them reap what they have sown, brings a harvest of night, sleep, winter, repulsion, pain, the dark triangle, pointing downward. "Lilies that fester smell far worse than weeds," says Shakespeare; the more sacred a thing is the deeper is the degradation resulting from its corruption. It is "Man's inhumanity to man makes countless thousands mourn," says Burns. Why? Because brotherhood is a fact in nature and the acts of the individual pulse throughout the whole of humanity bringing weal or woe to all, humanity and all creatures.

But let us not be sentimentally pessimistic.

Each good thought or action moves
The dark world nearer to the sun.

Let us not look on the dark side but on the bright side. The *apparent* unbrotherliness in nature is, according to Theosophy, the inevitable result of man's inhumanity, the reflection throughout nature of the unbrotherliness of millions of men through many ages. The manifestation of the Son of God in man will also find its reflection in nature. Nature herself will be reborn with the re-awakening of the divine in man.

In sacred scriptures we may read of the joy that thrills throughout nature when even a single individual attains the goal of Divinity, a goal which in the far spaces of time all the hosts of souls will reach. In *The Voice of the Silence*, written by H. P. Blavatsky for "the few" who have devoted their lives to reach this goal "for the sake of suffering humanity," we read:

Know Conqueror of Sins, once that a Sowani [an advanced pilgrim] hath crossed the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A MASTER has arisen, a MASTER OF THE DAY."

The old prophecy: "The lion shall lie down with the lamb; . . . they shall not kill nor hurt in all my holy mountain," is another of those divine intuitions of the soul life, a hint of the new order of ages when Theosophy, the Divine Wisdom, shall reign universally in the hearts and lives of men — a universal brotherhood of "the people of the earth and all creatures."

Many more "proofs" of brotherhood than have here been touched upon can be urged by the earnest and alert Theosophical student; but to sum up so far.

We have seen that brotherhood is universally recognized and acted upon in everyday human life, and that therefore on the basis of our common nature and its needs every man is a potential Theosophist; we have seen that the poets, though occasionally pessimistic,

universally teach it; we have seen that brotherhood, with all the divine philosophy that Theosophy teaches through that word, is the key to a truer science which will forever dispel that nightmare of materialism—a dead universe, a “fortuitous concourse of blind atoms,” rushing together by chance, creating, however, worlds of infinite beauty and harmony, though doomed to end in annihilation, in the nothingness from whence they sprang—we have seen that brotherhood is the foundation-stone and key-stone of all religions; we have seen that in animal and plant life, and even in the dust of the earth (as is so beautifully shown by Ruskin in his *Ethics of the Dust*) brotherhood is the condition of success, of fruition, of fulfilment. What remains?

To make brotherhood “a living power in the life of humanity.” Here we leave merely verbal “proofs” and come to a *demonstration* of the fact. This has already, in the very beginning, one might say, of the present Theosophical Movement, been so well realized under the present Leader, Katherine Tingley, that the Theosophical Movement has been well called “the most serious Movement of the age.” In this place, at this time, one has no need to labor the point, and a few words will suffice to conclude with.

With a world-wide organization, whose International Headquarters are at Point Loma, where Theosophy in practice is shown to be the pattern of the new ideal brotherhood life; with its Râja Yoga Schools and Academies in many countries and many more planned for other countries in the near future; with its grand, all-embracing brotherhood philosophy; led by its third great Leader and safeguarded by its Constitution, the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY alone among the myriad agencies for good in a world at present so unbrotherly, is *teaching brotherhood, demonstrating that it is a fact in nature, and making it a living power in the life of humanity.*

STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question

May it not be true after all that what we often take for intuitive knowledge (for instance the sense of certainty of an after-death life—or lives—and reunion with those we love) is indeed but an echo of our hopes and desires?

Answer

After all, beggars must not be choosers. Let who will write them down as echoes of our hopes and desires; perhaps it comes to the same thing. What is needed is a little study, and less taking things for granted. The implication here is, that they are not after all, realities; that they have no existence, and point to nothing. They do but “echo our hopes and desires”; well then, they do indicate something at any rate; they argue that such hopes and desires are rooted in our being.

Whatever we can find within ourselves is to be found also in the Universal Self beyond our present consciousness. Man is a kind of sample packet, you may say, in which the whole of life is represented; a cosmosynthesis, an epitome of worlds and universe in little. That any of our hopes or aspirations or longings of any kind are false, or rather impossible, chimerical, is hardly to be thought, or not to be thought at all. Desire, properly so-called, is

to be found in man, in one part of man, as seawater is to be found in a sponge; it is not his peculiar and stagnant property, but comes to him from an ocean, and is subject to the ebb and flow of tides cosmical and infra-human.

To that sea the animals do belong; it is for them to take in its waters and be nourished by them; they have to learn desire, and be evolved by the sensuous life. But as for man, he is a sponge in many seas; or rather, he has sponges in many seas. He has one in the sea of animality; were it not so, his evolution would be incomplete, and the lessons of the animal world would remain for him to learn. But he has been there, and has learnt all the good lessons that desire can teach; he has other tasks before him now.

He has a sponge in the intellectual sea. All the furnishment of intellect can come to and go from him. Intellect is not a fixed quality; you are not born with all the knowledge of that kind you may attain. You go on learning and acquiring; although the sponge may be limited as to the amount it will hold, yet its contents were not fixed from the beginning, but there is a flux and reflux. What one man thinks is the possession of all men, or may become so. If this were not so, all books and learning would be totally meaningless to us, and all discoveries impossible.

Harvey did not invent the circulation of the blood, nor Newton gravitation. They did not make them, as a blacksmith makes a horse-shoe; they merely *desired* knowledge until their faculties were sharpened to perception point, and they *saw* what had already existed time out of mind. Having seen, they published their vision; which now flows naturally into all minds. They put two drops of intellectual knowledge into that sea in which we all keep a sponge. That we have intellectual leanings argues a thing called intellect in us, and a world of intellectuality outside of our individual selves to which we may give, and from which we may draw. Human intellect is not a closed and watertight box, with *meum* and *tuum* stamped on its contents; there is a world or plane of being called the intellectual, in which we acquire greater or lesser rights of harvesting.

A man may have withdrawn his sponge from the animal sea; then we say he has conquered his desires, and account him a hero because it is not in those waters that we have any right to being. Or he may have worn out his sponge in the sea of intellectuality and be an idiot, cut off from the reaping of mental experience for the time being. Often enough his imagination sponge is kept dessicated away in some lumber-room of his being; wrung out and stored away in the “education” time and never permitted the renovating moisture since.

Again, a man may say “I am an animal; witness these desires, which are myself.” To which standard he may live down for a number of years, until at last you can only agree with him: “Very well sir; you are a proof of your own theory, so far as you yourself are concerned.” That man will be certain of one thing: that there is no soul nor divinity in connexion with him. All traces of it will vanish; generosity and all high feeling will disappear, imagination will be relegated to the kitchen, busy with the what-shall-he-eat and what-he-shall-drink aspect of things. Animal-

ity will flow into him from all sides, submerging the whole landscape of his humanity. For a time he will be animal plus intellect; then intellect will go, and though still human in form, he will be at one with the beasts that perish, brother to the tiger and the pig, but baser.

Or he may say “I am an intellect; animal desires are a hindrance, and soul there is none; let me strive for myself and acquire learning and power.” Let him speak for himself solely; soul for him, indeed, there will be none, soon enough. He has united himself with a cold hard shell of a world; his hopes and desires have gone out to the place where they belonged, and dragged his being after them.

There is an animal in man, which, if he gives play to its desires, becomes himself and all that there is of him. That he has such desires is proof of its existence. There is an intellect in man, which, if he gives play to its desires at the expense of all else, becomes himself and all that there is of him. The doctrine of the animal is: *Let us eat and drink, for tomorrow we die.* True enough, so far as the animal is concerned; tomorrow, or on some tomorrow, that animal will die and be forgotten. The doctrine of the intellect is: “There is no proof of any existence higher than myself; I have no responsibility to any existence outside of myself; give me my own desires now for I have nothing to do with eternity.” Nor has it, being merely a thing of one life.

But there are other hopes and desires, as you say; there is that which believes in immortality and all noble ideas. Can we not concede at least as much to it as to our passions and intellect? We have no hopes nor desires impossible of fruition. That which desires immortality is immortal. How could we conceive of the idea of immortality unless there were something of that nature within us?

We find something within us that knows animal being; we know something within us that knows intellectual being. We find something within us that knows immortal being. The first is the animal self, which a man has; the second is the intellectual self, which a man has; the third is the soul, which a man verily is. It needs no proof, because all certain knowledge is inherent in it. If we wish to know, we have to unite ourselves with it, subduing the animal with its craving after comfort and delight, and the intellect, with its doubts and fears and selfishness. STUDENT

THIS is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.—*William Q. Judge*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Religion Day by Day

Science Surpasses Christ's Miracles

A COLLEGE president is reported as having preached from the text:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.—John, xiv. 12,

—and to have said that the achievements of modern physicians, engineers and physicists have fulfilled this saying. The change of water into wine by Jesus may be compared with the irrigation schemes of the West, by which water is changed into lemons and squashes; and walking on the waves, as Jesus did, is too slow in the days of wireless telegraphy which speeds ships to the rescue of vessels in distress.

This can hardly be regarded as a satisfactory reading of the text; it is an indiscreet utterance which involves a good deal more than the author would probably be willing to stand for. For instance, it implies that we have achieved these scientific successes by virtue of our belief in Jesus; does the preacher mean to say that? One tries to imagine the great pioneers of irrigation inspired by the fiery words of some preacher and going forth into the desert with Bible in one hand and transit and level in the other—but one fails. Nor is one more successful in the attempt to realize a picture of the chaplain on board a ship superintending the sending of wireless telegrams for aid, and the praying crew of the relief ship roaring anthems to the sky as they speed to the rescue. The physicians and surgeons do not make much parade of their faith and divine inspiration, but seem in many cases to regard vivisection as the principal means to which they are indebted for their valuable discoveries.

The words quoted from St. John seem to describe the teachings of a Master of Wisdom, who was preaching the innate divinity and perfectibility of man, illustrating his teaching by the wonders he performed, and trying to make his hearers understand that all men have the same power and need only to develop it. His message was the old one—that man is held in bondage by his senses and passions; that, so long as he remains in that bondage, he is a feeble impotent creature; but that, by throwing off that bondage, he can become powerful and wise. And the way to

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

escape the bondage is to eliminate all selfish motives from our conduct, for selfish attraction and repulsion is the great force that binds us. By thus abandoning the motive of self-interest and identifying ourselves with the interests of the whole, we step out upon a higher plane and become Masters as Jesus himself was. The world would be glad to see the modern representatives of Christ's apostles exhibiting a similar holiness and power, because then they might have more faith in Christianity and be readier to support the churches; but the pulpit manifests the lack of its true knowledge by its failure to realize the promise of its Master. Can it be possible that the churches do not possess the real teachings of Christ, but are only offering a feeble imitation?

What Church Would Jesus Join?

ANSWERING the question, "What church would Jesus join if he were in New York?" a preacher said he did not believe that Jesus would join any. He would not be orthodox enough, and they would not let him in.

True; the Jesus of contemporary life would be very different from the Jesus of ancient tradition. The former is an individual, very much alive and strenuous; the latter is an ideal, representing various mild and not too exacting standards of piety. The former would be a molding force; the latter is a plastic figure ready to take any form we choose to give it.

To talk about Jesus being here today is a good deal like talking about the dead being alive. If the dead were alive, they would not be dead; and if Jesus were here today, he would not be "Jesus." That is, he would not be connected with any of the ideas or institutions for which that name now stands. He would not be connected with the prevailing religions or their churches, any more than the Nazarene was so connected nineteen centuries ago. He would be regarded now, as then, as an opponent of religion. He would be looked

on by most people, who might chance to hear of him, probably as a renegade, a revolutionary crank, an impostor. He would not be popular. "Christianity" would be the last thing with which he would be likely to identify himself; though doubtless he would strive to reform that along with other institutions.

In short, one fails to see just how Jesus, if he were here today, would behave any differently from the way in which H. P. Blavatsky, the Founder of the Theosophical Society, behaved. H. P. Blavatsky came as a messenger from sources of which she claimed to be the humble instrument; bearing a message of Truth, Light and Liberation for humanity, which she declared to be an old doctrine. She aroused the antagonism of all the comfortably settled leading lights and all the different forms of orthodoxy, whether called religious or scientific. She suffered persecution, even to the death. She was despised and neglected; slandered by enemies, betrayed by friends. After her departure, an attempt was made to found a kind of religion upon her teachings and authority, as appears to have been done in the case of Jesus; but this time the attempt has been frustrated by faithful disciples who carried on her work in its true spirit. In fact, we have not so far to look after all, for a present-day analogy to the case of Jesus. But perhaps it may be advisable to state definitely, to prevent mistakes, that no Theosophist either asserts, or wishes to imply, that the actual Jesus ever has or ever will appear again.

Abbé Loisy on the Science of Religions

THE Abbé Loisy, who has been appointed to the chair of the history of religions at the Collège de France, delivered his opening address recently. He said that, behind all the myths, cruelties, fanaticism, inertia, and reaction which disfigured the progress of religion, lay the aspiration of humanity towards the ideal of a well-ordered society and of a satisfied conscience. He met the question, Why should we study false religions when we have the true one? with the answer that people know their own religion badly when they know no other. The science of religions can serve no end of a special theology, and special theologies are incompatible with the science of religions.

(CONCLUDED ON PAGE 11)

KATHERINE TINGLEY SPEAKS AT ISIS THEATER

LAST Sunday evening the Isis Theater was filled by an audience who followed Katherine Tingley's address with the closest attention and frequent applause. At its conclusion she was enthusiastically recalled to the platform. The music, rendered by the Point Loma Orchestra, consisted of Mendelssohn's *Fingal's Cave Overture* and Kretschmer's *Coronation March*. The following condensed report is from the *San Diego Union*.

Justice from Cuba or U. S. Will Act—Katherine Tingley

Confidence that justice will be done by the Cuban government to the interests in Cuba of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, that have been made the subject of attack by two newspapers on that island, was expressed by Mrs. Katherine Tingley in an impassioned address delivered last night before a large and representative audience at Isis Theater. Additional interest was lent to the occasion by the presence in the audience of the Hon. C. Barranco, chancellor of the Cuban Legation at Washington, who is here in compliance with the demand made by Mrs. Tingley that an investigation be made as to the treatment of the Cuban pupils now attending the Raja Yoga school at Point Loma.

That Mrs. Tingley has the sympathy of leading citizens of San Diego in the present controversy, was shown by the presence in the theater of Mayor Conard, Senator L. A. Wright, U. S. Grant Jr., Captain J. L. Sehon, H. E. Doolittle, D. C. Reed, W. W. Bowers, Dr. and Mrs. Mayner, Mr. and Mrs. A. G. Spalding and other representative persons.

Mrs. Tingley commenced her address by stating that in spite of the attacks made upon the Theosophical Movement, most of them by hidden enemies, it was showing tremendous gains, especially in the last three or four months. This growth and development was especially noticeable along the highest intellectual lines. The teaching of Madame Blavatsky was the direction in which great scientific minds were inquiring. This is manifested in leading scientific publications—those of Europe much more than those in the United States.

Menaces Selfish Interests

But Theosophy's demand for purity of life and altruistic thinking and acting, the speaker declared, caused it to reveal the rotten places in a nation and to menace the selfish interests of those whose doings cannot bear the light of day. "Even men wearing the frock of religion show themselves ready to tear down the best in life, if it threatens to interfere with their organizations, and our work has interfered with great organizations all over the world.

"So Cuba—the real Cuba as represented by her best people—should not be blamed for this last lying, sickening attack by a little sheet that would not be worthy of notice but for the forces that were operating from behind a curtain and that must be dragged out into the light.

"Theosophy is always willing to hold out a helping hand to the erring mortal, the failure in life's battle, but it can have no mercy on hypocrisy. Christ was meek, but he was not slow nor gentle in getting after those money-changers that were polluting his temple, with his whip of cords.

Confident of Victory

"These latest enemies of the truth will be unveiled and defeated, as were Otis in Los Angeles and Gerry in New York and the clergymen that were behind Gerry.

"The honorable people of Cuba are as much incensed over the horrible conspiracy and scurrilous attack on an institution that stands only for the uplifting of poor children, as are my best friends here, and according to the cables I am receiving they are watching the proceedings in absolute confidence of victory.

"These cables tell me that our superintendent in Cuba, the man who did most to establish our school on San Juan Hill, has demanded that the editors who served as catspaws in this plot be brought to trial. Several of the children at our school were put on the witness stand. But our enemies profited but little by that.

"The first child testified that desperate efforts had been made to induce her to say certain things about the school, but that she refused, although repeatedly importuned. This child declared from the witness stand that the school had been a great blessing to her; that she was treated just as well as were pupils for whose tuition as much as \$1000 and even \$1700 was being paid. The second child called to the stand said practically the same thing.

"A young boy was the next pupil to testify, and he said that he had also been importuned to say what was false, and even told that he would be prevented from getting any position unless he complied, but still he refused to speak against the school. So that this paper has received no support up to date.

"Concerning the second and more influential sheet that printed the attack, there is more danger of injustice, perhaps, for today I received a cable stating that President Gomez has appointed the nephew of the editor of the newspaper in which this filth was published, to take the place of the judge before whom this case was to have been tried.

"This shows how anxious and nervous are the people behind the scenes at finding the situation is being met and coped with in the spirit of truth.

Predicts Ultimate Victory

"In spite of this fact and the defects of all human law—in Cuba as in all other countries—I believe that this trial will result in a great victory. It certainly will result thus unless there is deliberate perversion of justice.

"If justice is not done, however, we shall test the ability of the United States government to protect its citizens. The superintendent of our school there, while English by birth, is an American citizen.

"Great pressure has been brought upon me to drop this work in Cuba that consumes so many thousands of dollars every year, and so much valuable time and energy. But my answer is 'No!' Cuba shall have her opportunity and this will but result in my redoubling my activities in behalf of her poor people and of spending more thousands in pushing my work there. I said that I would take no further action until I had seen the Cuban Minister at Washington. My complaint was lodged with President Taft and after being made a matter for consideration at a cabinet meeting, was referred to the department of commerce and labor for adjustment."

Blames Local Clergymen

Further along in her address, and while pointing out that error, injustice, vice and immorality were as firmly entrenched in the United States as in Cuba or any other country, Mrs. Tingley said that one should be slow to sit in judgment upon anyone.

"Why," she declared, "two of the former frocked clergymen of your churches of San Diego were among those behind this lying attack. They stood up in their pulpits on Sunday as the representatives of the holy Christ and spent the rest of the week pushing this lying attack through their missionaries in Cuba."

Mrs. Tingley then proceeded to talk along the general progress of the Theosophical Movement, and said that the truth would spread until the whole world was brought under the beneficent sway of the truth which should make all men free.

Religion Day by Day

(CONCLUDED FROM PAGE 10)

The claims of the Latin Church cannot survive the diffusion of true education; will not a knowledge of history make them ridiculous? What we have hitherto been pleased to call history is founded partly on the absence of data, owing to the destruction of records, and partly on the interests of special theologues. A clearing up of our knowledge concerning the dark ages that preceded the rise of modern civilization, and a better appreciation of the still earlier ages, such as archaeology is bringing, must eventually shatter the claims of such special theologues. It is manifestly impossible that a church which aims to keep its claims respected can at the same time encourage knowledge and enlightenment, no matter what its professions. Hence its hostility to Abbé Loisy. H. T.

The Last Judgment

IT is, in the West, almost a foregone conclusion that one who speaks of the last judgment, or final judgment day, bases his ideas, if not his words, on the Christian Bible and its misinterpreters, even though he would be ashamed to confess the limitations of modern Christianity in his philosophy.

We should remember that all this Western thought-mold is quite unfitted for more than an extremely inaccurate, or more usually entirely erroneous interpretation of Eastern thought; and should in reality banish all shadow of Western modes of thought when reading an Eastern book if such thought is not to become a prejudicial limitation. Not that there is any reason to limit one's vision to modern Eastern molds, provided we can rise above both East and West and so gain a due perspective.

Unfortunately few of us even know that there is an Eastern mode of thought, much less a higher level above East and West. Our churches have claimed all the knowledge there is to know, but have maintained this claim only by keeping us as ignorant as we let them. Certainly they cannot help us. So all interpretations must be relative to our own limitations. Yet from the higher level, above both modes, it is possible to descend without loss to almost any expression of thought and fit it to the hearer, so far as he can comprehend, and only so far.

It is easy to say that there is a "last judgment day," for it is this very day. Nor is this any metaphysical subtlety. Regarding ourselves, all creation, as synthesizing units, we can begin anywhere along the line. If all mankind is a little too vast a perspective, or a universe too near our little ideas of infinity, let us begin at the atom or the insect. Has not even ordinary science shown us that the atom is an individual, a world, a cosmos, at the same time?

The life cycle of our atom is not easily understood by us, so let us go up the scale to more familiar ground—to the microbe or insect. These are made up of many atoms and are simply an aggregation of atomic worlds, universes, or individuals, as is every other organized body in nature. Observing these small lives, we say the life-cycle is very short, a few hours, a day or two, a few minutes. In each case time is as much an illusion as size, and those lives may, for all we know, contain more evolution than our threescore and ten years. So the cycle being run for, say a house fly, there is a final judgment day. The gross particles of the body disintegrate and go back to the workshop of nature to be economically utilized just according to their capacity. The less gross particles go back to the life ocean, we may suppose, and the still less gross atoms surely are not wasted but proceed to higher evolution exactly in so far as they are fitted for it.

Here are judgment days in plenty, final judgment days for every atom, physical and ethereal, of the fly. Some pass the line of their limitations and are received into a higher state; some fall below the mark and are recast. But we only assumed our fly-cosmos because we could not easily grasp the atom-cosmos. Must not the same process go on with the atom, the microbe, the small lives which in their turn go to make up the congeries of worlds or uni-

verses which we call a fly? Going higher yet, do we not find at any point along the line the same process in eternal motion?

An animal dies. The material particles break up or go to form small lives innumerable, even to our physical sight. Is any one of us so illogical as to think that the whole of that fine organism turns to maggots merely? Surely not. Our analogy would suggest to us that the higher portions of the animal-cosmos have gone where they are available in their present stage of evolution, and in intention, if not actually, why should not they go to form, even temporarily, aggregates of exactly similar entities forming the basis of some higher single consciousness, which in its turn is by their help raising itself to become one of a still higher aggregate, on its high plane a unity, on its low plane a world of lives such as these?

To obtain such distinctions between the capacity of any entity, atom or angel, for joining such an aggregate, there must be a line and a time where the higher separates from the lower and each goes to its own place, the lower the better for the association, the higher raised from its descent into the hell of such association to its "reward" — a higher consciousness, in its turn.

Now every such separation is a last judgment day, and is absolutely universal. Nothing is exempt, nor would we have it so, surely. Perhaps the atom on its plane runs its cycle in millionths of a second. Its component worlds and planets may have their cycles of time, to us infinitely small, to them a "lifetime," just as important to it as a lifetime to a man.

The aggregated entity has its judgment day, when the fly breaks up its associations of lives and worlds. The human being the same. Possibly, too, the god, no less, in terms of divine science.

But as these atoms are in a constant state of flux and reflux through these higher organisms, is there not a judgment for each of them as it joins and leaves the higher organism? And as the higher organism has its responsibility as to whether they shall gain by the impress of such association, or lose, is not every instant a judgment for or against the higher as well as the lower, while such mutual responsibility lasts? Aggregating these in their turn, are not our daily lives to be judged on even the thought plane by the instants of the day just past? And are not these days merely the components of that greater day we call a lifetime? And our lives the time-atoms of the collective life of humanity? And the collective life of our humanity merely an atom in the life of a universe-entity?

We have to see to it that when the time of the reaping of the divine qualities comes we be worthy to go forward and not as mere material particles to be cast out to feed the maggots and small lives of the planetary break-up, when its turn falls due. And to do this we cannot neglect any point of the aggregating atoms all along the lines, from the scientific atoms to the physical body, to the thought-creation we build around us, and to the world-atmosphere we aid in making. There is no cruelty or personal arbitrariness about such a chain of causes and effects in evolution. We should think a man a fool who tried to save some festering maggots out of a dead carcase and in their place leave earthbound the higher qualities of that organism, simply because the maggots be-

lieved on the man who did so, while the others belonged to a different sect.

So our final judgment day is now and all the time, in the atom and the universe, in the second and the eternity.

Even as Westerners can we find so graphic a symbol for the vast cycles and evolutions included in such an infinite immensity of thoughts as this includes, as a Judge and a Judgment day? It shows us our divinity and our responsibility — for we ourselves are the Judge, and the Judgment day is just when we choose to have it, since it is aggregated of every instant. Only — let none, priest or layman, so belie our divinity as to induce us to cling to the lower in preference to the higher — for the higher will leave without us if we refuse to cling to it, as it always does so obviously in the case of empires and races, national entities. The result of such a situation is the specter of anarchy, which Nature never tolerates very long seeing that it quickly becomes self-destructive.

P. A. M.

The Philosophy of "Nothing Matters"

THE attempt to deny man's innate divinity, to excuse him from effort, and to take away his responsibility, is the eternal Sin. Those who try to persuade us that we are inherently depraved and devoid of inherent goodness, or that our origin is purely animal, or that we are the helpless victims of forces, are guilty of this sin. The existence of this tendency in religion and in science has often been pointed out in these pages. And it lurks in other places too; in certain so-called "philosophies," for instance.

There is a nebulous sort of pseudo-philosophy, being talked about just now under various names. It puzzles some, amuses others; but nevertheless it must be regarded both as a symptom and as a subtle influence. Its general purport can easily be detected amid all the verbiage, sophistry, and confusion of thought. That purport is that it instils into our minds the notion that in some way or other it has been discovered and proved by learned and competent authorities that such things as duty, purpose in life, perfectibility, and the like, are in reality all delusions; that moral codes are purely arbitrary things constructed by various races at various times to suit temporary purposes, but that we are not bound by them. Nothing really matters, we are told; there is no such thing as the truth; we each make our own truth, to suit ourselves. And much more to similar effect.

And this pseudo-philosophy seeks to win respect for itself by claiming kinship with certain ancient and Oriental philosophies; but, like the ass in the lion's skin, its bray betrays it. Systems like the Tao philosophy of China are excellent *if fully understood and thoroughly carried out* — which requires the perfection of courage and devotion; but, when superficially dipped into and studied in an easy dilettante way, they lend themselves to a gospel of *laissez-faire* and self-indulgence. So with this pseudo-philosophy; it claims to preach the infinite and to scorn everything finite; but instead of casting off man's bonds and setting him free like a bird, it merely cuts his hawser and sets him adrift in the ocean of his fancies and caprices. It relieves us from our duties, but not from our desires; it inveighs against the aspirations but leaves the

propensities intact. It throws off the allegiance to obligations and leaves us free to indulge our selfish desires.

And the unthinking fool goes about and says, "I am a — ist. I do not know exactly what it means, but Professor So-and-So says it is all right." Professor So-and-So is the Pope who does the fool's thinking for him, the priest who looks after his soul for a consideration.

Whether the people who disseminate this kind of influence are conscious agents in the work of undermining the stability of the human judgment, or whether they are themselves bemuddled people who have lost their way and are letting themselves be used as tools by powers behind the scenes, while they themselves are satisfied with the incense that is burnt to them — is a question that need not be discussed. The point is that in either case the influence is destructive. But if people would only learn to trust their own judgment more, and refrain from worshiping "authorities" merely because they speak a language too deep for them to understand, these authorities would soon lose their customers. People ought to have more faith in their own character than to allow self-constituted teachers to explain it away for them.

We talk of the dangers of drugs and narcotics; but what are they compared with the dangers of all these mental poisons, that tell us that we do not really exist, that there is no such thing as matter or no such thing as spirit, and in one way or another reduce us to a helpless and undefended state amid the solid and undeniable realities of life? People who have any business to do in this life cannot afford to waste time in such fooling; their own existence is fact enough for them, and they have enough to do looking after their opportunities without waiting to be told that these do not exist. Let us go back to sanity.

H. T. EDGE, B. A. (*Cantab.*)

Outgrowing the Planet

WE are in a hard case *if* the following data are complete and correct.

The present population of the globe is reckoned at 1467 millions and the mean rate of increase at about 8 per cent per decade. The total available land will feed between three and four times as many people as now live from it. At the said rate of increase this maximum feedable number will be reached by about the year 2072.

So starvation is very near? Well, it may turn out that humanity is a fixed quantity, taking turns between Devachan and earth-lives, between rest and work; the working brigade occasionally getting a little more numerous for a century or so, and for another century or so a little less so. We have no data as to the world population a few centuries ago — very shaky ones for even a part of the world. As soon as people get the idea of a cosmic purpose, and of Reincarnation, they will as completely cease to be frightened about outrunning the means of subsistence, or the water getting under the crust, as they have ceased to fear the impact of a comet. Nature has made our home to fit us and she will do her part in keeping it up. This implies that there are intelligences and laws within what we vaguely call nature, capable of adjusting the conditions of human evolution. STUDENT

Art Music Literature and the Drama

Music and the Primal Cause

AS on a crisp, cold, clear night one looks above into the unconfined range of the azure dome of heaven, illuminated by myriads of flashing steel-points of light, each representing a sun or a world, some larger, others smaller, than those of our immediate system, one must be conscious of at least two things—the limitlessness of space, and the eternity of time. And he will gradually realize that he stands in the presence of a force so stupendous, so mighty, that try as he may to conjure from history comparisons in the way of the greatest achievements of men, they will fall as far short of the reality as does the mimic storm of the players' stage lag behind the terrors of a tornado.

The awful stillness of nature as its operations progress are impressive and tell of the might and power behind the visible as potentially as does the reverberating thunder or vivid lightning that seems to rend the firmament and pour liquid flame from above into mountain top, hill-side, valley, and dale.

We may witness these manifestations of supreme might, but cannot perceive the cause. The effect is palpable, impressive; but we are as little informed of how it is all produced as is the child at the pantomime who witnesses the seeming wonders and transformations of the stage with open-eyed amazement. We know there is a great, immutable power operating the machinery of universal law, and that all we observe are the effects.

From atom to mountain, dew-drop to limitless sea, tiny plant to graceful palm, coral insect to monstrous denizen of the ocean, all are subject to the operation of that law; and whether it be the gentle zephyr of balmy spring, the biting blizzard of rugged winter, the gentle, warm rains and glad sunshine that come to fructify the crops, or raging cyclone that devastates homes and tears paths through forests, the same force, in differentiation of its potency and application, is in progress.

This same universal law is the basis of the musical art, than which few others so well exemplify affinity with the Great Source. It is the one art wherein all requirements of natural law are focussed; that is to say, the production of a perfect composition calls into action the same forces as those that rule the universe—the rhythmic forces of law and order.

Music is a manifestation through the emotions of the affinity of man with the Great Cause, and the melodious message of time winging its way to eternity. The principle, or law, that governs the vibratory elements in

music is similar to, nay identical with, that from whence springs light, heat, power, and life itself, and from protoplasm to highest known form of created being, still we find the same. Life is inconceivable in any form without vibration, and music an utter impossibility. And all true music, that which lifts man out of the personal into the impersonal, out of selfishness into the peace born of loving deeds, is of the Soul Universal. STUDENT



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TORSTEN HEDLUND
Director of Göteborg (Sweden) Center of the
UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Man talar om ungdomens ideal. Jag högaktar dem, där de komma ur själen. Men det ideal, som ännu eldar mannens och värmer gubbens bröst, det som utgör livets prov, äger en skönhet, som är sanningens egen.—Gelfer

You speak of the ideals of youth. They are worthy of our esteem when coming from the soul. But the ideal that still fires the heart of the man and still warms it in his old age—that which withstands the trials of life—has the beauty of Truth itself.

Art Teaching and the Awakened Life

LIFE itself is religion, science, and art; it would be better described by some term, if we had it, that included the three.

Separating art from life, and making it into a subsidiary function, takes from it its true character and dwarfs it. As Ruskin taught, one may be an artist without being a good man, but to be a great artist, a true artist, one must have a fine character. True art is the natural expression of a beautiful life; other kinds are merely imitations.

That this is so is continually being brought home to us. Witness the controversies over art education. It is admitted that forced education cannot produce anything but forced results, stilted formal productions that have not the freedom and spontaneity of art. So it is essential, we are told, to—teach spontaneity. (!) And so we come up against a contradiction in terms.

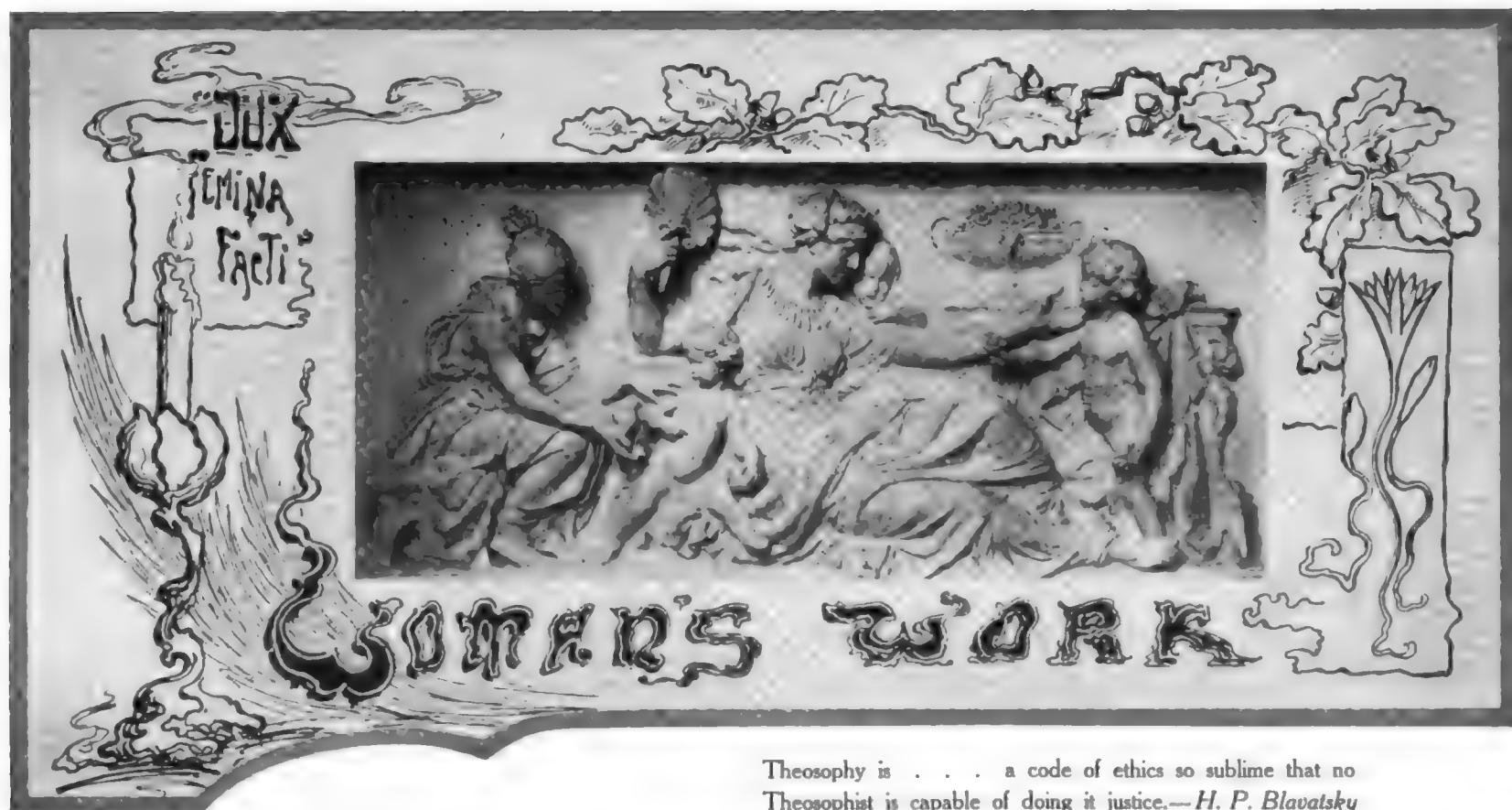
With regard to industry, it is pointed out that the essential for artistic production is that the craftsman should have an interest in his work; and how can he have this if he spends every day for years in a purely mechanical operation, punching a hole, sharpening a point, or some such detail, and then passing on the work to the next bench? He ought to make the whole thing himself from start to finish. Again, even if he did make the whole thing himself, how could he take a proper interest in it if he were merely working for a great producing company for wages?

The fact is that we cannot teach art properly, either in the schools or the factories, unless we begin at the beginning and make the life itself artistic; otherwise it is like a clumsy graft or a veneer. The love of work and creating must be the inspiring motive, not the desire to make a living or win fame. Which brings before us the *crux* of the situation. One cannot love one's work in the real way without high ideals as a basis. STUDENT

The Magic of Atmosphere

A VERY mystical suggestion is contained in the comment of an American painter upon the artist's perpetual search for scenery. No artist but will reiterate the words, although the Theosophist sees more deeply.

After all, so far as scenery is concerned, we find it here at home. Painting is not so much a matter of details as of circumstance, atmosphere, the play of light and shade. We do not go to Venice to see Canelettos, but to see the way the light reveals and plays about the buildings. It is not the Campanile or the spire at Rouen we are after, but the manner in which they seem to float in the air. That is what moves the painter. STUDENT



Theosophy is . . . a code of ethics so sublime that no Theosophist is capable of doing it justice.—H. P. Blavatsky

Râja Yoga Education and the Home

THE more earnest and affectionate parents are, the more they long that their children may have the very best training along all lines. There are many such parents who have lived lives of toil and privation in order to give their sons and daughters the advantages of education. These parents are, in a way, at the mercy of educators, and they are bound to accept what—at the end sometimes of a long term of years—their children have become through the influence and teaching of the various instructors to whose care they have been intrusted. But, as the world goes today, and as educational institutions go, what warrant have parents that the very best is done for their children? Have not many of the fondest parents and the wealthiest, seen their young sons and daughters return to them morbid wrecks of humanity?

There is not in the ordinary association in schools and colleges that which goes to up-build in the truest sense the physical, mental and moral nature of the pupils, and as the parents themselves are not wise enough to do this or to direct the doing of it, the weak do not grow strong, but fall by the way; and, in spite of the multiplication of magnificently appointed schools, there exists a vast number of weaklings who, if left to their own resources, would be nothing more nor less than "candidates for starvation."

The Râja Yoga School is the only one that returns the children to their parents with a better understanding even than their parents of what makes life strong and helpful. To all aspiring fathers and mothers this is a matter of intense interest. For aspiring parents know too well that they have not themselves received the training that would enable them to direct the unfolding of their children's characters as they might wish. Their own lives have not been based on the high endeavors that they so earnestly long to set before their children.

Life has developed in many ways very rapidly in the last fifty years, owing to the dawn of a new cycle. It is evident that there is an influx of high ideals of purity and sacredness and brotherhood. And the young people have these for their heritage. Their lives may be attuned to them. The position of parents at this time is one of peculiar responsibility and opportunity. They have before them not only

derful way, these children are being prepared to fight the battles of life, and lift all life to higher levels of thought and action.

Katherine Tingley has often said that if all the homes had the true basis, if all had been made with the full sense of the sacredness of marriage and its responsibilities, there would be no need of Râja Yoga Schools. These ideal foundations for the home we know are extremely rare, and those whose eyes have been opened to these things, and who desire better opportunities and deeper knowledge for their children avail themselves with gratitude of the training offered in Râja Yoga Schools. It is evident that children so trained to face their dual nature, to recognize the strength of their own divinity, and to exercise self-control, will bring to the home a most beneficent influence. They will inspire, lead forward, carry on in deeds, the highest aspirations of their parents.

A family life built up of the unselfish efforts of parents and children alike, will redeem the world. It will make of the home the spiritual center that it should be. It is for this that families should work. In this they will find their happiness and fullest development. Parents who have the interests of their children and of humanity at heart, will seek for the means to follow this course with their own loved ones. In Râja Yoga they see the opportunity of the hour. Day by day their children are revealing to them the higher possibilities of humanity. It is borne in upon them that among those who open their hearts to the teachings of Theosophy as it is applied to the needs of the children, and strive to live by them, there need be no wrecks along the way, but only harmonious growth, glorious fulfillment of the highest purpose of life. These students of life feel a glowing sense of gratitude to the Helpers of the race for providing this ideal environment in which parents and children may learn by Râja Yoga to build the ideal home life.

STUDENT

THE sea is a molten pearl,
And pearl the fleckless sky,
The firstling leaves unfurl,
And the air is a fragrant sigh.

A bird's soft madrigal
In the pear-tree's blossoming;
High on the church-spire tall
A white dove preens her wing.

The elemental strife
Lost in a peace profound,
In sound of quickening life
That yet is scarcely sound.

One with the starry chime
Earth keeps her rhythmic beat—
Our mother, old as time,
With heart still young and sweet.

Ina Coolbrith (California) in the May Century

the possibilities of a higher life for their own loved children, but for the children of the race. The most earnest of them are willing in assuming this double responsibility, to avail themselves of the true help that offers, even if some petty preferences and pleasures must be cast aside, in order that the immense advantage to childhood of a harmonious training of the physical, mental and moral nature may be gained. All the parents who have been watching the progress of their children in the Râja Yoga School feel assured that, in a very won-

The Increase of Insanity

IT is noted on all sides, and with considerable alarm in some quarters, that unless something is done to stem the tide of insanity in the United States, it will soon be a pressing problem as to how our insane are to be taken care of. Millions are spent every year in this way, but the numbers go on increasing. The asylums are filled to overflowing, and there are thousands upon thousands of these irresponsible people at large.

The public is beginning to inquire the cause of all this. To our knowledge, no germ has as yet been found upon which the blame can be shifted; and this is well, for it would be much better for us to face the matter ourselves.

It seems quite evident that the difficulty is in the mental atmosphere in which we live—into which all are pouring their thoughts, and from which all are receiving that for which they have the most affinity. As in a great sea, all are bathing in this atmosphere, whether they wish it or not. None are so strong as to be unaffected by it, and many are so weak that they are nothing but passive mediums, helpless preys to the thoughts which are floating about them. They are this today, that tomorrow, without stability or poise, irresponsible vehicles. What are we going to do about it, is an urgent question.

It would undoubtedly have a restraining effect to prevent marriages among those in whose families insanity exists; to stop the manufacture of alcoholic beverages; to make it impossible to obtain such drugs as opium, cocaine, and the like. The terrible condition would be held in abeyance; and yet, if the reform stopped with such external measures, it could not reach very far. The demon of Insanity, but held back for a time, would soon find other methods by which to claim its victims. For the terrible thought atmosphere, which, on some levels, is like hell let loose, would with fatal precision find the weak points in unguarded minds, and flood them with fiendish suggestions.

Theosophy offers the only real help in this appalling situation. For it teaches the nature of man: through a study of its philosophy it is possible to come to an understanding of the real forces at work, and how they may be guided. Self-knowledge; Self-mastery; these are the powers which are going to clear the atmosphere and open the doors of the kingdom of heaven. We are surely wasting time and losing sight of the real issues, if we focus our attention away from these and work only on external conditions.

Imagine what it would be if everyone could be made to feel the importance of purifying his own thoughts! Suppose that, overcome as so many are with despair, suffering, with unnamable horrors, they yet actually could be made to understand that these things would disappear if they would use all their effort to hold the best thought of which they are capable—if they could be made to cling to this, as a drowning man does to a straw! What a transformation there would be! How the clouds would begin to lift and visions of the Eternal Sun come to all! A united action of the human family might work the wonder in a moment. But as this is unattainable today, it is certainly worth while for each one who *will* think, to think to a purpose, and

ask himself what he can do to purify that part of the thought atmosphere for which he is responsible.

The insane are often obsessed by a feeling of jealousy; of suspicion; of vanity, thinking they are great persons; of revenge; or the other unworthy passions, from which few, very few, can be said to be wholly free. We certainly are our brothers' keepers; and who can assert that to the extent we indulge in any of these wrong feelings, we are not responsible for their presence on earth?

Is it not true that everyone who with positive and determined resolution refuses entrance into his mind of evil and selfish thoughts, and who with equal force sends out thoughts of love and helpfulness, radiates an atmosphere which purifies all who come near it? And if so, is such a one not doing a real work towards lessening insanity? Undoubtedly his work is much more more effective in

lately worked busy I. Ah, my tools, had you but revealed your uses a bit more clearly, what an inspiration this day's work might have been to all who work!

You thoughts, your weight was never guessed, I used you so carelessly, and so promiscuously—never knowing that each had its separate and distinct purpose, that some were useless for my work, and some actually damaging to it. The whole surface of my work is indented and defaced by careless use of you, my heavy thought-tools. If it were only morning now, how nicely I should discriminate, how careful I should be!

You words, if I had known your cutting edges, there had not been left so many rudely hacked and grotesque outlines. You, too, should have been used choicely, sparingly. Never were you given for the common purposes to which you have been devoted. To think of the charming, graceful, clean-cut



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PANORAMA OF NÜRNBERG

the world of realities, than one who joins a society for the consideration of the matter, but omits to guard his own thoughts.

So without waiting for further ceremony or questioning, all can begin at once to alleviate this condition; and by this method they will also alleviate every other evil which exists.

G. v. P.

The Tools

ALTHOUGH unfinished, my day's work must now be abandoned, for the sun has gone and twilight is falling. I have laid aside my working tools and wait now at the shop gates, which will open presently and set me free to return to my home and rest. My tools, the thoughts and words that gave my hands such giant's strength, lie scattered around me, the useless with the good. They are worn and old, these familiar helpers. They gave my day's work the form in which it stands tonight marking the place where

designs you were capable of producing, had I but known this morning what I know this night!

Old tools, I will gather you carefully together, label your names and uses, and stow you safely away. First comes rest tonight, but I shall return tomorrow with strength and skill renewed. Here I shall find you all again, my familiar tools, and then, out of this knowledge gained in this hour there shall arise a better day's work, my abused, my ancient instruments.

W. D.

It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race nor the race from the individual. The law of Karma applies equally to all, though all are not equally developed. In helping on the development of others the Theosophist believes . . . that he is also, in the strictest sense, fulfilling his own.—H. P. Blavatsky, in *The Key to Theosophy*

OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

CUBAN AND AMERICAN RAJA YOGA PUPILS AT POINT LOMA

Bells

IN medieval times bells were regarded with the greatest reverence. Every event that concerned the life of the city and its people was proclaimed by the ringing of bells. Their tones marked the passing hours; pealed matins and vespers; sounded deaths and births; tolled tidings of sorrow; shouted triumphant tidings of victory.

Many of these old bells have such inscriptions as this one: "Laudo Deum verum; plebem voco; defuncto ploro; pestem fugo; festa decoro"; I praise the true God; call the people; mourn the dead; dispel pestilence; grace festivals.

When a great bell was to be founded, often the nobles of the city and even the king would go to see the bell cast and would sometimes throw gold and silver bracelets and rings into the melting pot of glowing metal, for it was thought that such precious metals added sweetness and beauty to the tone. Then they would call on the name of some saint or hero as the liquid metal was poured into the clay mold.

The chief ingredients of bell-metal are copper and tin, sometimes zinc being added for shrill bells.

A perfect bell when struck near its rim gives four distinct notes, a tonic, with its third, fifth, and octave, forming a full common

TODAY

BE glad for today! Through sun or rain
Look out with resolve and hope,
For today will never come back again
In all life's lengthening scope—
Though years be many, of toil or play
You never again shall see today!

Make much of today. It is life's best gift
The real, the here and the now!
Our dreams and our longing idly drift
We know not where, nor how,
Nor if ever they may fulfilment meet
But, today is ours. Let today be sweet!

Selected

chord. Any fault in the mixing of the metal or in the shape or proportions of the bell will ruin its tone.

The Great Bell of Moscow is the largest in the world, being 21 feet in diameter and weighing 100,000 lbs. It has been cracked so long that no one knows what kind of tone it had. The next in size is the deep, solemn-toned bell of Saint Ivan's in Moscow. Some other famous big ones are the bells of Pekin, Novgorod, Notre Dame, Cologne, York, and St. Peters. The best loved bell in America is the Liberty Bell of Philadelphia that pealed forth the birth of a new nation in 1776.

The Dutch were the first to use bells for

playing melodies. Peals of bells arranged for this are called *Carillons*. Carillons are now rung by machinery and mark the hours and even the quarters by sending their tuneful melodies from the bell-tower over the rooftops all through the day and night.

Those evening bells; those evening bells;
How many a tale their music tells
Of youth and home and that sweet time
When first we heard their soothing chime.

So sang the Irish poet Moore, and poets of every land have loved the bells and sung of them.

L.

A Curious Bird

EARLY travelers in the forest region of Brazil were startled at the sound of a bell pealing from the depths of the woods, where, for ages, no man had been. Many a legend was woven round this strange voice of the forest; but later on it was discovered to be the note of the bell-bird, the *chasmorhynchus niveus*.

J. H.

FATE is unpenetrated causes.—Emerson

MANY have genius, but wanting art are forever dumb.—Longfellow

THE elect are whosoever will, and the non-elect whosoever won't.—H. W. Beecher

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THE CHILDREN'S HOUR

Will You Be a Worker?

TIM had been kept a good deal to himself. His mother was a widow and she and her little son were the greatest of friends. Lately they had come to live in a house that adjoined one in which another little boy about Tim's age lived with his father and mother. Tim was a great deal out in his garden, cherishing his violets and early primroses in the sheltered corner for "Mother dear." She loved flowers so. At odd times he watched his little neighbor through the fence and he often heard crying and loud bawling, after "I want this" or "I want that" had echoed across to him in his happy play-work of gardening, and Tim felt as if a shadow had crossed the sun; it seemed to make a sad lonely feeling come about. He told his mother, and she said, "Alas! selfishness always made the gloom that dimmed the brightness, for sunshine came from the heart and the heart was never selfish." And Tim learned to look upon selfishness as the "Shadow-man."

"What are you looking at?" Bobby asked one morning, coming close to the fence in turn.

"Your beautiful toys," Tim answered.

The proud owner gave them a careless glance. "I've a train too," he said, "I'll show you."

"Tim," called his mother. "Tomorrow," he said to Bobby, and was gone.

Next day his mother took him with her when she went to return her neighbor's call. And while the ladies chatted inside, the children made friends on the verandah.

"Why did you run away yesterday?" asked Bobby.

"Mother called," Tim answered.

"Couldn't she wait till you saw the train?" asked Bobby. "I don't go at once when I am called."

"I love my mother," answered Tim simply.

"So do I," said Bobby, with wide opened eyes.

"Funny way to show it," said Tim.

"Will you allow your little boy to come and play with my boy sometimes?" asked Bobby's mother; and so it came about that they had a game together once a day.

"It is your first work, Tim," said his mother as she kissed him goodbye the first day he went in to see Bobby. "You go as a messenger of order, obedience and love. May you be true to your trust."

Tim felt as the heroes feel marching to plant the standard of freedom in the land of an enslaved people. He soon found that "I want" was a ruler in Bobby's life, and a dreadful life the tyrant led the boy, and moreover the tyrant attacked him too, for sometimes when



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THE FIRST BLOSSOM RAJA YOGA CHILDREN AT THE LOTUS POND

THE COUNTRY CHILD

THE Country Child has fragrances
He breathes about him as he goes;
Clear eyes that look at distances,
And in his cheeks the wilding rose.

The sun, the sun himself will stain
The country face to his own red,
The red-gold of the ripening grain,
And bleach to white the curly head.

He rises to the morning lark,
Sleeps with the evening primroses,
Before the curtain of the dark
Lets down its splendor, starred with bees.

He sleeps so sweet without a dream
Under brown cottage eaves and deep,
His window holds one stray moonbeam,
As though an angel kept his sleep.

He feeds on honest country fare,
Drinks the clear water of the spring,
Green carpets wait him everywhere,
Where he may run, where he may sing.

He hath his country lore by heart,
And what is friend and what is foe;
Hath conned Dame Nature's book apart,
Her child since he began to grow.

When he is old, when he goes sad,
Hobbling upon a twisted knee,
He keeps somewhat of joys he had
Since an old countryman is he.

He keeps his childhood's innocencies,
Though his old head be bleached to snow,
Forget-me-nots still hold his eyes,
And in his cheeks old roses blow.

Katherine Tynan in *The Spectator*

Bobby wanted something, he wanted it too and felt quite cross at the idea of giving it up. This set Tim thinking.

"Mother," he asked one day, after telling her of his difficulty, "how do you stop being selfish?"

"Making up your mind to think about other people's happiness, instead of your own," she

answered, "and the younger you begin, the easier it will be; and never forget, Tim, example is catching." There was a twinkle in the mother's eyes and Tim laughed too.

"It is a big tug, sometimes," he said.

"It is," his mother answered, "but who is the man that conquers?"

"The one that doesn't give in," said Tim, after a minute.

"Just so," she replied. "And don't you think it is the strongest that will hold on the longest?"

"Of course," said the boy.

"Your Warrior-Self has ages of knowledge and experience behind him," his mother continued softly. "Won't you link your forces with his?"

Tim's eyes were shining. Drawing himself erect, heels

together, toes out, he saluted.

"I will!" said he earnestly.

And his mother turned to her work with a smile, for the future looked hopeful for Bobby and Tim. E. I. W.

The Still, Small Voice

ON a warm summer's night, Alice and her mother sat under a large beech tree in the garden, watching the stars peep out. Suddenly Alice said:

"Mother, I know what the still, small voice is."

"What is it dear?" asked her mother, smiling.

"Why, whenever I am puzzled about anything, and wonder and wonder about it, then when I have quite forgotten it, and am deeply interested in something else—maybe while I am reading, all of a sudden, a thought, *that I do not think myself*, will flash into my mind, and it will be just the answer to what I had been thinking about. That is the still, small voice of the silence, because I only hear it when my mind isn't thinking anything; don't you think so, Mother?"

"Yes, dear child, it is; and that is why it is so important to cultivate silence; the true silence of the mind, not alone of the lips, so that we can hear the messages that the still, small voice is ever trying to give us, but cannot always be heard because of the mental clamor of our conflicting thoughts."

"Oh! now I understand why 'the mind is the slayer of the real'!" exclaimed Alice, "because the still, small voice is the voice of our real selves, isn't it? and the mind drowns the real so it cannot be heard. But it seems almost impossible to keep the mind still," she added.

"Nothing is impossible when the spiritual will is awakened," answered her mother; and for a long time they sat, silently watching the stars. COUSIN AUDREY

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		MAX	MIN	DRY	WET		DIR	VEL
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15	29.687	64	59	61	58	0.00	W	6
16	29.694	69	59	62	61	0.00	NW	4
17	29.688	69	60	61	60	0.00	NW	3
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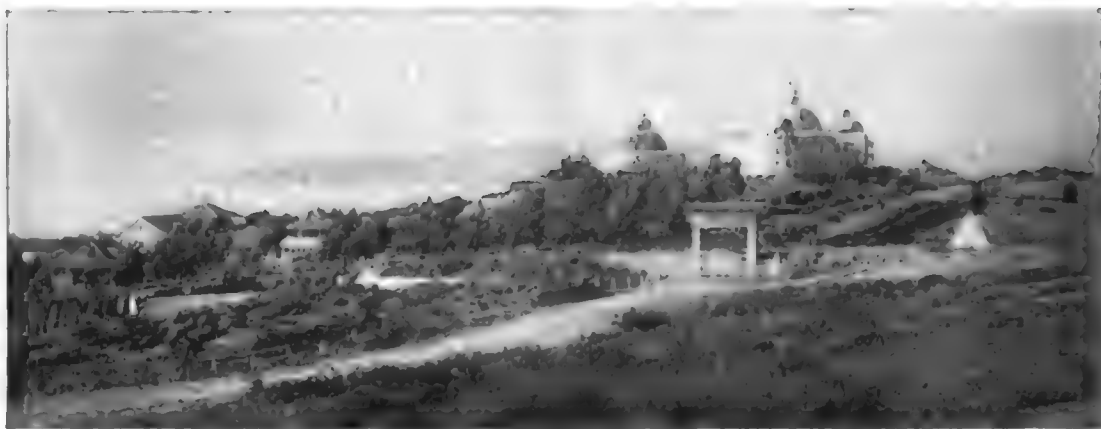
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WEEKLY ILLUSTRATED



CENTURY PATH



Year 34 Point Loma, San Diego, California Copy 10

A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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CENTURY PATH

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Edited by KATHERINE TINGLEY

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Point Loma, California, U. S. A.

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 35

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Vicarious Meditation

WE laugh a little now-a-days at the prayers of past generations: prayers for rain, prayers against earthquake and pestilence, prayers for the prosperity of our town. Neither is there so much prayer as once for individual notice, for the departure of an illness, for help against bankruptcy, for a new hat. Philosophy has stepped in, speaking of an impersonal Infinite. Emerson has been thought into a system. "The All," the "Infinite," the "Abstract Good," are terms floating lightly in the air ready for the immediate appropriation and use of the last system of "New Thought."

You don't *pray* to The All or The Infinite; the fashionable thing is to "get in tune" with it. Having done that, being "at one with the Infinite," you don't *ask* for what you want—the new hat, or more income; you "will it in the silence" and the trick is done. There is an even simpler way to which we will refer in a moment.

Taking a recent and typical "New Thought" book, we find it in its second chapter announcing its "real purpose," which is "to suggest how to go into the silence and permit the Universal to act in order that unfoldment which will fill the heart's desire may follow." The "unfoldment," observe, consists in the growth of the power to "permit" the Universal to pander to one's "heart's desire." How is the trick to be learned? Thus:

First acquire the power to sit upright and motionless for a whole hour:

Then, after a week or several weeks' practice, as the case may be . . . the real work will begin. I would then have him (the student) go to his sitting, taking the rigid position for about fifteen or twenty minutes, centralizing his thought upon what he desires. . . . If it is an accomplishment which he has not, let him image himself as having already attained it and *standing before people throwing out evidence of the fact . . .* for by these means he is adding to Hindu meditation the method presented by Jesus of praying as if already the blessing had been received. [!]

As the "gifts" are gathered one by one into possession, "the student may penetrate, following the path deeper and deeper, till he enters the holy of holies in the halls of silence." That by the time he gets there, he may be a medium with neither will nor power to hold his mind still an instant, is not mentioned; nor that he may have become a terrified specter-seer who cannot tell his hallucinations from flesh and blood.

Not Thy will—if Thou hast one—O

Infinite, be done, but Mine! I want a new hat, more money, power to fascinate others, eloquence, a magnetic personality. Thou hast all these things in the cold storage of Thy holy of holies; produce them for thy worshiper!

The final step of degradation is to *pay* someone to enter the holy of holies for you, to save you all these hours of trouble sitting bolt upright in a chair telling the Infinite what you want. There are now weekly magazines the mere subscribing to which enrolls you in a "fellowship" to whose whole circle the editor sends out "success vibrations" worked into the very wrapper. An extra monthly dollar brings a personal letter in which these vibrations are minutely worked out to suit your particular case—need of hat, cash, magnetic personality, etc.

The old mystics and Theosophists taught that the Infinite was to be reached by *surrender* of desire, by a boundless well-wishing for all humanity, by absolute self-government, by absolute performance of duty in the smallest and greatest particulars, by a concentration of thought in aspiration of which we can hardly form any representation.

And now the Infinite is a candy-store ready at any moment to hand out anything; and you can have your aspiration and meditation done for you for a dollar. We seem to be near the bottom of the hill, heirs of the ages as we think ourselves. But the legacy of the diviner ages is not hypnotism, not psychic quackery, not mediumship; and it will never be touched by those who would sell or use its smallest truth for cash or for adulation.

H. CORYN, M. R. C. S.

Methodists Teach that Man is his Own Savior

IN the *American Review of Reviews* there is an article on the work of Bishop Hartzell, the Methodist Episcopal Church's missionary Bishop for Africa. The Bishop seems to be a man cast in a large mold, of the kind that possibly do more credit to their church than their church does to them; but the appreciation of his work is made the occasion for a panegyric on Christianity and the church, in which they are represented as being all that they ought to be but are not. The claims made about the church, and many of the statements made about Africa, will strike well-informed readers as constituting a misrepresentation tending to mislead the very ignorant and to surprise others. For instance:

Africa could not be other than a dark continent, dominated by her false religions. They have given

no light to the intellect and no warmth to the heart. It is Christianity that is giving, to that continent light and life. . . . Africa could never be anything but dark with the Sphinx as a God—Sphinx is a Greek word for an Egyptian idol, which means a squeezer or strangler. This deity has squeezed the spirit life out of the continent. Like other forms of African paganism, the Egyptian religion acknowledged man's inability to save himself, and the necessity of his securing help from without. So it laid hold of power, as the thing necessary. At Gizeh it carved out of solid stone a huge figure of a human head on the body of a lion, the expression of the greatest animal force, as the symbol of the union of humanity and power.

Thus Africa, an enormous continent, more than three times the size of the United States, is spoken of as if it were quite a small place. Its innumerable tribal superstitions, among innumerable totally different races of savages and semi-savages, from the North Temperate Zone to the South Temperate Zone, and from longitude 50° E. to 18° W., are jumbled together and confused with the sublime Wisdom-Religion of the greatest civilization (the ancient Egyptian) known to history! This sort of thing can only go down among the very ignorant; what is to be thought of our boasted education, which is said to teach geography, history, and ethnography, if statements like this can be aired with a prospect of being acceptable?

And to sum up the whole Egyptian religion under the single illustration of the sphinx, making no allusion whatever to the countless other vast and indestructible monuments that have survived throughout the ages to testify to the greatness of that civilization, and the inscriptions which have been deciphered showing the sublimity of its teachings and practice! What is our civilization compared thereto? What will remain of our churches after the millenniums have rolled by? And the ignorance about the sphinx! Was not the sphinx an emblematic conception common to many ancient nations, including the Assyrians and Greeks? And what has the etymology to do with the question? It is Greek and not Egyptian, and refers to the destruction incurred by those who fail to solve the riddle of the sphinx—that is death, which awaits all, even the Methodists, who have not solved this mystery of immortality. By playing upon derivations one could make anybody, the Christians included, look foolish.

But the most surprising thing is that about the Egyptian religion teaching man's inability to save himself, and needing help from without. This is the very charge which Theosophy has always brought against the Christian churches. For denying this teaching, the churches have always most bitterly assailed Theosophy. Anyone the least acquainted with the issues between Theosophy and the churches knows that this point—of man's ability or inability to be his own savior—is the chief issue. The churches teach that man cannot save himself, that it is impious and presumptuous to think so, and that man requires the aid of a Savior to act as intercessory between him and God. This is the characteristic church doctrine, all that makes the churches what they are, proclaimed persistently and passionately from every pulpit, to deny which is the worst heresy. Theosophy, however, denies it, and declares that man is his own savior by virtue of his own innate Divinity, and needs no intercession. Theo-

sophy fights unremittingly to destroy the deadly doctrine of vicarious salvation by which churches and ecclesiasticism maintain their power, and true Christianity is strangled.

Yet here we have a Christian church executing a complete somersault, appropriating for its very own the doctrine which it has denounced Theosophists for holding, and for not holding which Theosophists have condemned it! If the Methodist Episcopal Church does really after all hold the doctrine that man is his own savior, needing no external aid, Theosophy has done it a grave injustice; to repair which the best way will be for the church at once to proclaim its new doctrine so that in the future there may be no doubt, either among Theosophists or its own members, as to what it does teach.

There are also a few other teachings set down in this marvelous article as being those of the Christian churches; and again Theosophy must confess to having hitherto been badly misled by somebody or other as to the teachings of the churches. Nevertheless, so long as the false teachings continue to be current and to pass muster in the public mind for those of the churches, Theosophy will be bound to criticise them, and it must be left to the churches to exculpate themselves by showing that they do not hold these false views, but that they hold the views which this article says they do.

A little boy was brought to Africa to escape the fury of a murderous king. He came to express the union of humanity with Deity, and He was the Truth. . . . The Divine human Child, though the Mystery of Mysteries, was Infinite Love, which is the key that unlocks the mysteries of life and of death. He came to be a brother to every other man on the earth, and to bring them to the heart of his Father.

What can this be but the Theosophical teaching of the Divinity of man? But is it part of the ordinary stock-in-trade of the Methodist pulpit? Or are there two sets of doctrines, one for rhetorical purposes and the other for practical use; one for African savages and one for home consumption? The only fault a Theosophist could find with the above is that it neglects to mention the other little boys who have from time to time been born for the purpose of reminding humanity of the eternal truth of its own Divinity. Jesus was indeed a "Son of God," who came to remind other people that *they too* were Sons of God; but there have been many other such Messengers.

As aforesaid, Theosophists find that under the name of church teaching, there exists a mass of doctrine that is the very reverse of that set forth above, and which Theosophists regard as erroneous and hurtful to the people. Therefore they have to combat it, and in doing so, often find themselves in direct and bitter conflict with the churches and their representatives. For the churches to go on teaching these erroneous and harmful doctrines, while at the same time trumpeting forth their alleged acceptance of very different doctrines—doctrines which Theosophy holds, is assailed for holding, and blames the churches for not holding—is a method of defense which is bound to recoil upon those who resort to it. The churches cannot continue with impunity to proclaim the truth while teaching error; and that this is so is daily shown by the sore upheavals that are taking place

among the rank and file of their adherents.

Many missionaries, *in spite of their religion*, are excellent men and do good civilizing work. But this is on account of their superior character. They are better than the average among the adherents of the religion; perhaps this is why they do not stay at home. Missionary enterprise is entitled to credit for what good it does; and no one denies that it does some good. But how very much more good it might do if the churches which support it lived up to their declared principles, instead of merely utilizing its good deeds as an unearned feather in their own caps! And, in spite of all that can be said, the missionary does open the way for what follows him—for influences which remove the savage from this sinful earth and send him by a short cut to heaven. Trees must be judged by their fruits; and Christian civilization is not yet so perfect as to render it an undisputed question whether it is desirable to spread it about in place of other people's institutions.

Altogether this panegyric is strangely out-of-date, and sounds like an echo from a vanishing past of smug self-satisfaction; with the difference that it has been found necessary to profess the most advanced and liberal views where formerly the stern narrow tenets of the old orthodoxy would have been unblushingly acknowledged. H. T. EDGE, B. A. (*Cantab.*)

How Many Senses Have We?

SOME blind persons can move about in places unfamiliar to them with certainty and the avoidance of collisions; and bats can steer clear of obstacles in total darkness. An experimenter, who blinded some bats, discovered that they still do this as well as before. Those blind people who possess this sense describe it vaguely as being located in and near the forehead and as being like a light touch. People who are not blind will surely recognize this description as applying to their own experience in moving about a dark room; one seems to be able to feel the nearness of a solid obstacle. It is suggested that the mechanism of this sense is a function of the first branch of the trigeminal nerves, whose fibers ramify through the face. The hairs on the faces of animals are probably connected with this power.

It should be borne in mind that the senses are modifications of one great sense—perception, and that a too rigorous classification or labeling of them narrows our ideas. Also the range of the senses is much enlarged if we include among them that host of what have been called physiological sensations, by which we are made aware of various bodily conditions of comfort, discomfort, etc. Going a stage farther, we come to what might be called mental senses, by which we perceive the presence of thought-forms in the mind and pictures in the imagination; or emotional senses, by which we feel certain emotions.

All consciousness is thus resolvable into the duality of Knower and Known, Perceiver and Perceived; even our thoughts being thus dual, and involving a perceiving faculty and a thought-substance (as it were) that is perceived. Matter, in its wider sense, is the effect produced by the interaction of the perceiver and the thing perceived, and it may be physical or otherwise; physical matter is the result of perception on the physical plane. STUDENT

Some Views on XXth Century Problems

Mind and Brain

IT was once thought so axiomatic that the best thinkers must have the largest, the most convoluted, or in some other way the most obviously exceptional brains that the facts *had* to correspond, whether they wanted to or not. They mostly did not want to, so the few cases in which they *were* willing had to do double and triple duty. Cuvier and Carlyle were kind enough to have brains of sixty-three ounces or more and so we were always reading about them. Men of equal eminence with less brain, had to keep quiet about it.

The whole subject has been very carefully re-investigated by Dr. Mall of the Johns Hopkins University. He has gone over the reported facts and deductions of the older observers as well as studying a large amount of new material. He says:

A survey of the literature on the peculiarities of the brain in men of genius, in women and in the lower races indicates that some anatomists have thought that they could determine, almost at a glance, whether or not a given specimen came from a great man, a woman, or from a negro.

This, in a very elaborate paper in *The American Journal of Anatomy*, he controverts. Many of the older results, on the basis of the very figures themselves, he attributes to the "personal equation," that is, preconception, of the anatomists. He says:

I would like to ask them to separate a collection of 100 brains (50 of men and 50 of women) each of the same weight and see how well they can do it. Until their "guesses" prove to be correct in over 50 per cent of the specimens examined we must conclude that the "differences" . . . are largely due to the personal equation of the investigator.

He illustrates this by the tables of Meynert, who concluded "that in men as contrasted with women there is relatively more brain substance in front of the central sulcus than behind it"—that is more frontal lobe; and remarks that this conclusion is not justified by *Meynert's own figures*. Calling the whole brain mantle by weight 1000, the frontal lobe or portion of it in the female at various ages weighs 425, 416, 410, and 415, as against figures for the male at the same ages, of 416, 414, 412, and 414, these figures being Meynert's!

Says Dr. Mall:

While these various attempts, which we consider unsuccessful, have been made to show that there is an unlike distribution of the brain substance in women and in men, attempts have been made to show that in the brains of negroes as well as in those of men of genius similar distinctions can be found. This would be a discovery of great importance. . . . It appears, however, that no such unequal distribution of brain substance exists.

The difference is of absolute weight, not of distribution, the brain of woman being lighter and of the negro lighter still.

Another anatomist, Spitzka, a few years ago made "the startling announcement" that the corpus callosum—the band connecting the right and left halves of the brain—was larger in eminent than in ordinary men. Large capacity for thinking, he decided, required that this band should be large. A large number of brains, white and negro, were

tested accordingly, the weight of the corpus callosum being estimated against that of the whole brain. Spitzka was wrong:

In fact many negroes of lighter brain weight have larger callosa than most of Spitzka's eminent men.

Summing up this part of the case, Dr. Mall says:

I must therefore conclude that with the methods at our disposal it is impossible to detect a relative difference in the weight or size of the frontal lobe due to either race or sex and that probably none exists.

He then takes up another point:

As it is generally believed that the brains of men of genius are of complex configuration, so it is also believed that the brains of lowly races are of a simple and embryonic type.

In support of this contention he quotes Parker, adding:

To anyone who is familiar with the negro brain the statements of Parker appear to be careless and superficial. His observations . . . cannot be taken seriously in the light of recent studies . . . and they strike one rather as an opinion supported by a strong personal prejudice. . . . The above tables [Dr. Mall's own] are given to show . . . that with the present crude methods the statement that the negro brain approaches the foetal or the simian brain more than does the white is entirely unwarranted.

As to the brain of the man of genius, Dr. Mall remarks:

Since Wagner's time quite a large number of brains of distinguished persons has been studied and in general the conclusion has gradually been reached that with the methods at our disposal we are unable to detect in their anatomy conditions to account for great mental ability. The recent studies of Ritzius all point in this direction, for he was unable to detect anything remarkable in the brains of distinguished individuals, and no one is more competent than this investigator to deal with this subject. . . . It certainly would be important if it could be shown that the complexity of the gyri and sulci of the brain varied with the intelligence of the individual . . . but the facts do not bear this out.

In respect of sex, Dr. Mall reaches the conclusion that the configuration of the female brain is not simpler than that of the male, though the variations from the average type are less. He does not think that a collection of brains whose weight was not considered could be assigned with any accuracy to the respective sexes.

It is by no means established that there are male and female types of the brain due to the form and arrangement of the gyri and sulci, as has been so frequently asserted. Each claim for specific differences fails when tested.

Finally summing up, Dr. Mall says:

In this study of several anatomical characters said to vary according to race and sex, the evidence advanced has been tested and found wanting. . . . For the present the crudeness of our method will not permit us to determine anatomical characters due to race, sex, or genius. . . . The study has been still further complicated by the personal equation of the investigator. Arguments for difference due to race, sex, and genius will henceforward need to be based upon new data, really scientifically treated and not on the older statements.

The brain weighers have never decided what is a man of genius. All sorts of diverse people are lumped under that title. There are calculating geniuses, who can do nothing else. There are memory storehouses, like that

Swede who died knowing forty languages. There are abstract thinkers like Mill, seers like Emerson, feelers of the unutterable like Whitman, picture-builders like Dante, artists, musicians, inventors—a hundred varieties. How can real genius be so defined as to cover that one common element in all—who really have it?

Brain is the servant of genius in respect of being the instrument for the accumulation and storage of the formal material upon which genius has to work. Genius is a special quality and intensity of reaction to, or action upon, what brain contains, itself belonging wholly to the subjective plane of the *user* of material, not of the material itself. It is a soul quality. Brain may be of vast size or have vast contents, e.g., forty languages, with which the owner does nothing; it may have few contents, but those few used by a genius in the production of the highest works of genius. This brain weighing and measuring is the search for the worker among the tools of *one* of his workrooms. STUDENT

Cypher-Grubbing

A CONTEMPORARY, moved to some scorn by the cypher-grubbing which is now the fashionable substitute for the *reading* of Shakespeare, suggests that the grubbers should come up a plane. Let them hunt parallelisms of *thought* in the plays and essays; by such, if numerous and real, we might actually be convinced.

If the pertinacity of the Baconians were directed to finding their traces of Bacon in the intellectual part of the plays themselves instead of in the rude typography of printers of the sixteenth and early seventeenth centuries, they would be doing greater honor to their hero and a greater service to the world. They would be cultivating the higher tastes and perceptions instead of descending to detective work . . . continually bent on the petty business of exposing typographical tricks instead of looking to the ideas and the poetry embodying them, basely neglecting the sense for the letter, neglecting the spiritual content for the external and mechanical detail.

Without accepting their theory, he flings them something to begin upon. Here is Bacon's definition of philanthropy:

I take goodness in this sense—the affecting of the weal of men—which is that the Grecians call philanthropia; and the word humanity (as it is used) is a little too light to express it. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity; and, without it, man is a busy, mischievous, wretched thing, no better than a kind of vermin.

The parallel from Shakespeare is of course Portia's eulogium of mercy:

'Tis mightiest in the mightiest; it becomes The throned monarch better than his crown; His scepter shows the force of temporal power, But mercy is above this scepter'd sway, It is enthroned in the hearts of kings; It is an attribute to God himself; And earthly power doth then show likest God's When mercy seasons justice. Therefore, Jew, Though justice be thy plea, consider this, That in the course of justice none of us Should see salvation.

Not very close, but a better beginning than all the cyphers that will ever be pieced from the ancient pi. STUDENT

Archaeology

Palaeontology

Ethnology

The Seven-Headed Cobra

THE Seven-headed Serpent is a very frequent symbol of the Wisdom-Religion, to be found in a variety of cosmogonies. Even in the *Revelations* there is a seven-headed dragon. The snake signifies cycles of time, and the seven heads seven races. But the serpent symbol is prolific of meanings, as is also the number seven; and whole libraries of wisdom are summed up in such symbols.

The Mound-Builders

THE great mound at Moundsville, W. Va., on the Grave Creek Flats, near the Ohio River, is to be bought by the State of West Virginia. After unceasing activity for 20 years the legislature has appropriated \$10,000, which, with a gift of \$5000 from the heirs of the late proprietor and a similar gift from the school children of the State, is sufficient to secure it. The proprietor bought it 25 years ago to prevent it being sold to a man who wanted to turn it into a pleasure resort with a saloon on the top; his heirs lately decided to sell, and the State secured an option.

The mound is the largest in America (says a paper) and was discovered in 1770 by the first settler in that region. Standing in a valley of 4000 acres, it affords a view of the surrounding country for miles. It is 70 feet high and 900 in circumference, with trees on it 700 years old. When discovered, it was 90 feet high; and if any estimate of its original height can be made from the denudation, the fact that the trees then on it were as dense and large as the surrounding forest, one oak being at least 600 years old, must be taken into account.

Says the *Cincinnati Inquirer*:

Even conjecture cannot point to the time when the mammoth mound was erected by a bygone people. It may have been old when the Pyramids were being built by half a million men or when Cleopatra's Needle was being fashioned. Certain it is that the mound was erected by a prehistoric race who were very similar to the Egyptians, ruled by some one monarch who had sufficient control to combine vast numbers of them in a huge undertaking.

In 1838 the mound was opened by a passage-way toward the center, and at 100 feet from the entrance two skeletons were found in a vault of unhewn timbers and loose stones. One of the skeletons was surrounded by 650 ivory beads and an ivory ornament 6 inches in length. A shaft was sunk from the summit, and 34 feet above the first vault another was found, containing a skeleton which had been ornamented with copper rings, plates of mica, and bone beads. But the most interesting find was a stone engraved with unknown characters resembling those used by Scandinavian priests before the introduction of the Roman



Lomalind Photo. and Engraving Dept.

SCULPTURE OF THE FAMOUS SEVEN-HEADED COBRA ANURADHAPURA, CEYLON

The work is of singularly fine design and masterly execution

alphabet replaced the old Runic characters.

In the account from which these particulars are drawn the mound is spoken of as a memorial of the aboriginal life of a prehistoric people, and the people is compared with the ancient Egyptians in a way that suggests that they also are considered aboriginal. We take the word "aboriginal" to mean a people who did not immigrate into the country, as other races have immigrated, but were there "from the beginning"; and this inevitably suggests, whether it is intended to do so or not, that this aboriginal people developed in accordance with the theories of anthropology. Hence the fact that the supposed aborigines were not barbaric, but mighty builders and highly organized, sets back the period of such evolution indefinitely. Besides, the theory, if adhered to consistently, would require that we should make the cave-dwellers and kitchen-midden folk much older than the mound-builders; nay, even the modern Red-Men must be regarded as in some inconceivable way living in the past, for they have not a mighty monarch able to build huge pyramids. (!) In short, the theory that the civilization of a race is connected with its antiquity will not hold water; for in the past, as in the present, races of varying degrees of culture have tenanted the earth side by side.

It has frequently been stated in the *CENTURY PATH* that countries in both the Old World and the New were, in a very remote past,

colonized by immigrants from the continent of Atlantis which sank beneath the ocean; and that these immigrants carried their culture and science with them. But these offshoots of a mighty race that had run its course gradually degenerated, leaving to their successors as age succeeded age, less and less of power and culture. It is thus that looking back through the pages of history as revealed in the records of the soil, we find increasing instead of decreasing culture, until we come to the modern tribesman whose knowledge is preserved more in recollection than in achievement.

Huge structures of the nature of mounds, pyramids, or dolmens are found in most parts of the world, and it puzzles modern science to conjecture their object. While some have doubtless been used at different times for fortifications and others for temples, and most of them have been made the chosen repository for people's bones, it is impossible to think that any one of these purposes was the original design of such a widespread practice of building. Rather do they point to the existence, among those Atlantean colonists, of a science to which we have not as yet found the clue; and students of the Secret Doctrine will find many hints as to the nature of that science with the evidences for its existence. We must not

forget, in this connexion, the vast stone buildings of Central and South America with their curious inscriptions, which again reminds one of the Egyptians; as the present mound, with its rune-like inscriptions, points to ancient Scandinavia.

Once let us succeed in ridding ourselves of the deep hypnotic impression produced on our minds by the Darwinian hypothesis and the theories it has led to, and we may be able to study the facts in the light of an unbiased judgment; thus learning much about the mighty past of which we are the heirs, and the mighty peoples whose Souls are even now finding birth among us.

STUDENT

Yildiz Kiosk Library

IT is stated that the fall of Abdul Hamid and consequent opening of Yildiz Kiosk will render accessible to students one of the finest Oriental libraries in the world. Hundreds of old Greek, Arabian, and Persian manuscripts were collected in the 14th, 15th, and 16th centuries in the Greek monasteries and these were transferred to the libraries of the old seraglio. Abdul Hamid, who was a book collector, had them removed to his palace, where the public could never see them; but his successor has more liberal ideas. So perhaps now we shall discover some missing links in history. No institution, however bad in some ways, is without advantages in other ways, and the Law turns evil to good. T.

✻ The Trend of Twentieth Century Science ✻

Breathing the Sun Stuff

WHAT becomes of the auroras? The question is not so unreasonable, for auroras are not an appearance only but an appearance of something. Science has now a couple of theories as to what that something is. Both of them make it come from the sun—partly a deduction from the fact that auroras correspond in intensity with the two chief solar cycles, the eleven-year spot cycle and the twenty-six-day rotation cycle. Both of them make the essence of it corpuscular, and their difference is as to the nature of the corpuscles. Professor Birkeland, a Norwegian, thinks the corpuscles to be electrons—the so-far ultimate constituents of the atom and one of the ingredients of the x -rays. They are hurled from the volcanic sun-spots, travel at perhaps half the velocity of light, and finally reach the earth. Professor Arrhenius, a Swede, regards them as considerably larger, forced from the sun to the earth by the beat upon them of the solar light, the outward pressure of this being greater than the backward draw of gravitation.

In either case, charged with negative electricity, they reach our atmosphere, mostly near the equator. The earth is a magnet and its two poles pull them in streams north and south spirally, the spiral running round eastward. As the streams converge from the equator to the poles they necessarily become denser, all the time charging the atmosphere with electricity. Finally, near the poles, it is charged enough to glow. The glow is sometimes soft and uniformly diffused; sometimes in curtailed streamers. If a stage curtain were clasped together tightly at the top, but at the bottom allowed to hang freely over the stage in its folds; if there were a wind playing so as to blow the folds about; and if every fiber were glowing with electric light, greenish, violet, and faint yellow—we should get some idea of the aurora.

One wonders whether this continuous rain of matter, massively slight as it may be, but continuing age after age, is deposited at and near the poles; or is drawn into the earth's interior somewhere with the entering magnetic lines; or is blown with the lower winds towards the equator. In the latter case we may at every breath be taking into our lungs matter which a few days ago was part of the sun. That may seem startling for a moment, but the pulse of light which every tree and plant is using at this moment to build with, left the sun but eight *minutes* ago. STUDENT

The Earth Tides

THE earth tides of Professors Hecker and Flammarion appear to have taken their place as proved facts, but M. Moreux has another view of their cause. The only cause assigned by the first observers is that which produces ocean tides, the attractions of the moon and sun. When the moon, sun, and earth are in line, and at their nearest, the crustal and oceanic tides will be highest, the *average* for the former amounting to eight inches. At this period earthquakes will be most frequent—in fact *are* so.

The French astronomer appeals to electricity also. A charged body swells; a Leyden jar whose coats have their full charge is larger than before. For M. Moreux, that which corresponds in the earth to the outer coat of the jar is the atmosphere; the crust is the jar itself; the core is the inner coat. When the atmosphere has its full charge the crust expands, getting away from the core. When the charge diminishes the crust lies down again upon the core. When either of these changes begins the tendency to earthquakes is greatest. But the charge is greatest about midday; least in the early morning. Earthquakes are therefore most frequent at night, when the charge of the day is nearly spent; and in the early morning when the new charge is beginning.

But the theory, however correct as supplying another cause of crustal tides, seems to work loose at an important joint in respect of earthquakes. It makes the sun "at one time hold the earth's crust above the gaseous or liquid interior and at another time allow it to rest upon this interior." But the interior is supposed to be a liquid or gas at such an enormous pressure as to be solid. Any expansion of the crust due to a charge of the atmosphere—an expansion of not more than about eight inches—would be far too minute to "hold it above" the compressed interior. The intensity of the apposition would not be practically altered. It can only be by accentuation of the soli-lunar tides that M. Moreux' cause contributes to earthquakes. STUDENT

Metals as Food

A CONSIDERABLE amount of experimentation has been done to determine the rôle of the various metals contained as salts in protoplasm. It cannot be said, however, that we know much even of those that exist in considerable amounts, potassium, calcium, magnesium, sodium, or even iron; still less of those whose existence almost or actually requires the spectroscope to detect it.

But that these latter *have* a rôle the plants are beginning to teach us. What that is the future must reveal. We have found that some plants, e.g., strawberries, grow best in soil containing a minute amount of copper, which they take up. The slight skin trouble which in some people strawberries cause and in others benefit, may possibly find here its explanation.

Manganese, in medicine of real but secondary value, also exists in some plants, perhaps in all, but in very minute amount. But recent experiments with it as a "complementary fertilizer" have shown that it plays a very important rôle.

Now it turns out that plants have something to do with zinc. M. Javillier, a French chemist, has detected it in about fifty families, in some of which it is almost an essential. But so small is its amount that an addition of one ten millionth part to the soil or culture medium is all that is necessary to triple or quadruple the growth, the effect of even one fifty millionth being perceptible. The former, the

homoeopaths would call the seventh decimal dilution; say a grain in say a thousand pints of water or three hundred pounds of soil.

Some of these metals, copper, zinc, silver, perhaps arsenic, and others, might perhaps develop new powers in the service of medicine if they were given in natural combination with plant tissue.

It is now known that fruits and seeds are batteries ready to work. They are regarded as accumulators, or perhaps Leyden jars, getting their charge from the earth and air. Possibly, however, they generate their own charge, in some way using the minute proportions of various metals which they contain.

STUDENT

The Menace of Concrete

IT would seem that before our concrete buildings will be safe we must re-discover a lost art. At the recent annual meeting of the (English) Iron and Steel Institute, Mr. Cushman (Assistant Director of the Office of Public Roads in the U. S. Department of Agriculture) said:

Probably we could not today, with all our boasted knowledge, build an iron monument like that at Delhi, which, with no protective coating, had stood since the dim beginning of history without rust or decay.

We might remark, however, that the monument, though of course very ancient, does not date back to "the dim beginning of history."

In the absence of this art we are assuming that a coat of concrete is sufficient to protect the contained iron from change. At the same meeting, the President of the Institute, Sir Hugh Bell,

commented on the fact that half the buildings in the United States and many in England were being erected of cement with iron for their mainstay, under conditions of profound ignorance as to what was going to happen in the future. Was it not probable that before very long disasters of a very serious character might occur with reference to buildings of that kind?

Not even glass is absolutely impervious to air; far less so concrete. The bases of the foundations are often on permanently wet rock, the water being charged with various saline matters, acid and alkaline. The earth and air are of different electric signs, and electrolyzing currents, however small, must be constantly playing through the concreted iron, tending to disintegrate that part of it which is in the rocky moisture. Even the Delhi monument might have crumbled into rust if it had been cased in concrete, built 300 feet high, and put to stand on a deep damp foundation. Concrete must absorb a little moisture from damp *air* also.

But apart from oxidation or electrolytic disintegration, are we sufficiently cognizant of the effects of continuous electric currents on steel? May not the inner configuration upon which its toughness depends, gradually give place to a fine crystallization—that is, the toughness give place to brittleness? Is not such a result, in point of fact, ultimately sure? It may take a century, but by that time the central buildings of all our great cities may be 600 feet high—and then . . . ? C.

Nature

Studies



Lomaland Photo. and Engraving Dept.

A LOMALAND HEDGE OF CHEROKEE ROSES

Submerged Continents

“**V**AST areas now covered by the ocean, which were once dry land,” says a newspaper at the head of an article in which it has compiled a list of cases in point, *apropos* of the recent discovery that a group of little islands south of New Zealand were once part of the great continent of Lemuria. Science admits that the continental distribution of land and water has varied often during geological history; but it does not yet realize how intimately these phenomena are concerned with human history. To science, human history is a brief episode occurring at the very end of the geological chronology; but to Theosophy, the history of the earth and the history of man are coeval. Surely this latter view is the more reasonable and harmonious; and, so far as evidence goes, Theosophy again can rest assured that the verdict of time will be on its side. As science grows older, it comes round more and more to the view that the Theosophical teaching is the correct one and that humanity is much older than had been supposed.

The continent of Atlantis, stretching for the most part between the Old World and the New, has been admitted as a fact by many geologists. This was the home of the Fourth Root-Race of humanity, the one preceding our

present Root-Race, which is the Fifth and has been on earth about 1,000,000 years. Plato gives some account of a certain island which was one of the last peaks of Atlantis to disappear. The fact that some of the inhabitants of Atlantis took refuge in the New World and some in the Old accounts for the existence in both those hemispheres of ancient civilizations of great renown and bearing marked similarities in their culture.

The great continent of the southern seas, to which the name Lemuria has been given by some scientists, is also admitted; it was the home of the Third Root-Race, and colonies therefrom passed to Ceylon and other parts of Asia, giving rise to mighty civilizations whose remains lie buried and will some day be traced. The remote descendants of these races—what may be called physical remnants of them—exist as the “aborigines” of various continents and islands.

It has been debated whether the changes of land-surface have been gradual or cataclysmic, but neither of these processes will suffice alone. There is much evidence in support of both, and the undoubted truth is that both processes have played their part in producing the result, just as we observe them both at work on the smaller scale of denudation, where the erosion is achieved partly by continuous

action and partly by sudden floods. While slow changes are always going on on the earth's surface, there are occasional periods, recurring cyclically, when changes of greater magnitude and rapidity occur. Of both kinds of change the rocks give us testimony, so that both cataclysmists and the advocates of continuous change are right as far as they go.

Human history corresponds with these processes; for it also is subject to changes that are slow and continuous and changes that are periodic and abrupt. Whiles we move placidly along a gentle curve, and whiles we take a sharp turn; and this both in human affairs and in cosmic phenomena, for both are intimately related.

The study of Science as a mighty whole, consistent in all its parts, is a grand study. It is that of Theosophy. Its central subject is the study of Man himself—that is of our own nature. Hence the practical study of the art and science of Right Living forms the kernel of a Theosophist's life.

How strange is the modern scientific view of a vast universe, unfathomable in its antiquity, power and resources,—yet all a great weird purposeless machine! Is not the ancient view that all is alive, intelligent—the vesture of Deity and of deities—one appealing alike to reason and sentiment? STUDENT

Students'



Path

UP from the beach there's floating a strain
Of music all so vague and fleeting,
No one could croon it o'er again;
Maybe it's the heart of the wise world beating.

Hush, not a word nor a breath! The earth
Is full of glamorous things tonight;
A million miracles stirring for birth
From the hills a-glimmer with bluebell light.

We are *not* mere mournful human things
That all the moil of the mind should move us;
There's a Weaver of old Enchantment flings
His flame-dark wings through the dusk above us.

And a fire hath leaped to the ends of the earth,
Bringing to birth in its diamond glow
All that the gay Gods hold of mirth,
All that the wisest wise Gods know.

There's a Weaver of old Enchantment wakes
From the dim grey realms of our early dreaming;
And a light that's brighter than daylight breaks
Over heart-deep, long-hid fairylands gleaming.

What if we laugh now? Never of old
Was life more worthy of young gods' laughter;
Though even the suns were balls of gold
That we played with once, and rioted after.

Magic is ever the dust of spray,
And the leagues pearl-grey, where the waves are
riding;

We shall turn again to the paths of day
With the Heart of the World in our own hearts
hiding.

From the Welsh

The Desire of Escape

HUMAN beings pass the years in carelessness, perhaps for many lives; sow seeds of pain and disaster; or create a terrible inharmony within their own natures; and then a time comes in their evolution when they begin, first vaguely, then clearly, to realize the situation to which they have brought themselves. It is felt as a bitter rebellion against circumstances, or as an utter disgust for, or profound weariness of, all their surroundings, including themselves. And the desire of escape takes possession of them as a mania. Anything seems better than the present existence, and if they cannot drown sensation in novel reading, in gaiety, in business excitement, in dissipation, then some other method is tried.

This is no doubt the explanation in a general way of the numerous disappearances the papers report. Such things have perhaps always happened, but not with the appalling frequency of today. Consciousness and realization are growing keener. Nature has called a halt in the mad chase of selfishness. The age is transitional, and the unrest has reached fever-heat.

It is not only those who have been disappointed in love or ambition, who have disgraced themselves, who thus forsake the battle and run away. But very very many who have

apparently just what one would most desire: a home, money and friends, leave them all — and for what? The verdict, if no accident can be imagined, is that they are insane. The verdict no doubt is true. Such have yielded to the insane desire to escape from themselves until finally the desire possessed them, and they could no longer control it.

In lesser degree, this is a desire which assails everyone, everyday. Not, of course, the desire to disappear, but the unwillingness fairly and squarely to face oneself, to recognize one's hidden motives to action, and to refuse to permit any lower one to rule. It is so much easier to throw a glamor over this, to slip along, and find reasons for doing what one wants. Those who have silenced their consciences through long years of practice, and are governed only by policy, reach to their selfish goal with more ease. There is no war within themselves, and they can proceed without self-excuse. They feel secure in their position and have no desire to run away. Nature must leave them to their temporary enjoyments, to bring them up later in a way terrible to them.

But those who have not reached this state of depravity, all the way up to those who are struggling with intense earnestness to overcome and silence their lower impulses, feel the battle, and have not only once but often known the desire to escape, and yielded to it. The terrible thing is to deny this fact to oneself, for through this method the vision becomes clouded and the way is finally lost. One often sees those who have always a pious reason for doing just what they want to do. It is a pitiful sight. And who has not seen those who do something outwardly good to cover up something else which was not good but cruelly selfish?

The real virtue which nature demands is to approach each and every smallest duty in the right way, and do it, whether pleasant or otherwise, in a spirit of joy because it is right; to seize each moment as it passes and in it score a victory over self; to face the truth unflinchingly, and never seek to obscure it; to act according to the highest light at the time; and never to rest in the struggle against unworthy, selfish, despondent, and weakening thoughts. This is the sort of morality which Theosophy teaches.

What shall we say of those who today are fighting against this mighty movement — this movement which demands and gives of the very best and noblest, which is not satisfied with an external morality, but which goes to the very heart of purity? Do such condemn it, or themselves?

STUDENT

Isaiah's Watchman and the Cyclic Law

Watchman, what of the night? Watchman, what of the night? The watchman said: "The morning cometh and the night also. (Isaiah xxi. 11, 12)

ACCORDING to Theosophy, all the conditions and events of life revolve in cycles. They have their birth, their growth, their full maturity, and then their slow decline and death. After a lapse of time they reappear and the successive changes run their course again. Our brighter moods must of necessity give place to intervals of gloom as evening shadows deepen into night after the sun has set. Not until we recognize and make allowance for these oscillations in our

consciousness can we attain to mental equilibrium, nor can our minds enjoy more dignity and calm than children have who fluctuate between the two alternatives of tears and laughter throughout the waking day.

If a devoted mother were to hear her child at night crying alone in terror of the dark, she very properly would comfort her by telling her the morning was at hand and night would soon be over. Shall we say, however, that were she guided strictly by a logical consistency she ought to call her child indoors when playing in the morning sunshine and advise her not to be too happy as the cyclic law would soon bring round the dreaded shades of night once more? Such an extreme of philosophy in mothers is happily very rare; but those of us who have attained full growth may well consider the inevitable backward swing of life's inexorable pendulum, and steadily confront the situation here described.

No change from darker moods to lighter ones can bring us permanent relief; for in due course the change itself will be transformed into something else and cannot furnish an abiding satisfaction for the soul. The Universe in all its parts is in perpetual flow, and while we willingly subject ourselves to Nature's sway by our preoccupation with the body and the lower mind, we must be subject to the ebbing and the flowing of the tides. Are men forever doomed to float like corks upon the restless waves of moods and feelings? Have we no better destiny than everlasting oscillation?

"Nature" by derivation signifies that which is born and hence must die. From the Divine she issues forth, back to her source she must return; therefore in all her many-chambered mansions can we never find a lasting habitation for the soul. But man in inmost essence is an undivided part of the unseen reality which causes, but is not affected by, the ebbing and the flowing of the tides.

The human race in general and the individual for himself are destined to achieve their independence from the tyranny of cyclic law. Man may arise and claim his long-forgotten dignity of being one with the Divine and work indeed in harmony with cyclic law, but holding all the while to that supreme, eternal life which burns with never wavering glory in the inner shrine.

The vast majority of humankind are the servants of the cycles as they come and go, and alternate incessantly between the antics of the dancing faun and the prostration of tearful Niobe. And all the while the Sphinx in balanced equilibrium, the human head the ruler, and the body of the brute as slave, sits gazing on Eternity with changeless satisfaction smiling on his face, inviting us to seize our heritage and share his peace. STUDENT

FIRE, light, day, the fortnight of the waxing moon, six months of the sun's northern course — going then and knowing the Supreme Spirit, men go to the Supreme. But those who depart in smoke, at night, during the fortnight of the waning moon, and while the sun is in the path of his southern journey, proceed for a while to the regions of the moon and again return to mortal birth. These two, *light* and *darkness*, are the world's eternal ways; by one a man goes not to return, by the other he cometh back upon earth.—*Gîtâ*

WHEN THE SUN RISETH SPLENDID
(PAN GYFYD YR HEULWEN)

WHEN the sun riseth splendid
O'er mountains and bay,
When Night and her sadness
He hurrieth away;
When the lark, singing, soareth
Where no eye can see,
For all this bright beauty
Our tribute to Thee!

When the sunset's turned pearl
And the sky-roses die,
When Night and her glory
O'er-traileth the sky,
When the flame of the west
Hath grown dim o'er the sea,
For all this dark beauty
Our tribute to Thee!

From the Welsh of Ceirlog

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What has Theosophy to offer of greater value than is offered by the various societies for Ethical Culture?

Answer A philosophy of life. A thought-system which correlates all parts of man's being, and makes it possible for him to be good vigorously, and to some purpose. It is easy enough to draw up a list of the virtues, and prefix each one of them with a *Thou shalt be*; man, weighed down with that Old Man of the Sea, his lower self, is very apt to answer *I shall not*.

We have become sodden with the idea of one life, and are preyed upon by all the evils that follow. What is within the sphere of this present personality interests us; the rest can go by the board. "You say virtue is good," says the lower self; "but I shall get more money by not considering it too closely; I shall get the pleasure I want now by steering clear of it altogether. Here am I; some seventy years of life in this body, or less than that, is all I can be sure of. I must get the greatest good I can in the time, the best time I can; which is best to be accomplished by a wise compromise. Too much un-virtue is of course a mistake; one might be found out, and there is health to be thought of. One must keep up appearances before the world; lack of respectability is inconvenient. But a little so-and-so, and a little so-and-so, and a little so-and-so—what would you have?—it can do no harm. One does not notice much falling off of efficiency. As for this making a fight of it that you propose; this exertion to attain virtues of which the value is by no means evident; why, it would be to spoil the enjoyment of life. Posterity? The benefit of mankind at large? I do not perceive my connexion with either. I set my contemporaries the good example of attending to the conventions; and as for those who are to come, there is evolution or providence or something of the kind to attend to them. Let us have moderation in all things; especially in virtue."

Now what are you to say to this? No doubt the scheme will not work; but with what argument shall the brain-mind overturn it? We never allow facts to prove anything to us; we must see the connexion between them and their causes, admitting no possi-

bility of the truth of more comfortable views. What if the world is beset with foes; terrible vice that creeps in everywhere, sapping physique, sanity, manhood? No doubt the city is full of slums, and the slums of horrors unspeakable; *What has that, says Average Mediocrity, the apostle of compromise, to do with me? I have my business to attend to; and am, as the world goes, a good, respectable man. I see no reason why revelations of the evils of modern life should spur me to discontent with my own unheroic, undebased living.* Oh Angel of the Church of Laodicea, thou wert the most distasteful of all thy companions!

Effort is needed above all things, or else it would seem our humanity is doomed. Perhaps bad men are better off than the merely lethargic; for they are inviting the stripes of the Law, by which they may learn; they are at least in motion; better than the limpets. Effort is the one thing our smug "moderation" (save the mark!), our ignoble, politic compromise between heaven and hell, totally excuses us from making; even forbids us to make. This world of ours is crying out for heroes, for an awakening of men, for a cleaner, bolder, manlier life. It is fearfully threatened and invaded; our casualties are always drifting into the asylums, as children into the prisons, into suicide; and we do not understand the danger of making private treaties with the invader. Will the commendation of this and that virtue aid us? Has the preaching of ethics, without philosophy, power magically to work a change? What has such preaching to offer? Vagueness only; many a good stone, but no plan for the building; an instrument perhaps, but no tuner for its strings.

But Theosophy has this to offer; the stern fact of human brotherhood; responsibility dire and utter, the last word that can be said in that. Evil is one, and whoso makes treaty with it, is traitor to mankind. Strike it down in your own life; fight on towards the virtues; or you are feeding that force which fills the jails and asylums, and weaves a winding-sheet for your nation. To work in societies for reform is good; but such work is like fighting in the dark; it is like the duel "with brickbats at three quarters of a mile": the foe is face to face to you, however disguised, in your own nature and daily living; unless you fight it there unflinchingly and always, you do nothing to lessen its general power.

And again, Theosophy offers Reincarnation; we cannot escape this world of our own making. There is no comfortable *Après moi le déluge* for us here; no such thing as an *after me*. Whenever a deluge may come, we shall be there to suffer it; let us turn to, and see that it shall never come.

Every day we make some trifling compromise between the right and the desired, doing about half of the best we could. So much mire upon the wings; so many fibers of a web weaving itself around our strength and possibilities. *Well, you say, and what if we do go down a little dimmed in luster to the grave? It is the fashion.* But what, if the thing is not to end there nor be remedied there? If no obstacle can ever be evaded; if nature insists upon perfection? We may shirk the facing of self now; but the thing will haunt

us until done. *Thus far shalt thou go, and no farther;* with this we are to be confronted eternally, until the shirked duty has been perfectly performed. Is it some virtue that we will not trouble to acquire? Nature insists upon perfection, and *will* have it from you at the last. With agelong, undimmed patience she works, slowly molding the stuff of our being; rather, forcing upon ourselves the molding of it. For the trouble we shrink from now will confront us again, so much the harder for our failure to master it; and again and again until our duty is done by it; then we pass on. The little fault we did not find worth correcting now is to do some growth, if unchecked, in the course of a few lives; and every stage of its growth is to meet with due fruitage of punishment; it shall it last become unbearable, so that all our being must be staked on getting free. One can put up with the thought of remaining lazy or absent-minded for one life-time; but when the conviction comes that the failing is to last absolutely until we stir ourselves and conquer it, becoming more and more intolerable all the time; why then that effort is apt to be made, which the world so insistently calls for.

STUDENT

THEOSOPHIST. And we Theosophists say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps flickering over a marsh which exhales a poisonous and deadly miasma. This because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. . . .

INQUIRER. Then is all this metaphysics and mysticism with which you occupy yourself so much, of no importance?

THEO. To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines that he can realize their truth. Conviction breeds enthusiasm and "enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern doctrines?

INQ. And yet its enemies are very numerous, and every day Theosophy acquires new opponents.

THEO. And this is precisely what proves its intrinsic excellence and value. . . . The chief point is to uproot that most fertile source of all crime and immorality—the belief that it is possible for men to escape the consequences of their own actions.—H. P. Blavatsky, in *The Key to Theosophy*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The World of Religion

A Halo for Thomas Paine

THAT clergymen of various denominations are meeting on the same platform with representatives of many schools of ethics, freethought, and philosophy, to commemorate the centennial of Thomas Paine's death, illustrates the healing effects of time. Time allows the age to progress to the point at which the great pioneer stood when he so rudely shook it; time removes the disturber to a distance whence his closer rays can no more scorch us and we see only the mild halo that surrounds his head. The ancients placed their departed great among the stars; and though we do not actually do this, we can seem to see Paine, Jeanne, and Jesus slipping back into the starry distance as we progress along the path of time, until from fiery orbs they have become faint opalescent glows which we may worship without blistering our hands or blinding our eyes.

Yet if these great ones were here now, would they not still be pioneers, as much in advance of our present state as they were in advance of the stage they found us in? Should we not have to postpone our incense until death and time had again banished them to the harmless distance whence the stars and saints look down on us?

But it is a little captious to blame people for not sanctifying their heroes while they are here. A pioneer must be out of tune with his times, or he would not be a pioneer. We can hardly call the people inconsistent for doing now what they would not do a century or a millennium ago. Yet there were a few who recognized the hero while he was here; and these few are always the advance-guard.

Perhaps the most important point about this Paine centennial is the admission of the fact that he was slandered. For what a tale this tells! It tells us that the detractors were unable to find in his life materials to support the charges they brought against him, and that consequently they had to manufacture materials. In how many other cases, one asks, does this happen? Have not conscientious historians, delving patiently among actual records, discovered time and again that much of the defamatory history upon which we have been brought up is lies? An attack on atheism is utterly beside the mark in the case of Paine, since he was simply not an atheist; and this is now freely admitted, with evidence of his

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

own statements of a belief in his God. His life is admitted to have been noble and clean and self-sacrificing.

The Anglican Church

It is announced that a hospital for the practice of healing by prayer and the laying on of hands has been opened in London with the permission of the Anglican Church authorities. This is indeed an ugly duckling for the church; it has claimed the protection of the mother hen on the ground of strict authenticity, but is likely to hatch out into something rather unmanageable. Of course to heal by prayer and the laying on of hands is strictly "scriptural," so what appeal can be made against it? But it may also be sheer charlatantry or mischievous dabbling in psychism. The ecclesiastical authorities are likely to have some difficult cases to adjudicate on.

The prime requisite in such an experiment is your holy man—as necessary as water in an irrigation plant. You cannot irrigate plants with a pump and hose and no water; nor can you irrigate them with kerosene or acid. There are some people whom I should not care to let put their hands on my head, and whose prayers I would rather do without, even though they might wear a white tie and be reasonably sanctimonious. I have a superstition that God is not so easily on tap as these healers seem to think, and a fear that they might inadvertently tap some other source and let loose the wrong kind of unction upon my head. They would probably put a good deal of their own personal "magnetism" into me, and I should want to inquire into their heredity and habits. I fancy that even a good man, praying devoutly, might, through his want of knowledge and experience in such matters, accidentally make a mistake. My spiritual surgeon might sever the wrong spiritual nerve, or let his spiritual scissors slip and cut some higher artery in me. Or, while he was abstracted in prayer, some little blemish might jump off his back on to mine and stay there.

Should not the Anglican Church license its

healers, after subjecting them to an examination? It could make revenues out of the licenses and the fines for practising without a license. Supporters of the institution will point to cures as a proof of its efficacy and desirability. But do not the quacks and vendors of nostrums do likewise? What do ye more than they? Healing may quite

possibly be one of the functions of a properly constituted church; but our present churches have too many other things that need attending to first. And until these are set right, healing is a matter which they would do far better to let alone.

Pastor Ousted for Broad Views

A UNIVERSITY professor has been called upon to withdraw from the ministry of his church in consequence of the views expressed in a book he has written on the function of religion. According to the charges brought by the executive body which tried him, he teaches that

God did not make man in his own image, but man made God in his own image.

We are not fallen angels, but developed animals.

Miracles have always been the refuge of ignorance, and modern technic must take the place of magic.

Science has undermined the trinity. (A graphic metaphor!)

Jesus was a child of his time, and to copy him is to kill the soul.

The book of humanity is greater than the Bible.

The last is scarcely consistent with number two; if man is a developed animal, the power that develops him must be greater than man himself. Theosophy teaches that man's lower nature has animal affinities and connexions, and that the power which develops it is the real man. Consequently, for Theosophy, the book of humanity may rightly be described as greater than the Bible. But again, a distinction ought to be made between the dead-letter interpretation of the various English translations of the Bible and the Bible as understood in its allegorical sense.

It is of course true that the theological conceptions of God were conceived in the brain of man. If we wish to rise beyond a mere mental conception of a God, we can but look within our own nature and see what facts we can find. We shall find there the voice of conscience exhorting to higher aims than the satisfaction of personal desires and caprices;

(CONCLUDED ON PAGE 12)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A VERY attentive audience listened to Professor H. T. Edge's address on the Science of Theosophy at the Isis Theater last Sunday. The speaker pointed out clearly that in the great work of promoting the Cause of universal brotherhood the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY attached high importance to the study and dissemination of the philosophic and scientific aspects of Theosophy as brought to the world by H. P. Blavatsky toward the latter end of the nineteenth century. Though Theosophy includes all nature in its view and is able to throw a bright illumination upon the more obscure happenings which occasionally attract attention, this does not mean that the lecturers sent out from Point Loma by Katherine Tingley, and the writers of Theosophical literature, whose aim is to help those who are hungering for the bread of wisdom, should provide entertainment calculated to tickle the ears of curiosity-hunters who are merely desirous to hear something about psychic phenomena. Professor Edge said:

"It is evident that the Theosophical work does not proceed on that plan. Otherwise nothing would be easier than to write and deliver such lectures and charge money for them; and doubtless Mrs. Tingley and her students could make a very good business out of it. But this would not be Theosophy. Mrs. Tingley is the successor of Madame Blavatsky, bound to carry out the Founder's objects, and, indeed, being identified wholeheartedly therewith; and her students are, many of them, pledged disciples of Madame Blavatsky, or the other Leaders, William Q. Judge, and Katherine Tingley, and all are identified with the same purposes. These purposes are sufficiently well understood to be the regeneration of human society and the spreading of true wisdom and self-knowledge.

"... True Occultism begins with the study of mind. Its material is human nature itself; its laboratory is humanity. The first step is self-study, self-culture. And the first requisite is health and the balance of the faculties. . . . The force that binds upon the plane of materiality and shuts us out from true knowledge and freedom is the force of our own passions. The attempt to force one's way into the inner regions without having gained the strength to master this dragon results in a quickening of the passions and in our falling a victim to their intensified power. That this is no idle threat, but a serious reality rests not only upon the evidence of students who have been intimately connected with Theosophy for more than twenty years, but on the testimony of facts that are daily coming to notice.

"The science of Self-knowledge and Self-control is the great fundamental science that interests the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

"Knowledge is free to all; it must be shared. The purpose of Theosophy is to aid men in setting themselves free from the trammels of their selfishness and passion. To attempt to teach occult matters without preliminary self-purification would be only fastening those chains tighter upon them. And this Theosophy will never do." OBSERVER

The Gods and the Law

"Oh happy singers of that vernal day!
Fled is the simple, bounded world ye saw;
Those gods, that never dashed the world with awe,
Sunny Imaginations, fled are they;
And on Olympus, blind and ruthless Law
Holds unadorned his adamantine sway."

FALSE, false; it is a hideous thing that our bards should be singing so; there is not a word of truth in it that is not warped, distorted and awry. What a desolation is over the world, when those who know how beauty is to be fashioned, choose to fashion their beauty out of such gray material. This is not of the stuff that poems are made of, however close its manner to the manner of poetry. It is the poet's place to reveal the sunbright regions beyond our own, and proclaim the dazzling reality of things. He must make the desert yield glimpses of the fountain, and remind us, while we are on the plains, of the mountains of the gods.

"Great Pan is dead," was the cry of old; and Pan heard it from his secret places, and wept or smiled compassionate. All systems that ever were in the world, and all human blindness and foolery, will not stop the flow of life perpetual through the veins of existence. Pan never died; it was an enchantment that was set upon our eyes, that we should no more behold him. Limpets on the rock of selfhood, draw down your shells close, and never become aware of the sea! We are washed by it every tide, with its multitudinous life and life and life; could it come down through those firm, impenetrable shells. The great currents of life go by, and we pay no heed. Perhaps Pallas herself drew nigh to you on the hillside, to arm you, like Perseus, with wonders; but you could not attend to her, by reason of the great dinner that you had to digest; perhaps when Apollo was nearest to you planning to reveal Parnassus and the whole poetry and richness of the world, you were too busy with your money schemes to pay him the least heed. There are diamonds in the world; for all that we can find none on our dust heap; there are figs and grapes, but they do not grow on the thistles.

Law is not blind and ruthless; and it was not Law that drove away the Immortal Kindred; it was itself ousted from our vision with them. We put away Law out of our lives, and were from that moment doomed to lose remembrance of the gods. There is nothing haphazard or go-as-you-please about these; the universe is *not* Topsiturveydom irresponsible, but is all a-ripple with joy and exultation. All the green and purple places still ring with the golden laughter of the gods, and the winds still echo it; the sea still sparkles with it, and of it the sun's glory is still compounded. There is not a growing thing without its dreams, not a flower unliving or bereft of joy. Every mountain is Olympus, throne of the Workers of Destiny; do not for a moment believe that the Morning Star is fallen from heaven.

The fact that the ancients knew all this, and yet fell away from it utterly in their lives, proves to what splendid heights men attained in forgotten days, and explains our own fall upon such a heritage of gloom. We had to shut our eyes to law, when no justification could be found for our lives without a whole machinery of scapegoats, atonement,

irresponsibility, and what not. At one time we had an eye to learning great lessons and doing great service; latterly, we became absorbed selfishly in getting out of the mess our lives had brought us into. The Law, as we knew of old, is possessed of millions of eyes and hands, and a heart universal and all compassion: not one moment of our lives need go unguarded or unguided. The great Stream of Life incessantly ministers the Law, and it was that stream that we called the Gods.

Out of the seas and the mountains,
And the depths of the rivers,
Some God will always be appearing, with rich
gifts for the good man,

said Taliesin the Chief of Bards; and certainly the wise ancients recognized that immeasurable justice was the same thing as immeasurable joy. Therefore they spoke of the golden life of those who are one with the Law, and all nature the throne and palace of its ministers. Aphrodite rose out of the foam, and Apollo charioted through the skies, and Aeolus unlocked his cave, and Poseidon ranged his gleaming, long battalions, not of caprice, but to work gladly the behests of that destiny with whom they were at one.

Bodily pains come from the breaking of law: you eat overmuch and unwisely, and naturally liver and digestion suffer. Such a fact would be plain enough to people who only rarely so transgressed, because the pain and the transgression it followed would both stand out in their lives, undisguisably connected. But with men who transgressed habitually, there would be no health and cleanliness for contrast and illuminant; ill-health would be normal and not much felt, and acute ill-health only attributable to the will of God: an extra-natural punishment, and not the natural result, of their sins. But in reality, all life is conspired to keep us within the bounds of the Law; and whether we talk of Law or life, the great Life of the Gods, let us have an end of this talk of blindness and ruthlessness and adamant and the death of beauty, and realize that if we kept the Law, we should be close enough to the ministers of the Law, and all their beauty and joy would flow through our lives. K. V. M.

Ceylon

A WRITER in the *Boston Transcript* gives an account of Ceylon, which is very eulogistic, though showing perhaps a trace of the tendency to consider it as a possible pleasure-ground or commercial field for other nations. As to its administration, although one has of course to be very careful in touching upon such a topic, the writer undoubtedly makes out a good case for the administrators. He describes the island as the most prosperous colony in Asia, though he not only shows that it is not a colony, but even indicates that its prosperity is largely due to that circumstance. For instance:

The native Sinhalese appreciate the fact that they have the greatest security and the least taxation in their history; and there is no legislative body to queer the governor.

It should be unnecessary to point out that British colonies have legislative bodies. Again: there is a civil service of judicial and financial officials and a foreign staff for forests, public works, and railroads, all of which are

government property. The population is divided into four elements: the English, who furnish capital and supervision for most of the enterprises; the Eurasians, people of mixed blood of various European nationalities; the native Sinhalese; and the Tamils or Indian immigrants.

These four kinds of people live together in harmony, partly because of the unquestionable supremacy of the English, partly because there is so much work to do that there is little jealousy between laborers, and partly because of the mild disposition of the Sinhalese. The essential key to this content is, however, the remarkable prosperity of the island, due to the good government and business ability of the English.

A useful catalog of the elements of prosperity: the good disposition of the people; plenty of work; and an able and conscientious administration.

Most people, we are reminded, know no more about Ceylon than that it is an island over which blow "spicy breezes," as Bishop Heber assures us in his hymn, which also, by the way, misleads us as to the pronunciation. It has been seized upon for identification with the paradises of sundry legends, such as the story of Sindbad and the Tarshish of Solomon. It is fitted to be "a pleasure-city for other continents," but one must express the hope that the welfare of its native inhabitants will be duly considered in the future as heretofore, and that it will not fall under an administration favorable to turning it into a pleasure-city for other continents.

Down to the time of its pacification by the English in 1830, the country had exported only precious stones and cinnamon; but since then it has made its money out of the cultivation of plants not native. The pearl industry has fallen into abeyance, the crop having failed. An illuminating remark is the following:

Nobody but an insider knows the exact source of the rubies, sapphires, catseyes, and other rare stones. . . . Diamonds are not a Ceylonese stone; and if they were, X— (a noted diamond monopolist) would see to it that the diamond fishery ceased.

All the tropical spices grow in Ceylon. Originally the English planted coffee, but a pest destroyed the industry and they substituted cinchona from South America; and when the price of that fell, they planted tea, now one of the staples. Cocoa has also been imported, india-rubber, cocoanut products; worked chiefly by imported labor from the peninsula, the natives preferring to work their own plots.

Ceylon has always been one of the most inaccessible of Asiatic countries, but roads, canals and railways have rendered it less so.

Respecting the antiquities, the writer says that, for its great age, Ceylon possesses very few memorials. There is no ancient sanctuary except a few rock-temples; no palaces; no great monuments; no ancient cities, except four sites—Sigiriya, Polonnaruwa, Mihintale and Anurâdhapura (all of which have been illustrated in the CENTURY PATH). The ancient city of Anurâdhapura was deserted in the 8th or 9th century and destroyed by Tamil fanatics; so that its beauty now consists rather in the scenic setting than in the architectural remains.

And Ceylon has a far greater antiquity than modern scholars are willing to admit. It is

the northern highland of ancient Lankâ, which was an enormous island in Lemurian times. Hence this portion of land has survived cataclysms which, long ages ago, carried surrounding countries beneath the ocean. It has been the home of the ancient Wisdom-Religion. From Lankâ, the Egyptians brought their Zodiac; so that the lore of Ceylon is even more venerable than that of the land of the Pharaohs. The records of Ceylon's ancient might and wisdom are not destroyed, though they may have been obscured and withdrawn; for there are those whose duty it has been to preserve such records, and who will guard them against destruction and profanation until the right time.

The cause of the decline of countries is to be found in the relapse of their people from the old standards of character; the source of their restoration is to be looked for in an awakening of the people to a renewed sense of responsibility. If ever people should be inclined to complain of the fact that they have been governed by other hands, they should remember that it is due to their failure to govern themselves; and they should thank all their protecting gods that they have had as good a government as they have had, when they might have fared much worse. And let them not listen to the subtle counsels of those who would seek to inflame them against institutions which, however defective, are probably the best under the circumstances; for it is much easier to criticise than to perform. At all events Ceylon is not yet a pleasure resort for all the world, nor a market for monopolists in resources; yet that is what it may very easily become if it rashly throws off the influences that now conserve and protect it. So long as the island continues to be as wisely ordered and contented as this writer says that it is, it has the best opportunity for bringing about the reawakening of character just spoken of. And, depend upon it, so soon as the people show themselves capable of self-government, the governors will be only too ready to give them every opportunity of sharing or assuming that somewhat arduous and thankless duty. The proper recognition of a nation's rights and interests does not consist in forcing upon it a premature "independence" such as could only expose it to the attacks of self-interested and disintegrating forces; but in recognizing its true merits and in encouraging every sign of real and genuine self-regeneration among the people.

STUDENT

The Gospel of the Great Inane

MORTAL Mind, hitherto misleadingly named common sense, has sustained heavy reverses in Wisconsin. As is said by the (New York) Nation,

A bill was introduced before the Legislature of that State, providing that, in connection with elementary hygiene, public-school pupils be taught how to avoid contagion and the commoner ailments. Thereupon protests began to pour in from all sorts of radical mind-healers; it would be sinful, they cried, to give children the impression that disease was real. Wisconsin papers say that this was the message in hundreds of letters and in long petitions. The Assembly Committee on Public Health, in spite of its three physician members, was overawed at the first hearing of the measure, and killed it.

It was high time that this same Mortal Mind got a set-back somewhere, and Wisconsin is the first of the States to have the cour-

age to do it. Poor parents, really needing the extra hour in bed, have hitherto dragged themselves out to give their children breakfast before sending them to school. They have wasted vast sums in providing them with toothbrushes and sometimes spectacles. That is all changed. Mortal Mind may pretend as much as it likes to see dental decay, myopia, astigmatism—and resulting dyspepsia and desk-bent spines; as much as it likes to see starvation-anaemia and tuberculosis. Immortal Mind will know better. Soaring in the pure regions of twaddling inanity—for the moment we speak as from the Mortal—it knows that there are no diseases. We may gluttonize, but there will be no dyspepsia; we may drink, but there will be no inebriation; we may be debauchees, but the systemic decay is unreal. This is a great light for those benighted thinkers in the world's wastes who have held that diseases are even *divine* pointers to the laws of right conduct, stimulants to compassion, to research, and to self-control.

STUDENT

The Church is for Dullards, not for Geniuses

THESE remarks by a clerical speaker at a recent church congress, on "The Alleged Incompatibility between Genius and Orthodoxy," seem to indicate that his idea of the church is that of a club of mediocre people. The previous speaker had come to the conclusion that the alleged incompatibility was real. This is a come-down for the church. The speaker also said:

WHY not leave those persons who are not willing to come into the church to get to heaven in their own way? We might let this large class alone. It is not the business of the Church to adapt itself to unusual types. If the great majority are satisfied with the Church as she is, we may safely let alone this distinguished remnant.

The Church is not the sole agent of Christ in bringing about the Kingdom of God.

All this suggests the query, "When is a church not a church?" One may well ask what is the church for; is it an agency for providing limited salvation and an optional gospel? If you want to be saved, you must believe this and do that—unless you prefer to do otherwise, in which case *also* you can be saved. Exclusive agency for the sale of admission tickets for all who would like to have them; others may go around to the other door. Christ says to the church: "You may save the dullards, I will provide for the geniuses myself."

H. T. E.

The World of Religion

(CONCLUDED FROM PAGE 10)

we shall find the sentiment which inspires us with the sense of oneness with other beings. Thus we shall approach Divinity. Man was made in the image of higher beings than himself; he received his spiritual life from the "Gods" or perfected men of a previous cycle, which is what is summarized so concisely in the Bible, where it says that the *elohim* (Gods) created man in their own image. It is theological ignorance or misrepresentation that is responsible for confounding this with the Jehovah who is evidently a mere tribal God.

This pastor is trying to find the truth that he may not teach lies; but his church does not seem able to help him at all. STUDENT

Art Music Literature and the Drama

The Welsh Language—Part I

TWO forces are growing into power, which at first sight one would say were incompatible, but which are really complementary, and neither can exist beneficially without the other. The one is a sane internationalism—all hail to it! In spite of all the evidence of Dreadnoughts the nations are drawing closer; we are more willing to concede humanity to the foreigner; and some day we shall lose the idea, that though there are many nations, only one of them is elect and heaven-protected, above fraternity and with no compeers. The other is nationalism—all hail to that also! The nations, and perhaps especially the smaller ones, are feeling more strongly than ever that down in the heart of each of them is to be found a higher self, a national divinity; to be sought after, cherished, and made potent in all affairs.

In language we find the same principles at work. There are three or four great ones that will carry you round the world, a kind of world currency; "everybody" has to know one or two of these. A few years ago it seemed as if there were nothing in store but death for all others; but now the condemned are busy forgetting their sentence. We find an increasing importance set on remote and ungeneral tongues; and nations that were fast growing alien in speech flaunting their own languages again with some assurance; making them living, cultivating their grammar and usage and literature; aiming at least at bilingualism. Whoever has lived in a bilingual country will do nothing but rejoice at this. The bilingualist is generally of brighter mind than his compatriot of only one language, especially if that one language be the alien one, the importation, and not the ancestral, natural tongue. When you grow up with two languages at your command, it is fairly easy to learn another and another. You realize that there are more than one set of vocal organs to be used, a discovery the monoglot makes with difficulty. You have an instinct for varying pronunciations and accent, which it takes him years and much labor to acquire.

No doubt, too, there are strange treasures of thought and feeling stored in many an odd corner of the earth, among races whose noon of greatness is remote and unremembered; and waiting there for the time when they may be of use to mankind. The Celts were at one time, as the scholars begin to believe, imperial in Europe; giving place, in the wane of their power, to the Greeks and Latins; and the Celtic languages, still spoken by four peoples, remain a link for us with prehistoric times and prehistoric grandeur. By that no outward magnificence of civilization is necessarily meant, but a certain inward state that we find glowing through the literature and construction of these tongues; a quick, vivid, mysterious beauty; a sense of human magnanimity, of the awe and dignity of things; an atmosphere wherein the sublime is always to be expected, as if this world

were, as no doubt it is, a court of the Palace of the Gods. Our modern languages have been built too much in ages of no wisdom and false wisdom; the building is not finished yet, and great things are to come, but over what there is we must own to a certain flavor of the commonplace. In these older tongues we sense an echo more august, more heroic, more magical.

Ogma, the god of speech—Gaulish Hercules, as Caesar calls him—led all men and things tied with invisible chains to his tongue;



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TOMB OF A SCALIGER, VERONA

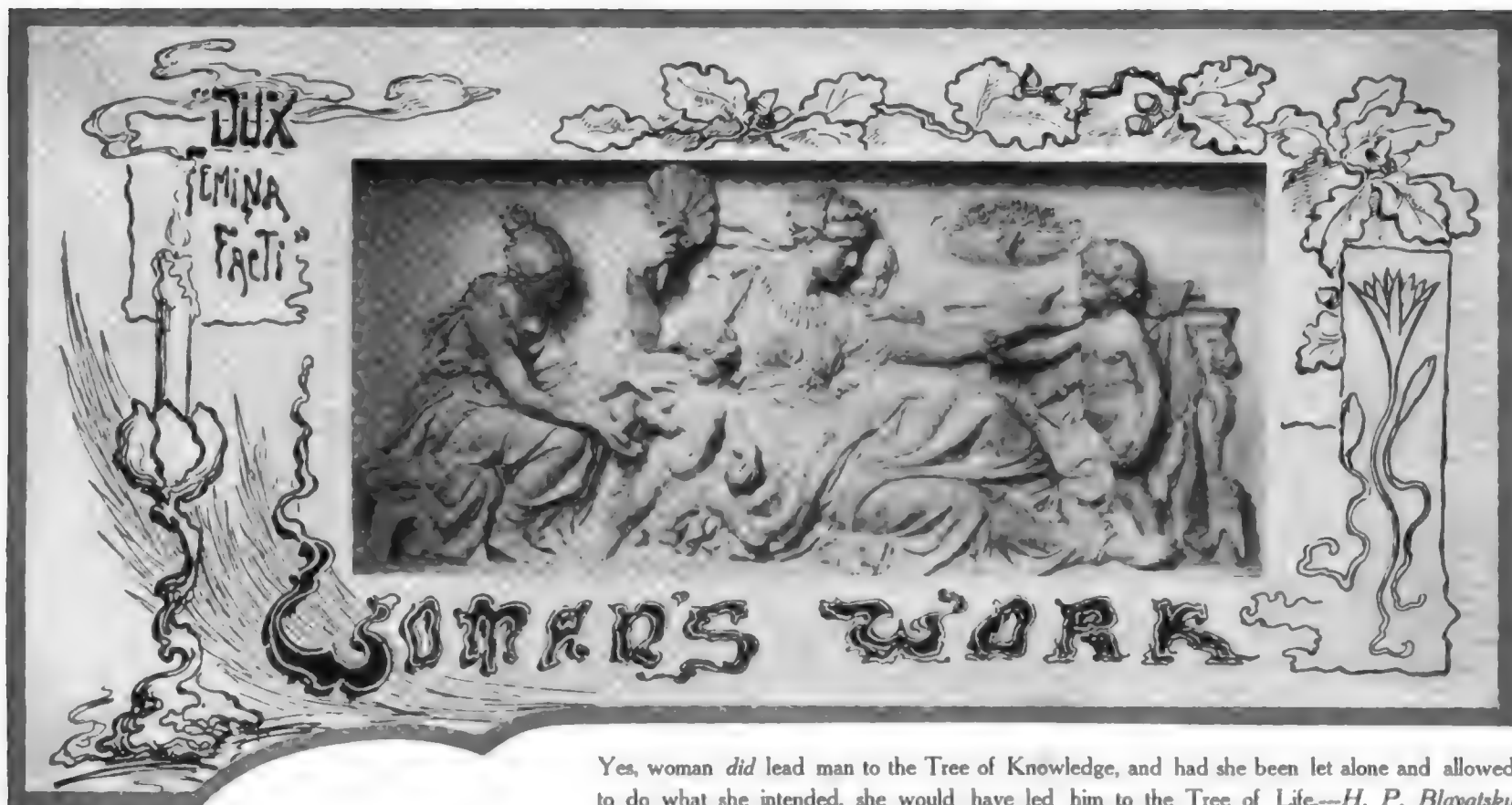
his spoken words were potent over the soul of nature. It is he, with his magic of sound, Who maketh old-time, haunted deserts green, And setteth lakes where stiffnecked towns have been. And the winds of heaven, they say, grow calm and listen Sometimes, when the pearls of his chanted verses glisten: Or the stars themselves, forgetting their princely glories, Will lean an age from their purple thrones, to heed his stories.

He must have had some hand in the formation of these languages, for you are not allowed to lose sense, in the Celtic, of the

wonder-working power of sounds. There is a saying that you speak English with your mouth, but Welsh with your whole body—and soul too, for that matter. What appears, to the uninitiated, such a queer jumble of unvoiced consonants, resolves itself into a sound-system at once more highly vocalized than the Italian, and more consonantal than the German. There is nothing slipshod here, but all sounds must be made with freedom, with energy, one might say with earnestness. Broad, deep "ah's"; resonant, vibrant diphthongs, like the wind over the sea, like the long, withdrawing roar of the waves, like the clang of a shield falling on stone, in the oldest castle of the world; and these fitly enclosed and ramparted between combinations of consonants that it takes perceptible time to frame your lips to: *gum's*, *gw's*, *gur's*, of which you must pronounce each letter most fully, and with all circumstance—each must march in procession from you, so to say, with pomp of banners and music; smooth, fluidic *wy's*, very long and deep and gentle, like a wind far away among the pine tops; keen, clear *i's* (ee) like moonlight on the water; and keen, silky, half-whistled *u's* (with no English equivalent); *l's* with the breath of infinity blown through them, and made into *ll*, which for its subtlety of sound is harder for most foreigners to pronounce, than it is for a camel to enter the eye of a needle; sharp guttural *ech* softened into aspirate guttural *ech*; and perpetually, as in Greek, the *n* and *on* and *ion* that remind one of infinity, at the close of words and syllables—these are among the main sound-elements of the Welsh language.

Amaethon, Govannon, Einion, Goronwy, Keridwen, Elonwy, Myvanwy: with the stress on the last syllable but one, and every letter accorded the treatment of a prince in its pronouncing—you must go back to Homer for names half so stately. Have they not a Homeric sound, Greek music, and more than Greek mystery? Turn to the coo and reedy melody of Rhys Goch o Tir Iarll, and you will say it is surely the softest language in the world, and wonder what marvels Keats would have worked with it; turn to the battle poems of Gwalchmai ab Meilir, and you will say it is certainly the most strident and clashing. Turn then to the old poets, and you will a little pity Milton for his lack of it. KENNETH MORRIS

BUT the characteristic features of Spanish music, as far as they are to be distinguished from those of the national music of other countries, are certainly not Roman; and they are but to a very limited extent patriotic. They are the result, as far as it is possible to judge, of Southern and Eastern influences. The Basques have, no doubt, exercised some influence upon the music as they have upon the general character. But Spanish music is not Basque, and the inhabitants of the Castilian provinces that border upon Biscay are among the least musical people of the peninsula. The influence of the Troubadours of Provence and Catalonia was no doubt considerable during the thirteenth and fourteenth centuries, not only as regards poetry, but as regards music; but in neither case was the effect more than temporary.—Burke, *Hist. of Spain*



Yes, woman *did* lead man to the Tree of Knowledge, and had she been let alone and allowed to do what she intended, she would have led him to the Tree of Life.—H. P. Blavatsky

LOOKING back through the checkered roll of the centuries, it is a pleasant relief to find how many splendid women there have been in every land who were characterized by strength, wisdom, and dignity, and who stand out in bright relief as compassionate helpers of their own people. Their names ring like sweet-toned bells above the confused babel of their times.

Brigit of Kildare was one of those devoted souls, whose memory has been kept green in Ireland for fourteen hundred years, and many of her acts strongly remind us of her namesake, Birgitta of Sweden, who came about eight hundred years later, when the Church had lost its early morning freshness and was plunging into worldliness. The Irish Brigit lived at a time of religious construction, before political expediency had brought corruption into the Church. She was needed to help in the creation of new things, not in the reform of declining ones. The ancient Druidic faith was dying, and the wide extension of the new form of religion compelled earnest men and women, who felt the urge to do something practical for their fellows, to utilize the highest possibilities Christianity afforded.

Brigit, or Bride, modernized into the more homely Bridget, was a historical character who lived in the 5th century. She was the daughter of a prince of Ulster and a slave, and when a child, was sold to a Druid who educated her with care. It is said that she was converted to Christianity by St. Patrick, and under the oaks of Kildare she built her first cell (*Cil-dare*, cell-oak). Afterwards, at the same place, she established a unique conventual institution which included both monks and nuns. This was an entirely novel idea, and although it was successful under Brigit's supervision it was not much liked by the Church. Possibly it was too favorable to the women, who, according to the early Fathers, were the enemies of man, and the daughters of Belial! It is curious that the Teacher Birgitta of Sweden

Brigit of Ireland

founded her monastic Order upon the same principle of equality of the sexes. Birgitta's Order was approved by the Papacy in 1370 after much delay. The Mother-house was at Vadstena, on the shores of Lake Vattern, and it became a center of culture and enlightenment, the forerunner of religious freedom in Sweden.

But to return to our subject. That the Irish

THE PASSWORD

SENTINEL Time at the cross roads stands,
Ankle deep in the grass,
And a precious duty is in his hands,
Through the golden time of the year at its prime,
Guarding the forest pass.
The mocking bird liketh a soldierly tune,
Flameth the shaft of the Indian plume,
And the wild pale laurel is full in bloom,
While the troopers crowd in a mass.
They fill the valley and climb the hill—
Phalanx of columbine, daffodil—
While the tree tops away to the echoing rune
Of their martial melodies, warbled in tune;
Sentinel Time, upon duty still,
Challenges all who would pass the hill,
But the crowds sweep through, for they've learned
full soon,
From a prattling sparrow, the password 's—June!
Mary Brent Whitehead (Selected)

people held woman in as great honor in old times as they do today, or more so, is proved by the ancient pre-Christian legends; and that the strictures of the Fathers of the Church against the sex had not affected this can be seen by the high position of authority Brigit and her succeeding Abbesses held. They even enjoyed a certain supremacy over the Bishops of Kildare themselves, and Brigit's reputation was so high that she is said to have frequently assisted St. Patrick by relating her visions to

him. Once, says the legend, after listening to St. Patrick preaching for three days and nights, even her endurance gave out and she slept. In her dreams she saw white oxen in white fields, followed by darker ones, and then all became black; finally she saw sheep, swine, dogs, and wolves quarreling. It seems that this was not the effect of the desperate length of the sermon, for St. Patrick said it symbolized the future of the Church in Ireland. What did he mean? Another time Brigit had a vision of the future of Ireland; the first glance showed her the mystic fires on the hills burning brightly, but soon they began to die out, and at last she could see nothing but a smothered gleam here and there in the caverns and in the hearts of the mountains.

Brigit must have seen that, for the time at least, the new creed had definitely conquered the old Druidic faith, and that to give effective help to her people she must work through the forms of the foreign religion. It is very likely that her early Druidic training was never quite overpowered, and probably she held the opinion that St. Augustine had enunciated shortly before, that

the thing which is now called the Christian religion really was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian."

Brigit became, in the popular tradition, the patron saint of learning. She lived at a time when the desire to study Hebrew and Greek was becoming general, and a large number of schools were established throughout Ireland during the 5th and 6th centuries. These schools were veritable seats of learning; in them rhetoric, grammar, poetry, arithmetic, Greek, Hebrew and Latin, as well as theology and the natural sciences were thoroughly studied. Modern scholars have expressed astonishment at the profound knowledge of

Greek and Hebrew possessed by the students trained in these early schools of Ireland at a time when continental Europe was plunged in intellectual darkness. In many of the famous Irish seats of learning as many as 3000 scholars were found at one time. Brigit, though her greatest efforts were directed to the creating of a great intellectual and spiritual center at Kildare had evidently a proper appreciation of practical needs, for an important school for metal workers is mentioned as having grown up under her care.

In connexion with the character and life of this admirable woman it is interesting to find that the legends clustering around her name offer good examples of the early Christian custom of appropriating the attributes of heathen deities. H. P. Blavatsky gives many curious instances in her works. The god or goddess was usually re-christened, but in this instance it seems to have been thought unnecessary to change the name of Brigit.

The good saint's predecessor and namesake, the Goddess Brigit of pre-Christian times, was famous throughout Ireland. She was the daughter of the Dagda, the "Good God," the Father of the gods in many legends. She was known under three aspects, Brigit of the Poets, Brigit the Healer, and Brigit of the Fire-Smiths. This tripartite character was appropriated with little change by the Church to her successor and namesake, who is called Brigit of the Poets, Brigit of the Mantle, and Brigit the Foster-Mother of Christ! Both Brigit's are particularly noted for their love of literature.

Four votive inscriptions of the Roman period have been found in Britain, and one in Gaul, dedicated to the goddess Brigit, the patroness of learning, but none in Ireland. It is curious that no statues of the gods have been found in Ireland; we have to depend upon the ancient bardic tales for most of our information about Irish mythology. According to the oldest writings no date can be assigned to the origin of the use of letters in Ireland. The Goddess Brigit is the mother of the Tuatha de Danaan, the demi-gods of the golden age, who have been driven to protect themselves by becoming invisible to common sight owing to the degraded state of the world. Some day they are to return, and then the mystic fires will be re-lighted in Ireland and all other countries. IRISH STUDENT IN LOMALAND

Religion and the Public Schools Again

THIS is a live question just at present, and the fact is a hopeful sign. It shows that some great lack in the school system is being keenly felt, and it shows to what confusion theology has finally brought the human mind. It will probably be one of the means by which all will learn, beyond a shadow of doubt, that theology is *not* religion.

There has been heretofore, and of course there is yet, the stupendous delusion that creed and religion are one; for the instant it has been suggested to bring religion into the teach-

ing of the young, there has been a great hue and cry from the representatives of all the hundreds of sects, each insisting that the religion taught should be his own; and they have fought like dogs over these dry bones of theology while the children have gone hungry. No one has wanted to have anything to do with any theories but those he has himself adopted as true, and yet there is something which all want. What is it? Truly it is religion in its very essence. The Soul of the nation is beginning to utter a conscious cry, and to refuse forever to be fed on husks.

What has theology ever done but to set at variance the members of the great human family? The unity, love, harmony, charity,

est, open word about it, as will bridge over all suspicion between sects and religions, and convince them all alike that there lies herein a common interest for all to uphold in joint harmony—that they can uphold it when they understand it, without sacrifice of or apology for their distinctive convictions.

Theosophy is that voice, and it *has* spoken the great, honest, open word. It has solved the problem. It has established schools—and Sunday Schools as well—which are *unsectarian*. It has opened the door to the soul life. It has pointed the way to the common ground, where all religions can live together in peace. It is awakening every day the essence of religion in the hearts of the children. In the schools founded under its teaching, Jew, Mohammedan, Buddhist, Christian, are together and in peace, being led to find the key to their own natures, and to come closer to the heart of the universe.

How petty, how pathetically small, in the light of these broad teachings, seem the little disputes over man-made creeds. With all the vast issues at stake in the complicated life of today; with the swelling cry of despair to which no ear can be dull, and with the mighty possibilities before us, can we afford longer to lose sight of the real needs in jealousies over dogmas?

Teach the children that they *are* Souls; feel that they are Souls; live and act as if they were Souls, and recognize the fact which *all* religions have taught, and about which there can be no dispute, that all have a higher and a lower nature, with the infinite possibilities of either good or evil before them. No text-book for this is necessary. No special set-apart study hour will be needed, nor will answer for this. But like a living, breathing fire let it warm every moment of every duty; like an under-current of joy let it transform every task; like a subtle influence from above let it dignify every existence.

Then no one will complain that religion is not being taught, and none will ask, Is it mine? or Is it thine? But the children who go forth from that school will carry a cloud of glory with them which will shine into the darkest corners of the earth.

GERTRUDE VAN PELT

The Japanese Woman

BARONESS Uriu, wife of the noted Admiral Uriu of Japan, said recently upon the occasion of an interview with the ubiquitous American reporter, during the visit of the Baroness in New York:

America may be ready for the woman in politics—I have not been here long enough to form an opinion upon that subject—but I am very certain that the women of Japan do not want the ballot, nor do they need it. Personally I do not believe in the ballot for women, but I do believe in the highest mental development for them and the broadest opportunities. I think woman's sphere and man's are almost wholly different and that the nature of their usefulness must necessarily differ. But woman's place, with very rare exceptions, is in the home. It is in the home that the Japanese woman finds not only her greatest happiness but her duty in the fullest sense of the word.

Baroness Uriu was for a number of years a student in an American college. STUDENT



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A STATUE IN THE GARDEN AT VERSAILLES, FRANCE

compassion, taught by all the great Teachers, has been combated, obscured, often utterly destroyed, by theology. Who, then, has taught the people theology? Certainly *not* the great Teachers, and instead of this and religion being one and the same thing in reality, as they have been in the public mind, they are, on the contrary, utterly opposed and have no life in common.

"There is no religion higher than Truth." The Truth is in every religion, is the same in all. All, in their deeper natures, love the Truth; and all want their children to learn the Truth. It is very simple; and the fact that there is so much controversy only shows how far we have wandered from nature. Here and there the true thing is being sifted from the medley. A writer in the *Chicago Interior* says:

So all that's wanting to crystallize this potential unity, is for some voice to speak such a great, hon-

OUR YOUNG FOLK

THE FLOWER OF LIBERTY

WHAT flower is this that greets the morn,

Its hues from heaven so freshly born?
With burning star and flaming band
It kindles all the sunset land:
Oh, tell us what its name may be—
Is this the flower of Liberty?
It is the banner of the free,
The starry Flower of Liberty!

Behold its streaming rays unite
One mingling flood of braided light—
The red that fires the Southern rose
With spotless white from Northern
snows

And, spangled o'er its azure, see
The sister stars of Liberty!
Then hail the banner of the free,
The starry flower of Liberty.

The blades of heroes fence it round;
Where'er it springs is holy ground;
From towns and domes its glories
spread;

It waves where lowly sentries tread,
It marks the land as oceans free,
And plants an empire on the sea.
Then hail the banner of the free,
The starry Flower of Liberty!

Oliver Wendell Holmes



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RAJA YOGA CHILDREN IN THE GREEK THEATER AT POINT LOMA

The Higher Patriotism

SINCE July 4, 1776, when the United States of America declared their independence, so many countries have followed in their footsteps that it is as easy to count as many as thirty republics. Monarchies have also become so thoroughly republican in their government, that people who live under this form of rule are as free as in a republic; and, wonder of wonders, it seems that even Oriental despots, who so long entirely disregarded their subjects as beings possessed of rights, can be taught to rule according to constitutions which respect the right of every individual.

The American colonists won more than their own independence; they initiated the long series of struggles which have overturned the old, worn-out methods of the past; they encouraged all the other nations to reconstruct their institutions on new lines; they gave an impulse to the formation of new, free nations. This work of re-adjustment of the means of governing, and of uprooting oppression, has gone on ever since. Is it not time for a glorious new impulse of helpfulness to surge over the world from America, the great Land of Promise? On this free soil has there not been developed from the seeds of heroism planted by the Fathers of the United States, a higher patriotism, which can yield a great blessing to the world?

"To make men free"—how these words have rung out, arousing heroes in many lands. What a roll-call is that of the names of those who have fought and lived and died for liberty. The times of struggle have brought to the front brave sons of nations as different as human beings can be, but always with the strength of soul to sacrifice all on the altar of their country. We cannot celebrate a Liberty Day without remembering with Washington, Paine, Jefferson, Franklin, Hamilton, and

their brave host of helpers, the honored patriots of the other American republics, Hidalgo, Morelos, Juarez and Diaz, of Mexico; Miranda, Tupac Amaru, Murillo, Sucre and Bolivar, of the southern continent; and Cespedes, Garcia, Gomez, Marti and Maceo, of Cuba; not to mention the great patriot souls in the Old World who have labored for unity and freedom.

Oppressed in the old way, deprived of the rights of men, the people can not long be in any land, now that these liberators have done their work. But men are not yet really free. They have found that even when the hand of oppression is lifted, there is still something which weighs heavily upon the people. It is selfishness; and there are many many forms of selfishness even in the countries whose freedom was won by the unselfish devotion of great heroes. Those who truly love their country will not let their enthusiasm for its greatness blind them to the fact that the supreme quality in those who would serve as patriots, is unselfishness. When we study about the heroes of 1776, it seems that their wisdom, their devotion, their self-sacrifice, had sounded a call to the New World to produce citizens whose patriotism would ever progress along unselfish lines. The Fourth of July is a good time for the young folk, the future citizens, while they are stirred anew by the spirit of the day, to see if they be answering the challenge given to them by the great Fathers of the Republic.

The higher patriotism of 1776 gave the world a Land of Promise. Here have flocked from the older countries representatives of many races and nations, lovers of liberty, ready to be pioneers in building the new nation which should be the flower of past hopes and efforts. It is but natural to expect from a nation formed under such auspices and of so many sturdy elements, a something strong

and true that shall be an example to the whole world, as inspiring as was the work of the heroes of 1776. It is living day by day faithful to the ideal of devoted service to humanity which will enable us to fulfil the promise.

Signs are not wanting that the spirit of helpfulness to the world is the mainspring of the nation's greatest helpers today, but how much stronger and more compassionate could their work be if in the hearts of all who love their great country were the spirit of Brotherhood. The hero-helpers of the time when the United States of America won independence, were inspired by love of Freedom; the higher patriotism of this later day asks for a new inspiration; its scope is broader; its ideal is to help all nations to live in the spirit of Brotherhood. A RAJA YOGA PATRIOT

Quotations from the Writings of Katherine Tingley

IN America must be built up the new and glorious manhood and womanhood that will be an example of purity to the world.

THE men who wrote the Constitution of the United States were far from ordinary souls. The full spirituality which they have embodied in it will become more apparent every day, and our children's children will hold it more sacredly than we.

AMERICA must rise to something more than commercial prosperity or intellectual advancement. I believe that this great country is the chosen spot for solving some of life's greatest problems. But we must become more united, and recognize that Brotherhood is a force in Nature. We must live up to it in all the smallest duties and all the time. If we learn the necessity of right living and justice to all, we shall not have to wait for the Kingdom of Heaven.

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THE CHILDREN'S HOUR

Merton's Fourth of July

"I AM not going to have any fire-crackers this year," said Merton Owen.

"You're not?" exclaimed Robert Willis, "Why?"

"O, Father talked me out of it," Merton replied.

"Talked you out of it! Well, I should like to see anybody who could persuade me not to have fire-crackers on the Fourth of July. Not even one bunch of little ones, Merton?" Rob said.

"Father says that it is not true patriotism to fire off a lot of gunpowder and make a big noise to keep in mind the battle part of the War for Independence. Powder is a destructive force and destructive forces are on the evil side of nature, and although they are still used in war, it is the wrong way to settle trouble and must eventually give place to a more enlightened way of making peace. That's what Father says," said Merton.

"But, Merton, how are you going to celebrate the Fourth?" Rob said, looking very much troubled.

"Well, Rob, my father has made me see that it is a low kind of patriotism to celebrate in the old way, the anniversary of the freedom of our great country. He says that the future of the country will rest with us boys when we grow to be men, and he wishes us to learn something of the higher patriotism we should feel, and realize the responsibility which will be ours someday, and he says we should be glad we were born in such a great country. This is what we should feel patriotic about, and gunpowder is not needed with this kind of patriotism, he said," Merton explained.

"Yes, but how are you going to celebrate the Fourth without fire-crackers and have any fun?" Rob said.

"Well I am going to try the higher patriotism this year and father says that as many of the boys who are willing to give up powder and celebrate in a better way, may meet him at nine o'clock at our front gate on Fourth of July morning; girls too," and Merton flung up his cap.

"If I thought it was a picnic," said Rob, "but I—"

"No buts or ifs about it, Rob," said Merton, "I know father; he always helps us in giving up to a better thing and he always knows what girls and boys like. You can think about it over night." And off ran Merton.

When Robert arrived at Mr. Owen's front



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"NOW IT'S TIME FOR A STORY"

THE FLAG

LET it droop in graceful rest
For a passing hour—
Glory's banner, last and best;
Freedom's freshest flower!
Each red stripe has blazoned forth
Gospels writ in blood;
Every star has sung the birth
Of some deathless good.

Let it droop, but not too long!
On the eager wind
Bid it wave, to shame the wrong:
To inspire mankind
With a larger human love;
With a truth as true
As the heaven that broods above
Its deep field of blue.

Till a flag with some new light
Out of Freedom's sky
Kindles through the gulfs of night,
Holier blazonry.
Let its glow the darkness drown!
Give our banner sway,
Till its joyful stars go down,
In undreamed-of day.

Lucy Larcom

gate on the morning of the Fourth, he found a large four-horse tally-ho there and many baskets were being carefully stowed away under the seats. Flags were flying and there was plenty of enthusiasm as the children clambered into the wagon, but not of the fire-cracker kind.

When they returned late in the evening there was not a boy or girl who was not ready to declare that it was quite the happiest Independence Day ever spent. They were brim-full of patriotic feeling; for Mr. Owen had thrilled them with his talks about George Washington, Thomas Paine, Lafayette and other great heroes. He told how Washington's great heart had been wrung with the sufferings of the brave men he commanded during that terrible winter at Valley Forge; how he had inspired them with his great faith and courage when there seemed but little hope, because he knew it was but the price to be paid for their country's freedom. Mr. Owen spoke to them of the wisdom of these great men, their self-control, their knowledge in so many departments which made it possible for them to take command and direct such a great undertaking. He pointed out to the boys that it was love of country, the true patriotism, and the unselfish desire to help others which

made it possible for these men to become great in the first place.

Mr. Owen then recited some of the fine sayings of some of these brave men and a few of the boys made speeches which were cheered and applauded, while Mrs. Owen and the girls gathered leaves and flowers and made wreaths for all the great patriots and laid them in the center of the happy group in the grove. Then Mrs. Owen declared that the woods was the only place in which to celebrate the Fourth, "for Nature always inspired one with high thoughts and feelings and love for better things."

All the way home, they sang the national songs, and as the sweet strains floated out on the night air, many who saw them pass said, "That is the way to celebrate Independence Day, it is ever so much better than gunpowder. Next year let us try it too."

"The best thing about it is," said Rob, "that it was not only a picnic; we had a good time, but that was not all. I feel different. I feel like serving my country."

"Choosing the better way always makes the heart glow," said Merton. EUGENIA

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		MAX	MIN	DRY	WET		DIR	VEL
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22	29.642	63	56	57	57	0.00	S	4
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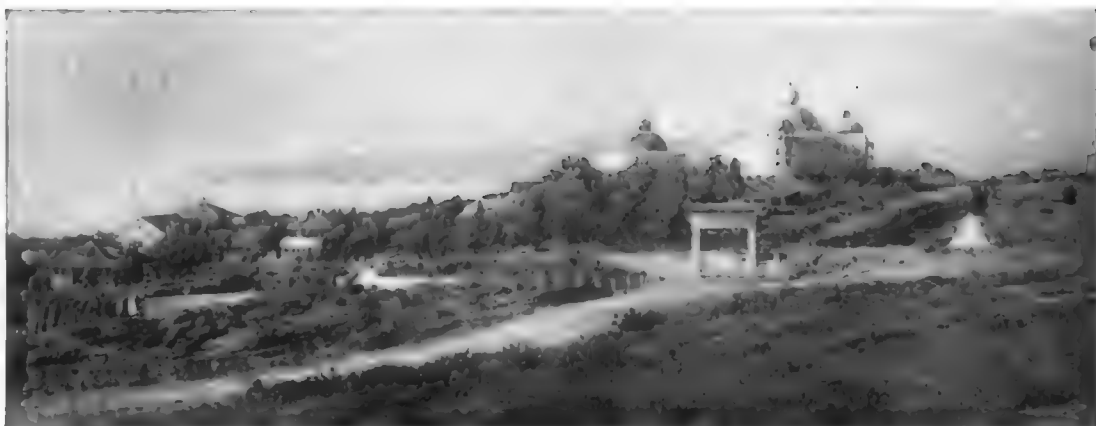
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No. 36

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Immunity from Disease

IN "The Mechanism of Immunity," an article from *Cosmos in the Scientific American Supplement*, the writer gives some facts which are interesting as revealing the workings of the lives that enter into the constitution of the human body, but misleading if they are taken as in any way justifying the system of inoculating with antitoxins.

A person attacked by a disease of microbial origin becomes immune to that disease for a shorter or longer period, or even for life; nay, the immunity can sometimes be transmitted to offspring. An infant whose mother has been vaccinated shortly before its birth is born immune, and will not, for several months at least, react to vaccination. Lucian describes an African tribe which enjoyed inherited immunity to snake venom and allowed its newly-born infants to be bitten by snakes. Dr. Calmette has confirmed this by his experiments on immunizing animals to snake-bite.

Phases of Experience

Certain diseases which were very fatal when they first appeared in Europe have become comparatively mild; and the harmlessness of certain microbes which we habitually carry about may be explained in the same way. In cholera epidemics persons not stricken may carry about enough microbes to infect somebody else.

Microbes live in the body as parasites and produce disease when the resistance of the organism is lessened by exhaustion, exposure, or other cause. If a guinea-pig is inoculated with the virus of tetanus, the white corpuscles of the animal's blood engulf the germs and slowly digest them; but if, during the period of digestion, the vitality of the white corpuscles be lessened by heat or some other chemical or physical agency, the animal is attacked by tetanus. In the same way the human body possesses an immunity to tetanus, unless weakened.

After the body has successfully neutralized a poisonous influence, the blood has acquired thenceforth the power to do so easily, and the person is immune. The blood now contains something it did not contain before. Sheep's blood injected into the peritoneum of a rabbit is absorbed, and the rabbit's blood acquires the power to dissolve and destroy sheep's blood, even outside the body; this power has been traced to the presence of two distinct substances. Every kind of bacillus develops its specific neutralizer.

The most important point in the above is

that sound health is the best preventive of disease. Surely this, therefore, should receive greater attention than all the drugs and antitoxins. We see, too, that it is possible to carry about the germs of a disease for an unknown period, ready to attack us any time we may chance to be physically off our guard; so that one can never say with certainty when the disease was first caught. The body is, in fact, the lodging-place of all kinds of lives, beneficial and injurious. Very important, also, is the idea that though apparently healthy and actually unailing ourself, we may be the means of infecting others.

Artificial Half-Way Process

The danger of such investigations as these is that they may seem to lend color to the system of inoculating the human body with various injections and cultures for antitoxic purposes; but experience tends to show that such artificial devices are on the whole attended with more risk than benefit. Apart from the fact that imperfect knowledge leads to the unwitting injection of other influences than those intended, the artificial stimulation of the body's recuperative power has its compensation in a reduction of its power to resist other sorts of disease. We render a person immune to one disease but increase his liability to other diseases; or we introduce other poisons along with the lymph. As just pointed out, the natural soundness of the body is the real immunity, and health the best antitoxin. The practice of deliberately introducing poisons into the body is a kind of backwater in science, and its connexion with experimentation on living animals is an association that augurs but little good for its achievements; for what real benefit can accrue from cruelty?

External Palliatives Disastrous

It is beside the mark to point to successes achieved by such methods, unless we can affirm (1) that no compensating evil has been inflicted, (2) that greater successes would not have been achieved by other methods. It may reasonably be argued that medical science is wasting its time in devoting so much labor and talent to doubtful and inferior methods when it might be achieving far more along other lines.

To illustrate this. What could be more fatuous and futile than the attempt to combat the "great white plague" by such means, when everybody knows perfectly well what are the real causes and therefore the real cures. When whole nations are vitally depleted and contaminated by numerous forms of unclean living—secret and otherwise—attacking children even in the cradle, pursuing them through childhood and adolescence, what wise

man would waste his time in trying to resist the consequences by antitoxic methods? As well administer beef tea to a man bleeding to death, without first binding up his wound.

And the temporary success of such methods is their greatest danger; for it is like smothering a fire or whitewashing a foul place.

The *causes* have not been removed. People indulge vice and uncleanness and carelessness until they bring about a disease; a doctor invents an inoculation and smothers the disease; but the causes continue as before, and must either accumulate for a worse outbreak or find another vent. And indeed we find that new diseases appear faster than the old ones are overcome.

Thus we are wasting time trying to push the dent out of a rubber ball or to dam back a torrent with mud, and crowing over our temporary successes. Valuable and necessary as physical methods are, they are second in importance to the science and methods that deal with the causes of disease. The fact that we are so lamentably deficient in such kind of science enables those whose attention is directed exclusively to the physical plane to plume themselves upon a practicality and common sense. Yet for want of the wider science, the field of physical science is limited and confined; for it is not possible to mark off Nature into compartments. H. T. E.

Communicating with the Spooks

IT is a most striking sign of the changing times that the London *Fortnightly Review* should have printed an article by a well known London journalist seriously proposing to establish forthwith a bureau of intercommunication between this world and the world beyond. Many staid old folk will be wondering what dream-world they have gotten into. It is almost incredible, yet true; and it shows what we are coming to. The dabbling in the occult has passed from a disregarded fad to a seriously considered business, worthy the attention of a staid and accredited organ of respectable opinion.

The maker of this proposal professes to be a religious man; yet he must surely keep his religion in a separate compartment. If not, then is it not a very curious religion that can think of the souls of departed friends in such a way? Can it be possible that our immortal Souls, when freed from this carnal vesture and delivered awhile from the troubles and follies of this life, should pass to another world, wherein, according to this writer, they seem to be in pretty much the same straits as they were here? Are we to be occupied after death in making frantic efforts to get into communication with people on earth; and are our Souls to be at the beck and call of the duly licensed and authorized mediums of the Bureau of Intercommunication?

Needless to say, no *Soul* ever communicates in such a way; and if it communicates at all, then it is not by words or any recognizable evidence whatever, but by the silent unrecognized inspiration of its *true* and now sublimated love. All that can communicate is some spook dressed up in the astral remnants of the deceased; or, more probably, borrowing its shape from the pictures in the sitter's own mind. Nay, the supposed spirit may be

no more than an extrusion of a part of the sitter's or medium's astral form; and the pen which writes down the automatic message may be actuated by his subconscious mind. The imagination can body forth things in a much more literal sense than is generally thought, and we all have the power to create Frankenstein monsters. But what is quite certain is that the door of communication will be opened to all and sundry in the world of spooks and shades, and we shall have an irruption of the dead among the living that will work havoc with people's nervous systems and morals.

For the people who are conducting this business excel in one quality—their unfathomable ignorance of the subject.

The danger of such a thing to modern civilization is obvious, especially if we may estimate its future possibilities by the rate of its recent growth. Look ahead ten years and try to imagine where we shall be then! It was partly to guard against this that the Theosophical Society was founded, and well it was for humanity that someone was clear-sighted enough to see a few years ahead, and devoted enough to do something. For the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is the one clean and wholesome, sane and intelligent power in the whole range of occultism, the only influence that can guide and save humanity in the terrible mess it is getting itself into. And the world will very soon find this out. Meanwhile let all who value their health and sanity keep clear of the psychic whirlpools. STUDENT

Japan and Christianity

A DAILY paper prints the heading: "Japan is Slowly Becoming a Nation of Christians," giving Ambassador Takahira as authority for the statement; but a perusal of the ambassador's actual statement, as reported below, scarcely bears out this title. He said his people were great thinkers, anxious to get at the truth, and that the religions of his country had a great hold on them. The work of Christian missionaries was bearing fruit rapidly, but his opinion was that it would take a long, long time to Christianize Japan. Thus he made two statements unfavorable to the view and one statement which is ambiguous. Let us turn to a Japanese newspaper.

In the *Japan Advertiser* (Yokohama), we find an article headed: "Japan Searches for a Broader, More Enlightening Moral Force." The writer says that Japan's success in the war with Russia was due, in the opinion of the Japanese, not so much to the Western science and methods adopted, as to the unconquerable spirit of the men inspired by Bushido, the national knight-errantry. It was this code of honor that won the victories; but it has suffered under the influence of Westernism, which has introduced a meaner spirit. The people still preserve, however, a deeply-rooted attachment to their ancient spirit and traditions; but the writer fears that the old forms in which this spirit was preserved cannot be successfully revived. The people, therefore, are searching for a new moral code to take the place of the bygone ones and to preserve the national spirit of loyalty and honor.

Now let us see if Christianity, the maker and product of Western civilization, shall become the faith

of the westernizing Japan. Christianity in its European or American form, "with more of Anglo-Saxon freaks and fancies than grace and purity of its founder," can never be accepted by the Japanese. Conversion of Japan into Christianity can only be accomplished by leaving the honorable effort to the Japanese themselves.

The missionaries ruffle the national pride by despising the national traditions. But they cannot ravage the country and plant Christianity on the ruins, as they might do in the African wilds. In attempting to plant the kingdom of Jesus on the soil of Japan, the missionaries should remember that Japan's civilization goes back 25 centuries. It would be more fitting for them to be satisfied by introducing the fundamental principles of the religion they profess and to leave the rest to the people themselves. And the writer concludes:

Yes, Japan is in search of a religion, and it must be thoroughly Japanese, if not by origin, at least by transformation.

One can readily understand that the Japanese will not adopt any one of the numerous sectarian creeds which go by the name of Christianity; and that in testing the fitness of that religion, they will plumb it to the bottom in search of its fundamental and essential principles. But if they do this, they will reach a result similar to that already reached by a good many Christian clergymen of advanced views; they will find that the essential truths of Christianity are those which are held in common by all religions, and that those features which give Christianity its peculiar character as such are not essential. In fact, the process of stripping off the dogmatic and unessential part of Christianity results in depriving it of all claim to be a special and paramount religion. If it be based on the personality of the historical Jesus, then we find that Jesus is a traditional character for whose actual existence there is very scanty evidence. If it be based on the authority of his sayings, we find that these have been much altered and added to by the recorders. If the authority of the church be made our standing-ground, the Japanese will ask, "Which Church?" and not one of them has satisfactory credentials. If, finally we base Christianity on its ethical teachings, we find that these are common property to all religions and not peculiar to Christianity.

And unfortunately for Christianity, its principal ethical teachings, those germane to the pure science of life, have been made subservient to ideas of personal benefit in another state of being; and their true value, and purport, have thus been sadly distorted and perverted.

The problem that faces aspiring peoples is to discover the best means of adapting the changeless universal religious truths to the altered circumstances of the present and coming age. While Japan may perhaps find in Christianity a few suggestions—especially as indicating what to avoid—it can find the essential spirit of religion without going to Christianity for it; and as to the outer form, Japan undertakes to provide that itself. Perhaps in a few years, when the failure of Christianity in the West has become more obvious, and the power of Theosophy as the one agency that can help has been made more manifest, the Japanese may be better able to see where to look for aid. STUDENT

Some Views on XXth Century Problems

The Subconsciousnesses

THE new schools of thought must learn to separate the heavens from the earth before they will understand man. At present they have gotten them mixed in a chaos which they call the subconscious. Sometimes they deify this chaos and call it our link with the Infinite, part of the Infinite Being Itself; at others, it is some power which we use to heal our diseases; again it is both and we can summon the Infinite to move our sluggish livers.

The subconscious is *within* consciousness, but not within the field of attention. A man who was looking at an acrostic whose letters were printed in red here and there through a close page of print would *see* all the other letters but *attend* only to the red ones. If one reads through a list of words in a foreign language with their meanings, it may appear afterwards as if none of them had been retained; waking in the night, the picture of the page may float quite clearly across the field—now almost empty otherwise—of attention. During the day many other things were much more predominantly and insistently in the foreground. It is possible that if we could banish everything else from attention we should become conscious of many or even all of those physiological processes which we now regard as in the *unconscious*.

But all this field is *earth*, terrestrial memories however immeasurably detailed; physiological doings however microscopically minute or electrically swift.

Every morning man incarnates, coming into contact moment by moment with more and more of the throng of his terrestrial memories, his hopes, fears, antagonisms; with the world of the senses and of his physiology; with his surroundings. In a few moments he is once more in the whirl of his personal life. There is now another subconscious. That of which and in which and as which he was conscious before incarnating, in deep sleep, is now as dim *behind* his dreams as the dreams are dim behind the waking world of his attention. This was the classification of consciousness in some of the old philosophies: the waking, the dreaming, and that of deep sleep. But sometimes they inverted our order and what we call waking they called sleep—of the spirit; and what we call sleep was for them the waking of the spirit, the waking of the man to his state as spirit.

This is the other subconscious; but how different from the first! If we could gain that—as is possible—during waking life, illuminating the latter by the light of the former, the same light would get down into the other subconscious and we should understand our own physical nature. Indeed there is no other way to a final understanding of that. Until then, physiology will remain an objective science.

How is this upper subconscious to be gained? Only by finding in oneself that part or place or state where the welfare of all that lives is desired, the point of all-radiating benevolence; holding to it against the resistance of

the mind; carrying it throughout some time daily to its highest point; and trying more and more fully to have it as a mental background and motor of conduct throughout all times. If a man would know that Power which sustains all things and carries all things age after age to higher levels, and enfolds and encloses all things with an ever brightening light, he must try as best he may, as best he can at any time conceive, to act likewise and to create or reach the feeling necessary for such action.

STUDENT

Mysticism and Hysteria

THE increasingly numerous books and articles on mysticism and the mystics now appearing, whether favorable or critical to the point of hostility, confuse the issue by their very title. For there is no such line as has on one side of it the mystic and on the other the ordinary man. The latter, in his degree is also a mystic.

Science considers that a molecule or an atom can be adequately known by processes of observation and thought. But would these same processes of measurement, observation, and thought thereon, reveal to a man his mother? They would reveal a particular female form behaving in certain fixed ways under appropriate circumstances. Her whole life's behavior, as mother, might be tabulated and exact laws perceived. But is it in any such ways that the man knows her as mother? Certainly he may know her so as person and woman; but to him she is neither; within them she is mother. Processes of thought do not apply to his knowledge of her as mother. He knows her as such by an experience in another part of his consciousness than that which works as thought. And he knows that this continuing experience is an immediate knowledge of her inner self as mother. Those who are poor enough self-analysts to think that this knowledge is merely an ingrained memory, now not particularized, of all the things she has done for him, might consider whether it would have been possible for them to have developed the same feeling for some elaborate machine which had done the same.

The ordinary man, then, is a mystic in respect of his immediate knowledge of his mother *as mother*, a knowledge arising in a part of his consciousness which is other than that which reasons. It is with that same part, reasoning being held quiet, that the mystic searches for the divine. When he has found it, he knows it in another way than by thought, though thought may subsequently occupy itself with the knowledge. Life is now transformed. Every duty is henceforward golden. It should be as natural to men to do this as to cultivate their inner knowledge of their mothers as mothers.

So complete is the usual ignorance of mysticism, resulting from the vicious treatment of it as a special phenomenon, that a reviewer *contrasts* with the mystical life (as he has mistakenly conceived it) one which he very naturally admires and which is the mystical life itself, to him the ideal life.

For there is an ideal of a genuinely spiritual life realized in each fleeting moment of time. Such a life would transmute all our human powers into earthly forms of truth, beauty, and love.

But such a life could not be lived unless the divine were known either instinctively as a man knows his mother as mother, or by conscious spiritual use and culture of that part of consciousness concerned—as a man might in the same way develop his inner relation with and knowledge of a mother worthy of it.

The same journal, on another page, reviewing another book, exhibits the current confusion between the elevated sanity and even commonsense of mysticism with emotional hysteria. It speaks of

the abnormal element which almost invariably attends the more pronounced types of mystic experience, the nervous instability and the depression, often intense and prolonged, by which the devotee purchases the moments of emotional exaltation.

True mysticism is exactly the path away from such states, and is their cure. STUDENT

Broken Light

PROFESSOR JAMES, fond of giving us glimpses of foreign and by-way philosophies, and doing it very well, gives one in the current *Hibbert* of the system of Bergson, the (comparatively) young French thinker.

The essence of the system might be said to turn on the fact that the mind continually spoils realities, immediate knowledges, by attempts at close analysis of them. To represent living and continuous actualities to itself it has to divide them into little bits and thus kill them. Change, for instance, is continuous; time is continuous. Motion is perfectly known to us—until the mind begins to get hold of it conceptually. Then, in defining motion, it leaves the motion out. Motion is conceived as "the occupancy of serially successive points of space at serially successive instants of time." But this

gives positions assignable *ad infinitum*, but how a body ever gets from one position to another it omits to mention. The body gets there by moving, of course; but the conceived positions, however multiplied, contain no element of movement.

So with time; the mind has to conceive it as broken into bits which do not move.

Take any such process of change, as, for example, twenty seconds of time elapsing. If time is infinitely divisible, they simply cannot elapse, their end cannot be reached; for no matter how much of them has already elapsed, before the remainder, however minute, can have wholly elapsed, the earlier half of it must first have elapsed. And this ever-re-appearing need of making the earlier half elapse *first* leaves time with always something to do *before* the last thing is done, so that the last thing never gets done.

The common mind, dealing with the world, does so by altering living continuousnesses into unliving separate particles; then, if it presses its own conceptions, it finds they do not work.

But it does not follow that we have no process of consciousness which does not do that, which *does* conceive a living and continuous universe under the broken show which mind constructs from its swiftly successive glimpses. It is the operations of mind that are the real discontinuum, reflected outward. STUDENT

Archaeology

Palaeontology

Ethnology

The Illustration

THE photograph, in which the capstone is seen from below, shows the graceful form of the end-supporting stone, and the elaborate carving on the face of this. Other illustrations of the same dolmen will be found in the CENTURY PATH, vol. X, nos. 28 and 40.

The enormous size of the capstone testifies to the gigantic powers of the people who erected this and the innumerable similar monuments, unparalleled both in size and endurance by the work of any subsequent race, whether civilized or barbarian.

Ancient Egyptian Tools

AN article in *The English Mechanic* presents us with descriptions and illustrations of the tools used by the ancient Egyptians. Although the writer describes these tools as "of the rudest and flimsiest character," his statement detracts in no wise from the respect we must feel for the artificers; since, with these tools, if indeed they had no other, their magnificent work must have been executed. The power to execute consummate work with flimsy and simple tools argues a skill which would surely have been equal to the construction of more elaborate tools, had such been deemed necessary. But it may be questioned how far the writer is right in so describing the tools from such as have been handed down to us and from the pictures on the monuments; the actual tools, in our hand and in their original condition, might tell a different story. Howbeit, the workmanship is not called in question, however wrought.

A theory enunciated by the writer to account for such achievements with such poor tools as he alleges, strikes one as redounding still more to the credit of the Egyptians. "It is difficult to realize how the work was done, except on the assumption that large numbers of slaves were employed." One opines that it would raise the ire of a modern workman, if, when he complained that he was expected to do delicate cabinet work with a buck-saw, you sent him a dozen slaves to help him; nor would it seem likely to solve the difficulties of a sculptor, engaged upon elaborate carving of a block of granite, and armed with nothing but a sharpened iron bar, if you told off a detachment of convict laborers to assist him. True, pictures are found on the monuments, of large bodies of slaves dragging blocks of stones; but this is not quite the same thing. And, even in the matter of merely dynamical force, the slave-labor theory often fails, the difficulty being to explain how the force was

applied. A teacher once told his pupil that if it takes one man twelve days to build a house, then twelve men can build it in one day. But Johnnie, who was wiser than most of his generation, replied that in that case, 288 men could build the house in an hour, 17,280 in a minute, and 1,036,800 men would rush it up in a single second of time; and he begged to be allowed to doubt it.

The tools were made of bronze—copper and tin; so that we must infer the Egyptians knew how to make bronze tools, as indeed other ancient nations seem to have known, but we do not know. The joinery was perfect, nails and other metallic fastening being mostly eschewed, and wooden pins and dovetails used. Nails are certainly a crude device, though they fit well the hastiness of our age.

One must beg to take definite issue with this writer and others of the same ilk on the question that the use of simple tools implies a low stage of knowledge and skill. The argument that the ability to execute consummate work with simple tools implies the ability to make better tools if needed, seems unanswerable; and, in the case of the modern Japanese, we have it confirmed by actual fact. The

nation that with the simplest tools can make those marvelous thin-wood inlaid cabinets, has now shown us that it can also make modern engines and machine tools when it has a mind to; and there is not the slightest doubt that the ancient Egyptian craftsmen could and would have done the same, if occasion had arisen.

The writer assigns the Great Pyramid to 2000 B. C., and the Great Sphinx to 1600. But the Sphinx is earlier than the Great Pyramid, as admitted by archaeologists; and the date of the beginning of the 4th dynasty is given as 4235 by Mariette and 3124 by Lepsius. And more recently archaeologists are pushing the date still farther back, largely owing to discoveries about Egyptian chronology and the use of the 1460-year cycle. By arguments drawn from the precessional cycle of 26,000 years and the Denderah zodiac, H. P. Blavatsky shows that the date may have been 78,000 years ago. STUDENT

Chaldea Older than Egypt?

THOUGH science may deny the great antiquity of man as taught by Theosophy, yet its own theories are bound to lead to an admission of this fact after all. Science is bitten by the craze to show that civilization has gradually evolved through successive rising stages from barbarism; and to prove this, science has to find those stages. Digging among the mounds, it finds that thousands of year ago there was high civilization; and this means that the age of barbarism has to be put very much farther back.

For instance, it is announced that a rare Chaldaean tablet has been acquired by the Walters Art Gallery, Baltimore, and that it is considered by an eminent Assyriologist to belong to the oldest hieroglyphic period and to prove that Chaldaean civilization may have preceded the earliest Egyptian. On it are pictographs, and it is maintained that the hieroglyphics of Egypt show a later stage in the development of writing. Several milleniums, it is added, must have elapsed before these pictographs developed into cuneiforms.

It is highly probable that the craze for evolution will land the theorists in some awkward plights. If these professors were to collect all the information accessible about writing and pictographs among all the nations, and then arrange a chronological history of the human race on the hypothesis that these different forms of writing succeeded each other in a particular order, then they would find their scheme of history clashing with those of other professors classifying humanity on other bases, such as language or physiognomy. E.



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INTERIOR OF THE TABLE DES MARCHANDS
LOCMARIAQUER, BRITTANY

✻ The Trend of Twentieth Century Science ✻

The Steps of the Ascent

THE organic and inorganic worlds *seem* so far to be pursuing opposite directions. In one, the chief visible process is integration; in the other, disintegration. All the heavy and presumably complex inorganic atoms appear to be slipping downhill into lighter and presumably simpler ones.

That is doubtless because we have not yet come upon the trail of the other process, the coming up hill, the integration.

But in the organic world, in biology, it is the complexification, the integration, that predominantly calls our attention.

Just as, in the case of the atom, the addition to its thousand or more composing electrons, of another little group, would be a step towards its change of species into some other; so in the organic world a plant-seed's addition to its parentally inherited qualities, of one more "unit," would be a step towards a change of species—in the view of some biologists is a change of species.

The biological "unit," then, has a certain correspondence with the chemical electron. It is a slight change in the vital developmental processes of a seed, the addition of *one* to the number of vital developmental processes which the parent plant (say) underwent as it passed from seed to maturity. This addition does not constitute it a "variety" or variation, in the technical sense, but a new sub-species. The prefix *sub* is used to indicate the smallness of the change; but it is a true species in the sense that thereafter it is permanent, not reverting to the parental type, breeding true if permitted, and tending to be sterile when crossed with any other species. If this cross is fertile, the seeds of the offspring tend to be sterile.

The unit is some profound vital physiological change, however small, *showing* itself in some small external change, perhaps only a spot of color on a petal or wing. We can consider all that is going on in any animal or plant body at any given moment as one process. But we can also consider all the millions of minute doings and tendencies which make up that total doing. These, in one aspect of the new conception, are "units." The new sub-species has achieved the feat of adding one more, or a few more perhaps. This addition *may* result in a *wholly interior* and hidden modification of its life, quite imperceptible to us; or it may result in something that we can see. And this seen something may be as it were but an accidental and unimportant modification resulting from the really important inner change.

Chemistry deals with the (possibly) material electron, not as yet with that modification in the life-processes of an atom which is brought about by—or which brings about—the addition of the electron, or group of them. Setting aside the temporary change of electrical sign brought about by the addition or subtraction of one, two, three, or so, lightly attached ones, it so far knows only of those changes of property brought about by *enormous* additions or subtractions. Chlorine, for example, has 35 times as many electrons as hydrogen. The physiological unit is itself doubtless a complex.

Evolution, in the new interpretation, is the permanent acquirement of "units." If we say that the reptile has as it were a million of them, the bird has as it were a million and a quarter; and the sparrow born next year may have half a dozen more than the one of last year. Each unit, if the conception holds, must at root be a degree of consciousness; the vital or physiological change being a result from that, and the external change again from that.

Evolution, in the new interpretation, *does not occur by casual variation*. The casual variation differs from the definitely and permanently taken step forwards in that it is impermanent and presents nothing new. It is a temporary latency, or reappearance from latency, of something—as if some of the yellow in a green were to become temporarily latent. The resulting apparent increase of blue would be a variation. A true *step* would be a real reaching up of the green to get more blue, and this step would not be receded from. As Rolleston says:

The facts plainly point . . . to an aim at a desired object. Some of the arrows miss, some light near the mark, others hit it precisely. The flight, on the whole, is *in the right direction*. STUDENT

Rain Making

THAT plants are good conductors of electricity, and the points of their leaves and ends of their shoots good condensers of it, is a fact that has been used to throw light upon their growth. Professor Phin of Pennsylvania, writing on rain-making, remarks that

A spear of grass held at a short distance from the prime conductor of one of the old-fashioned electrical machines will cause its discharge very rapidly, and the billions of leaves and branches in a forest must tend powerfully to lower the electrical tension in the air which passes over it, and thus to promote the precipitation of the moisture.

In the passage of electricity through water the constituent gases, oxygen and hydrogen, are separated and liberated. Before the moment of actual decomposition there must be a moment of loosening. In the passage of electricity through carbonic acid gas, either in solution in water or free in the air, there must also be a loosening of cohesion among the three atoms—one of carbon and two of oxygen—within the molecule.

It is doubtless during the moment of this loosening that the plant does its work, liberating the oxygen and seizing the carbon for association with the water elements of the sap. The bulk of plant tissue is composed of carbon in combination with the elements of water.

Vegetation is one of nature's chief agents for the neutralization of the opposite electricities of air and earth. We can thus understand why forests provoke rainfall.

That even in the driest time there is always a very considerable percentage of moisture in the atmosphere is well known to everyone who has watched the dew settling on an ice-pitcher on a dry summer day.

But it will not necessarily appear as rain even if the temperature falls and the percentage is large. Another factor is needed.

A saturated solution of certain salts may be cooled far below the crystallizing point, and yet the salt may not solidify; but the introduction of a small crystal or a little dust may convert the liquid almost instantaneously into a solid mass. And in the same way a bell-jar filled with moist air, quite free from dust, may be cooled far below the point of saturation, and yet remain quite clear; but let a little dust be introduced, and a cloud instantly forms.

"Dust," then, is needed for the raindrops to form on; but it may be dust of a character to which we should hardly give the name. A free electrified atom, an "ion," is a speck of dust from this point of view, and even a single one of the thousands of corpuscles which an atom may contain. It is probable that the vital processes of trees and other plants involve the continuous liberation of ions and corpuscles, thus providing the nuclei upon which raindrops may form, and leading to rain.

Part of this liberation doubtless occurs during the mysterious process of the breaking up of the carbonic acid molecule. Part may occur when they seize the free nitrogen molecule despite its inertness. For it has of late been shown that plants do that.

Professor Phin suggests that when we want rain we should provide the dust. The ordinary cannon discharge sometimes used in France does not carry its dust nearly far enough, and dynamite, which yields no dust at all, must be useless. His proposal is

to send up captive balloons carrying as large a quantity as possible of very fine and light dust or powder, this powder being contained in nearly globular packages, each having a powerful explosive in the center, so that at the proper height, which may be determined by experiment, the dust may be scattered over as wide an area as possible.

STUDENT

The Sun as Magnet

RECENT spectroscopic examination of the sun has detected him in the very act of being a magnet, possibly a set of them, corresponding with various diameters whose poles are sun-spots coming to the surface within forty degrees of the equator.

The spots present themselves to the spectroscope as vortices whirling up from the deep. Assuming that the gyrating stream consists of electrified particles of some order, it would follow that the axis of the whirl is a magnet or rather one pole of a magnet. The other pole may be at the opposite end of that diameter. The polarity of a magnet is a case of electricity, currents gyrating round each pole; in the one case to the left, in the other, to the right. Two of the sun-spots spectroscopically studied and photographed at Mount Wilson showed opposite rotations of the streams, opposite poles of two possibly diametrical magnets being thus apparently presented. But whether the magnet, pre-existing, caused the spiral rotation of the particles, or the particles, gyrating, created the magnet, science does not know. If the latter view is taken, the vortex, which begins at the bottom of the spot and ceases to be observable far out in the solar atmosphere, remains to be explained. We can understand a vast discharge from the depth, but not why it should be found rotating from its first visibility. STUDENT

Nature

Studies

The British Museum

FOUNDED in 1753, when the collection of Sir Hans Sloane and the Harleian collection of manuscripts were acquired and an act of parliament passed for "providing one general repository for the better reception and more convenient use of the said collections and of the Cottonian library and of the additions thereto." The manuscript collection of Sir Robert Cotton, presented to the nation by Sir John Cotton in 1700 was, however, virtually the beginning of the Museum. The above collections, designated "The British Museum," were deposited in Montague House, Bloomsbury, in 1754, and opened to the public in 1759. In 1816 temporary additions were made to the building to accommodate the Elgin marbles, and by 1845 the four sides of the present museum were erected and Montague House removed.

Further additions afterwards became necessary, and in 1857 the reading-room with its book galleries was built. From 1880-3 the natural history collections were transferred to the South Kensington Museum. In 1895 houses and grounds on the east, north, and west were purchased for future extensions, the whole making a square plot of 13 acres. The reading and library department has quite recently been enlarged.

The MSS. department contains (1907) upwards of 55,000 volumes, besides Greek, Coptic, and Latin papyri, charters and seals. The printed book department contains about 2,000,000 volumes and receives a copy of every book published in the United Kingdom; the annual increase amounts to 46,000 volumes, exclusive of continuations, music, newspapers, etc. Space forbids mention of the innumerable other contents of this priceless repository. In 1905 the number of visitors (exclusive of readers) during the year was 813,659.

Mammoth Cave

AN account of explorations in the Mammoth Cave, by a German named Kaemper, appears in the *Scientific American*. This man visited the cave on a trip in 1908 and became so interested that he stayed there and surveyed it. He discovered many new parts and made a map but the management withholds this from publication.

The exploration of the cave is now more difficult than before; for, contrary to false reports which stated that the drought had

caused a subsidence of the waters, the waters have actually increased, flooding several passages once navigable, owing to government dams on the Green River. The visitor usually sees only about a tenth part of what is on the plan. The new survey covers 50 miles more than the 100 previously mapped; there are now known and located 69 pits and 39 domes, or in all 120 vertical shafts. Mammoth Cave is really a congeries of hundreds of caves joined into one vast cavern by the breaking down of walls and floors through at least five distinct tiers.

The wonderful region named the "Violet City" is an immense expanse 250 feet in length and 125 in width with an estimated height of 100 feet. The central portion is a massive formation named "Blair Castle," the environs of which are styled "Walhalla." Stalactites and stalagmites abound, varying in color from the purest white alabaster through every imaginable shade. The upper central part of the hill is crowned by three masses of fluted white onyx, glistening with exquisite crystals. A row of stalactites of varying length emit musical notes when struck and tunes can be played on them. And there are many other imitative wonders of surpassing beauty.

Curious Markings in Trees and Stones

A WRITER to the London *Spectator* says that during alterations at a public building in a Scottish town the workmen had occasion to cut down a plane tree. On sawing it up into short lengths they no-

ticed that it was curiously marked towards the center, and on further splitting it longitudinally they found it was strongly marked from the bark inwards to the center, as with a hot iron, with the initials and date A. H. 1895. An examination of the bark showed the same characters, almost obliterated. The tree was planted about 40 years ago, and the initials were cut 14 years ago. The cutting seems to have affected the wood in such a way that the subsequent growths followed the original markings.

Though this case can be explained as above, there are often cases quoted which are not susceptible of such an explanation. The above letter was written apropos of an account of some wonderful markings on an ostrich egg. Often curious forms are found in stones, especially flints. In accordance with the facts of Nature recognized by Theosophy, it is easy to understand how such imitative designs could be impressed on growing material, whether animal, mineral, or vegetable. For all the designs and patterns on which living matter (including mineral) is formed exist previously in that ultra-physical "space" known as the "astral light." Since this astral light is full of pictures and forms, either of natural objects or of people's thoughts, it is not surprising that sometimes such forms should become impressed on the growing substance. The real difficulty is to explain why this should happen so infrequently and what are the conditions for its happening. The subject would afford an interesting opportunity for scientific investigation. STUDENT



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THE FRONT FAÇADE OF THE BRITISH MUSEUM

Students'



Path

THE BETTER TIME COMING

'TIS coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round—
And heard its voice of living thunder,
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which (when thinking was a crime)
Souls leapt to heaven from scaffold's glory.
They passed, nor saw the work they wrought,
Nor the crowned hopes of centuries blossom;
But the living lightning of their thought
And daring deeds, doth pulse earth's bosom.
'Tis coming! yes, 'tis coming!

Gerald Massey

The Problems of Life and How to Meet Them

(Read before the Young Men's Club, International Headquarters, Point Loma)

FROM one point of view the problems of life may be said to be the same in all ages, to be met in the same way. It will prove useful to look at the question from this broad standpoint in the beginning, as we can then at once get at the root and cause of the conditions which human life presents. We shall thus not be so easily bewildered by the various aspects these problems have taken in our own age, when we are brought face to face with them.

The greatest problems of life are to be found and met within ourselves, not outside ourselves. Their cause lies in human nature, in its duality. The animal man has already reached his perfection as such in his evolution, and has now to enter upon another and higher phase by becoming an instrument of the real man, the soul, who for long ages has been trying to take up its work in the world more consciously.

In the animal kingdom selfishness is still ruling, and this holds true even more markedly concerning the animal man. But as the soul gains ground and the characteristics of its life come to the front, a new keynote is struck, the keynote of brotherhood. The era of selfishness should be past in every man worthy of the name; the era of brotherhood should be here, allowing the forces of the soul to flow out in life in a constant stream, a blessing to all that lives. However, we have not reached this point as yet. Most men still continue their lives in the old course, and the soul has not been able to incarnate in a very high degree in general; and so the struggle goes on and the problems of life take on new aspects in every age. But evolution can not be held back very long; the struggle is being fought out in individual lives, and each successful fighter becomes a light to the world,

spreading helpful influences both far and wide.

There have been times when the soul seems to have come forth in a higher degree than now, in the Golden Age when gods lived among men. As far as history goes we have evidently been on a path leading down into a dark and gloomy valley, where the rays of the sun have been very scarce. Yet, perhaps we have had to step down into the darkness to gain some needed experience and bring with us something up to the hilltop, into the sunshine. And now, as Katherine Tingley has said, "the mountain heights are again seen, suffused with the glow of dawn and the promise of a new Golden Age, and a pathway is once more shown to that realm where the gods still abide." At such a point much depends upon the few who stand around the Leader of the forces of Light, and who have openly recognized her as Leader. She continues: "It is yours to climb that pathway, to awake again in your hearts the memory of the childhood of the world and proclaim the new Golden Age of Universal Brotherhood which awaits the human race."

Turning to our own age we find men's eyes turned downwards and outwards to the exterior of things. Religion in its various forms has lost its hold on men's minds; science is building its outward structure without caring that all these wonderful instruments which it is examining are for the use of the living soul; and materialism is spreading all over the globe. It would seem that this course had now almost reached its climax for there is a halt; exhaustion and doubt are more prevalent, and each day the craving for an answer grows stronger. What is the meaning of it all?

Instead of leading the forces of evolution in the right channels, men are trying to back them up by artificial means. Just like a man who is trying to stop a river by building a dam; when the water rises it will find some way to come through, and a higher dam is then required; in a little time the river finds another escape, necessitating new structures and stronger ones. But at last the mass of water now gathered will break the whole dam and take its course, destroying everything in its way. How much wiser then to lead the river from the very first in the course that will be most useful and allow it to flow quietly and to be a blessing on its way.

The former way we see out in life. Passions and desires are backed up, but in time they find means to escape in new sicknesses, new kinds of insanity, new crimes, so that new institutions, new laws are constantly required, and there is no end to them.

The other course is adopted by the Leader of the Theosophical Movement in the Râja Yoga schools. Here all the forces of human nature are directed in the proper course, and thus there need not be any sudden explosions or break-downs, the life runs quietly on in a steady and useful stream of work, a blessing to all. On the hill of Lomaland we know that the answer that the world needs is ready and that it is ringing out into the life of the world stronger and stronger every day. We know that it, of course, is rejected by the old currents of life, but that we have the souls of men on our side, and the whole force of evolution.

When speaking with people along this line we often find how difficult it is for them to

feel sure that the simple doing of one's duty is the very thing to do, the best way of meeting the problems of life. They are constantly looking on the past or on the future, and thus the "Now," the moment for right action, is seldom found. In the Râja Yoga life the "now" becomes the principal thing, including both the past and the future. Theosophists know that the fruit of action lies in the action itself, the action is the only thing within our reach.

In concluding we may say that the greatest problems of life arise from selfishness, and from the fact that the greater part of mankind is not aware of the real situation, viz.—that we have left the mere animal evolution and entered upon the human, where selfishness is out of order. The problems of life are to be met by brotherhood, the true characteristic of the human soul, and this is realized in life by attending to duty, allowing the Warrior within to take up his proper work in the atmosphere thus created.

P. F.

A Problem of Life Today

ONE of the serious problems of the present generation is how to be rid of our intellectual veneer. We live but upon the margin of our brain, so that there is no opportunity for the heart to express itself. Thus, in the generality, our philosophies are formulas; our science classification. Our minds are ever reaching forward to grasp something material, in place of following simply the path of duty inward to the realm of the soul. We are like the tree that would continually shoot branches sideways, shutting the light and air from other trees; the healthy tree throws its head straight up into the heavens.

The lost talisman is intuition; attendant upon it are the qualities: integrity, thrift, and endurance. There are still left in remote country districts people who will receive under their roof each and every wayfarer, with perfect hospitality. They are friends of all the world. We find people of the same spirit, in those times of history when a whole nation is fired with a pure energy to lift the race over a certain point of evolution. Such were they who drove back the Spanish Armada, men of integrity, thrift, and endurance. We must emulate the vigor of those pioneers to this land of America, who forged their way through the rough forests, finally to stand united, men inspired, to draft the Constitution. Katherine Tingley has said, "The knowledge that we are divine gives the power to overcome all obstacles."

Theosophy alone, in the present state of the human mind, will solve the problem of man's nature and enable him to realize, first intellectually, later in deed and action, the fact of the duality of his nature, one pole partaking of the animal, one of the godlike.

A YOUNG STUDENT

AND this is really the keynote—the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men even though our civilization, our desires, our reason may seem to choke it: even though science in its blindness may not see it—yet it stands majestic, the core and heart of each man's life—the dictator of his being, the director of his destiny.—Katherine Tingley

NOW

IF you have work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Let the friends around you know,
Make hearts happy, roses grow,
The love you have before they go;
Show it now.

Chas. R. Skinner in *Sentinel*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How is Theosophy to be made practical?

Answer Between saying and doing a great gulf is fixed; one can never, in words, transmute words into action; the two things are not of one nature. So one could never answer a question such as this, except for oneself. If the horse could be led to the pond, and *then* made to drink, the world would have shaken off its vices long ago.

Read what H. P. Blavatsky wrote, and William Q. Judge's devotional works, and Katherine Tingley's; one would say that they have made the path as plain as it can be made, and spoken the last word that can be heard in this present age. There is a pond there for all horses, if they would drink; but this is an art incommunicable; one must do something for oneself.

Theosophy presents the teachings, and the injunction to make them practical; and shows the awful need for doing so. But no man can take hold of one's being and remold it; in that sense the only teacher is the Law. One must be aware of a will within him towards the higher life; it is by the use of that will that success comes. Yet the first faint aspiration is no doubt the earnest of final victory, and the only failure is to be discouraged.

Theosophy knows well enough what wonderful power and persistence there is in the lower self; but still proclaims the superiority of the soul. Here is an idea in which the mind must be soaked; seize it, brood over it, return again and again to it; make it instinctive, habitual. Original sin is a small thing; original virtue very great. This personality with its desires and base tendencies, its waste and uselessness, is really only the lesser part of ourselves. We are held fast in the grasp of it, true enough; but have not gone far into our being. Beyond and behind it is a whole new kingdom, whose monarch is of divine race, and invincible. This is the soul.

Now there is no going into the soul's realm without one key or password: selflessness. "To live to benefit mankind is the first step," says the Teacher; that is the priceless and initial attainment. Many will go out to win some virtue, and strive mightily towards it; and fail and fail and always have the same battle to fight; the virtue they desire is to be a new jewel for their own crowns, and the universal purpose has no concern with that. The virtues of a selfish man are of no use; rather they are a hindrance than a help.

Now these personalities we dwell in have a long heredity behind them, spiritual and physical, of selfishness. For ages we have lost sight of this idea of living to benefit mankind; and so have walked carelessly through life, suffering immense casualties in all dangerous places. The last word of our selfishness is heard in religious endeavor; we are to do right in order to save our souls. Such right is only a kind of wrong, and impedes the march of things.

When a man takes the grand step of determining to live the higher life, he finds himself in a new and unfamiliar world. He has been living at the mouth of a cave; behind him the mountain is entirely hollow. He has to go in there and discover wonders; within are all the forces that are to uplift or ruin his life. Out of the darkness a whole horde is risen up against him; desires that smoldered before leap into flame, and he is surrounded on all sides and perpetually attacked. Discouragement and despair beleaguer the gates of his mind, waiting for the least permission to enter; and where life was easy enough before, it is now the steepest and hardest thing in the world.

All that dark cavern of self has to be explored and light brought into it, or we can get no weapons nor allies for our conflict. As a rule we hardly know what imagination means; yet with no power are we more vitally concerned. It is not a thing to be left to poets and yellow journalists, but a tool for our daily use, indispensable. One must work always with it, building divinity within oneself.

Our language is loaded down with proverbs of discouragement; it has become a second nature to us to descant on the feebleness of human effort, the poor thing it is to be human. We have to undo all this with imagination. There is a god in each of us, and we have to imagine that god into daily and hourly activity. All the time, really, this power is in action; but it is leaking and going to waste. Fear and rancor and desire are all a matter of the imagination. Many a man wastes whole Niagaras of potential force, considering the unpleasant contingencies he may fall into, etc. But the doctrine of Karma disposes of all this; it shows our fate to be in our own hands, and offers trust as a substitute for fear. Now fear, like all other evils, attacks intermittently; could we not begin by giving the intervals to its opposite? To imagining ourselves as protected and invincible, in that we are souls, and under the Higher Law? Carve the figure of it in your mind, and go on until it is complete and perfect; and then brood on and love it, Pygmalion-wise, until, like Galatea, it comes down from its pedestal and is alive.

It is very little use waiting to fight our temptations until they are thundering at the

gates of the mind. Make warriors to oppose them before the attack is offered; let your imagination be at its drill and dumb-bells in whatever time is at your disposal, constructing your own higher life. So the Teachers of Theosophy have urged us to do, advising that a time be set apart each day for this practice. Every night before sleeping, they say, we should reaffirm our aspirations; above all, our desire to do selfless service in the world.

One may say, "But I cannot find within myself any desire to benefit mankind; I have no such desire, but only wish that I had." Theosophy comes to our rescue here. The soul within has that desire always; so that by a certain faith we can still bring it down into our consciousness, and take the first step. We *must* acquire it sometime; through suffering if by no other means; but not necessarily through suffering. Again, it is a matter of awakening the imagination and letting it play upon the teachings of Theosophy.

Then imagination has to be brought to bear on all the duties and actions of the day. Usually we do things for the sake of what we can get by doing them, and reap no good spiritual harvest. But we *could* do them as "an intent and loving service to the Divine Self of the world." Work so done brings a current down through us from the divinity within, which alters, elevates, and tones the substance of our being. There is a power within ourselves which is invincible, perfect, all-compassionate; and what we have to do is to bring that power into being in our conscious selves, through imagination and effort, effort and imagination. **STUDENT**

INQUIRER. But suppose a member of your Society should plead inability to practise altruism to other people on the ground that "charity begins at home"; urging that he is too busy, or too poor, to benefit mankind or even any of its units; what are your rules in such a case?

THEOSOPHIST. No man, on any pretext whatever, has a right to say that he can do nothing for others. "By doing the proper duty in the proper place, a man may make the world his debtor," says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty, and of more worth, than a dozen dinners given away, out of season, to men who can afford to pay for them. No man who has not got it in him will ever become a *Theosophist*; but he may remain a member of our society all the same. We have no rules by which we can force any man to become a practical Theosophist if he does not desire to be one.

INQ. Then why does he enter the Society at all?

THEO. That is best known to him who does so. For, here again, we have no right to prejudge a person, not even if the voice of a whole community should be against him, and I may tell you why. In our day *vox populi*—so far as regards the voice of the educated, at any rate—is no longer *vox dei*, but ever that of prejudice, of selfish motives, and often simply of unpopularity. Our duty is to sow seeds broadcast for the future, and see they are good; not to stop to inquire *why* we should do so, and how and wherefore we are obliged to lose our time, since those who will reap the harvest in days to come will never be ourselves.

—H. P. Blavatsky, in *The Key to Theosophy*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

The Ancients and Compassion

A NEWSPAPER may figure as a kind of personality with a definite brand of opinion, but to a large extent it is a medley and presents opinions contradictory to each other. The *London Spectator* has been quoted in these columns as having printed a discourse in which Jesus was represented as having been the first to introduce compassion to the world, and the article was unsigned. And now we have another unsigned article, in the shape of a book review, in which that opinion is modified. In a book on *The Place of Animals in Human Thought*, by the Countess Martinengo Cesaresco, much information on this subject has been collected. The reviewer, however, as will be seen from certain expressions he uses, as well as from his title, "The Lesser Affections," feels bound to adhere as far as possible to the theory that compassion is a peculiarly Christian virtue.

"The Stoics," says Plutarch, "made sensibility towards animals a preparation to humanity and compassion because the gradually formed habit of the lesser affections is capable of leading men very far." Marcus Aurelius in the same spirit coldly exhorts to kindness. "As to animals which have no reason . . . do thou, since thou hast reason, and they have none, make use of them with a generous and liberal spirit." No doubt the aim of the Stoics in cultivating compassion was the right aim. But the Stoics were terrible prigs. Perhaps that is why they never succeeded in persuading their adherents to abolish the arena. Mercy, to have any dynamic force, must be of the nature of a passion. St. Bernard said that if mercy were a sin, he would still commit it. His words and those quoted above them throw a bright sidelight on the essential difference and superficial likeness of the Christianity of Christ and the Stoicism of Marcus Aurelius. Christianity is a venture and Stoicism a scheme. They illustrate the everlasting difference between a faith and a theory.

The attribution of coldness and doubtful sincerity to the Stoics is merely a forensic argument which could as easily be turned the other way, and really amounts to a begging of the question. It would, for instance, be quite easy to say that whereas our compassion is hot-headed and often injudicious, that of the ancients was calm and wise.

Sympathy for animals is, however, as the book before us amply proves, no product of modern civilization. Men have often forgotten their relationship to the beasts of the field, but it was suspected and acknowledged very early. Scandinavian and Persian and Indian literature furnish illustrations of curiously modern feeling in this respect. The *Rig-Veda*

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

preserves this address to a home-coming bride:—"Make thyself loved for the sake of the children that will come to thee; guard this house, be as one with thy husband; may you grow old together. Cast no evil looks, hate not thy spouse; be gentle in thought and deed even to the animals of this home." Zoroaster taught that men had duties towards the brute creation to be performed as to "God the giver, Forgiver, rich in Love." Their souls, he thought, would live again at "the renewal of the world." Zoroaster could hardly limit mercy: he believed that "the voice of him weeping, however low, mounts up to the star-lights." Moses legislated for animals, though to the Jew the gulf between the human and the brute creation was always wide and evident. The Korân yields some sentences suggestive of sympathy, for instance the following:—"Fear God in these dumb animals, and ride them when they are fit to be rode, and get off them when they are tired." Again:—"There is no beast on earth nor bird which flieth with its wings but the same is a people like unto you, we have not omitted anything in the Book of our decrees; then unto their Lord shall they return."

This all shows a wish to soften the statement about Christianity and compassion, and may be regarded as a virtual abandonment of the position. Such a position is of course untenable in view of historical facts. Nor is it at all necessary to buttress up Christianity by such means; that which is evil in Christianity should not be buttressed up, and that which is good need not fear historical facts. If, in order to vindicate the moderns, it be deemed necessary to disparage the ancients, the argument is surely not favorable to the moderns. The attempt to treat compassion to animals as a "lesser emotion" is not very successful, especially in view of the quoted statement of Zoroaster. Still less is it so in view of the argument that is sometimes met, that kindness to animals is a peculiarly modern and Christian virtue; an argument which of course cancels the other.

The fact is, that wherever and whenever the higher nature and higher responsibilities of man have been recognized, there and then the power and duty of compassion have been recognized; compassion towards all that has life.

But before we can treat the opinions of

scholars with more respect we must have some proof that they are acquainted with their subject; whereas we find that not only have some of them altered the date of certain very ancient scriptures, so as to suit the purposes of ecclesiastical Christianity, but that others are positively not even aware of the existence of such scriptures—as

shown by their inability to spell their names! For the following interesting letter appears (unanswered) in the same number of the *Spectator*:

SIR,—Is it not strange that in your quotation in your last issue of Mrs. Steel's letter from the *Times* you follow the *Times* in printing "Rurana" instead of "Purana"? Is it worth while to point out that the passage is translated in M. Williams's "Indian Wisdom," published in 1876, p. 500, who tells us on p. 493 that "the oldest" Purana "we possess can scarcely date from a period more remote than the sixth or seventh century of our era."—I am, Sir, &c.,

So it appears that, even if the *Times* made a misprint, the *Spectator* was not aware that it was a misprint. The date of the Purânas has been made thus recent in order to avoid the very serious difficulty of admitting that the Biblical teachings were antedated by the ancient Hindû wisdom.

The reviewer adds a few words about the fact, that animals suffer, being a source of scepticism; the idea being that a God would not permit this. This is the attitude of a man who undervalues man's own position as the chief vicegerent of Formative Power (on earth), and who wishes to shift his responsibility upon the shoulders of an Almighty. The free will of man, perversely used, has introduced disharmony into life on earth, and the same power is capable of restoring it. There can be no doubt that the sufferings of animals are adjusted by an equitable Law of recompense; but this does not excuse those who inflict the suffering. Suffering inflicted consciously by an intelligent man is a great wrong; as to the sufferings brought about naturally, we can scarcely adjudicate in such cases; suffering is one of Nature's greatest teachers.

STUDENT

ALL the air resounds with the presence of spirit and spiritual laws.

THE man who neglects the truth he finds in his soul, in order to follow its dead-letter, is a time-server.—*Gems from the East*

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

INDEPENDENCE DAY falling on a Sunday this year gave the Râja Yoga pupils from the Academy at Point Loma an excellent opportunity of expressing the high ideals of patriotism which are taught under the auspices of Katherine Tingley and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Last night's meeting at the Isis Theater was conducted entirely by the senior boys of the Râja Yoga Academy, and in addition to the addresses a fine musical program was rendered by the young artists who are being trained in the Isis Conservatory of Music at Point Loma. Selections were played by the Râja Yoga Quintet, and a brilliantly executed violin solo, *Romance, op. 42*, by Max Brusch, was given by one of the older pupils. The following are a few extracts from the addresses on Patriotism:

"The root of all life's problems lies in *Human Nature*; and national problems all have their origin in the individual; so that it is the duty of every true patriot to solve the problems of his own nature in order that his energies may then be of service in lifting the nation. When each one has done his duty by himself to the highest of his ability and understanding, he may then turn to the problems of the state and nation; to his surprise, he will find that the most formidable have disappeared and the solution of those remaining have become infinitely simplified.

"The Râja Yoga idea of Patriotism does not confine itself to a single nation or people, but goes out to the whole family of nations, to humanity. A Râja Yoga student loves his country with the warm love of the most sincere patriotism, but the very warmth and sincerity of his love makes it impossible for him to ignore the existence of brothers of another nationality. . . . In working for our own nation at the expense of others we are breaking the unity of the race and causing a weak link in the vast chain of international relationship, for which we must suffer. So that Thomas Paine was really voicing the highest sentiment of the patriot when he said, 'The world is my country, to do good my religion.'

"Patriotism is too often thought to be concerned with the battlefield exclusively. Well, so it is, if we admit of battlefields other than the physical. . . . What is needed is the self-denying patriotism which will do right alone and unaided and unwatched as cheerfully as if urged on and applauded by admiring thousands. We all know the intoxication there is in success before the eyes of the multitude. There a man is carried away and braves all, even death, in the performance of that which wins the approval of the crowd. But those who have the courage to do right because of the prompting of the higher nature, in order first of all to win their own self-respect, are the true patriots."—San Diego Union

Astronomical Notes:

What is Taking Place on Jupiter?

THE planet Jupiter has been very conspicuous in the evening skies lately, but its brilliancy will soon be overpowered by the increasing luster of Venus, which though one of the smallest of the planets, is the brightest—as seen from the earth.

For thirty years an enormous spot has been

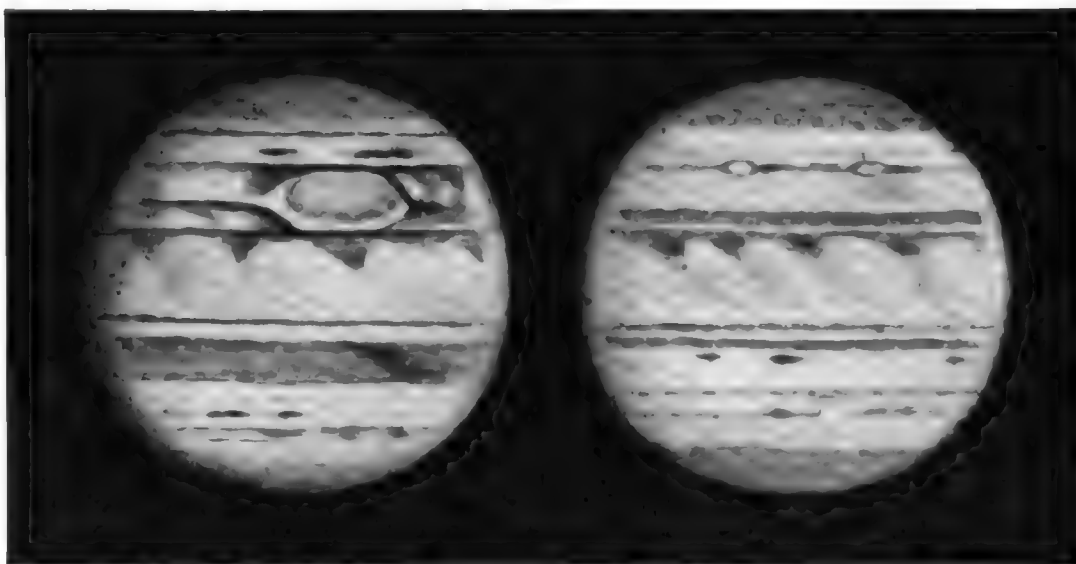
visible on the surface of Jupiter, the only permanent feature amid what appear to be ever-changing cloud-surfaces. It is known as the great Red Spot, because when first seen, and for many years after, it was of a deep ruddy color. For long it was easily seen in the smallest telescope; now, however, it has faded and is scarcely to be distinguished from the general surface brightness, but its situation is clearly marked by a deep curve in one of the equatorial belts which cross the planet. The spot is oval and fits into the space formed by this bend.

Jupiter has offered many perplexing problems ever since Galileo's telescope revealed to the modern world the general aspect of the planet, with its strongly oval shape (caused, it is supposed, by its rapid rotation in about nine hours and fifty minutes), its delicately colored belts, and its four conspicuous moons. We now know that Jupiter has eight moons at least—four being extremely minute—and that one of the smallest travels round the primary in the reverse direction from all the

been seen by competent observers. This is called the "square-shouldered" aspect. The planet looks as if the top and sides had been slightly squeezed or flattened, and that this is not due to our atmosphere can be shown satisfactorily. The same phenomenon has been noticed in the outline of Saturn, which is also a planet of very low density. Assuming that both Jupiter and Saturn are covered by an immensely deep layer of clouds or other vapors, such a change of shape is not altogether inconceivable, although we cannot imagine the cause, but how then could an island be seen floating on the surface in the manner that is suggested by the behavior of the great Red Spot? C. J. R.

"Science" Teaching in Schools

FADDINESS and superficiality in education are sometimes carried to great lengths, but there is a wave of protest against them. A newspaper quotes the following conversation between a school child and its mother:



Lomaland Photo. and Engraving Dept.

TWO ASPECTS OF THE PLANET JUPITER, ONE SHOWING THE GREAT "RED SPOT" AS IT LOOKED IN 1903

others. This abnormal feature is quite unexplained as yet, but it is not a bit more puzzling than the curious behavior of the great Red Spot. While the belts and other spots are continually changing shape and position, appearing or disappearing, the Red Spot seems to have come to stay. The general current of drift of the surrounding surface is from east to west, but the Red Spot appears to offer some resistance to the current, for it moves along much more slowly and even seems to oscillate irregularly in its career. Some of the currents can be seen to pass above and below it, and, strange to say, some pass *underneath* it. It resembles nothing so much as a floating island. Flammarion very plausibly suggests that it is possibly the first condensation of a future Jovian continental crust floating upon a heated and liquid surface. If this be so we are in the remarkable position of being able to study the initial stages of the solidification of a world. But there are serious difficulties in admitting this explanation; the density of Jupiter is so low that the solid matter, if any, must be thousands of miles below the apparent surface.

Another mystery connected with Jupiter is the occasional distortion of outline that has

CHILD (To mother, proudly): We have studied the potato and the dandelion.

MOTHER: What did you learn about the dandelion?

CHILD: It's a tuber—Oh, no, that's the potato.

MOTHER: Well, what did you learn about the potato?

CHILD: A potato is a tuber.

MOTHER: Well, what is a tuber?

CHILD: Oh, it's a sort of a tube or hole.

MOTHER: Did you ever see a potato with a tube in it?

CHILD: Yes, lots of times.

MOTHER: Well, and what did you learn about the dandelion?

CHILD: A dandelion is a biennial.

MOTHER: But what is a biennial?

CHILD: Oh, it's a thing with scales.

MOTHER: Did you learn anything else about the dandelion?

CHILD: Yes, it has a hundred, or a thousand, or a million little, little flowers.

This, continues the writer, is a fair sample of the kind of nature-study lesson given by the average teacher, who knows as little about the potato and the dandelion as she does about the forty other subjects assigned her under the head of "General Lessons." A perusal of the "Course of Study" will show the parent why the schools do not teach the great body of pupils to read, write, spell, and reckon. It calls for a knowledge, on the part of the teachers, of botany, ornithology, zoology, entomology, geology, and ichthyology; and to

ask teachers to instruct in a subject of which they are manifestly ignorant is described as a betrayal of public trust. For the teacher cannot be an expert in a dozen different branches of science.

But it is wrong to blame the teachers, adds the writer; in which one must heartily agree with him. They cannot help themselves, and it is a real shame to add the weight of blame to the already too heavy burden on their shoulders. Here is the work assigned to the third grade:

1. Plants: gentian, dandelion, clover, burdock, cabbage, potato, turnip, beet, onion, tomato. Whole plants, including root. (Gentian excepted.)
2. Fruit: lilac, linden, maple, rose-hip, fleshy fruits, dry fruits, dry fruits of the world.
3. Animals: (Watch metamorphosis of cabbage worm.)
4. Daily phenomena of winter.
5. Study of twigs of maple and poplar, with their winter buds and leaf scars.
6. Germination: bean, pea, morning glory, corn, pumpkin, and maple seeds for comparisons.
7. Development of bud: oak and maple. Flowers to be studied: anemone, columbine, hyacinth.
8. Birds: woodpecker and meadow lark.
9. Water animals; snail, fish, frog.

All this the writer characterizes as useless and harmful fooling in the interests of vanity and display; while in the meantime the children grow up in ignorance of the correct use of their own language. He appeals to parents to be less indifferent about their children and to insist that they are properly taught.

Experiences like this tend to show that when we propose to cast off old prejudices and strike out on new lines, it is not wise to be too radical. For the old-fashioned ways contain much that is worth keeping. It requires wisdom to know how to avail oneself of what is valuable in them while rejecting the useless; and, failing this wisdom, one has to learn by experience. The result of such experience is that there is a return to some old-time ideas that had been scornfully rejected.

It is evident that there is another side to the question between *classical* and "modern" instruction. What argument on the score of uselessness can possibly be urged against Latin and Greek that does not apply with greater force to the schedule above quoted? Is it for this that we are to throw away the studies of ages?

The cry for "utility" in education does not seem to amount to much, if we are to judge by the comparative effects of the old style and the new. Latin and Greek have been despised, because they are, as it is alleged, not utile; and in their place have been put all these -ologies. Are the latter, then, so utile after all? Our ancestors evidently had a purpose in insisting so strongly on Latin and Greek, and we are beginning to realize what it was. They must have felt that the essentials of education are a disciplining of the faculties, without which nothing can be acquired, but with which anything can be acquired. It would be of no use trying to teach a recruit all sorts of complicated maneuvers, or a prospective athlete all kinds of elaborate gymnastics, unless they first had a sound constitution and a well-developed muscular system. But, given these, it would be easy to teach them anything.

The old-fashioned education did attend to the solid requirements and develop the mental faculties. It had its abuses and excesses, but we should have retained its advantages. It

may be that certain studies are valuable precisely *because* they have no direct practical utility. It may be that *because* Latin and Greek are not spoken, therefore they should be studied. Subjects that are not "utile" may form an essential feature in a complete education, simply for the reason that they are not "utile." Latin and Greek may be overdone, as in some English schools; but, when not thus overdone, they form a most valuable training for the mind. Particularly in the faculty of grasping the relation between words and ideas do they help. Their study affords a means of studying language in the abstract — language apart from any particular language. The pupil thus acquires a mastery of the laws of thought and expression which renders him at home in the mysteries of his own language or any spoken language. In addition, he acquires the arts of mental concentration, methodical thinking, variety of expression, richness of ideas, and many other faculties that are not only useful but essential in the acquisition of anything.

If scientific and technical education are useful, they can be made much more so by being preceded by a general training of the faculties such as is given by a thorough course of the rudiments and a certain amount of Latin and Greek. Many have realized that the mind which has been too exclusively trained in the sciences betrays a certain barrenness and want of flexibility; and many, thus brought up, have tried in vain to remedy their defect in later life. But the classically educated person, if he has a bent toward science, finds no difficulty in developing it, and all his past training assists him and makes the acquisition easy. He has acquired the *faculty to acquire*.

In reading text-books on science, one often finds that the writer is unable to present his subject accurately because he has never been trained in the use of thought and the art of expression. He is inaccurate, his ideas are badly arranged, his style is obscure and ambiguous. It does not seem to have occurred to him that in order to write a book, one needs to have been trained in that art, and that a knowledge of one's subject is not enough to enable one to write a book on it. One even sees books on English Literature, professing to give a course of instruction in all the great writers from Chaucer to Ruskin, yet betraying a positive illiteracy on the part of the author! Can a man be a real expert in English and yet unable to write a clear sentence?

Superficiality is one of the faults of the day; the desire to learn things without taking the necessary pains, the desire for easy acquisition. The disastrous effect of this is only too apparent when we read the absolute twaddle that is written on all subjects, scientific, literary, and what not, by supposed experts in these matters. We find hasty, one-sided ideas, and look in vain for the well-considered mature opinions.

The arts of speaking and writing are surely the most important features in the scholastic part of education. Yet how rarely we meet anyone who has ever learned to speak clearly and correctly. Speakers who cannot be heard and thinkers who cannot make themselves understood we have everywhere; it might almost be described as a race of paralytics. There are many people with beautiful thoughts, who try to express them in prose or poetry and cannot get to the end of the first line without a

mistake. In mathematics how many people can add correctly? How many people can tell the number of days between dates, or whether the time in San Francisco is earlier or later than that in New York, or some other such simple problem?

We need to train the faculties; and when we set about in earnest to do that we shall find that even that is not the first thing. For, before the mental faculties can be trained, the moral faculties must be disciplined. *Discipline* is at the root of all, and it is the one thing in which we are most deficient.

STUDENT

Chinese Science

WE know that modern science is extremely modern. But a chance remark may now and then bring home the extremeness to our minds.

We do not ordinarily connect China and science at all, but she is — rather, was — only about a hundred years behind us. At the recent International Congress of Applied Chemistry in London, a Chinese scientist, Yu Tung-Kwai, admitted that "China had been kept far behind *during the last hundred years* in the development of modern science." At one time she was far ahead of "us." Alchemy, he said, was known to her as far back at least as 2700 B.C. Her mystics were searching for the "Philosopher's Stone" and the Elixir of Life — probably also trying to square the circle. Metallurgical work and dyeing were even then in full swing:

In the seventh century the Chinese had already a clear knowledge of oxygen. They knew that by burning sulphur or charcoal these substances combined with the oxygen in the air to form new bodies and they had already prepared oxygen from salt-peter.

But they did not keep it up, or we might be now learning about the electrons from them. They "were led to concentrate their attention simply on a kind of most difficult literary work." (We may possibly find out later that they were not altogether wasting their time in that.)

Circumstances have changed. There is a Board of Agriculture and Industries, consisting of various bureaus, and working through provincial committees and experimental stations. There is a chemical society, also with provincial branches; agricultural societies; and commercial guilds with a keen eye to the importance of science. Chemistry is fully taught at the universities, and every province has to have a higher technical college. Chemistry is even a compulsory subject in the elementary schools. He said:

The development of China would do much to benefit the world. Since there was a vast unexplored field in China, the future contribution of that country to the science of the world would be enormous.

And then he added:

The relationship between China and the rest of the world was so intimate that unless China was well developed herself the peace of the world would not be assured.

We might invert and expand the last sentence: Until the peace of the world and the intimate relationship of all its peoples is assured, *no* nation will properly develop its essential genius; no art and no science will reach its possible height. Mind cannot approach its full stature in the present atmosphere of unrest and greed.

STUDENT

Art Music Literature and the Drama

The Welsh Language—Part II

IT is said that the ancient Welsh made much use of the Greek alphabet—Caesar says so—in the writing of their own language; and one cannot but be struck by the similarity of the Greek and Welsh alphabets. They are much more nearly akin to each other than either is to the English, or Latin, or German, for example. Welsh would not look half so obscure if it were written in Greek characters, which would fit it to a very large extent, as it does in Latin characters, which do not. We should write *phi*, *chi*, and *theta* (ϕ , χ , θ), instead of *ph*, *ch*, *th*, aspirated *lambda* (λ) for *ll*, *rho* (ρ) for *rh*, and so on. For there is many a single Welsh letter that must be written with two, or even three, Latin letter-symbols; and even Greek would not help you to simplify the symbolization of such letters as *ng*, *ngh*—though that last may possibly have been equaled in effect by the combination *gamma chi* ($\gamma\chi$). It is, if one studies sound anatomically, the nasalized form of *k*, and stands to it as *mh* stands to *p*, *nh* to *t*, *n* and *m* to *d* and *b* respectively.

This leads to a most fascinating difficulty, and a most baffling one, that students of Welsh meet with at the outset. Greek indicates lightly a system of consonantal correspondences of which it makes use sparingly, in the way of mutations, in compound words and before and after elisions. In Welsh this is worked out thoroughly, and words transpose themselves into different forms to suit the music of their surroundings, changing their initials as the chameleon changes his color. In ten words of a sentence you will perhaps find only three or four beginning with its own proper initial, under which it is to be found in the dictionary. Your *cath* has become *gath* or *chath* or *nghath*; your *mam* has become *fam*; your *tad*, *dad* or *nhad* or *thad*; your *brawd*, *frawd* or *mrawd*, according to its syntax, or the sound of the word preceding it. In this way each sentence is knit up in a most extraordinary manner, a unit harmonious, not straying from one scale; there are no sharp edges of sound, no "mixed biscuits" effects; but one sound flows into another with the rhythm and rapidity of a mountain stream, while yet all slurring and indistinctness remain anathema.

It is as if the language had been made, one third for conveying thought (which any lean drudge of a *patois* will do well enough); and two thirds for conveying music and whatever beauty and dignity may come from

human lips; and this is an office of aristocracy and distinction.

This system of mutations is a great factor in the wonderful alliterative poetry of the Welsh, in which sound is so woven into sound as to make a perfect, delicate pattern; so delicately melodious that you would spoil it, often enough, not by the alteration of a word, but by the alteration of a single letter. Such effects may have been strained after at times; but by no means is strain necessary. From the great masters of the *cynghanedd* it flowed as easily as song from a blackbird. You could have no simpler translation of the sentence—"There was no one in the place but we two, the maid and I," than this of Dafydd ap Gwilym:

at work here, though it would not do to suppose Keats deliberately contrived it. These things come by nature, if justifiably; they sing themselves through the mind, and take hold upon the poet, willy nilly; his brain-mind afterwards is aware of how the spirit of song has declared itself. And this consonancy does make great contribution to the all-sufficing perfection of music in Keats' line. But where Keats used shadow and echo, Rhys and Dafydd and their compeers were enabled, through the high poetic evolution of their native tongue, to give full sound and substance; and that not in isolated couplets, but through poems and poems and poems.

No one knows for how many centuries poets have been at work on this language;



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DETAIL OF ANTIQUE CAPITAL: MUSEO LATERANO, ROME

Un dyn nid oedd, ond ni ein dau
Mewn man, y mun a minnau—

which one would like to write phonetically in the English alphabet, but could not. Or again, hear Red Rhys of the Earl's Land sing of his booth in the greenwood:

Hyfryd ei bryd clyd pan ddeilio
Ty glas parlas purlan arno.

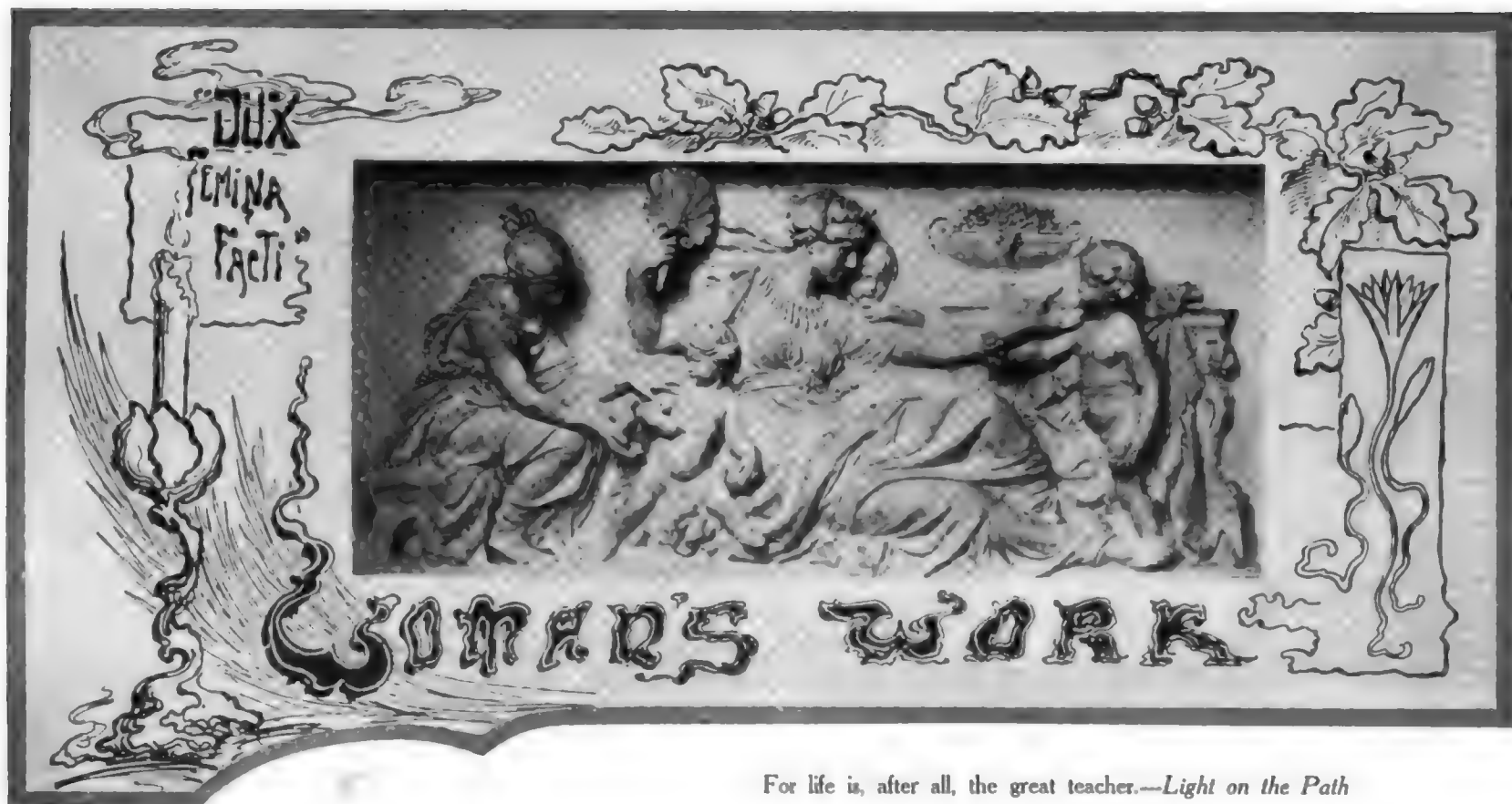
What you must notice is the arrangement of the consonants; the *d*'s and the *n*'s, the *m*'s and the *n*'s; the *las*, *las* and *lan*, the *par* and the *pur*, the *parlas* and *arno*. And then analyse the consonancy in that most magical and musical of English couplets, which contains, be it said, far more of the essence of poetry than either of these two Welsh ones:

And magic casements opening on the foam
Of perilous seas, in fairy lands forlorn.

Perilous, fairylands; fairylands, forlorn; you see there is an echo of the same principle

little poets and big poets; great, full throats of song, and puny little poetkins; at the rate of two or three to every village always; and however little they may have had to say, however perishable their wares, there was always some music among the mountains for them, "a voice on the winds and a voice on the waters"; always some beauty and glory in the language to be brought forth, burnished and displayed. So that the common speech of the people is all shot with strange flashes and quiet glimmerings of poetry; and now and again some phrase will start up in your mind, that you heard by chance from a fisherman or from the farmer's boy, and you will translate it literally, and turn it over and over, and consider how delighted Stevenson, or any of the subtler masters of English style, would have been to have penned it. The spoken sentences stand in a clear light of their own and something dramatic or lyrical or pathetic, a touch of grandeur and simplicity, is seldom far away.

KENNETH MORRIS



For life is, after all, the great teacher.—*Light on the Path*

Carelessness

CARELESSNESS may easily become a crime against the law, and is an offense which is generally regarded with too much indulgence. Recently in Texas there was a fire which wiped out seventy blocks; which rendered five hundred families homeless; and which destroyed five million dollars worth of property. All this happened because a boy was carelessly smoking a cigarette in a barn and carelessly threw it down.

This is an extreme example, but it shows what may be the result. If everyone in the world were equally careless all the time, we should soon have nothing but heaps of ashes everywhere. The Law makes no distinction in physical effects between a lighted match thrown with intent to destroy and one thrown without thought. People are often over lenient in the latter case. Frequently they condole and pity a small offender who has the habit of getting into trouble through carelessness, and excuse him tenderly "because he did not mean to." This may go on for years, until nature takes the matter in hand, as she surely will do if forced to it, and gives the youth such a hard lesson, perhaps, as the one above referred to received. And in time he will have to learn that carelessness is a crime.

For carelessness argues a wanton disregard of the property or rights or feelings of others. It shows a great absence of the sense of responsibility, in some directions at least, and is a form of selfishness which is, in the nature of things, severely punished.

It is often difficult for us to realize that great things are made up of small ones. Any fault that is permitted in the nature may go on to its limit. The senses easily become calloused in any direction, and one becomes strangely used to, and even comfortable in, doing those things which, the first time they were allowed, caused a shock and revulsion of the outraged moral nature.

Characters are not fixed, but very mobile, and are constantly becoming hardened in their existing tendencies, or modified by having these checked. Carelessness is a vice which can run through the whole nature, and will do so if not handled with force—and it will vitiate everything.

One who becomes careless as to his own character is incapable of any constructive

JULY

WHEN the scarlet cardinal tells
Her dream to the dragon fly,
And the lazy breeze makes a nest in the trees,
And murmurs a lullaby,
It is July.

When the tangled cobweb pulls
The cornflower's cup awry,
And the lilies tall lean over the wall
To bow to the butterfly,
It is July.

When the heat like a mist veil floats,
And poppies flame in the rye,
And the silver note in the streamlet's throat
Has softened almost to a sigh,
It is July.

When the hours are so still that time
Forgets them, and lets them lie
'Neath petals pink till the night stars wink
At the sunset in the sky,
It is July.

Susan Hartley Swett (Selected)

growth. The elements of destruction set in and find him an easy prey to disintegrating forces. Evolution means *effort* on the part of the one who is to evolve. This is a keynote in the message given by all of the great World Teachers. It is one of the fundamental teachings of Theosophy as opposed to the demoralizing doctrine of vicarious atonement which has for so long retarded man's evolution. For the latter was never any part of

any teaching given by the great Nazarene, but utterly opposed to it, and it was not introduced into the church by those who had man's welfare at heart. It is a doctrine which is responsible for a most serious kind of carelessness, and all should do all in their power to remove as quickly as possible the effects that this has had upon the race.

We need to keep constantly alert, first and foremost, in regard to the lazy and selfish tendencies in our own natures. They exist in all, and the needs of the world are so deep, and the suffering so keen, that nature is making an especial appeal to all to gird on their armor and do their utmost to stem the tide of this selfish vice. STUDENT

Mind-Surfeit and Heart-Hunger

A SINCERE, brilliant, educated woman in mid-life, after a varied literary, professional, and business career, writes to a friend this familiar cry:

If I were a multi-millionaire I would just build retreats for weary souls—for those who are defeated, disillusioned, heart-sick. God knows there are many who are staggering on with a useless burden—and all for what? For my part I am tired, tired, tired of it all. I have learned that it is all "fool's gold," . . . and so I have no courage or faith to go on. I have just returned from a two-days' visit in the country. Last night I sat on the hillside in the moonlight looking out over the river and this afternoon I lay on the pine needles looking up into the trees and into the sky beyond. O God, what is it that calls and calls and seems to break one's heart and wrench one's soul away—out of oneself—in times and places like that? Is it the cry of the soul for its own or is it only nerves and ought I to take Ignatia 200th? What is it all about? and are we, as we seem, mere "bubbles of saki?" I know you think not, but how do you know? How can we know? Perhaps Mars is going to tell us. Certainly we need bitterly enough to know something in these weary days of restlessness and despair. . . . Intellectually I accept all that Theosophy teaches but all power to *feel* the truth of it, or of anything, seems dead.

Paradoxically, this woman's supposed failure to feel the truth of Theosophy is evidence

of her feeling it—and in greater degree than do the conventionally satisfied. Something real is insistently aware of the unreality of her life even though it is of wider range and filled with more varied interests than the average man's or woman's.

A decade or two ago the awakening modern woman who was impelled to break down the barriers by which custom had long hemmed her in, sought the wider life in new fields of thought and work. The conventional alarmist prophesied her desertion of home ties and duties which would result in grave social dangers, and further avowed that "only disappointed women wanted careers."

Now that woman has practically proven her business and professional ability and the homes are at least more intelligently managed than before, she has shown her right to the larger liberty—and yet, and yet—not a few of the most successful and popular women, with congenial home and family ties, have this hungry cry within their hearts and often on their lips.

One Theosophic truth is that the soul ever seeks to express itself and its power and scope are so great that the widest reach of the intellect is but a limitation to it. What chance does the average life offer for a conscious expression of the higher nature? Are not the physical and the mental senses the usual centers of action? It is the mind and the body which would retreat to some secluded place where the misery of the world could be shut out; but the soul is here to transmute the misery into harmonious life. The soul does not seek out retreats; it is sick with stagnation and suppression and longs to bring its own home atmosphere to the world in a life of glorious action. For ages it has had too much drugging with narrow theology, and now it is heavy with intellectual surfeit and materialism. It longs for the clean, normal, purposeful, free life which belongs to the higher nature.

What else than the soul would impel the sincere, seeking natures with the urge which transcends any mental ability to fulfil? The materialist or the self-seeking intellectualist can yet find enough physical or mental gratifications for their desires to drown that inner voice. But they too, in some life, will have run the gamut of gross and of aesthetic sensations, and perforce must find their peace in the liberating calm of a larger sense of being.

It is not uncommon to find these honestly active, intuitive woman natures nervously broken down, not from overwork as usually diagnosed, but from a one-sided mental development which has reached a point where further progress must be on higher lines. The call is from that inner something which demands recognition and a right to work its will in conscious, worthy service. To realize, even partially, that one is a soul, incarnating life after life for the gain of greater power and knowledge which comes from earthly experience, leaves no time or place for weariness or despair.

The mental function has a certain satisfaction as it opens up new worlds of thought and lures the student on and on. But the mind is only a fraction of the whole nature and proves itself at last to be but a beggar in the king's palace by its inability to direct and control the retinue of forces in a royal life

of service. The mind is subordinate to the power which uses it. Having aroused so much mental force, there are many sincere, intelligent modern women who are physically, mentally, and morally shaken with the forces they have evoked without learning how to master and direct them. Life is more of a problem for them than for the average, and they have less faith because of their mental preconceptions. As an ancient book says: "But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it." L. R.

A Woman's Success

ONE of our largest American cities is the home of a woman who was forced into a business career at the age of twelve by her father's illness and death. Her mother's health was poor and when the father—

bills, and kept the books. As if this were not enough to test her mettle, she encountered for a time the bitterest opposition from rival drugstores and local members of the drug combine. Finally she was cut off entirely from obtaining supplies through the regular channels and not until she brought suit against her persecutors and won her case in the courts of law did the persecution cease.

This woman recently said that the secret of her success was system, order, and a habit of not stopping to think of herself when a task lay before her that should be done. In each of her stores she employs a woman clerk to wait on woman patrons, and believes that women are, because of innate neatness and conscientiousness, eminently fitted to do prescription work. "If we will take care of our duties and without complaint," she says, "our success will take care of itself." H.



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CUPIDS AT PLAY. FRESCO DISCOVERED AT HERCULANEUM

a druggist—became paralysed, this girl, then little more than a child, courageously gave up her school and insisted upon taking the business cares off her father's shoulders. With his help she learned all the details of the business management of the store, at fourteen entered the School of Pharmacy in the city, and at sixteen graduated as a druggist—the only woman in a class of ninety—all this while continuing her oversight of the store and the care of two invalids.

That was twenty years ago. The father and mother are no longer alive but the daughter has the reward of knowing that they lacked nothing that money or devotion could obtain while they lived. Today she is the proprietor of nine of the leading drug stores in the city, and has 150 people in her employ.

Nor did this business success come without effort. In the early morning, when other druggists and clerks were still sleeping, this girl would go to the store, open it, light fires, clean floors and wash windows before the arrival of the earliest possible customers. Too poor to pay a clerk at first, she herself filled prescriptions, waited on customers, made out

Fanny Kemble

THE influence of Fanny Kemble upon the dramatic ideals of her day was marked, and to recall such courageous souls awakens hope for a purified drama. Says a recent writer:

VIEWED from whatever point one may, the conclusion is that Fanny Kemble was a remarkable woman, so closely allied to a genius that she narrowly missed being so classed. Her acting, her writings, her personal influence, her great faith in a Divine Creator, her poetry, all bespeak her strong character. Her best work is seen in *Record of a Girlhood* and *Records of Later Life*. . . . A worshiper of God and nature, she had a great love of and sympathy with all creatures in distress or in need of love. She delighted to aid others and was blissfully happy when she could give all her earnings to her father, amounting to \$35,000, following her marriage, when his theatrical venture had left him stranded.

Fanny Kemble died in the land of her birth, at the home of her younger daughter Fanny, the wife of an English clergyman, in her eighty-fourth year. It is probably known to few that her older daughter, Sarah, married Owen Jones Wister, the father of Owen Wister, the author, thus transmitting to her son the literary qualities of his grandmother, Fanny Kemble.—S. T. C., in the (Los Angeles) *Graphic*

OUR YOUNG FOLK

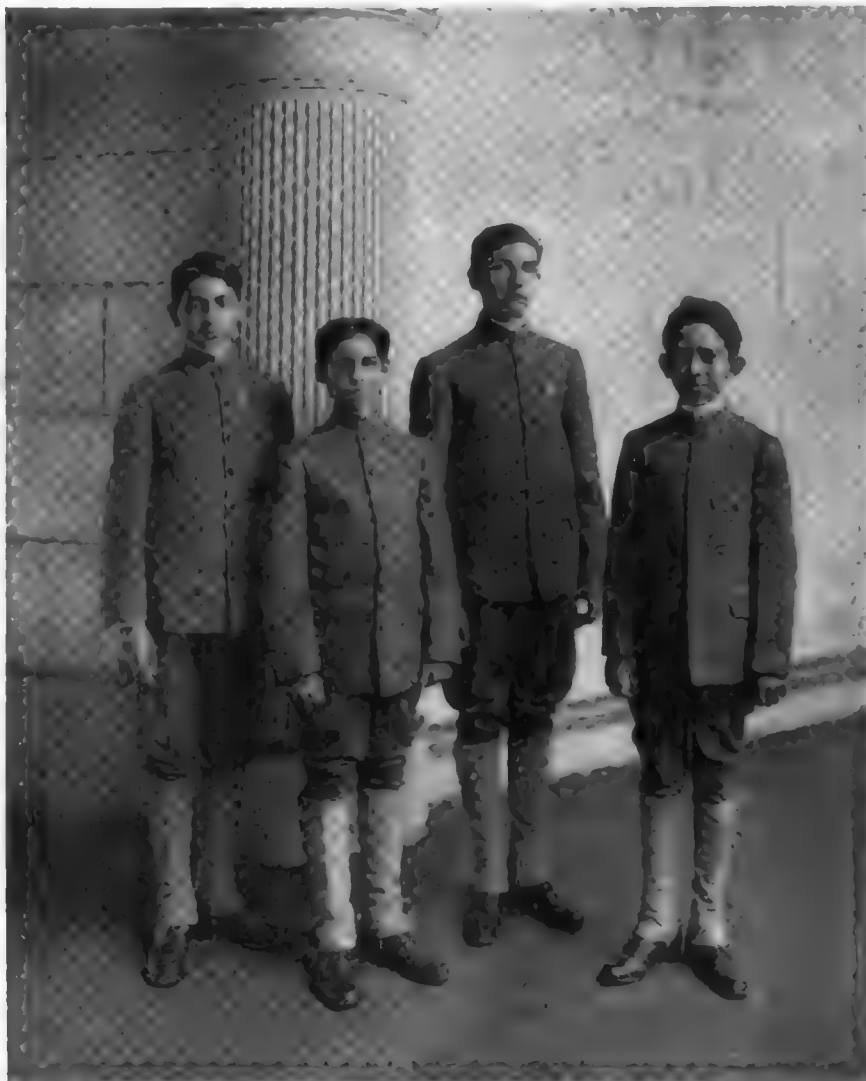
Russian Folk-Songs

NO country in Europe has more varied and charming folk-songs than has Russia, nor a greater number. There are songs of nature, songs to be sung as an accompaniment to dancing, humorous ditties, wedding songs, funeral chants, and songs descriptive of the adventures of giants, robbers, and heroes. It is said that every Russian artisan and peasant sings while he works. The Russian folk usually sing without accompaniment except when some ancient instrument, peculiar to the country is used. They have a primitive guitar, among others, which they call a bandura, and the gondok, a violin with twenty-three strings. These instruments are in a measure responsible for the limited compass of the Russian folk-song, which gives to them their most marked peculiarity. Few of them exceed an octave, and some, the most ancient, are limited within a fourth.

The history of Russia has not been a happy one, to say the least, and so the songs of her folk are mostly sad and in a minor mode, and express melancholy and tenderness usually. Even those in a more joyous, hopeful strain, written in the major, end with a minor chord. In the Russian army the soldiers sing national melodies in barracks and on campaign. Every company of infantry has a choir of twelve or more soldiers. When their comrades grow tired on the march, they gladly respond to the command of their officer, to go to the front and sing favorite national or military songs. Russian sailors, too, have their peculiar melodies. Along the river Neva they may be heard continuously.

Russian folk-songs are especially remarkable for the close correspondence between the melody and the words. The feeling expressed by the words and the emotional character and accents of the melody are as closely wedded in these primitive songs, as in the art songs of Schubert and Schumann. This gives to them the peculiar, free, capricious, irregular rhythm that is so striking.

There is in the Russian people a deep and tender love for their country. They usually prefer to remain there, even if they suffer tyranny and oppression, rather than seek a new home in a happier land. Perhaps the folk-song, giving as it does, in both words and music, full expression to the Russian heart, is one of the magic threads that bind them to their native hearthstones. **STUDENT**



Lomaland Photo. and Engraving Dent.

CUBAN PUPILS AT THE RAJA YOGA ACADEMY, POINT LOMA

THE WILLING SLAVES

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they need must think;
They are slaves who dare not be
In the right with two or three.

Lowell

Long-Lived Icelanders

THE effect of simplicity and industry is to be plainly seen in the longevity of the Icelanders. In the census report of 1905 it was found that the average length of life was 61.8 years, almost double of that taken a generation ago. It is interesting to notice that this average greatly exceeds the average in Sweden and Norway, both considered very healthful countries.

Iceland is a remote place and is little affected by conditions in the world. Although it has many and severe earthquakes, there is little else to shock and excite the people. Evidently the longevity in Iceland is due to the manners and customs of the people. **H.**

Berne

ON the desk above my head, standing on his hind legs and looking down at me, is a little carved wooden bear, not more than five inches high. He is made of black walnut, but so wonderfully carved that he almost seems like a little live bear, he looks so natural.

I remember the tiny shop under the long stone arcades where I found him. The shop was full of carved wooden bears of all shapes and sizes, some large enough to serve for umbrella racks, others small enough to hang on your watch chain for a charm. Then there were many other beautifully carved articles, picture frames, cuckoo clocks, little Swiss chalets, etc.; for you must know that the Swiss people are famous the world over for the exquisite wood carving they do.

But of course I chose a bear from Berne, because Berne is the "Bear City"; and the way it came to be called so is this: many hundreds of years ago a brave duke killed a very savage bear which had frightened the people for miles about, and he then resolved to build a city where he had committed the deed. He called it Berne, which means bears.

There are two large bears carved of granite, ornamenting the city gateway, and in one of the principal streets a statue of the brave duke himself with a bear standing beside him holding his helmet.

The city every year supplies funds to keep the bears in the great bear pit, where live bears have been kept for centuries. You can visit them any day and watch them sit on their haunches and beg for food, which the visitors toss to them, or climb the great trees which are in the pit for them to exercise upon. The people are very fond of their pets, and once when the French came and took them away there was great sorrow in Berne; but when the trouble between the nations was over and they were brought back, you can imagine how they rejoiced.

Berne is beautifully situated on the winding river Aar, and is nearly surrounded by snow-covered Alps. It has always been one of the foremost cities of Switzerland and has always stood for the freedom and rights of the people. **E. N.**

To nourish the heart there is nothing better than to make the desires few.—*Mencius*

GENIUS at first is little more than a great capacity for receiving discipline.—*Geo. Eliot*

THE CHILDREN'S HOUR

Date.....

CENTURY PATH,
Point Loma, California.

Enclosed.....Dollars for.....years

subscription beginning.....

Name.....

Street and No.....

City and State.....

Loma: Knowing well how much you like to go for long walks and have adventures and discover things, with your teachers' permission we shall visit the Rāja Yoga Academy at Pinar del Río, Cuba.

We have found the house, but how we cannot tell this time. It is more like some fairy-story place, where one enters through a door or opening in a mountain or hill-side, looking like everything else, and then, to one's surprise, steps into a beautiful palace.

There is a veranda supported by a row of columns running the whole length of the house, and it seems a long walk to go from one end to the other. The veranda is big and broad so there is room for groups of chairs and tables, urns and vases with flowers, school-benches—yes, school-benches! How would you like that? The children have classes there, as well as in the school-rooms which also all open out to the veranda and patio.

The patio is closed in on three sides by high walls which one cannot look over, and on the fourth side is the house. Now we shall go out and see what is growing there.

The mistress of the patio, standing in the center, is a big mamey tree. It is rich with great, oblong brown fruits, which are very delicious, and it wisely holds them high up so as not to have them disturbed before they are ripe. It does not let any convenient branches grow low down on the trunk, which might be dangerous to the fruit, so only the boys, who have learned to climb like squirrels can get its treasures. Near the wall are some coffee trees. They have shining green leaves, and, when in bloom, beautiful white flowers; but it is their vacation time now; only a little of the ripe coffee is still on the branches.

Bananas and other tropical plants and flowers are also growing there. In one corner near the gate stands a palmtree looking over the wall and the roof of the house. We can see at a glance that it holds the position of guard, and gives warning if any danger should approach from outside. There are other palms too, like those we have at Point Loma, and fig, almond, and several other trees with



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PLAYING AT SCHOOL IN THE ROTUNDA OF THE RĀJA YOGA ACADEMY, LOMALAND

strange fruits. Near the veranda grow many flowers and some plants with beautiful colored leaves, vines with clusters of pink blossoms are climbing on a fence, and curious plants which take root and grow from one of their leaves thrown on the ground.

The big tree with the swing in it is a chirimoya tree. It looks full of large, whitish gray fruits. They taste like some nice desert cooked in the kitchen, but the fire they are cooked with is from the sun. In fact, many of those delicious fruits are cooked by the sun until they are soft.

How many strange and wise ways of working Nature has! How different in different lands! In some places man must dig and water and watch early and late to win from the soil the means to exist; in this land the richest things grow almost without the care of man.

What is the meaning of it all? Is it possible that Nature made everything ready so that man should have an easy time and do nothing? No, this cannot be, because such never was and never is Nature's method at any time or place. Might not Nature have something else for them to do instead? Think of the great opportunities for art, poetry, music, knowledge, and for helping others!

Mother Nature is kind and generous, but her children must obey her, otherwise she is very stern in her justice. If the people take a mean advantage of all the good things and get lazy and selfish; then they grow more and more weak, ugly and misshapen in body, ignorant, and foolish. They get poor in the midst of Nature's riches, and have to work

hard to live. Such people can help no one.

From dangers like these the Rāja Yoga Schools are saving the beautiful island of Cuba. They are sacred places from which help, light, courage, knowledge, flow out, so that the people may learn to use rightly Nature's bountiful gifts.

We enter the house. The children are there and it is time for school to begin. Big boys and girls are there, and little tots. Listen! They are repeating together the beautiful words of Katherine Tingley, "The knowledge that we are divine helps us to overcome all obstacles and to dare to do right."

Day by day in school, while they are learning their usual lessons, they are also learning this. They learn it from the example set before them in their teachers' own lives, just as you are taught. YLVA

A Kind Horse

A FARMER was slowly driving his team along a road near his house. Suddenly the horses stopped short. Looking to see what was in the path, he saw one of the horses gently push aside with his foot a little black kitten that was sitting innocently in the wagon track. Then the horses started on without a word from the farmer. J. H.

No one is useless in this world who lightens the burden for any one else.—*Dickens*

It is not working great things, but doing what we have to do with art, with finish, that makes for excellence.—*Anon.*

In childhood be modest, in youth temperate, in manhood just, in old age prudent.—*Socrates*

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		MAX	MIN	DRY	WET		DIR	VEL
28	29.629	69	60	63	62	0.00	NW	2
29	29.655	69	60	64	62	0.00	NW	4
30	29.613	69	63	69	66	0.00	NW	4
1	29.539	72	63	71	68	0.00	SW	4
2	29.522	73	65	69	67	0.00	S	6
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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 3 7

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Modern Science Indorses Ancient Science

THE Cult of the Circle Builders is the title of a book reviewed in the *English Mechanic*, from which review the following is quoted.

In the summer of 1905, when in the Shetland Islands, the author's attention was directed to the Stone Circle of Hestingsgarth; a casual inspection showed that it was a structure of much interest, therefore a second visit, with proper measuring instruments, was arranged. When the measurements were reduced, the astronomical data, such as the solar solstitial marks, and the co-amplitudes of a Boötis, were at once found. Subsequently, the foot used by the Hestingsgarth Circle builders, and the secret number of the Sun-god, were worked out solely from the study of this monument, and quite independently of books or knowledge of any other stone circle. When the author returned to England other circles were examined, and with much surprise the same foot was found there, as well as the cult of the number of the Sun-god. The cult of the trigonometrical functions, and of the areas of the right-angled triangles, was discovered in England....

With respect to the astronomical significance of stone circles, Mr. Nelson thinks it is very doubtful if there was any beyond the laying-out of the prime vertical, and the indication of the sun's solstitial amplitudes

Unfair Treatment of Data too Common

After pointing out that, in the case of many stone monuments the theorists have probably overdone their work and unfairly selected or rejected facts as the views demanded, the reviewer goes on to say that—

With regard to the cult set forth in this work the case is different. All the bearings which have been investigated pass through the center of the circles, and all point to the same conclusion. Take, for example, says Mr. Nelson, the Cursi at Stonehenge, the bearings of the three extremities and their respective right-angled triangles, and there are no more than three, all tell the same story; all the groups of tumuli at Stonehenge and all the long barrows, have been investigated, both at Avebury and Stonehenge; all the circles and stones at Stanton Drew have been dealt with; there has been no selection and retention of data which fitted the cult, and rejection of that which gave negative results. Anyone wishing to examine for himself the data given in this work cannot do better than begin with Stanton Drew....

Mr. Nelson does not offer any adequate theory as to the race or genus to which the Circle builders belonged; but the fact that the Assyrians, Babylonians, and other Semitic races practised a similar cult would seem to indicate that the Circle builders were akin to, if not identical with, one or another of these races.... The presence of the same linear measures at Baalbec, Great Zimbabwe, and in British Stone Circles is very significant of a Phœnician origin.

Mr. Nelson is of opinion that the architect of the Hestingsgarth Circle wished to stamp his temple with the sacred number 666, and that a similar purpose actuated the builders of Stonehenge, Great Zimbabwe, Hiram's Tomb, the Great Pyramid, and the Tower of Babel.

It is gratifying to find that science, so far

as it is pursued with a regard for the facts and the truth, leads to a confirmation of the teachings outlined by H. P. Blavatsky in *The Secret Doctrine*. For these teachings were not invented by H. P. Blavatsky, but are merely those of the "Secret Doctrine" of antiquity, whose actual existence she maintained and which she considered so vitally important to the human race. As she so frequently averred, *Theosophy welcomes the gathering of facts*; for, as the teachings of Theosophy are truth, and what H. P. Blavatsky states about the ancients and their Science is fact, the discoveries of science confirm them. It is only the theories of some who claim to represent science, when such theories are prejudiced by dogmatism, that can conflict with Theosophy; but equally do they conflict with the facts, which, as the author quoted above shows, have in such cases been twisted into conformity with the dogmatic theories.

Theosophists, many of them students of H. P. Blavatsky, have the constant gratification of seeing scientific discoveries confirming the truth of her teachings and contradicting dogmatism, theological or otherwise. But they may justly claim that the strenuous work done by H. P. Blavatsky during her lifetime, and by true Theosophists after her departure, has contributed the principal share in bringing about the present enlargement of ideas—whether by the direct influence of her writings and of the Theosophical literature, or through the invisible channels of thought-influence.

The kind of remarks quoted above are in the columns of a representative and typical scientific weekly; no cranky publication addicted to out-of-the-way corners in speculation, but a practical common-sense paper. The kind of remarks quoted above were, but a few years ago, only to be found in cranky publications, unpopular and devoted to by-paths of speculation. What a change has come over thought! The truth is great and shall prevail; and so long as science devotes itself to discovering facts, the truth will reward it.

Truth Waits Only on Sincere Research

But thinkers must beware of the dogmatizing tendency and of the subtle hypnotic influence of past training. In the very article under consideration we believe we find the signs of such influence. For is not the writer of the book on Stone Circles apparently enslaved to theological tradition in his efforts to make his facts support the book of *Revelation*? A mind unprejudiced by such traditions can scarcely suppose that all the countless placed stones in the world, including those if you please in America, were erect-

ed under the inspiration of Christian monks!

Many intuitive students have investigated the problem of ancient science as indicated in ancient monumental records; and, as was to be expected, they have in too many cases allowed their minds to be colored by some fad or other of their own. Whether it is about the *Revelation*, or the *Book of Daniel*, or the Lost Ten Tribes, or (as in the case of the reviewer, apparently) the Phoenicians, or whatever the theory may be, the facts have too often been made subservient thereto. But for the student who will read and compare the results and conclusions of many different writers, a field of promise lies open. For their special theories will neutralize each other, while their facts can be put together.

We must not try to limit ancient science by modern ideas. If we are only seeking for confirmation of our own previously formed theories, our judgment will be prejudiced. In exploring a new country, we must be prepared to find unfamiliar things. We should ascertain the facts first, and postpone our conclusions. And is not this the scientific method?

The ancient science that inspired the erection of these stones and is recorded in them, was very comprehensive and hardly corresponds with any one of the categories of modern knowledge. If we attempt, therefore, to label it "astronomical," we are limiting our minds; the same if we try to call it "mathematical." The characteristic feature of the ancient science, as contrasted with modern science, was its unity; it was a *master-science*. The

unity of all things was recognized and expressed in it. And is not our own science tending towards such a unification?

Number and numbers, as Pythagoras taught, underlie the whole scheme of Nature; and to understand the deeper mysteries of mathematics was to possess the clue to all possible branches of Science. Astronomy, the real period of the celestial bodies, and the real duration of the cycles dependent thereon, were understood by this clue. This clue unsealed the mysteries of Nature, both external to man and within him; and no distinction between religion and science was known.

Likewise it is evident, to an impartial mind, that this knowledge was once diffused over all quarters of the earth; and this works in with recent discoveries in archaeology tending to show that great civilizations have flourished in the remote past. The theory about the Phoenicians is altogether inadequate to account for such universal diffusion.

H. T. EDGE, B. A.

The People's Hunger for Something Real

A WRITER who is contributing to *Black and White* (London) a series of papers on "The Future of Britain," advocating a policy of preparedness for war, entitles number 6 of his series, "The Religion of the Nation"; and though the policy of the articles does not concern us, some of the remarks in this one will be of interest.

He says that the idea that the British democracy is indifferent to religion (except in the case of the hungry), is founded for the most part on superficial observation of the facts.

The men who are doing the work of the world, whether by brain or manual labor, yearn for the living God and for a faith they can hold at work and at play. . . .

The modern spirit is not irreligious, but it revolts against theological cajolery. . . . The doctrine of eternal fires and the "worm that dieth not" is discarded by the majority, and, if something more specific than rumor does not misinform me, the Bench of Bishops themselves are no longer unanimous as to the validity of the message that they accept and teach.

But men do not seek relief in science; they seek it in psychism and "Christian Science." Free Church pastors quit the spiritual for the political arena; the national Church temporizes over dogmas she no longer holds; and among the masses the yearning for certainty daily grows stronger.

There is abundant evidence that a spiritual wave proceeding from the unrest of the world is rolling in upon us. . . .

The attempt to define the indefinable, to prescribe an impossible standard of conduct, to require from a commercial and competitive society the virtues of religious ascetics, are precepts found no longer to work out in practice. . . .

Britain in her inner soul is wearied nigh to death, not with effort, but with unbelief. . . .

Nations learn religion by universal effort and sacrifice; not by whining for paradise. . . .

The hope of the nation is to be found in the recovery of the principles which Jesus implanted (says the writer) — the brotherhood of man and the vitality of sacrifice.

So the Bench of Bishops themselves are not unanimous as to the validity of the message they teach! A serious state of affairs indeed. And the people are starving for spiritual food, which they can find neither in religion nor science, and are trying to eat the poisonous stuff offered them by psychism. And religion is impractical, ignoring present-day conditions and needs and teaching doctrines adapted to another age and other conditions. Instead of showing men how to live in present conditions, it is denouncing those conditions. Of course evil conditions ought to be denounced, but modern institutions are not necessarily evil. And universal effort and sacrifice is needed in order to teach people religion, says the writer.

Certainly we must have a recovery of the principles of unity and the validity of self-sacrifice — whether Christ implanted them or not, whether Christ was the only one to implant them or whether other Teachers implanted them also. But the churches cannot bring this about, it seems; nor can science, nor psychism. How, then, is it to be brought about? Perhaps some may think it will arise spontaneously in the hearts and minds of the people. But, if so, it will need guidance and form and coherence. The yearning for certainty, spoken of above, will not rest satisfied with vague emotions or fantastic speculations.

Years ago Helena Petrovna Blavatsky felt the same yearning for reality and the same dissatisfaction with the conditions of life. And she went and sought out Those Who Know, and found that there was such a thing as a "Secret Doctrine," which has been in existence in all ages, was known to the world at large in the far past, but is now held in trust for humanity, during ages of unspirituality, by those competent to guard it. This Secret Doctrine is the key to all religions and sciences. Receiving initiation into its mysteries, she came back to the world to impart the light she had received. It is largely to the efforts of

H. P. Blavatsky that the world is indebted for the "spiritual wave" it is now experiencing.

In the teachings of Theosophy men will find that definiteness and certainty for which they are seeking. They will find in Theosophy the formulation of their own intuitions and aspirations. The practical working-out of Theosophical principles, as seen in Theosophical institutions, will give them the tangible proof they need. The people may be wearied with unfulfilled pretensions and false hopes, but they still possess the power to recognize what is genuine and real when they see it. STUDENT

Message from Shakespeare

ONE of the most surprising things in the spiritistic hypothesis is that a circle of unimportant sitters should claim to be able to summon, out of the innumerable ranks of the dead, whatever great personages they may choose to name. The fact is incredible on the theory that the communications are really from those personages; it suggests a most disappointing view of the state in which the mighty dead are abiding. But, on the theory that the communications are not from the mighty dead at all, but from some kind of beings or influences which personate them, the facts become comprehensible.

There does exist an astral world, permeating, and in other mysterious ways related to the physical world. It is peopled by beings of various kinds, more or less intelligent, more or less automatic — as are the creatures on earth. By certain practices to which spiritists resort, we can get into communication with this world. By virtue of this communication certain phenomena occur: various bodily functions — the writing hand, or even the whole nervous system, may become the means, through control, of communication from some other mind or thought-deposit, and thus messages may be received. Physical phenomena may occur without any visible intervention of the physical body, such as raps, apportation, etc.

But to assume that any message received by one of these means, and signed by some particular name, is actually from the owner of that name is too great an assumption. Yes, even when the message contains references which seem to establish memory and identity, still the assumption is too great — until (as science says) every other possible explanation has been exhausted. And the properties of the astral plane and its denizens will account for all the phenomena without any occasion to resort to the improbable theory that the spirits of the dead are concerned.

In a review of a book called "Talks With the Dead," it is stated that communications are given from Dan Leno (the comedian), Shakespeare, Longfellow, Carlyle, Mrs. Carlyle, and Talmage. The communicating entity, be it a spook or a part of the medium or sitters, will take any shape that may be given to it by the imaginations of those present. Shakespeare said: "There is the pronoun, *hic*, *haec*, *hoc*, genitive *hujus*. I remember that well. I think I got on as far as *amo*, *amas*, *monco*, *audio*, the auxiliary verb being preliminary, *sum*, *es*, *est*, *sumus*. There commenced, and there ended, my knowledge of the ancients. I got on just as well without it."! Here endeth the first lesson. STUDENT

Some Views on XXth Century Problems

Self and Mind

THE case of Mr. Hanna has provoked and is still provoking much discussion and study, medical and lay; but no one seems to have noticed the essential thing it is calculated to teach.

He is a well-educated and intelligent clergyman, thoroughly capable of describing the curious experience that befel him. This experience followed upon an accident, a fall upon his head, after which he remained unconscious for two hours. When he recovered consciousness his mind was as blank as when he was born, contained nothing whatever. He had to begin life again, even had to learn again how to walk. The entire program of education had to be undertaken.

But since there was an adult brain already present and no growing of one necessary, his progress was very swift. In six weeks he had traversed the life of infant, child, and young man. But there was no memory of anything preceding the accident. He lived in a new personality.

Then, more or less suddenly, the old one with its memories awoke. A conflict lasting two hours, which he describes as "one of the most intense struggles he had ever experienced," ensued. The two personalities

arose simultaneously and confronted each other. . . . It was a struggle for life between two individualities formed in a single mind, each one endeavoring to gain ascendancy and to suppress, to crush, the other; and still neither could be suppressed, because each was part and parcel of the other. . . . I was willing to take either . . . I was trying to find which I might most easily forget. . . . Finally I decided to take both lives as mine. . . . I have now retained both memories, I am sure both are mine.

After this his recovery was complete.

Two of the best commentators upon this case, Drs. Boris Sidis and Goodhart, remark that

Although Mr. Hanna was mentally blind and had lost all knowledge formerly possessed, both in relation to the external and internal world; although he was mentally reduced to a state of infancy, strange to say, his intelligence remained intact. His curiosity for acquiring knowledge was keener than ever, and the use he made of his acquisitions was truly astonishing. His faculty of judgment, his power of reasoning were as sound and vigorous as ever. The content of knowledge seemed to have been lost, but the form of knowledge remained as active as before the accident.

In incarnation the soul-ego finds itself with an utterly immature brain instrument. There are years to be spent in the development of the instrument and in its training. Mr. Hanna's case only differs in that the instrument and training were already complete. The soul-ego, coming from a line of former incarnations, carries or is the man's character, is the man himself. This proceeds to learn things and to occupy itself with the world. It is finally surrounded with its mental acquisitions, reacting upon them in modes of thought and action in accordance with its innate character. The total apparatus of acquisition, action, habit, and memory, thus trained by the incarnate character-soul, constitute the personality. That this soul is *an entity apart from the apparatus* is

shown by Mr. Hanna's account. His apparatus had been *twice* filled up, making, in a sense, two personalities because there were two distinct masses of memory. But *he*, the soul-ego, stood consciously apart. "I was willing to take either." As a matter of fact they were both *his*, not *he* himself.

The problem faces all of us — to recognize ourselves as we are behind the personality, the acquisition and action apparatus which we have developed since infancy. It is this apparatus which begins, grows adult, grows old, dies. The man himself passes on, much or little the wiser for the experiences of that life according as they have been reflected on or not. We have to learn, at moments, to part self or soul from all that, to look in at self instead of out at self's mind, acquisition apparatus; and then, going still farther in, to find the wholly divine root of self, the meta-self, the god; and then, still farther, the root of all selves.

STUDENT

Ancient Knowledge

MR. SODDY, co-elaborator with Professor Rutherford of the theory of radioactivity, and of course a chemist of the very front rank, has been bringing a certain amount of learned displeasure upon his head. He may even have risked excommunication.

He recently went to Glasgow University and gave six lectures upon his special subject, now publishing them in abstract. He dwelt particularly upon the titanic amount of energy that would be at our disposal if we could unlock the atom quickly. He was all right so far. But at this point begins his crime. Says a reviewer, commenting upon his next step:

It is with a sensation of the gravest misgiving that we follow the writer, a man who has achieved distinction in the mastery of a difficult subject, when he suggests that the myths and legends of our unsophisticated ancestors are the traditions carried down to them from enormously more remote progenitors, who lived in a state of transcendent happiness and power due to a profound knowledge of radio-activity and the ability to explode atoms.

Mr. Soddy has evidently been reading the traditions of the glory of Atlantis in her highest days and believes that her people must have had a secret of atom-exploding subsequently lost — because misused, we should say; just as our civilization would misuse it. We no sooner discover a new trick with the forces we have, than we seek to apply it in guns and bombs. Mr. Soddy seems to think that the Atlanteans merely made some sort of technical mistake. He says:

One can see that such dominance (over intra-atomic forces) may well have been short-lived. By a single mistake, the relative positions of Nature and man as servant and master would, as now, become reversed, but with infinitely more disastrous consequences, so that even the whole world might be plunged back again under the undisputed sway of Nature, to begin once more its upward toilsome journey through the ages.

This beginning — though the case was not quite so bad as Mr. Soddy thinks — was the origination of our own Aryan race.

In somewhat the same key Mr. Buckland writes concerning old Maori knowledge. He says, in *Knowledge and Scientific News*:

Certain it is that the priesthood of the Maori race possessed powers which can be explained only by processes into which we are but now acquiring an insight, while others again were of such an extraordinary nature as to be at present wholly inexplicable.

After enumerating and describing some of these powers, he suggests that they

were the relics of a very ancient system of knowledge which the Polynesians brought with them from far-away India, and which probably they acquired from some of the Aryan races.

According to Theosophy, since the days of Atlantis there has never been a whole people which has had access to such inner secrets of nature. This knowledge was in the custody and use of Initiates only — save in the case of fragments, mostly devoted to purposes of sorcery — men who still retained it because they alone had never misused it and who handed and hand it to such pupils only as were or are worthy and well-qualified. That worthiness, whether of individuals or a whole civilization, remains the absolute condition of acquirement.

STUDENT

"New Thought" Among the Chinese

A RECENT book on Sir Robert Hart tells a story of the present Chinese ambassador to this country, Wu Ting-fang. It was in the days before he came here and he may know more now. His alert manner and youthful ways made him seem younger than he actually was, and when this was remarked to him he would reply that he meant to live to two hundred.

The prescription in part, the rest being dietetic, was this:

I have hung scrolls in my bedroom with these sentences written upon them: "I am young, I am healthy, I am cheerful." Immediately I enter the room my eye falls upon these precepts. I say to myself, "Why, of course I am," and therefore I am. Was ever simpler and saner method discovered for warding off old age?

It might ward it off. But it would hardly result in immortality. In due time the assertions as to youth and health would be manifestly untrue. How then? The "I" has firmly asserted and hypnotized itself into identity with that which *was* youthful and healthy and is no more so, and must manifestly die soon. It has more or less securely limited its consciousness of being to consciousness of *physiological* being, to something whose extreme endurance, even according to the sanguine assessor's extreme estimate, is two hundred years. How much better to have "asserted" the "I" into unity with something that is immortal. There is such an element in human nature, a *light*, a center of compassion and other kinds of divine feeling. The results of the other assertions would be just as full, while the cheerfulness would deepen from year to year. The other part of the prescription is merely dietetic. We are to be vegetarians, avoid salt, and take nuts and olive oil. C.

Archaeology

Palaeontology

Ethnology

Science and Dogmatism

MUCH as science has done, and is doing, to loosen the bonds of superstitious ignorance, those bonds still cling tenaciously in not a few places. It is not easy to free the mind of a hypnotic impression graven upon our racial consciousness by ages of theological domination.

In commenting upon Lieutenant Shackleton's Antarctic expedition, a paper says that south of Magellan's Straits there is a great unknown continent which the veil-tearing hand of exploration has but little disturbed and about which prying man has known least. Scores of men had set out for the North Pole before ever man turned his attention to the fact that there was also a region at the southern extremity. Four centuries ago, soon after Columbus had established the fact that the earth was round, men began to explore the Arctics; but it was not until the latter half of the 19th century that man began systematic explorations for scientific purposes. It was not until about that time that science really reached its remarkable ascendancy, and not until then that the human race became vitally interested in knowing about things that could not be converted into the materia of trade.

Here it seems as if science were being misrepresented. For the great bulk of scientific men, being fair-minded and well-informed people, would of course admit that the roundness of the earth was known to ancient Greek astronomers, who even studied spherical mensuration in connexion therewith. They would also be aware that the ancient Hindû treatises give data concerning the diameter and the circumference of the earth, with formulae for ascertaining the circumference of a lesser circle of given latitude. Hence, to credit Columbus with having established that fact is, as said, a reversion to theological misrepresentations — unless indeed the writer is speaking only of comparatively recent times.

While the rise of modern science has indeed marked a recent emergence from darkness on the part of our own race, it should not be forgotten that the world is very old, and that great civilizations have arisen, flourished, and passed away time and again before ours. Past races have explored the earth, north and south; past science has been interested in things beyond the materia of trade. We can gage the attainments and capacity of some of these ancient civilizations by their vestiges; and we must concede them an intelligence and enterprise in proportion to their prowess in

building, craftsmanship and in artistic work.

Science, in fact, admits the former existence of a great southern continent, called by Sclater "Lemuria," and written about by Alfred Russel Wallace; and though perhaps not yet ready to admit the existence of man upon that ancient continent, yet it will undoubtedly do so later. For a great field lies before science if it can stand true to its unprejudiced love of the truth and avoid falling into dogmatism of any kind.

STUDENT

The Tower of Babel

NUMEROUS attempts have been made to identify the "Tower of Babel" spoken of in the Bible. According to a British Assyriologist, excavations have proved that the Tower was square, and not of the circular tapering form shown in fancy illustrations. It was about 309 feet each way, and of about the same height. The lowest stage was the largest, and the highest was the temple of Bel or Merodach. But the remains have been cleared away to make room for the dam of a canal. This tower is the one at Birs Nimrûd, a suburb of Babylon.

But the Tower of Babel is an ancient "mythos" to be found in many other places besides the Babylonian mythology. The Greeks said that the Titans tried to storm heaven by piling up three mountains. The lightning-struck tower is one of the symbols of the mystic Tarot cards. Historically this legend has one reference to the black magicians descended from ancient Atlantis, who, when the Fifth Race was establishing itself on

earth, attempted to found an empire of sorcery but were defeated by the Sons of Light. The event is pictured in the *Mahābhārata* of India, in the account of the war between the Olympians and the Titans, in the Scandinavian mythology, and in short, in all the ancient systems. And a reminiscence of this piece of ancient history has filtered through into our own Bible, together with the Flood, the dispersion of races, and other related facts.

But the sacred allegories have more than one interpretation, and the symbol of the lightning-struck tower has also a reference to the drama of the human Soul. It means that whenever the selfish and ambitious try to erect a kingdom of power upon a basis of materialism and selfish force, it is struck down, sooner or later, by lightning from above, and confusion results.

E.

Dolmen de Crucuno

THIS dolmen, called locally "La Roche aux Fées," is the largest dolmen in the Morbihan, that Department of Brittany in most parts of which prehistoric remains are as frequent as are the buildings of today.

It was formerly used as a barn, but is now, like all the important megalithic monuments of the country, the property of the State. The ownership is shown by the stone pillar.

The part preserved is 24 feet in length, and 12 feet in breadth, with an interior height of 6 feet. The principal capstone measures 17 feet by 12 feet 6 inches, and is from 2 to 3 feet in thickness; it is supported by 10 large upright menhirs.

B.



Lomaland Photo. and Engraving Dept.

CRUCUNO DOLMEN, BRITTANY

The Trend of Twentieth Century Science

The Breathing of the Globe

A CHEMIST has been attempting to estimate the breathing of the globe, considered as a home of living beings, in terms of carbonic acid gas. Taking a rough estimate of the human population, it appears that as a family whole we breathe 90,000 tons of this gas daily into the air. If the air contained none, and there were no other sources of contribution, it would take 71,000 years before the present amount was reached; that is to say, we are competent to double the present amount in 71,000 years.

But that leaves out two great factors. He calculates that in burning coal (and presumably wood and oil) we contribute 76 tons of the gas per second to the air; which, in a day comes to 6,566,400 tons; and this is about 73 times as much as the respiratory contribution. By this means we could therefore double the present amount in less than one thousand years. The respiration of animals would make the period still shorter. Now since we do breathe and the animals breathe and coal is burned, how is it that the carbonic acid in the air hardly increases?

Because of two factors, the work of the plants, and of the sea. To the plants the carbonic acid is a food.

When a tube, half full of water, contains also some gases, those gases diffuse themselves throughout the whole tube as if no water were there. The water is said to have dissolved that much of them which is diffused through it. Add more of any one gas to the tube and the water takes up more, or more enters the water.

The great oceans therefore contain immense quantities of carbonic acid gas in solution, and the more that is poured into the air the more they take. But they take a further lot into actual combination with their saline contents, giving rise to carbonates.

And the rest of the balance is effected by the plants. STUDENT

Variation and Mutation

THE view of de Vries that evolution takes place by mutation and not by variation is in some degree under trial at the hands of the Carnegie Desert Laboratory.

As, in the progress of geological time, the waters of any region gradually dried up and the rainfall sank to the desert measure, the plants had to accommodate themselves to the new conditions. Those which could not do so died out. The others made arrangements for living with a minimum of moisture, for checking evaporation, for storage, for collecting every drop that fell in their neighborhood, for condensing dew. In time their form became greatly changed.

What will they do when they are gradually brought back, experimentally, to the original conditions, to regions where there is plenty of water? Will they, little by little, resume their original form?

Variations are of two kinds: mutants, and those that arise as adaptations to new conditions. It is usually only possible to tell one from another by the permanency of the for-

mer and their absence of obvious relation to surroundings; and by the impermanency of the latter when the conditions that caused them are altered. The former are definite steps in evolution and correspond to deep changes in the life of the plant. The latter are not necessarily a step *upward*, a step in further complexity, a step in evolution.

All the time that these desert plants were varying to suit the new conditions, they were also producing mutants. When the old conditions have been reproduced for them, it may be presumed that all the variations of mere adaptation will disappear and that we shall be able to see what amount of mutation has appeared. The experiment is of great interest. STUDENT

Fixation of Nitrogen

SOME recent experiments in Hungary have confirmed the discovery of an English botanist, Jamieson, that plants are not limited to the work of their roots for the fixation of nitrogen. They do it also by their leaves and stem. Perhaps all do so. Jamieson regards it as of very general occurrence and it was proved in Hungary for many species of trees.

The agent is minute hairs. They take the gas direct, subject it to various combinations and finally make albumen from it. They then wither and are absorbed along with their contents into the body of the plant. By suitable methods of staining and microscopic examination the transit of the albumen could be observed. Successive crops of hairs maintain the supply.

It remains now to ascertain whether the hairs are actually an integral part of the plant or an adventitious organism "symbiotically" working with it as the nitrogen-fixing bacteria work with the leguminosae at their roots. In "symbiosis" one living creature works in intimate association with another, each being profitable to the other and often seeming to be one organism with it. STUDENT

Reincarnation Among the Plants

AS everybody knows, plants reproduce themselves from one end or the other; from the top by seeds, from below by shoots from rhizomes. A rhizome is a stem growing sideways underground instead of upwards into the light, and it provides itself with its own roots. It is then capable of self-support and its junction with the parent may be cut. Its length may be so great that the shoots it sends up may appear to be independent seedlings from seeds scattered to some distance. This latter mode of reproduction appears to require less energy than that by seeds. At any rate it occurs where seeds cannot be formed.

The Botanist and Director of the Pic du Midi Observatory in the Pyrenees have been studying the plants obtaining in that zone of the mountains which is always clothed with cloud, between about 4000 and 6000 feet of altitude. There are some plants that will not grow in this belt at all, existing above and below it. Others, with the usual plant liking

for sunlight, have here modified themselves so as to do without it.

The flora of these cloud covered pastures is poor in species; the flowers, owing to lack of sunlight, seldom appear. Here we have a very clear case of adaptation; the plants of the lower regions, and certain Alpine plants which, in their normal habitat, flower and reproduce by seeds, propagate, in the zone in question, by rhizomes, and the creeping forms assume an unusual development.

A seed is, or embodies, a separate plant individual often varying greatly from the parent or parents. The variation may be marked and permanent, the appearance in fact of a new species. But a shoot or sucker from a rhizome is only an extension of the old individual and does not vary from it. If it flowers, its flower is like that of the parent. And it is evidently produced with much less expenditure of force and with less absorption of sun force than seeds. The latter, though also coming from the substance of the parent, separate from it so completely as to allow of the reincarnation of a new plant monad with a past of its own, which in its subsequent development may definitely modify its outer form. STUDENT

Tempered Copper

AN art "that was old when the Pyramids were building," says the *Technical World Magazine*, the art of tempering copper, has, it seems, actually been rediscovered. The fortunate man is a Denver jeweler, who, supposing he was adding borax to some copper, added something else and found his metal tempered. Then he analysed his something else and patented his process. On the large scale, the copper as wire is wound off one great wheel on to another. On its journey it is made red hot and in that state traverses a compartment in which the something else is present, which it absorbs as sugar does water. When cold on the second wheel it is found to be tempered, its life being tripled and its tensile strength greatly increased. Analysed microscopically at Cornell University, it was found that the set of the molecules and crystals had undergone a complete change.

The modern question of course is: Can bayonets be pointed with it, guns lined with it, or torpedoes nosed with it? STUDENT

The Top of our Ocean

AN international agreement, active since 1900, provides that the chief European meteorological stations shall send up an unmanned exploring balloon once a month. Comity has gone that far anyhow. These ambassadors carry the necessary instruments for the registration of pressure, height, temperature, and humidity. Towards the end of last year one of them managed eighteen miles, the highest point yet. At eight miles the minimum temperature was 94° F. below zero. For the remaining ten miles the temperature slowly rose, finally becoming 80° below zero, the barometric pressure being but two-fifths of an inch and the humidity a quarter of that at the earth's surface. The wind was very swift, the balloon making 50 miles in 113 minutes. The rise is certainly a mystery. STUDENT

Nature

Studies

Aden and the Suez Canal

THE peninsula of Aden is a mass of barren volcanic rocks, and the site of the town is probably the crater of an extinct volcano. The opening of the Suez Canal revived the commercial prosperity of Aden, after it had fallen to a low ebb in consequence of the Cape of Good Hope route to the East.

Lesseps' great achievement continues to play a rôle of ever-increasing importance in the history of the world. Since the Canal was first opened, operations for maintaining and deepening it have been in progress, and in many other ways it is being improved. Port Said is now the terminus of a railroad running to Cairo, which gives it increased importance as a port in connexion with the Canal.

The widening of the Suez Canal is described by the English correspondent of the *Scientific American*. Operations have to be continually carried on to accommodate the increasing size of vessels. When opened in 1869 the canal was from 150 to 300 feet wide at the water level, 72 feet at the bottom, and 26 feet deep. In 1901 an appropriation for doubling the size in its entire length was made, and it is anticipated that the work will be completed within the next four or five years.

The danger of silting up by sand from the Arabian Desert is great; the amount of material excavated from the canal in 1906 was nearly two million cubic yards, exclusive of about a million and a half dredged from Port Said in the same year. In 1904 a minimum depth of 28 feet for the whole distance was maintained, and twelve new gares or places where vessels may pass each other were made. Arrangements were also completed for deepening the canal to 34½ feet, which will be accomplished within the next five years.

The material above water level is removed by manual labor, terraces being cut in the banks along which temporary railroads are laid. Beneath the water the soil is removed by dredgers which discharge their loads either upon the banks or into lighters.

The canal is not infrequently blocked by the stranding of vessels. In 1905 such accidents averaged 1.7 per cent of the vessels passing through, and in 1885 it was 4.3 per cent. In 1905 the *Chatham* foundered by collision with another vessel and sank in the



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RESTING-PLACE FOR CARAVANS AND TRAVELERS, ADEN

center of the channel, tying up all navigation for several days. Within four days the authorities had to handle 109 vessels which had been delayed. The wreck was blown up and the debris salvaged.

Besides the deepening of the canal, many other improvements have been made, especially docking facilities in connexion with the Cairo and Port Said railway; and modern sanitary and hygienic improvements have been introduced for the benefit of the native workmen.

Value of Radium

RADIUM bromide costs about £7 a milligram, which would be over £200,000 for an ounce avoirdupois. Another account gives \$100 a milligram as the price of the metal, but there is no real market value.

The late Professor Curie, while lecturing one day, dropped a tube containing a few grains of radium. The room was instantly cleared and every particle of dust collected with the utmost care; this was taken to the laboratory and recrystallized, the precious substance being recovered with only an infinitesimal loss. The supply of pitchblende, from which radium is obtained, is practically limited to Austria, where the government has an embargo against its exportation. The center of the industry is on the southern slopes of the Erzgebirge in Bohemia. In 1906 the production of uranium ore from here was 16 metric tons, representing a value of about \$55,000; about 14

tons of uranium salts were extracted from this. The geological formation is mica schist enclosed in masses of granitic rock; and other ores, such as silver and bismuth, are found. The operations which are to be begun in Cornwall will probably reduce the price.

Half a century ago the miners of Cornwall, England, found quantities of uranium ore, which they sent to the smelters as "black copper." It was returned to them as rubbish, and now some 40,000 tons of ore, containing perhaps 10 per cent of pitchblende worth about \$2.50 a pound, has been found dumped at the head of a mine near St. Ives.

Tamed Raven Killed by Wild Ravens

THE following account appears in *The Scotsman* of the way wild birds sometimes treat their domesticated brethren. A man owned a raven which had been captured from a craggy ledge in its infancy. At first it was wild and would kill birds and even rabbits which ventured into its pen. But eventually it became tame and mild and would allow robins to pick crumbs near it. One day it was terrorized by the approach of three wild ravens, which sailed round its pen crying angrily. The reason of its fear was explained by a neighbor who had also kept a tame raven. This second bird was allowed to wander at large; but one day five wild ravens appeared. They circled round their degenerate brother, then suddenly swooped down and killed him, after which they sailed away home. H.

Students'



Path

Scientific Theosophy

(A Lecture delivered at Isis Theater—I)

ONE may sometimes hear it said, by people who call themselves Theosophists but do not belong to the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, that the latter is a purely philanthropic movement and has no teachings that appeal to the intellect. These people seek to make out that they themselves, or the body to which they belong, are the custodians of all the scientific and intellectual teachings in Theosophy. Their policy is to bestow on the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY a friendly pat on the back, to say that it is all very well in its way, but anybody who is interested in the science of Theosophy must come to them.

This is an ingenious perversion of the facts, as will be shown.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is just publishing a new edition of *The Secret Doctrine*, as Madame Blavatsky wrote it, two large volumes of some 1500 pages, an exhaustless mine of information on all branches of Occult Science. The last third of each volume is given specially to a consideration of the relation between modern science and Occult Science, and the views of physicists, chemists, biologists, anthropologists, astronomers, etc., etc., are elaborately considered and compared with those of Occultism. These, together with other teachings of H. P. Blavatsky, both public and private, are studied by students at Point Loma, and H. P. Blavatsky's public writings are published and accessible to anybody. Those who read the columns of our weekly magazine, the CENTURY PATH, must know that scientific questions form a very large part of its contents. Not only is there ample opportunity for inquirers to study this aspect of Theosophy, but they are urged to do so.

H. P. Blavatsky's teachings, however, were not given with a view to satisfy mere curiosity or to confer personal powers on individuals for the gratification of their pride. They were given to help humanity along the path of real progress, to promote man's real interests and happiness, to save him from the consequences of materialism and selfishness.

But of true Occult teachings, appealing in the highest degree to the intellect, there is, as said, a boundless ocean. Those of H. P. Blavatsky's pupils who appealed to her for fuller instruction in Occultism were invited by her to join an inner body, and from the members of this inner body was exacted a pledge of unselfish devotion to the Theosophical Cause as a prime and indispensable condition of their acceptance as pupils. Those who remained faithful to this pledge, and have devoted themselves unceasingly to the interests of the Theosophical Cause, have been able to profit by the

instructions; but those who failed to fulfil their obligations have wandered off into by-paths of astralism, spiritism, or some other unprofitable pursuit.

Some people would perhaps like that the lecturers from Point Loma should stand on this platform and deliver interesting disquisitions on the human aura and its various layers and colors; on thought-forms and how to develop the astral senses so as to be able to see them; how to climb out in your astral body and pay astral visits to other people; how to fix up your vibrations so as to secure good health and a sense of well-being; and so on.

But it is evident that the work at Point Loma does not proceed on that plan. Otherwise nothing would be easier than to write and deliver such lectures and to charge money for them; and doubtless Mrs. Tingley and her students could make a very good business out of it. But this would not be Theosophy. Mrs. Tingley is the successor to Madame Blavatsky, bound to carry out the Founder's objects, and indeed being identified whole-heartedly therewith, and her students are many of them pledged disciples of Madame Blavatsky or the two other Leaders, William Q. Judge, and Katherine Tingley, and all identified with the same purposes. Those purposes are sufficiently well understood to be the regeneration of human society and the spreading of true wisdom and self-knowledge.

If a plain answer is to be given to a plain question, it is no use mincing matters and beating about the bush, and it may as well be stated flat-footedly at once that Theosophy has no message for people who propose to use its services and teachings as means to their own private ends; no message for them, except to tell them that they will live to find out their mistake.

But for all who are really interested in human nature and in the many great and interesting problems connected therewith, Theosophy has a message. Those who are in touch with current thought know that it is a pretty general opinion that the world today does not need any more teachings that only gratify idle curiosity and pride, but that what it wants is self-knowledge and self-discipline. The great problems that interest the Theosophist are how to restore the balance of human life and stop the alarming growth of inebriety, drug-taking, insanity, etc.; how to cope with the numerous social evils; how to make humanity truly happy and prosperous. No one with a really social temperament can be satisfied with feathering his own nest, but must have at heart the welfare of the community whose joys and sorrows he shares.

Scientific Theosophy includes a study of the nature of Man and his various principles, information as to which must be sought in the Manuals. We have the physical body, composed of innumerable living atoms, each of which is a separate life; yet the atoms are organized into groups forming larger functions, and these again into larger groups forming the bodily organs, and so on until we get to the master-life of the whole body. The physical body is molded on the astral body, composed of a finer kind of matter, wherein are located the senses; it separates partially from the body during sleep and can be projected to a distance by an adept. There is the Kâma or desire principle, the Manas or mind, dual in

its nature, the Buddhi or Spiritual Soul, and so on.

All of these things are studied by the Theosophists at Point Loma; but, instead of being studied out of a book in a dry categorical sort of way, they are studied practically, as in a laboratory, in connexion with human life; thus they do not remain a curious bypath of study, but become of practical service in life—a circumstance that must surely commend itself to all people interested in the great questions of life and not content with merely accumulating curious information.

There are good reasons why we do not stand upon this platform and give out information about occult matters. One is that the purpose of the Theosophists at Point Loma does not consist in attracting a lot of dabblers in so-called magic or a lot of people interested in their own personal concerns; what the Theosophists want is *workers*. Another reason is, that if such knowledge is to be useful and not harmful to people, it must be given under test; wherefore people are first offered the opportunity to prove their willingness to make the cause of human progress their first aim.

Many of the Theosophists are old pupils of H. P. Blavatsky and the other two Leaders of the Theosophical Society, William Q. Judge, and Katherine Tingley; and they have discovered that mere dabbling in such research is not worth while. They have found something much better than that. They have learned a good deal, and it has been by devoting themselves unselfishly to the work; they can only invite other people to tread the same path and warn them from treading the wrong.

The attempt to represent the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY as a set of unintelligent amiable philanthropists, while the self-styled Theosophists of various cults are the intelligent and intellectual ones, is supremely absurd. The members of the U. B. and T. S. are not wanting in brains and many of them are keenly intellectual. But this is all the more reason why they should not care to remain *dabbling* in dreary twaddle about auras and astral bodies and spooks. They prefer to apply their brains to some purpose.

Still we must not forget that such subjects often serve as the first introduction which people have to the idea that there is such a thing as occultism, that there are inner planes in nature, and higher powers in man. But then Theosophy can tell people far more about those subjects than the psychic cults can; for the psychic cults are limited to a certain range by the fact that their aims are so narrow. Instead of seeking to develop the spiritual powers of man's nature, which can only be done by broad-minded unselfish work, they are interested only in the lower psychic faculties.

It is not this kind of knowledge that can stop poverty and crime, inebriety and insanity, famine and war and disease. And when people get a notion of psychic powers, what do they do? Do we not find that they frequently fall victims to their lusts and passions, thus bringing occultism, Theosophy, or any name they may use, into disrepute? Do you think it would be a desirable thing to turn hypnotism, astral vision, and other such things loose in the world? Would it not initiate a veritable reign of terror, against which the law would be powerless?

H. T. EDGE

THE BLACKBIRD (Y Fwyalchen)

THERE'S a spirit that's haunting the Welsh land,
There's a glamor aglow in the trees;
It's the Blackbird of Cinwc-y-dinta',
In the woods within sound of the seas.
He's a bard, and he's chanting his story,
And it's wild with the Breath and the Flame;
And he sings for the world and its glory,
With no desire on him for fame.

'Deed, I've heard the lone nightingale mourning
Sad songs down her passionate vales;
But I'd rather the music of dawning
From the little black ouzel of Wales.
He never made mention of passion,
He has no word for sorrow at all;
But he sings out God's joy in his fashion,
And I'll hail him, best bard of them all.

He never took gold for his singing,
Nor crown nor reward for his song;
Yet the halls of the greenwood are ringing
With his wild, woodland Welsh all day long.
O voice from the morning and childhood,
O poet of the green leaves and dew,
The Gorsedd of Wings in the wildwood
Had never an equal for you!

As for creed of him, lo, there's the sea-wind!
As for church, there's the blue, gleaming air;
'Tis not he would be vexing his wee mind
With sin, and forgiveness, and prayer.
But the glamorous soul of our Welsh land,
And its laughter borne down from above—
You shall hear them in Cinwc-y-dinta',
From the yellow-billed bard that I love.

Welsh Song, translated by K. M.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I should be glad to learn in what essential points the Theosophical teachings concerning the Sun differ or supplement the theories of modern science, especially in regard to its heat.

Answer Until lately there were only two hypotheses put forward by science to explain the continuance of the solar heat. One was the contraction theory of Helmholtz: this assumes that the sun is shrinking, and thereby, upon the analogy of well-known laws of *terrestrial* physics, producing enough heat to supply the solar system for several million years. The other was the theory of impact, i. e., that a continuous rain of meteorites falling upon the sun produces the required heat by friction. Neither hypothesis has any foundation in facts yet observed, and the latter is becoming discredited because of the growing opinion that most of the meteorites travel in regular orbits around the sun—are part of the solar system—and are not distributed indiscriminately in space to any considerable degree.

The difficulty in settling the question may be inferred from the extraordinary disagreements between the results of careful experiments in testing the actual temperature of the sun, from the days of Newton until now. They range from 1440° to 9,000,000° Cent.! The most recent is 3500°, derived from the study of the vaporizing of titanium, an element common in the sun; but as so little is actually known of the amount of atmospheric pressure on the sun's surface—a vital factor—it is generally admitted that we must await further information before accepting any solution of the problem.

According to Theosophy the sun resembles—in fact it is—the heart and lungs of an organism, circulating vital energy throughout its limbs, the planets, and receiving it back to be purified and again sent forth. The recent scientific discovery that the sun rhythmically contracts and expands several hundred miles in its polar and equatorial diameters synchronously with the sunspot period is a confirmatory fact of great interest to students of Theosophy. In an early number of one of H. P. Blavatsky's Theosophical magazines there is a long article upon the sun by one of her Teachers, in which the following occurs:

The sun is not a cooling mass. He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy; for he is the heart of his system, a heart that will not cease throbbing until its hour of rest shall come.

The same authority also says that the sun is not in combustion in the ordinary sense, though it is *glowing*, and is the seat of intense vital, electric and magnetic activities. In the filament of an incandescent electric lamp we see an example of glow without oxidation or combustion, and the most recent spectroscopic observations prove that the sunspots are the localities of terrific electromagnetic vortices.

The discovery of radium and its transmutation into helium has given unsuspected support to the Theosophical teaching that the sun's active life will be far longer than materialistic science has hitherto been inclined to admit. Radium is supposed to exist in the sun by reason of the presence of helium. It gives off heat without undergoing combustion or oxidation, and this entirely unsuspected and anomalous factor in the problem has greatly modified scientific opinion as to the duration of the sun's effective life, indefinitely increasing it without calling in the aid of the hypothetical meteors. In fact astro-physics now practically grants as much time in the past and future as any possible theory could desire.

All the most recent discoveries of science are tending to prove that blind chance does not reign and that intelligent spiritual laws are behind the visible forms of nature. Theosophy has always taught, from time immemorial, that high Intelligences, spiritual Beings, guide the action of the physical forces and preserve the universe from chaos. In the words of Patanjali, the ancient Indian philosopher, "The Universe, including the visible and the invisible . . . exists for the soul's experience and emancipation." The sun will not freeze, nor the earth melt with fervent heat, nor the heavens roll up like a scroll until the time has come for their life to pass on into other states of existence in the endless chain of progress.

STUDENT

Question How can Theosophy be made practical?

Answer II. When this question is asked, as it often is, in all sincerity, "How can Theosophy be made practical?" one is surprised at first, and tempted to reply merely: By making it so. Here is the Path; walk in it. How can I walk in it? some one asks; and one can only say, By walking therein, by ceasing to walk in other paths.

But after all this does not satisfy, and we

can look at the question in another light, though in the end we shall, I think, find ourselves coming back to the same laconic answer as the only one; for if there is any knowledge of Theosophy, surely the only thing needed to make it practical is, first, some recognition of its truth—and that indeed may be taken for granted in this case, as we assume that the question is asked in sincerity—and then the *Will* to act according to that knowledge.

It is a sad comment however on our human nature, that the human mind is so constituted, or has acquired such habits, that it rarely likes to go straight ahead to the object of its search along the lines of least resistance, but prefers wandering along winding and devious ways.

What is Theosophy? Divine Wisdom, knowledge about man and Nature, their origin, nature and destiny. But is it not a mistake to consider Theosophy a body of doctrine only? Theosophy is a life. "Theosophist is who Theosophy does."

But as a body of doctrine, what are the main teachings? Let us enumerate some of them: Brotherhood, Karma, Reincarnation, the essential Divinity of man, the Duality of human nature. This enumeration is sufficient for the purpose of illustration.

How can we make Brotherhood practical? Surely by being brotherly, by doing unto others as we would have them do unto us. You have the knowledge: then act upon it. Can that be Brotherhood which is not practical?

How can we make our knowledge (or belief if you will, if it be merely so for you) in Karma and Reincarnation, practical? Is it not by reliance on the Law; by the cheerful performance of whatever duty lies before us; by doing our best in the circumstances in which we find ourselves; by accepting the lessons and the trials of life with an even mind—knowing, yes, *knowing* that these lessons and trials are our due and also our opportunity; knowing also that whatever seed we plant now, will bear its harvest in the future, either in this or some other incarnation here on earth, and by seeing to it that the seed we plant of thought and act shall be good seed?

How can we make our knowledge of the Divinity and the Duality of our nature, practical? Surely by holding to the Divine, the higher side of our nature, by cultivating all the nobler impulses of compassion, purity, rectitude, and refusing to give way to the lower impulses which are the contrary of these.

How then can we make Theosophy practical? Katherine Tingley has said: "The knowledge that we are Divine gives the power to overcome all obstacles and to dare to do right." We need but to make a beginning to know that it is possible to make Theosophy practical and a living power in our daily life; and once we make a beginning, once we make the first effort, we know that it depends upon ourselves to decide whether we will thereafter be men or puppets.

To begin to make Theosophy practical needs but a little knowledge of its teachings and the *Will* to put them in operation.

It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true Universal Brotherhood.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

True Mysticism

WHAT is mysticism? It may perhaps be described as belief resting on other than reasoned grounds; the dictionary defines it as "obscurity of doctrine." Religious convictions rest largely on such grounds; and with some temperaments they rest almost entirely thereon. It is useless to approach such natures through reasoning and argument; any logical difficulties in the way of belief only give greater scope for the exercise of their faith.

But are they deluded? Not necessarily; for the work-a-day mind is not the sole channel through which we may become convinced of truth. A nature which has more of this native perception than of reasoning power will believe without being able to give grounds for its belief; and to shake that belief you must use something other than argument.

But these natures can be deluded; and they often are deluded. Look around you and you will find that large numbers are counted among the staunch adherents of powerful dogmatic religious establishments. Their peculiar quality of devotion and simple faith are recognized by the ecclesiastical powers, who well know how to appeal to such people. This explains why such systems, in spite of their illogicality, have so many adherents.

How can we reach these people and rescue them from their infatuation for a false mysticism? The answer is, by showing them the true mysticism. Why cannot other influences in the world affect these devotees? Because these other influences do not know how to appeal to them—have nothing to give them in return. A mystical adherent of the Latin church will not go into Protestantism, because that lacks the element he requires; it is not devotional or sentimental enough; nor does a freedom-loving Protestant often enter the Latin church. Modern science cannot attract a mystical nature; it ignores, when it does not deny, the things that form his chief food.

The Latin church has a whole machinery of mysticism—its Virgin, its saints, its purgatory, and a great deal more. It has its ceremonies and devotional exercises. It makes a certain appeal to faith, devotion, and piety. Consequently it attracts into its fold and keeps there a number of devout enthusiastic natures, and the world is the poorer for their loss. People who live in a dark world may be ex-

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

cused for falling in love with the moon; for the moon does give a glow and has its beauty. But what of the sun? Could these devotees know that their devotion is misplaced and that they are being fed on shadows, in grasping at which they drop the substance, they would free themselves.

It is long since the light of true Wisdom faded out from the western world and was replaced by superficial religions which have acted like the deceiving moonlight during the night of ignorance. But that true light is beginning to dawn again. Indeed, within that very church we see ardent souls, weary with following illusions, and insisting on infusing truth and freedom into their religion. May their aspirations be rewarded! They are beginning to realize that every man is Divine, and that the Divine Ray from within can be evoked to shine through the clouds and illuminate the understanding; and that it does not require the interference of a whole hierarchy of prelates to do this. They are waking up to the fact that the religion they follow is managed by rules and conditions that are more in the interests of temporal expediency than of spiritual benefits. And they are protesting. More power to their protests!

Theosophy has for these people the message that religions need regenerating and that they can be regenerated. It is not necessary to pull down religion and rush into scepticism; but it is necessary to rescue religion and make it our own. The faith and devotion which inspire us are the gifts of the All-Father to man; and no power on earth has the right to take advantage of these noble instincts and use the devotion as a means of drawing power to itself. Such influences have been compared by sacred writers to a beautiful but unprincipled woman who attracts the devotion of her lovers and who uses it to her own glorification and to their ruin.

The many noble people in the churches are not the object of these remarks; nor indeed

is any individual; but it cannot be denied that there is such an influence as that suggested, whoever may be responsible for it. This influence, whether it be enshrined in a church or in any other guise, is hostile to humanity's interests; and it should be eradicated from religion or from whatever else it may have associated itself with.

Theosophy would show religious people the truth about their religion, and help them to discover the errors they have fallen into. It would assure them that there is scope for faith and devotion outside of ecclesiastical dogmas. It would reveal to them the true mysticism, of which ecclesiastical systems are the unhealthy counterfeits, like a fungus that is a spurious form of vegetation. That which has been lost is so much greater and holier than that which has followed it. May the Sun dawn again!

A mystic is one who believes in the reality of a world beyond the senses, who feels the touch of an inner life that is better than his outer living. Theosophy teaches man to seek the light within his own Soul, and the church has often shown itself bitterly hostile to Theosophy.

E. T.

"Manvantaric impulse commences with the re-awakening of Cosmic Ideation concurrently with . . . the primary emergence of Cosmic Substance . . . from its undifferentiated *pralaya* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process . . . results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the Seven *Prakriti*, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity . . . differentiate into the marvelous complexity presented by phenomena on the planes of perception. The term "relatively" is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its septenary bases of evolution, compels us to regard the *protyle* of each plane as only a *mediate* phase assumed by Substance in its passage from abstract, into full objectivity."

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST evening Dr. Herbert Coryn, one of the members of the literary staff of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, gave a most instructive and uplifting address on "The Place of Literature in Life," at the Isis Theater.

The speaker commenced by drawing a clear distinction between feeling and intellect, and illustrated it by putting into dry prose the literal meaning of Tennyson's *Ring out Wild Bells*, and comparing the effect with the glow of feeling aroused by the actual words of the poem. He showed that the form of literature which alone deserves the name occupies a place somewhere between the two extremes of music, which is pure feeling, and geometry, which is pure intellect. To quote from the address:

"Poetry is literature which lies nearer the feeling end than the intellectual end. In order to convey the weight of feeling the words are specially chosen and arranged. Some words, even standing alone, carry a great weight of feeling; for example, moan, empurpled, immemorial. Others get their weight from their combination.

"Literature, then, is writing that places us in relation not only with the thoughts or conceptions of the writer, but with his feeling, with the very quality of his inner life. It is thought made to vibrate with the music of feeling. Our own life has been made richer by some of his; yet his is the richer for the expression. Literature is a substitute for something better and quicker that may some day come. Imagine a time when the souls of all humanity are open, when every thrill in response to beauty felt by anyone, when every height of feeling reached by anyone is at once felt and reached by the rest; when one luminous ether of feeling bathes us all, all of us contributing to it, all of us receiving from it. What need then of writing literature?

"Most of us look quite unseeing at our commonplace neighbors. But now Dickens and Chaucer and William de Morgan look at them and enter into their feelings and so write what they see that those lives of commonplace feeling communicate into our feeling, and we smile and understand and sympathize and are eternally the richer. A great novelist has something of the all-understanding quality of that eternal consciousness which looks on at and sustains the universe. If we could press the grand conceptions of the chemist far enough, feeling ever expanding with the expanding framework, and if we could press the understanding sympathy of the great novelist far enough, we should find that we had two paths to that Eternal Consciousness. Any piece of great literature is a gate to some one of the many paths to the Eternal. . . .

"Through it all we grow into fuller and fuller touch with the greatest, noblest, most perfect feeling of those who have felt most and greatest and noblest. Through it all we approach the time when all human feeling will be such as now we touch only in our highest and rarest moments; when no unworthy feeling shall stain the soul of any man, and when literature itself will become needless because all men's feelings will pulse out into that general ether of light by which we shall each touch the souls and share the life of all the rest."—San Diego Union

Some Misapplications of Science

TO collect a few instances of misapplications of science does not of course amount to a condemnation; but, all the same, the cases given below are largely typical, and indicate how the pursuit of knowledge, unless sufficiently controlled by a sound philosophy, may lead elsewhere than to the advancement of the human race. Too much machinery means the externalizing of human powers, so that what used to be accomplished by the man himself is now largely accomplished by machinery and chemicals. But science is beginning to realize that it has gone far enough that way and must now turn its attention to the study of man himself, and how to develop the moral muscles and the machinery of the character.

A Cambridge professor is reported to have declared in a lecture in London that human flesh is the best food there is for human beings; and to have reached this conclusion by experiments in which dogs were fed on dog-meat, and reached the maximum of endurance on that diet.

This statement has been reduced by a commentator to the aphorism, "science justifies cannibalism"; and it certainly shows that a certain kind of reasoning may lead to conclusions against which we rebel. The question arises as to how far we are justified in rebelling; ought we to suppress our rebellious feelings in deference to the voice of this "science," or ought we to suspect the science of being at fault? The great majority of people will take the position that cannibalism is wrong, and therefore any reasoning which justifies it must be wrong. And in support of their position they will be able plausibly to allege that scientists have not yet proved themselves sufficiently infallible to be accepted as absolute authorities in such a case. They will have a sneaking suspicion that some other professor (from Oxford, perhaps) will say tomorrow that human flesh is the most deadly poison, basing his conclusions on the results of feeding cows on beef; and they will reserve their judgment accordingly.

In fact the above reasoning will not bear examination. It assumes a significant analogy between the dog and the man, to which we can give but a limited assent. In order for the analogy between man and dog to be significant for the purpose in view, it would be necessary to suppose that the man aspires to canine ideals in the matter of habits. Granted that our professor is looking forward to a life of running about in search of strong and nauseous smells, burying bones, chasing cats, and so on, we may allow his analogy of the dog to be in point; for any other kind of man it is apt to be misleading. Some, perhaps, would prefer to model their lives after the pig or the ox. It may well be that a dog acquires the maximum of athletic ability after a diet of dog, but is that any reason why a man, desiring to become athletic, should eat man? It might as well be inferred that he should eat dog's flesh. The best we can make of the argument is this: a dog which eats dog's flesh becomes a strong dog; therefore a man who eats dog's flesh will also become a strong dog. But even that argument seems weak.

But, leaving aside the argument from dogs,

let us suppose that a man has actually eaten human flesh himself and found that he gained a certain kind of strength therefrom. Is cannibalism therefore justified? We cannot tell until we have tried the effect on a whole race for a considerable period of time. And who can doubt but that a race fed on human flesh would degenerate rapidly and horribly in many ways, even though it might gain a certain kind of strength comparable to that of the tiger? The same line of argument would lead to drinking human blood and other practices better imagined than described.

There are foods which stimulate the animal nature and foods which nourish the whole nature. There is no sharp line between the two, but there is a vast gulf between the two extremes. We must choose whether we will advance along the line of purity and healthfulness in diet, or of grossness and animalism; whether we mean to feed ourselves on injections and stimulants or eat the fruits of nature; whether we want to copy the animals, and, if so, which animals. And we must distrust arguments so ill-founded as some of those put forward.

A secret invention is described as enabling a warship to train and fire a whole broadside by electric control from the conning-tower and without the aid of a single gunner.

Here is a case where science, by inventing new means both of offense and defense, complicates matters greatly and adds huge burdens to the shoulders of nations. But a man will be needed to press that button; and what follows, together with similar things that all have read about, indicates that the man may not be forthcoming.

During the war in South Africa it was found necessary to send back 3000 British soldiers who were unable to bear the rigors of the campaign, solely on account of the condition of their teeth, which were unable to chew the "bully" beef and hardtack.

The functions of the mouth are largely replaced by the machinery of the mill and the kitchen, so that we place in our mouths food that is already fit for swallowing; hence the teeth go out of business. The predigestion fad is even worse in its auguries for the future; for may it not in the same way eliminate the stomach from the number of organs essential for the assimilation of food? Shall we not, perhaps, have soldiers unable to digest ordinary food and requiring machine-made chyle for their sustenance?

We may well pay attention to improving physique, since we do so much to undermine it by our luxurious inventions. Take the following as an instance:

An electric stove for the breakfast table is a recent invention, by which one can cook one's muffins, toast, etc., without getting up, and transfer them direct from the griddle to the stomach.

After all, why get up in the morning at all? Why not press a button and turn over and go to sleep again, leaving the machinery to live your life for you?

If we taught ourselves how to do without hot buttered muffins, we should be more independent, and need not go to the expense of carrying electric cooking stoves into battle for our toothless soldiers.

STUDENT

Drake's Drum

A WRITER in the *London Globe*, whose whose naval sketches are always interesting, relates the story of Drake's Drum. This old relic still exists, and to the Westcountryman is one of those things held sacred in silence, as are so many ancient landmarks among those who avail themselves of modern veneer to hide the more effectually their heart of hearts.

The legend runs that when England is in peril of invasion, one tap on Drake's drum will bring back the soul of her great Admiral to be "reincarnated once again to vanquish England's enemies." And they add that twice has the drum been sounded. The first time was when Blake avenged the daring of the Dutch, and the second was the signal for Nelson to lead to victory the ships of the Royal Navy, "upon which, under the good Providence of God, the wealth, strength, and safety of the Kingdom do chiefly depend," as (if memory serves) the quaint wording of the Articles of War declare.

This conviction of the truth of reincarnation is one of those instances of the persistence of a root-idea through minor transitory periods, like the last two thousand years of the world's history. Brittany, which is closely connected with the West Country in many ways, and also Wales, could tell many a story of similar unkillable truths that would make the Christian world open its eyes in astonishment. For the film of Christianity, which in its turn is a film on the surface of other religions, is very thin, and beneath its varnish lies deeply buried the glorious paganism of a past compared to which the last two millenniums are no more than a "dog's watch," as the sailor says—a mere two hours' interlude. Paganism it is, for the cities have none of it.

Only in the Latin "country settlements" do we find it, as the word "paganism" declares, and among the "people of the moors," as the good old German word "heathen" asserts. It is only city "urbanity" which has overlaid and killed the hardy old doctrines of the beginnings.

Even the public knows of cases, but the child takes real interest in them, and only the poor who find heaven's gate easier to pass can comprehend them. King Arthur shall indeed come and we believe it, else why has the tale, if it be a tale, persisted? Drake shall come, and shall he not anew form one of the brilliants of the diadem of heroes that Elizabeth drew around her? There are yet new worlds waiting for their Columbus, worlds as old as this America; and there are spiritual Eldorados waiting for their discoverer who comes armed with the passwords to lull the guardian dragons of the King's Treasure House. The golden apples of the Hesperides still await their daring hero, and the Atlanteans repeat their magic of making two ears of wheat grow where one grew before; of clothing the contents of Nature's picture gallery with flesh, and making new fruits where only weeds were seen; of conquering the realms of the air.

But as before, and as always, for those who do not and will not understand the truth unveiled, there are substitutes galore, stories in substituted words to suit the degree of the one who desires to see the truth from that standpoint of that degree, since he knows no

better and does not believe that a better exists. The selfish Atlantean magician need see no more than the oranges of California, at so many dollars a carload, in the golden apples of the Daughters of the Evening. An it so please him the twentieth-century Pizarro is perfectly welcome to behold his Eldorado of the West in the fever-haunted and mosquito-infested gold mines of the Orinoco. The Martin Pinzon of the hour may see personal honors and prospective wealth in mining claims at the South Pole, while his Columbus is showing him a new world to conquer in peace, in the name of human solidarity and brotherhood. The latter-day chauvinist may see in King Arthur's return the extension of the British Empire from North Greenland to Mount Erebus if he so wills. He may see in Drake's drum the Spirit of Elizabeth saving the trade supremacy of the British Islands, and none shall say him nay. But these are all substituted words in the drama-poem of life for the profane *polloi*.

"Which things are an allegory,"—illustrated by symbols, if you will have it so. It is their way of seeing the matter. Some see the golden apples of the Hesperides and are content if they may but grasp one of them. They may see their spiritual Eldorado in the West, and they may gather their gold without money and without price, as little children who have found the other end of the seven-hued rainbow of human promise. Columbus has already come again and discovered his new world, for all we can tell. The Sleeping Beauty of the Ancient Wisdom, Divine Knowledge, is awake once more, and maybe some of her attendants are still rubbing their eyes and wondering if *this* is a dream or if *that* was a dream.

And perhaps these too are substituted truths fitted for their proper degree. But they will serve. Those wise old ancients were right when they committed the truths of Divine Wisdom in parables to the very children in the cradles, so that the mother was telling them to her babe while the father was out obliterating monuments, or coursing "heretics," or persecuting Galileos in the vain endeavor to stop the world going round by destroying these memories from the earth. The despised peasants of a feudal system passed the word along one to another while church and state stalked hand in hand through the earth—but the low valleys where the peasants dwelt were overlooked. And so we have even in twentieth-century Brittany, in Ireland, in England, and Wales, in the heart of modern progress, signs that the old truths are lying very close to the surface under the new veneer and not infrequently protected by it, as the Egyptian inscriptions ironically were by the Christian plaster applied to hide them by fourth-century fanatics.

Drake's drum shall surely beat again. And for those who so wish to read it, it may mean the protecting hand of their hero. For others it may be the tocsin for the age of Elizabeth to come forth again in its glory—and the Spirit of King Arthur to live again. R. N.

Cap and Gown

THE custom of wearing a special cap and gown for academic purposes reminds us that the pursuit and teaching of knowledge was once regarded as sacred. When the ancient Wisdom-Religion and its

sacred Schools of the Mysteries departed, the churches, copying as usual the pagans, assumed the function of teaching; they failed to discharge their duty adequately, and the secular authorities took it from them. But we still retain a memorial of the old symbolic garb.

The churches would fain get the office of teaching back within ecclesiastical jurisdiction and the unfortunate shortcomings of our colleges give them a handle for their arguments. But, speaking generally, the churches are too well known to be the opponents of purely secular enlightenment to succeed.

No one can teach unless he is himself qualified. The most important thing to teach just now is self-control, and nobody seems qualified to teach this. The church aims at controlling by ecclesiastical authority, which is an enslavement of the mind; but true self-control springs from enlightenment—enlightenment as to the true laws of life. A college professor ought to be one who is thoroughly competent and certain on this head, and who shows by the example of his life that he understands life.

The acquisition of knowledge ought to be considered as inseparable from the idea of duty. The training of character should be the basis of all teaching. This is sufficiently well understood, but how to apply it puzzles everybody. The prime necessity is teachers who are men of understanding and character. T.

TELEPHONE conversations have just been held between Stockholm and Paris, and Sundsvall and Paris via Copenhagen, a distance of 2270 miles, with the aid of a microphone invented by two Swedish engineers.

ACCORDING to a French scientist who has made a special study of earthquakes, they can be predicted with more certainty than the weather. He arrives at this result by a comparison of the sun's and moon's positions and their influence on the earth's surface, as well as by considering the dates of periodic earthquakes in the past. But as yet he is unable to locate the spot or country where the earthquake will occur.

SIR Hiram Maxim narrated recently some of his experiences when he began experiments on flying machines sixteen years ago. One French mathematician proved conclusively that a goose, when flying, consumed 12 horse-power! Another, however, brought it down to one horse-power, and, ultimately, a third concluded that one-twelfth horse-power was the figure! These are indeed bad days for dogma!

THE interesting announcement is made, according to the *English Mechanic*, that gyroscopic compasses will replace magnetic ones on German battleships. The new compass has a 9 lb. wheel rotating 350 times per second, driven by an electric motor. The vertical plane through its axis is set in that of the meridian, which position it keeps unchanged, remaining unaffected of course by neighboring iron, or by the motion of the sea. It is said that on the *Deutschland*, while cruising, this compass, though left untouched, maintained its true direction for a month. Professor John Perry in 1890 drew attention to the principles underlying this use of the gyroscope. STUDENT

Art Music Literature and the Drama

Walt Whitman: Reminiscences of a Visit to his Home in Camden, New Jersey

It was a hot and weary afternoon, but the dust was blown this way and that by an errant breeze that seemed to have slipped inland from the sea-shore by mistake, and the brain was busy with reflection and reminiscence. Down Mickle Street we went, a commonplace grassy thoroughfare and stopped before an even more commonplace house. It was the home of Walt Whitman.

A young man who seemed like a physician, but who later told us that he had been for many months Walt Whitman's nurse, invited us to enter and escorted us into the plain little bedroom where the poet had passed his last illness. Simple to the point of rudeness was the whole environment. There was the bed, here the armchair of the poet, in one corner, on the floor, a vast heap—bushels in bulk one would say—of manuscripts and other papers; near the window a rough, coarse, but withal generous and large table. It had been made, the nurse told us, many years before by Whitman himself. On a nail driven into the door-panel hung an overcoat, slovenly and faded as were wont to be the garments of Whitman's using, and on another nail hung the old gray broad-brimmed hat that is shown in one of the poet's best known pictures. It was on a June afternoon in 1892. Whitman had passed away in that bare little room in March of the same year.

Nearly forty years before, Ralph Waldo Emerson wrote to Walt Whitman, on receipt of a copy of one of the latter's books:

I give you joy of your free and brave thought. I have great joy in it. I find incomparable things said incomparably well, as they must be. I find the courage of treatment that so delights us and which large perception only can inspire.

I greet you at the beginning of a great career, which yet must have had a long foreground somewhere, for such a start. I rubbed my eyes a little to see if this sunbeam were no illusion; but the solid sense of the book is a sober certainty. It has the best merits, namely, of fortifying and encouraging.

This from Emerson, the born patrician, the very soul of refinement; from Emerson, who never could quite enter into the spirit of occasions when Whitman would carry him to some rendezvous frequented by ferrymen and teamsters; from Emerson, who once described *Leaves of Grass* as "a mixture of the *Bhagavad Gita* and the *New York Herald*!"

Walt Whitman had the soul of a mystic, the understanding of a mystic, and the heart of a seer. But his life, on some lines far from blameless, betrayed a lack of co-ordination between his acts and his ideal—on some lines only, be it said. For the nobility of his heart life was not blighted, only obscured and marred by a lack of understanding along cer-

tain finer lines of feeling, act, and thought that serve to differentiate the true mystic from one who oscillates raggedly between the two poles of matter and spirit. A marvelous and deep understanding of life and life's problems, of a true philosophy, yes—but lacking the feeling of heroic responsibility in this task of *living* the life and working out to the very last item the problems in its keeping.

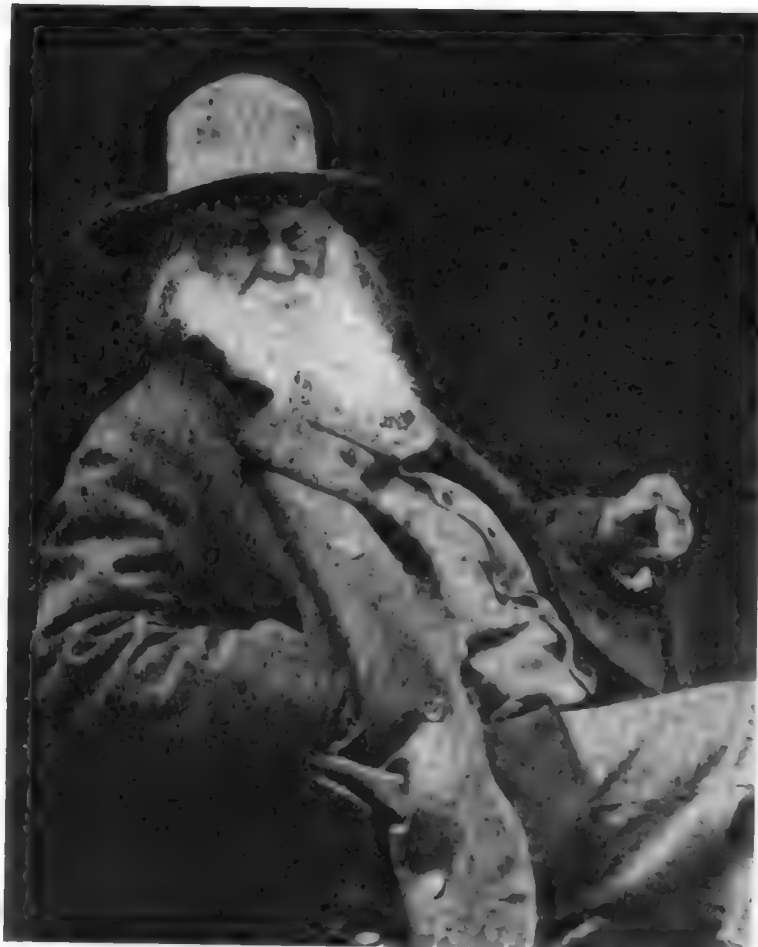
Yet on lines of compassion and service Whitman stood so high, so very high, that he towers above his fellow-men as some tall peak lifts a snow-capped head above its fellows. When the war broke out and horror was

where shot and shell carried off one, and the dressing—though the term as used today has scant relation to what had to go by the name then—of gangrened wounds was a task with death standing on either side of him who did it. Nor was there then any adequate or even humane provision for nursing the wounded and the sick. It was mostly done by orderlies—young boys, as careless and ignorant in many cases as red tape, officialdom, and the selfishness of thoughtless youth could make them. Their almost wanton ignorance of the most elementary principles of nursing or of surgical care, their callous indifference to suffering, wrung from Whitman's heart the cry of a strong soul in bitter agony.

Whitman, who had suffered deeply, as strong natures must and ever will, felt the sufferings of others more poignantly than his own. In those hospital wards he was "the angel," "the savior," "the mother." He was nurse, physician, secretary, comrade, friend, and confidante, to the sick and dying. Day after day he poured out the blood of a great compassion, agonizing with the agony of the wounded, feeling every throb of their hearts, every longing of their minds, wounded to almost bitterness of expression by the selfishness and inexperience of their hired attendants. In some of his finest poems the agonies of that time later found voice and expression, and we look in vain for a trace in them all of selfishness or indifference. They are pure utterances of compassion, not as Emerson would have uttered them, or you or I perhaps, but as Whitman would, and did.

The critics have done Whitman as much harm as good. Some have seen in his writings "a heap of balderdash," "shocking grossness," "lists of trivialities," and no poetry at all. Others, with some conception of that message of life which Whitman did so boldly deliver in so far as he understood it, and this was very far compared with average humanity, have all but deified the man, seeing even in his irregular life and slouchy ways, in the very holes of his overcoat and the spots upon his hat the signs unfailing of genius.

Both are foolish extremes. The Theosophist sees in his writings the heart of the true mystic, a great, over-masteringly great soul, striving to utter itself but unable to translate into every single act of the life its own pure idiom because of the man's misunderstanding of his own powerful nature. The Theosophist sees here and there in his writings a coarse mistakenness of expression and of ideal. Yet Whitman's more inspired words ring out their message above the uninspired and over all the din of his personal failings and mistakes, for in his writings unbrotherliness has no part. H.



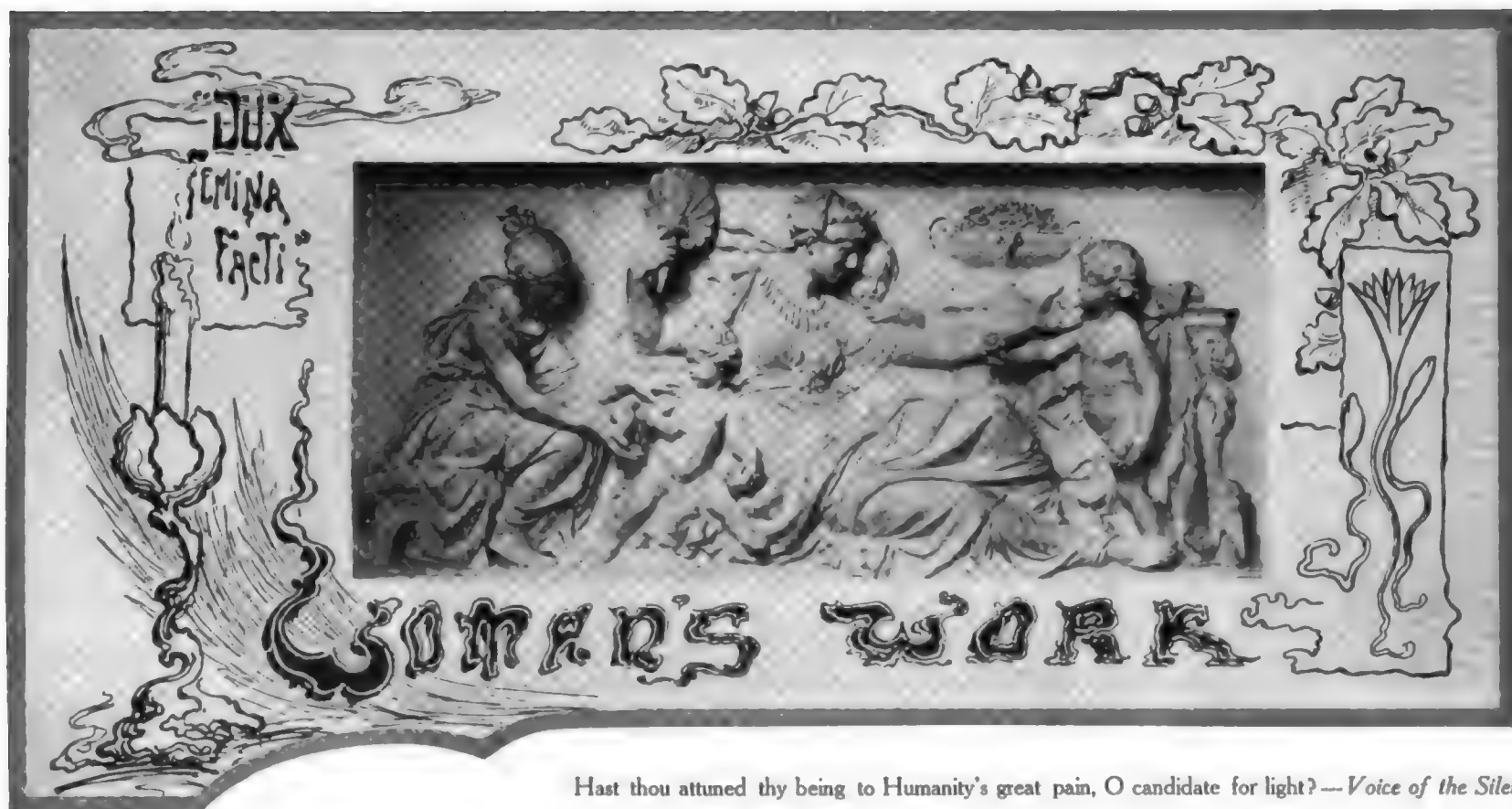
Lomaland Photo, and Engraving Dept.

WALT WHITMAN

EVER the discouraged, resolute, struggling soul of man (have former armies failed? Then we send fresh armies—and fresh again). Ever the grappled mystery of all earth's ages, old or new; ever the eager eyes: hurrahs: the welcome-clapping hands: the loud applause: ever the soul dissatisfied, curious, unconvinced at last; struggling to-day the same—battling the same.—*Whitman*

added to horror, wrong to wrong, Whitman threw himself, soul and body, into the very hell and bitterness of the conflict. Not in the ranks, however, but in the small-pox and surgical wards of the army hospitals, did he give all the best of his rich life and very nearly life itself.

For in those days medical science had many gaps in its learning, and surgery was practically helpless before the demon of infection. Hospital gangrene was carrying off dozens



Hast thou attuned thy being to Humanity's great pain, O candidate for light?—*Voice of the Silence*

IF the mothers of the world had a knowledge of Theosophy and the wisdom to use it, in no long time the race would receive such an impetus upward as would break the fetters of all past creeds and forestall the need of future reforms.

Before and after birth, in the formative and growing periods of the child's body, mind, and character, the intimate relation between child and mother makes her the most vital of all influences. The children of today make the world of tomorrow. Considering what life is at present, and historically reviewing what it has been, who can claim that human motherhood has held the key for developing the best in the wonderful child nature? Can the most sanguine advocate of modern progress show any evidence that at last the fresh, incoming souls are being taught to grow more and not less conscious of their divinity? In demanding a vote wherewith to right legal wrongs, the ardent suffragist may well consider seriously how far woman has proven her fitness for this new duty by her ability in governing the child so as to rule out his evil tendencies.

Think what life might mean today if the best in each generation had been progressively called forth and nurtured. There would be no comparison with the diseased, unsatisfied, selfish existence to which we are continually trying to readjust ourselves. Maternal devotion is as old as the race; indeed even the animals show instinctive love and protection for their offspring. Evidently blind mother-love—like blind faith in theologic creeds—is not enough. There must be the guiding light which comes from a definite knowledge of the true philosophy of life.

The Theosophic mother would recognize the child's right to be well born, and would begin by attending to the quality of parentage which should be the newcomer's first birthday gift. She would know that the condition of her own body and mind and morals must play a large part in deciding the character of

Theosophy for Mothers

the incoming entity which would be attracted to its own in seeking suitable conditions for the desired earthly experience. She would know that contrary to certain current theories,

THE GRASS-WORLD

OH, life is rife in the heart of the year,
When midsummer suns sail high;
And under the shadow of spike and spear,
In the depth of the daisy sky,
There's a life unknown to the careless glance;
And under the stillness and airy prance,
And slender, jointed things astir,
And gossamer wings in a sunny whir—
And a world of work and dance.

Soft in its throbbing, the conscious green
Demurely answers the breeze;
While down in its tangle, in riotous sheen,
The hoppers are bending their knees;
And only a beetle, or lumbering ant,
As he pushes a feathery spray aslant—
Or the sudden dip of a foraging bird,
With its vibrant trail of the clover stirred,
Discovers the secret haunt.

Ah, the grass world dies in the autumn days,
When, studded with sheaf and stack,
The fields lie browning in sullen haze,
And creak in the farmer's track.
Hushed is the tumult the daisies knew,
The hidden sport of the supple crew;
And lonely and dazed in the glare of the day
The stiff-kneed hoppers refuse to play
In the stubble that mocks the blue,
For all things feel that the time is drear
When life runs low in the heart of the year.

Mary Mapes Dodge (Selected)

the mother does not make her child a musician or an artist or what not by prenatal cultivation of music or of painting, etc.; but in striking a certain keynote of harmony and beauty, or otherwise, she would thereby attract re-

sponse from the like type of entity which was related to her under the Karmic law.

She would begin the foundation for the ideal body by strengthening and purifying her own, for it has to contribute largely in upbuilding the child's. She would begin his education by training and disciplining her own mind and will, perhaps thereby avoiding the sorrow of seeing her beloved child as well as herself overcome by the same weakness and failing to teach him this lesson which she had evaded. She would know that indulgence in whims, tempers, and appetites, would be reflected in her body and brain cells and would leave her ill prepared to control the child whom she thus invites to come home to her handicapped with her own faults.

The Theosophic mother would regard the advent of the child as the arrival of a soul, wearing the little body as a garment, and would take on a new and enlarged sense of the motherhood which could wisely meet the wants of this dual nature. From the first she would aim to make the child the center of simple, natural conditions so that his early impressions in the material world would be of the kind which strengthen the permanent, individual sense. She would not enervate him with the customary intense, continual personal attention which is often a sublimated sort of self-indulgence in mothers. She would remember that at the center of this little creature is the great soul, and would challenge it to come forth and find a right knowledge of itself in the puzzling maze of matter in which it was involved.

She would believe in the evolution of the physical, mental, and moral natures—the working outward from a conscious spiritual center—and would not be deceived by the prevailing educational methods which aim to cram so much *into* the child while evoking—drawing out—so little. She would not lead him by her own blind devotion to expect things and persons always to relate themselves

to him; but she would try to cultivate in him the flexible strength and the sense of unity with all life which is born of relating oneself to surroundings. She would know that the delicate little body had latent tendencies of unknown power and would early begin to direct them along lines leading to the development of a valued servant out of the physical force instead of allowing it to become a tyrannous master over the higher nature.

The Theosophic mother would remember that the present life is but one stage in a journey to perfection and she would not sacrifice the ultimate good of this Comrade-soul for some creature comfort or present indulgence. L. R.

Another Harsh Lesson at the Hands of the Law

EXPONENTS of the traditional missionary methods are seemingly on the eve of waking up and of vigorously protesting against, if not absolutely eliminating, certain features of their system. As seems to be most often the case in the present state of human blindness, a frightful tragedy has appeared, to voice its "open sesame" before this one hitherto fast-locked portal of the missionary structure, and the results promise to be far-reaching, a great step in the right direction. The pitiable feature is that such tragedies are necessary, but they seemingly are and will be until those who stand forth as teachers of the people gain a knowledge beyond that of their systems, and a moral poise that cannot be disturbed by any waves of emotionalism and sentimentality. Until that time sacrifice will be heaped upon sacrifice, for the evil forces in human life will never be conquered by those who do not understand them.

In today's paper a number of clergymen, well known in the city of New York for their advocacy of Christian mission work among the Chinese, are open in their denunciation of the whole system as at present carried on. The occasion for their long-delayed expressions of horror and dismay is the murder of a beautiful girl, a granddaughter of General Sigel, by a Christianized Chinaman who had become infatuated with her and insanely jealous of a fellow-countryman who had also been converted to Christianity.

This girl had been for many years, in company with her mother, an enthusiastic mission worker among the Chinese of New York City. Her zeal for the Church may have been colored by slightly sentimental motives or it may have been flatly misunderstood by her alleged converts. Whatever the cause, no word imputing base motives has been uttered against her, and her connexion with a prominent and honored family no less than the fact that in her mission activities she worked side by side with her mother, all go to show that something in connexion with the system itself must be inherently wrong. This is what

one clergyman has to say upon the subject:

Any mission plan that calls for a white girl for every Chinese is atrocious. We do not give a girl instructor to every Italian who comes among us, and we ought not to hold out that inducement to Chinese. All the same, it is done and it will be done. A way should be found to stop it. A list of the mission girls who have come to grief through Chinese whom they were teaching would fill an entire page in a newspaper. That list would be read everywhere as an awful object lesson in depravity. Nothing short of some such exposure will stop it. The people need to be horrified. I shall be in sympathy with any measure, however shocking, to save our young women from a continuance

results and in many cases was eliminated because it threatened evil.

And still another states that

The present feeling of the body of the clergy is very strong for the complete elimination of the system to which Elsie Sigel was sacrificed.

Just why a system of individual teaching was ever inaugurated among any set of possible converts, from any nation whatever, or any grade of society, must stand as one of the unanswered questions of today. Those who founded it surely knew little of human nature and less of the *actual* philosophy of Jesus the

Christ. This latest catastrophe in the ranks of young women mission workers should not be considered unique or merely a sporadic coming to the surface of some limited evil, for it is nothing of the kind. It is merely the highest peak of a long range of vast extent, whose lesser peaks would each look gigantic and unique if on some plain, alone. The measure must include all that category of awful happenings stopping just short of murder which the clergyman first quoted alluded to so plainly.

In this light it is easy to imagine the feelings of those who foresaw these calamities a generation ago and who were persecuted not because they opposed openly, but merely because they did things differently themselves and offered to the world proofs of their wisdom in Theosophy itself. The present seems to be a time of focussing, of culmination, both in the realm of evil and that of good.

The missionary system is not the only one that has arrived at the flat necessity of being either bettered or eliminated, through the gateway of some frightful tragedy. H.

Signs of the Times

THE following paragraph is clipped from the Los Angeles Examiner of July 4:

PASADENA, July 3.—Resolutions were adopted at the meeting of the Lincoln Avenue City and County Improvement Association, numbering among its members the select of the North side, asking the Board of Education to investigate charges against the high school and to accomplish the segregation of the sexes in the city schools.

Within the last year two schools not a thousand miles from California, were closed at the instance of teachers and principals, as a *dernière ressource*, those in charge plainly stating that they found themselves totally unable to cope with certain ruinous habits which were rife among the students. Within the month news has come of a serious condition of affairs in one of our State universities, in the form of so-called "secret marriages" among the students.

These questions too vitally affect the welfare of the home to be passed over unconsidered by parents, and so the Pasadena community seems to think, for parents constitute the majority of members in the Association now taking active measures to the end of purging the city school system. STUDENT



Lomaland Photo. and Engraving Dept.

MARGHERITA KRONBERG
A YOUNG SWEDISH ARTIST

FOR with a gentle courage she doth strive
In thought and word and feeling so to live
As to make earth next heaven; and her heart
Herein doth show its most exceeding worth,
That, bearing in our frailty her just part,
She hath not shrunk from evils of this life,
But hath gone calmly forth into the strife,
And all its sins and sorrows hath withstood
With lofty strength of patient womanhood.

Fragment from *Irene* by Lowell

of this infamy, and with what feeble force I have I will speak for it.

Another clergyman reminds the public that "this fad" (fancy a clergyman calling mission work a fad!):

which twenty-five years ago enlisted nearly all the prominent churches in individual work bore no good

OUR YOUNG FOLK

Maria Felicia Malibran

MARIA FELICIA MALIBRAN, one of the brightest stars who ever shone on the operatic stage, was illustrious for the versatility of her genius and her noble character.

She belonged to a distinguished family of Spanish musicians. Her father, Manuel Garcia, was a noted singer, actor, composer, and conductor, and unrivaled as a vocal teacher; her brother, Manuel Garcia, who lived to be over a hundred years old, was one of the greatest singing teachers who ever lived and the inventor of the laryngoscope, which instrument is of great value to the medical profession; while her sister, Pauline Viardot, was unsurpassed as an operatic singer and was a very remarkable woman of varied talents and accomplishments.

Maria was born in Paris in 1808. At a very early age she spoke fluently Spanish, Italian, French, English, and later she learned German. Although her voice naturally had many defects they were transformed into beautiful powers of expression through her father's very severe training and her own indomitable will and perseverance. The rare charm and power of her singing was equally great in every style of music and she enraptured and inspired everyone by the grandeur and depth of her expression. She also possessed remarkable creative ability and had a deep understanding of the science of composition. She composed both the words and music to many beautiful songs, and her free improvisations on the stage fairly electrified her audiences.

Malibran was an excellent pianist and although she was never instructed in dramatic art, her acting showed the sympathy and fire of genius and she was equally successful in all rôles, whether comic or tragic.

This gifted woman acquired without lessons great proficiency in drawing and sketching, while in dressmaking, embroidering, etc., she was as accomplished as in singing; for athletic sports she had a special fondness, and she spent much time riding, swimming, skating, and fencing. Her love for children was very great and she took much delight in teaching them, playing with them, and making them happy. In the social world Malibran was the delight and inspiration of her friends and charmed all by her brilliant conversation as well as her sweet and amiable disposition.

In this superb artiste the Soul found expression in many ways, and greater even than all her other gifts were her generosity and kindness of heart. It was as natural for her to give as it was to sing or breathe, and many beautiful anecdotes are told of her rare tact and delicacy in bestowing kindnesses which made them doubly acceptable. Many notable careers were made possible through her assistance and many lives were saved from ruin,



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SHEPHERDESSES RESTING ON STILTS,
LANDES, FRANCE

MUSIC, in thee we float,
And lose the lonely note
Of self in thy celestial-ordered strain,
Until at last we find
The life to love resigned
In harmony of joy restored again;
And songs that cheered our mortal days
Break on the coast of light in endless hymns
of praise.

Henry Van Dyke

yet she was ever modest and did not wish her benefactions known.

With her second husband, M. de Bériot, the famous violinist and composer, she gave wonderful concerts.

Malibran had such remarkable courage and strength of will that she triumphed over every difficulty and was so faithful to any duty that not even severe illness prevented her from fulfilling her obligations. It is a great pity that she had not learned to conserve her energy, for her death when only twenty-eight years old, was caused by over-exertion.

The keynote of the life of Maria Felicia Malibran was *unselfishness*, and that is why she gave so much happiness to others and was so deeply loved and honored by all the world.

A RÂJA YOGA MUSIC TEACHER

The Landes

THE Landes, a region in the southwestern part of France, takes its name from the sandy plains or *landes*, of which it is chiefly composed. These plains were once covered by the sea. Now they are the haunt of flocks of sheep, which are tended by shepherds and shepherdesses who traverse the sandy plains perched on stilts, as the picture shows. The condition of the soil, now sandy, now marshy, renders this mode of locomotion less wearisome than going on foot. What young folk do as a sport in some countries, these sheep tenders of the Landes thus find a useful expedient. G.

A Legend of the Indian Rock at Squantum

THERE are many interesting legends connected with the settlement and explorations of our New England forefathers, and many spots where tradition still lingers. One of these stories which is not generally known and which is said to be authentic is told of how the high bluff at the end of a long promontory in a part of Quincy, Mass., now known as Squantum, received its name.

The story tells that the bluff was first seen by an exploring party of which Myles Standish, William Bradford, and Josiah Winslow, all of colonial fame, were members in 1621. They entered Boston harbor at twilight and decided to spend the night on an island, now called Thompson's Island where there was an abundance of lobsters and clams. The following morning they set out in their boat towards the mainland, their old Indian guide and friend, Squanto, steering them. As they neared the shore they beheld a gigantic Indian's face gazing over the water in stony calmness, the rocks of the bluff forming a decided outline of the Indian features. The amazed Standish gave orders to land at that point, saying that he took it as a good omen for a settlement. They landed, and then Squanto, who seems to have had a premonition, reverently knelt before the face and asked the Great Spirit to protect his people from the dangers which seemed to be coming from over the great sea water. Squanto had been a kind friend to the colonists, being their interpreter when the first treaty between the Indians and themselves was made in New England. So the exploring party named this point "Squanto's Chappell" because of their regard for him. H. M.

THE truly kind never lack kin.—Cope

ANGER is as weak as grief. Both mean that we have been wounded and have succumbed.—*Marcus Aurelius*

BE sure no man was ever discontented with the world who did his duty in it.—*Southey*

THE CHILDREN'S HOUR

The Story of a Gold Fish

BUDDIE was a little gold fish and he lived in a great glass bowl, with six or eight brothers and sisters. He was the largest one of all and he thought he was even larger, so important did this little fish feel himself to be.

He liked to swim to the side of the bowl where the water magnified him, and look at people with his big eyes, and open and shut his funny oval mouth; and he liked to swim round and round to show off his long tail for he knew that none of his brothers had such a fine tail as he.

One day, Buddie discovered a curious thing. It was the fresh water as it slowly dropped into the bowl from a little pipe. "Now see me catch it," said he. So he made a jump at it and *plunk!* he went against the glass and bumped his nose; but that did not discourage him. "Now once more," said he, and *plunk!* he went against the side of the globe again and bumped it so hard that he made his little nose ache. But he soon forgot about his bump when he saw his big friend, the man, coming through the door with food for all the fish. So they swam to the top of the water, Buddie first, and took the food from his fingers as he held it out to them.

Then Buddie showed his brothers how far he could put his head out of the water to take the food, for he was not a bit afraid of the man. But the man said "Be careful, little fish, or you may jump out of the water, and then you will be sorry." But Buddie paid no attention to what the man said and kept jumping and sticking his head farther and farther out of the water; "for," said he, "I wonder how it would be to see the world. I am tired of this little bowl, anyway." So he kept trying and trying, and one day, *flop!* he went on to the table, and *flop!* he went again on to the floor.

"Oh dear me!" he cried, "What is the matter? I cannot breathe, I cannot swim, I can only flop and it hurts me to flop on this hard floor. Oh, what shall I do? I did not know the world was like this." And there on the floor the man found the poor little fish, almost dead for being out of water so long.

"Poor little silly fish!" said he as he tenderly picked up his almost lifeless pet and put him back into the bowl, "I don't know whether you will revive but we will give you a chance. I hope if you do, you will have learned a lesson and be content to see just as much of the world as it is intended for you to see and no more."

Buddie did revive, but he is a sorry looking sight, for his little fins are bent and torn, his back fin twisted and broken, while his long beautiful filmy tail is in tatters from flopping



Lomaland Photo. and Engraving Dept.

THE ELEPHANT'S VISIT TO THE RAJA YOGA DAY SCHOOL IN SAN DIEGO

THE QUEER SCHOLARS

THE sun was shining softly,
The day was calm and cool,
When forty-five frog scholars met
Down by a shady pool—
For little frogs, like little folk,
Are always sent to school.

Their lessons seemed the strangest things,
They learned that grapes were sour;
They said that four and twenty days
Exactly made an hour;
That bricks were made of houses,
And corn was made of flour,
That six times one was ninety-five,
And "yes" meant "no" or "nay."
They always spent "to-morrow"
Before they spent "to-day,"
Whilst each commenced the alphabet
With "z" instead of "a"!

As soon as school was over
The master said, "No noise!
Now go play at leap-frog
(The game a frog enjoys),
And mind that you behave yourselves,
And don't throw stones at boys!"

Selected

so long on the hard floor as he lay helpless.

No! I do not think he will ever try to "see the world" again. He is a sadder and a wiser fish; he is now content to stay at home in the bowl with his brothers and behave himself.

EUGENIA

A Propagandist

LITTLE Frankie was slowly and earnestly stamping round the veranda.

"What are you doing Frankie?" asked his uncle who was lying in the hammock.

"I'm marching in step and in time."

"What for?"

"I'm making harmony," answered the little

boy. "It makes harmony when people work together. You can only see me, but I'm pretending there are other children too, so I must be careful or the line will be spoiled," and on he went again.

His aunt laid down her sewing as he returned.

"Frankie," she said, "do you like the new school?"

"I love it," he answered. "Didn't you know it was a Râja Yoga School, Auntie?"

"Yes dear," she said.

"I'm learning to be a Râja Yoga," Frankie went on, "and that is why I mustn't cry for things, or bother for them when you say no, or tease the pussy, or destroy things."

His uncle laid down his paper.

"I used to break up all my toys once, when I was silly; now I'm learning to make things," said Frankie, confidentially, "and it is nicer to make than to

break, isn't it, Auntie?"

"Yes dear," she said again.

"I guess Matilda was wiser than we were, eh Mother," said Uncle Jack, as Frankie, catching sight of his mother in the distance, ran to meet her.

"There must be something in Theosophy, if they teach the children those ideas."

"Matilda was always practical and had common-sense," Auntie Alice returned, "and undoubtedly she has chosen well for the child; the world has moved along since our day."

"Suppose," said Uncle Jack, "we move along with it," and Auntie smiled. E. I. W.

In the Garden

ONE day, after oh, so much work, the new lily-pond in the wild-flower garden in Lomaland was finished.

There was a place for the birds to bathe, and a place for them to drink, with little steps nicely arranged for them to stand on, and such fine plants all around the margin of the pond—a banquet place indeed. And the moment it was finished the birds began to come, dozens and dozens of them. They kept coming all day, and since then they do the same every day from sunrise to sunset. How do you think they heard about it? Who gave them the message that this Birds' Brotherhood Headquarters had been prepared for them? E. W.

A Learned Terrier

MASCOTTE is the name of a terrier who knows three languages. She shows that she understands them by doing tricks ordered in any of the three tongues. When Mascotte's puppies grew up and left her, she made a companion of a beautiful Maltese cat whom she herself had adopted as a kitten and had brought up with her own little ones. G.

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Total number of hours sunshine recorded during JUNE 147.
Possible sunshine, 428. Percentage, 34. Average number of hours per day, 4.90 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JULY	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
5	29.536	66	61	64	60	0.00	S	4
6	29.568	70	60	63	59	0.00	SE	5
7	29.679	68	59	61	59	0.00	SE	5
8	29.682	69	59	60	59	0.00	SW	2
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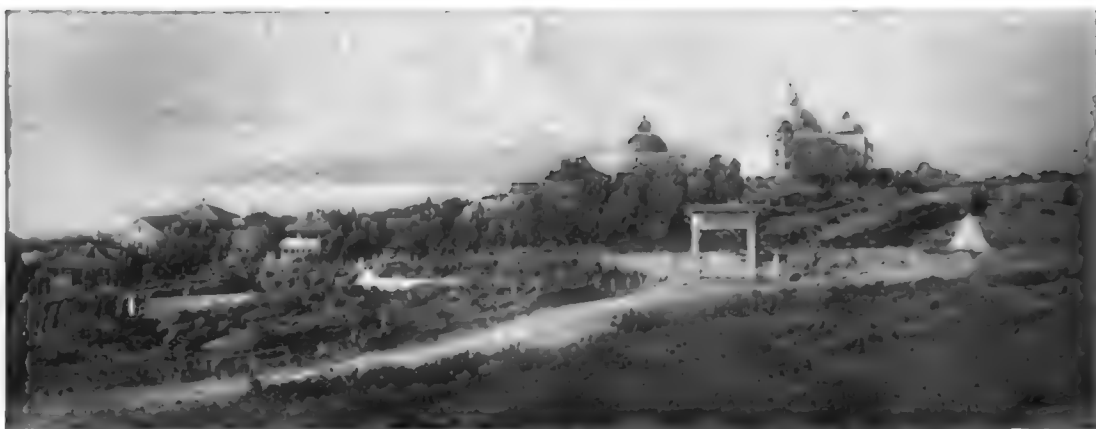
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No. 38

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Truth Light and Liberation for Discouraged Humanity

No. 38

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Dogmatism in Science

in the *Scientific American*. It has, however frequently been maintained by Theosophists, and notably by H. P. Blavatsky herself in *The Secret Doctrine*, that there can be and often is such a thing as a scientific dogmatism; and the writer of the above article echoes that opinion. It should be pointed out, though, that it is unjust to lay the blame for dogmatism on the shoulders of the leaders, whether in science or in religion; the followers are responsible for at least an equal share thereof. As is shown in the article, the scientific dogmas are for the most part beliefs or prejudices in the mind of the lay public, which they cling to through mental idleness and lack of independence and of originality. Let them not, therefore, turn around and blame the leaders of science, even though these be culpable, until they have set their own house in order.

The writer begins by saying that anyone who sets about inquiring into the reasons for his own belief in certain articles of his scientific faith will be met by surprises. He will discover that he has been living under a tyranny, to resist which means the risk of perdition. Examples may be cited by the dozen.

The great mass of students accept a value for the thermal unit of energy fixed by one man, Joule; Joule said it was 774 foot-pounds, and 774 foot-pounds it is. This may be perfectly true, or perfectly untrue; the point is that anyone who accepts it on such grounds is a dogmatist. People have often held such dogmas tenaciously, on grounds whose weakness has been subsequently revealed by independent inquiry.

The writer refers to Judge Stallo's remarkable book, *Concepts of Modern Physics* (note—not *conceptions* of modern physics), written about 25 years ago, to show that much which science held to be true was simply the result of the utter confusion of thought. Other writers followed Stallo's line. H. P.

Blavatsky quotes from him in *The Secret Doctrine*, in illustration of her own arguments. This author, whose book should be well studied, shows that many of the terms which science uses as denoting actual things in Nature, really stand for nothing but "concepts"—that is, mental abstractions. For instance, science has sought to resolve the universe into a duality of force and mass, and to regard it as made up of these two. But neither one

of these two, as an independent entity, is known to science. Force is known only as a property exhibited by Nature, but cannot be isolated, either in actuality or in thought; and mass, when analysed, similarly vanishes into a metaphysical conception. The word "matter" has been loosely and confusedly used to denote, now the coefficient of force (mass), and now the product of the supposed interaction of force and mass. And so with "energy," "heat," and other terms.

The writer speaks of energy (about which a note recently appeared in the *CENTURY PATH*, vol. xii, no. 34), as a thing about which it is practically impossible to get any two persons to arrive at a common definition. As shown in the note just referred to, the only

rational idea we can form of energy, except as an abstraction, is that of an emotion or condition of consciousness, existing in a mind; yet even this again is an abstraction, and we must speak of energy as a being.

The next point made is that many things dogmatically held to be impossible are subsequently achieved by actual experimenters; of which it is superfluous to quote instances. He comments on the way in which we accept things on authority, without the least inquiry, as absolutely true: another proof that the dogmatism is quite as much ours as that of our teachers. For instance, Maxwell formulated the "molecular bombardment" theory to account for the pressure of a gas on its containing vessel; and students are still taught that the pressure of a gas is due to the impact of molecules against the walls of the vessel. But this theory only holds good on two assumptions: that the molecules are perfectly elastic, and that the walls are either perfectly elastic or perfectly rigid; and the latter condition is not true. Failing these conditions the pressure of the gas would gradually fall off, because the molecules would lose energy. So an experimenter kept some gas under pressure for a long time, to see whether the pressure would fall off; and found that it did not. Hence the theory is inadequate.

In many ways our progress is cramped by our inconsiderate acceptance of statements; the writer instances the case of steam-pressure, in which we are bound down by the pronouncements of Regnault. But men of light and leading ignore these dogmas, of which they are very likely ignorant, and hence make discoveries.

In commenting on the above, one may begin by freeing oneself from a certain dogma—

The Lost Science of Logic

the dogma that it is necessary to think in the accepted categories and to speak of science as one thing, religion as another, and so on.

Wanted —
a few
"Why"s

Let us speak of dogmatism in general. The point, then, is that we all cramp ourselves by undue respect for the spoken or written word.

Often some great authority makes a pronouncement which is forever after accepted on his authority without further question and copied from book to book until it becomes almost an axiom. Then some day an unread individual, who has not heard of this gospel, unwittingly transgresses it—like the man who forgot that his prison-door was supposed to be locked and absent-mindedly walked through it.

There are accepted dogmas in science, in religion, in daily life, which rest on very shakable authority; their validity may depend only on the fact that no one has yet thought of questioning them or dared to question them. But the man of independence and originality may arise any day and prove that there is no lion in the path after all.

"You mustn't do that, it's impossible!" is a frequent cry; and if you do it, you are a magician or an impostor.

Unverified
"Authorities"

"Laws," whether of Nature or of some other recognized authority, are sometimes quoted for the purpose of overawing people or making them subscribe to certain desired opinions. But perhaps the authority has never said anything of the kind. The "child" is a great disturber of established conventions. He has no respect for the possibilities and is apt to be too literal. He steps on the grass, not seeing the notice-boards, pokes his fingers through the specters, and stretches the laws of Nature.

This line of thought is profoundly suggestive. If we set ourselves to think strenuously how much of our conception of things is made up of dogmas, we shall probably realize that a vigorous sorting of all this lumber would result in a much altered view of life. Our notion of our own personality is a terrible dogma; we believe ourselves to be possessed of certain virtues and certain vices, and sundry abilities and sundry disabilities, and so on; and we limit our actions accordingly. Whereas, if we could but wake up some morning entirely free from all prejudice regarding ourselves, we might astonish the world with our deeds. There is a story of a fish that had a sheet of glass put across his swimming tank, and he bumped his nose against it for a whole year. When he finally realized the presence of the obstacle and shortened his daily swim, the glass was removed; and then the fish ever after kept up the shortened swim. But men are subject to similar infatuation, similar self-imposed limitations.

Fatal
Weaknesses
of Thought

The spirit of free inquiry is always to be commended, as that of dogmatism is to be condemned; and science must incur praise or censure according as it manifests the one or the other. When the name of science is used to shelter mischievous dogmas about the nature and possibilities of man, it is time to protest; but no fair critic will accuse the protester of belittling genuine science. STUDENT

The Age of the Earth

IF men of science always adhered to their own professed way of reasoning, they would never venture upon any pronouncement respecting the age of the earth. For, recognizing that the data for such a calculation are extremely vague and incomplete, they would know that any such pronouncements could be no better than guesses. But they do not always adhere to their own principles, nor can we blame them—at least, so long as they are willing to admit their transgression and do not claim the same authority for their speculations as if they were securely founded. The wish to arrive at a conclusion is natural, and so is the impatience which scorns to wait.

When Darwin wrote his *Origin of Species*, says a paragraph, many geologists thought the earth must have been in existence at least 230,000,000 years. But then, alas! came the calculations of the physicists, who showed conclusively that even the sun himself could not have existed for more than half that period. Their calculations were based on the assumption that the earth was once white-hot and had been cooling by radiation ever since. Obviously such a theory was liable to overthrow; the earth may not have been white-hot, or it may not have been cooling regularly by radiation. And, in fact, the chemists have now come forward, armed with radium, to show that, as radium has been heating the earth all the time, it must have taken very much longer to cool.

The latest on this point is that the Hon. R. J. Strutt writes to *Nature* to say that a sample of a mineral (printed as "thorianite") was found to contain nine cubic centimeters of helium gas per gram, which must have taken at least 240,000,000 years to accumulate. So now it is geology and chemistry versus physics. Clearly, so far as this kind of evidence goes, the earth may be any age at all, for there is not enough to reason from; and this is leaving out of account all those other discoveries that are bound to be made as time goes on and each of which will lend new factors to the problem.

The age assigned to the earth by the chronology of the sacred books of ancient India runs into strings of figures that would stagger a modern scientist. Yet, with radium to back us up, we can afford it. And periods of time are vast only by comparison. Use larger units and the imagination, and there you are.

STUDENT

Latin Proposed as Universal Language

SOMEONE has proposed to supply the alleged need for a universal language by using Latin, as it is a real language, not an artificial one, and exists all ready-formed. Critics have made the objection that it is a written language and not a spoken one; it is not adapted to modern inflexional requirements, and each nationality would adapt it to its own ideas of inflexion and pronunciation. It seems obvious, indeed, that any language that might be formally adopted as a universal language would be subject to such local modifications; if Latin were forced upon the children in the schools, would not each nation soon acquire a local Latin, and the divergences go on until the original uniformity was barely recognizable?—as has, in fact, actually hap-

pened in the history of that very language.

Yet this is only half the truth and does not constitute a valid objection. For, though different nationalities might continue to use their own languages, there still might be a recognized language for international use, and this is doubtless the idea in the minds of advocates of a universal language. Such language, however, would be rather of the nature of a code or system of shorthand.

It seems as if the advocates of a universal language had overlooked some of the essential features of language. Language is not merely a code of arbitrary symbols. It is related to thought and feeling in some mysterious way. The baffling way in which slang, argot, and dialect are evolved indicates the operation of these mysterious laws. Language seems to grow out of the racial consciousness of a whole people, and it is as impossible for one man to sit down and write a new language as it is for a composer to make a new folk-song.

But this argument tells in favor of the possibility of a universal language; for, if the world becomes united into one people, will not that one people evolve its own language? The very binding together of the world (effected by science) which has provoked the aspiration for a universal language will tend to bring about the realization of that aspiration.

In short, the state of affairs as regards languages is always adapted to the needs of the times; and if the world has diversity of tongues, it is because it has diversity of races, customs, and tastes. The more it gets unified, the more its tongues will get unified. The attempt to force on the language-conditions, to a point ahead of that which the conditions demand, is futile; but, again, such attempts may be regarded as effects rather than causes, and as actual steps in the process by which race-union is bringing about language-union.

The best that can be done, probably, is to watch tendencies and help them on; thus we may avoid artificiality. When we get so unified that it will be positively inconvenient to be without a common language, we shall soon evolve it. Tendencies this way have already been noted; technical terms are nearly all common; in some parts where races exist side by side, blends of idiom are observed, as in the pidgin English of the treaty ports; or in some German districts of America "gespokene sprache."

STUDENT

The Panama Canal

THE provisions contemplated for the safety of vessels are unprecedented. Vessels will not be permitted to approach or to pass through the locks under their own power. They will be handled by powerful electric towing locomotives running on tracks; some of them ahead for towing, and some of them astern for checking the vessel's way. The vessel will thus be in absolute control of the canal officials. Moreover, the gates will be in duplicate, with a considerable space of water between. And further, on the lake side will be a reserve skeleton-gate full of raised sluices, ready to be swung across, if any accident should happen to the other gates, the sluices being then closed, so preventing the escape of the lake waters, and at the same time leaving the lock ready to be dried out for the necessary repairs.

STUDENT

Some Views on XXth Century Problems

What of the Rest?

THE well-known English religious writer, signing himself "J. B.", in an article on "Proportion in Religion," raises a point which the Christian world would do well to face more frankly and completely than ever heretofore.

The enormous enlargement of the horizon in our times has put the religious picture out of perspective. We need a new drawing on a new scale. . . . Today we have to do . . . with an immeasurable opening behind. Christian people, from the beginning right up to our own day, have been contemplating religious history as an affair of at most 6000 years. It is a period covered by the Bible and limited by it. But this encircling wall has now been broken down. Science is revealing to us a world of human beings, of people with bodies and souls, living and dying, practising their arts and their religions over periods so vast that the Bible story compared with them is a mere episode.

If the world is asked to believe that God so loved it that he sent his Son, it will in return ask, "When did that love begin? Two thousand years ago?"

But if it began with the world's beginning, how did it show itself during the countless civilizations and countless thousands of years before that event that took place only two thousand years ago? Why should it not have shown itself to them as to us? Some of these civilizations seem to have been morally higher than ours; some to have been intellectually as high or higher; some perhaps mechanically as high or higher. Were they not as worthy as we of the same effort? Were not their thinkers as worthy of light, their people as worthy of guidance and of *the same light and the same guidance*? If not, wherein not? If they were *not* given this same light and guidance, we must stop crediting God with *love of the world* and speak — if we can — of his *partiality to us*.

The Christians must face this. If they say that we alone, for the first time, had the real light — their case is lost. The thinking world and the "heathen" world will not listen further now to them. If they admit that those other peoples had the same light, then its records have the same claim as our own to consideration and study and reverence; the words of their avatars and the persons of their avatars the same claim as the words and person of ours.

STUDENT

The Mind of the Heart

A RELIGIOUS review once asked its readers to send in, as many as chose, some definition of their conception of God. The writer of one reply quoted Arnold's "stream of tendency" and invited the editor to alter his request into one for a definition of this stream.

There is an Indian legend of a youth who desired to see in dream the World-Maker. By fastings and the like he had succeeded in seeing the World within and without, and its beings. Now he would see the Maker. But instead a spirit came to him, telling him that the Maker must be found and felt in what he had made, having no form.

During the progress of the Boer War a retired English officer asserted in a letter that

he could feel the feelings of the troops from day to day, especially when in the early days they were depressed and anxious from reverses. "If I could only have sent back to them," he said, "a corresponding encouragement!" Perhaps he could and unknowingly did.

We are almost entirely absorbed in our own little affairs, taking the color of feeling from our success or failure or danger in them; not noticing that fainter and larger background of feeling which nevertheless contributes always something to our local mood. If throughout an orchestral piece the double-bass continuously sounded the deep keynote only, we should ultimately cease to notice it despite the fundamental import of its contribution.

If we were asked to define a greatening character, the set of the "stream of tendency" in a character to become great, we should all finally agree that it was the mergence of self-interest, of the sense of personality, in the larger field of interest in the welfare of others. It would be the loss of personality, the loss of *I*, in the instant reaction to the needs of others, especially to their pain. "He never thinks of himself" is the ready expression. The sense of personality is gradually developed from the individual experiences of the unit. There must have been a period far back in its evolution when it had no such consciousness. Then comes the long progress; consciousness is intensified in the experiences of personality. Then with that gained intensity and perfection, losing nothing save its limits, it takes on again the greatness of the whole, entering into unity of feeling with all the rest that live.

So we can understand Arnold's "stream of tendency" as a divine force for unity. It is the essence of which man's heart consciousness is formed, and it can only be understood by its own light. The first understanding of it is the awareness of the feeling of compassion. The fuller understanding only comes when the fabric of a higher mind has been woven from the infinite complexities of that feeling. Compassion leads to understanding, the *with-feeling*, and finally leads to the growth of a transcendental mind of its own nature.

STUDENT

Stone and Concrete

THE Egyptian obelisk now standing in New York's Central Park is gradually losing its inscriptions. Clear and sharp for thousands of years while the column stood on the sands of dry-aired Egypt, they are being dissolved away by the acid rains and mists of our eastern climate. Twenty-eight years have done irreparable damage.

There is something of an archaeological lesson in this. The great rough columns of Carnac in France, of Stonehenge in England, may once have had inscriptions, like the obelisk from Egypt. Science gives them but three or four thousand years of age. If, as science will soon, we multiply that by ten and more, we can begin to imagine what the rains and frosts may have stolen from us.

The technical magazine *Stone* argues for

the material from which it takes its name, as against the modern concrete. Of the latter we do not really know the durability; we seem inclined to assume that it is eternal, and severe lessons may be in store for us. Of stone we know what is necessary, and if simple precautions are taken, we can rely on a sufficient eternity.

It must have proven its suitability to the climatic conditions of the place where it will stand. Stone that grew, as it were, in Egypt, must not be expected to stay blooming in North America.

It must not have been quarried by blasting, for that "stuns" it — that is, jars the matrix in which the crystals are packed. It must be sawn or got from the quarry with the new channeling machine.

It must be seasoned; that is, the native water must be allowed to dry out. Buried, it was safe from frost. After exposure and before the moisture has gone, the frost may crack or splinter it. So it must not be built with before that has happened or the danger of it gone by.

And lastly, it must not be laid with its laminae or layers upright. If it is, they will begin to scale off. Laid with these on the flat, they have no such tendency or possibility.

We were warned once not to build on the sand. Perhaps now-a-days we should be warned not to build *with* it even when mixing it with cement — at any rate not to build very high nor to expect eternity. STUDENT

Creation by Sacrifice

A GERMAN, writing to *The Spectator* on the rivalry between his own country and England, applies the law of the survival of the fittest. In the struggle for survival of the fittest, which he thinks must always obtain between nations, that nation will prove the fittest and have the reward of pre-eminent survival whose largest proportion of units *sacrifice* to it, recognize duty to it.

Patriotism is not shouting "My Country," but service of the country or readiness to serve, *at a personal sacrifice*. The amount of this sacrifice and service is the measure of the surviving-strength of the nation. The amount of effort to get something from the state, to get return of honor or cash from service, is the measure of the nation's tendency to go down and decay. If *all* the service is rendered on this basis, nothing can stay the downfall.

The same law applies to any group or society. Its creators, sustainers, and energizers are those who do some or any work for it at a personal cost. Its weakeners, often destroyers, are those who try to get honor or cash from their membership. It has only the amount of life that is given to it, and no perfection of organization can save it if no life is given. But one, two, or three individual lives, thoroughly given, may be effecting the unseen magic of its salvation and energization against the weight of the important-looking figures on the platform. When the days of real aristocracy return there will be some very different assignments of honor. C.

Archaeology

Palaeontology

Ethnology

Dolmen de Kerran

THE name *dolmen* is compounded of two Breton words: *dol*, a table; and *men*, a stone. A dolmen consists essentially of several big stones set on end, forming supports or walls; with one or more capstones, usually larger than the uprights, forming a table or roof. The chamber or chambers thus formed are usually entered through a gallery or passage built in similar fashion. When such a covered passage is found separately, not leading to a chamber, it is called an *allée couverte*; in other words, an *allée couverte* is an elongated form of dolmen.

According to archaeologists, all dolmens and *allées couvertes* were formerly covered by tumuli or *galgals*, i. e., artificial mounds, sometimes of huge dimensions, composed respectively of stones, earth, and mud or of stones alone. The denuding action of the elements and the depredations of farmers requiring soil to spread on their fields are the causes to which is ascribed the discovery of most of these monuments.

Some of the larger of the tumuli which still exist enclose several dolmens. Such is the tumulus known as Mont Saint Michel, near Carnac, in which four large dolmens have been discovered; and others are thought to exist. The height of this tumulus is now 65 feet, but must at one time have been considerably greater, as the summit has suffered repeated levelings.

Is Tempered Copper a Myth?

ACCORDING to a professor of chemistry, the idea that copper was tempered in ancient times arises from a thirteenth century misunderstanding of the Greek word *baphé*—a word used by the Graeco-Egyptian alchemist writers of the third century. And he quotes Berthelot to the effect that this word may mean coloring glass, metals, or cloth. Egyptian alchemy busied itself in producing brilliant bronzes on copper. "It would thus appear that copper may never have been tempered after all." This is a more probable conclusion, says an engineering paper, than that the way to do it has been lost.

One was under the impression that the idea of tempered copper rested on the fact that some ancient peoples used copper tools for doing engraving work on very hard stone. It must be presumed now that the authorities quoted above are willing to allow that these ancients used steel. In either case the work was done and still exists, whether wrought

with steel or tempered copper. The belief in tempered copper rests on other grounds than the mistranslation of a Greek word and can not be so easily shattered. Also there are people, of quite good judgment, who will think it more probable that the art has been lost than that it never existed. History presents such stories of havoc that it is easy to believe there must be many lost arts; and our own science makes fresh discoveries every day.

[Since the above was written, a rediscovery of the art has been reported!] STUDENT

Virgin and Child in Ancient Babylon

TERRA-COTTA statuettes representing the goddess Ishtar in various forms, among others with a child at her breast, have been found in the ruins of Babylon by the German Orient Society.

Isis is frequently represented with the infant Horus.

This trinity of Father-Mother-Son is found in all the old theogonies; the Christian theogony (if the Christians can be said to have a theogony at all) is a modification of this trinity. Among Protestants the All-Mother does not seem to be recognized in their religion; but, outside of religion, they have her as "Nature." This secondary religion, with its separate presiding deity, is a very singular phenomenon. The Latin Church has its "Virgin"—a very earthly and degenerated form of Isis or Ishtar.

Our second-rate and second-hand Bible story of the Virgin and Child compares unfavorably with some of these ancient myths;

it is so very crude. If we take it symbolically, it is simply a chapter from the universal book of symbolism, representing the supreme creative Trinity: the Supreme under its twofold form as Father and Mother, and the Son who symbolizes the created universe and also the God in man—the Christos. STUDENT

"Preservation of American Antiquities"

THE Uniform Rules and Regulations prescribed by the act of June 8, 1906, for this purpose, by the Secretaries of the Interior, Agriculture, and War, define the jurisdiction of the United States Government over ruins, archaeological sites, historic and prehistoric monuments and structures, objects of antiquity, historic landmarks, and other objects of historic or scientific interest, and lay down rules concerning their preservation and use. The Secretary of Agriculture has jurisdiction over lands within the exterior limits of forest reserves; the Secretary of War over those within military reservations, and the Secretary of the Interior over other lands owned or controlled by the Government. Permits for examination or excavation of sites and the gathering of objects are issued under certain restrictions to responsible bodies or museums, and these permits are issued through the Smithsonian Institution, to which all reports have to be made. The field officers in charge of United States land must inquire from time to time into relics situated on their areas; and there are provisions for the arrest of vandals, the seizing of relics taken from Government land without a permit, etc. STUDENT



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DOLMEN DE KERRAN (KERHAN), NEAR LOCMARIAQUER, BRITTANY

✻ The Trend of Twentieth Century Science ✻

Thought and Movement

MANY people find thought gently stimulated or freed by gentle bodily movement. They get their best thoughts when walking or performing some mechanical duty. Others, whose minds are less under control, rather dread mechanical duty. The thoughts which are liberated or stimulated, are wearisome or undesirable or even noxious. Drudgery is drudgery for this reason; it might be opportunity.

What is the connexion between thought and muscular movement? In one of its parts mind is animal; that is, our animal or sensational part has its mind. It is swifter and fuller and complexer than the corresponding mind of the actual animal because of its close constant association in man with what is altogether higher and other than animal. In the animal there is nothing else at work, so far as its consciousness is concerned.

This mind has been built up in the animal kingdom entirely to correspond with the external world. Each of its changes essentially goes with a muscular movement. The amoeba—a speck of living jelly—is conscious of a touch, and immediately responds with an attempt to enfold the touching object. Becoming conscious that that is not food, it withdraws: that it is food, it goes on enfolding. All the way up the animal kingdom, roughly speaking, each change in mental consciousness is due to a sensation, either from within, such as hunger, or from without, such as the sight of prey or the coming forth of the sun; and tends at once to provoke a movement more or less elaborate.

In ourselves, though the case is greatly complicated by other elements, we can see the same thing. Says Dr. Boris Sidis:

The great majority of mankind still leads a life closely allied to animal sensori-motor states. Instance the delight of children in their plays, and the all-absorbing interest of college students in their baseball and football games.

But he goes too far, finally saying in the materialistic vein of the day: "Without motor elements ideational life is arrested." There is, on the contrary, a depth of ideational life that could not be reached except by the entire suspension of the activity of voluntary motor elements. In doing so, man becomes certainly cognizant that he is an incarnated soul. Immediately below this threshold ideation begins to take form in words, first unspoken. But every word in thought is a preparation for a word in muscular action, that is, speech.

The paths run side by side. As every change in the more superficial department of consciousness tends to run out into a muscular action, so muscular action tends to excite this part of mind. And those who are engaged in physical drudgery of any kind know it. Their first course should be to use, not to be used by, the mental stimulus afforded by muscular action, even the turning of the handle of a sewing machine. No small part of the exhaustion, and all the boredom, is due to the freedom given to the mind to wander and rattle all over the field, into memories, antici-

pations, personalities, worries, empty hopes and fears. A little practice in holding it *still* upon something higher than personality, great and tiring though the effort to do so may at first be, will at last make mind an instrument of service, an instrument through which the actuality of the divine soul may be known. That watching soul knows all about the drudgery and knows how to transform it into light. But it can only work in a mind that has been, so to speak, withdrawn from over-close gearing with the muscles. STUDENT

Philosophic Zoology

EARLY in the year Professor Morgan, of Columbia University, thus outlined the zoological situation:

Whether definite variations are by chance useful, or whether they are purposeful, are the contrasting views of modern speculation. The philosophic zoologist of today has made his choice. He has chosen *undirected* variations as furnishing the materials for natural selection. It gives him a working hypothesis that calls in no unknown agencies; it accords with what he observes in nature; it promises the largest rewards.

If the man who regards variations as casual is the philosophic biologist, then it is certainly true that the philosophic biologist regards variations as casual. But, Professor Osborn thus comments upon the dictum of his "friend and colleague":

If the word "undirected" implies fortuity, as I presume it does, it is an interesting future possibility that the theory of the building up of adaptations out of the natural selection of undirected variations, to use my colleague's language, may prove to be a dogma quite as unsupported by facts as the Lamarckian dogma of the inheritance of acquired characters. I long ago pointed out that a very large number of new characters in the hard parts of mammals are adaptive in direction from the beginning; I am very far from saying that *all* new characters are adaptive in direction; I only make this statement as to those characters I have had the opportunity of repeatedly observing.

I now challenge the zoologists to produce a single instance of a series of animals in which adaptive characters are being accumulated through the *selection* of undirected variations, i.e., of variations which are thoroughly mixed up, in which there is *no law evident*. Such a series has never been produced by anyone.

The philosophic palaeontologist, says Professor Osborn,

does not find direction in the old teleologic sense, but quite as certainly he finds no evidence of such fortuity as will justify the use of the word *undirected* as furnishing materials for natural selection. . . . Consequently he assumes the agnostic position that there is some principle, or principles of direction, or better—to use Professor Morgan's own words—"unknown agencies," still to be discovered other than the principle of order coming out of fortuity.

The new position in its fuller form is that permanent variations, "mutations," are definite steps in evolution; the only requirement that nature makes of them being that they shall at any rate not make the possessor of them *less* adapted to its surroundings. And there is no evidence that any of such variations ever do. Their cause is unknown. Their appearance, unlike that of the other sort of variation, is not traceable to changes in food supply or

environment. They come cyclically, a species sometimes remaining fixed for ages and then suddenly liberating them in great numbers, this productive period being again followed by quiescence. The modern view is that they are the external manifestations of an advance step taken by the inner life of the creature, and that such steps are not blindly taken nor undirected. But of course they are exceedingly small. STUDENT

Life and Fermentation

BIOLOGISTS are in some difficulty as to a definition of life in terms of its functions. To try to define its *essence* is of course as difficult as in the case of time, motion, consciousness, or any other ultimate. The would-be definer is himself what he would define. *The subjective in action* would be as near to a definition as we could get.

But the physiological functions of living units are often so similarly performed, or so closely imitated, by such inorganic units as crystals or specks of colloid that it is convenient to find one neither performed nor imitated.

May not this be the production of ferments or enzymes? These are chemical bodies of so-far unknown constitution which, remaining themselves unchanged, excite fermentation—a very comprehensive word—in other substances. The yeast cell, for instance, secretes a ferment which changes sugar into alcohol, carbonic acid, and other bodies. The stomach cell secretes pepsin, which changes insoluble albumens into soluble peptones, itself remaining unchanged. How the ferments manage this is not known.

But cells secrete ferments which act not only on substances outside them, but on those within. It seems more and more probable that every cell or unit organism consists of two parts or elements: the part essentially living, which produces the ferments; and the adventitious part that comes and goes, that is woven temporarily into the strands of the living stuff, made to do work, wears out, and is got rid of. The intermediaries appear to be the ferments, which are of many kinds. The assimilation of the adventitious part, all its activities whilst it is a part (the activities that are regarded as constituting the life of the cell), and its final excretion—are done under the direction of the ferments, themselves produced by the truly living part. And this living part may be ultra-physical.

It was thought that ferments always caused retrogression of the substances upon which they acted, into simpler ones. It is now known that those same destructive ones under certain circumstances will reverse their action and build up again what they have picked to pieces. The same being doubtless the case with those that act entirely within the cell, they are agents both of the life and death process.

So a temporary definition of life from the side of its physiological functions would be: That unit entity in a cell under whose supervision ferments are produced, the ferments being the intermediaries through whose work the physiological functions are carried on. C.

Nature

Studies

Weasels and Rats

OFTEN we find instances of the short-sighted killing of destructive creatures resulting in worse destruction owing to the fact that these creatures have done more good in keeping down some other pest worse than themselves. Now it is the weasel for whom a plea is made. He keeps down the rats which are such a serious plague. He may make inroads on the poultry yard, but that is only his payment for the good he does in slaughtering the rat. One is always glad to hear of some reason for avoiding slaughter, for slaughter is a violent inharmonious method. With the morals of the weasel we need not concern ourselves. T.

Ice on the Mersey

SELDOM is ice to be seen on the Mersey at the port of Liverpool, but during a very severe winter the river changed its usual aspect, and masses of ice partly covered its surface. While not enough to interfere seriously with the great traffic of the port, salt-water ice was so unusual a sight that thousands of people flocked to see it. Under the temperate climate of England the unusual condition did not last long, and soon the river resumed its normal appearance under the still gray sky of winter.

Destruction of the Earth

INEVITABLE destruction, by one of four possible fates, awaits this earth and all its inhabitants, according to a well known astronomer. A tramp star may strike us and grind us to powder, or we may ride full tilt into the sun and be turned into a puff of incandescent vapor, thenceforth playing no more important rôle in the universe than that of an absorption spectrum for the Martians to look at and speculate about. Again, tidal friction may strangle the spinning of our terrestrial top and cause it to be overdone by solar heat on one side and underdone on the other, like a joint on a run-down roaster. This, we are told, has already happened to Mercury and Venus; but, in the case of



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SALT-WATER ICE AT THE MOUTH OF THE MERSEY, LIVERPOOL, ENGLAND

THE MONARCH OF THE SOIL

I MIND me of an old Corycian swain,
Who from a plot of disregarded plain
That neither corn, nor vine, nor olive grew,
Yet such a store of garden produce drew
That made him rich in heart as kings with all
Their wealth, when he returned at even-fall.
And from the conquest of the barren ground
His table with unpurchased plenty crowned.
For him the rose first open'd; his, somehow,
The first ripe apple redden'd on the bough;
Nay, even when melancholy Winter still
Congeal'd the glebe, and checked the wandering rill,
The sturdy veteran might abroad be seen,
With some first slip of unexpected green.

Edward Fitzgerald

which Occultism can not share. For Occultism teaches that intelligent Law rules throughout the universe. And this view is gaining ground so rapidly, even in science itself, that it will not be much longer that we shall have to combat the older view. The notion that the universe is abandoned to the mercies of blind dynamic laws not only offends our sense of consistency and fitness but is being shown to have no basis in experimental science. For science is unable to discover anywhere the alleged blind forces or the supposed dead matter. That mysterious power which binds the revolving orbs to the centers of their orbits is utterly unknown to science except by its effects. Because it causes bodies to draw together, it is called "attraction," but what it

is, is not explained. Nor can it be explained by any mechanical symbolism. The movements of the heavenly bodies, time to exactitude, are governed even now by intelligent Law, and there are no tramp stars destined to strike us by "accident."

Yet it is a teaching of Occultism that there will be a *Pralaya*, or period of universal rest, which will be preceded by a gradual withdrawal of the life-forces of the world and a gradual running-down of its activities. For the law of ebb and flow is universal, nor are worlds exempt from it. But this is very far ahead and man will not then be what he is now. There are many more data for Science to collect, before it can have enough basis on which to found conclusions about the final fate of the earth. E.



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YACHT-RACING ON THE MERSEY

Students'



Path

'TIS human fortune's happiest height to be
A spirit melodious, lucid, poised, whole;
Second in order of felicity,
To walk with such a soul.

William Watson (Selected)

Scientific Theosophy

(A Lecture delivered at Isis Theater—II)

IS it unreasonable, then, that any teacher able to impart instruction should first require of his prospective pupil certain safeguards, certain preliminary tests, such as are required of people entering the army or the medical profession? It is most eminently reasonable and necessary; and so, when an aspirant approaches a Theosophical teacher or organization with such a request, he naturally meets with the answer: "You cannot be accepted as a pupil until you have complied with the conditions the Law compels us to require of you. We received our knowledge under such conditions, and under such conditions alone can we impart it. To accept you under any other conditions would be a grave injustice to yourself, to whom we owe protection from the evil consequences that would ensue. If you wish to take the higher courses, you must begin with the lower; after that, if you prove successful and competent, we will see about the further instructions."

Ordinary physical science does not require any very special preparation for its pursuit, because the powers dealt with are such as ordinary men can control. But the higher science of which we are speaking involves the use of subtler and more potent forces, such as would overpower any weak nature; and, from this point of view, all ordinary people are weak. The magician has to arouse certain forces within himself, forces which ordinarily sleep. If these were aroused in the ordinary individual, he would find himself confronted by new and powerful temptations which he would be unable to resist, and he would succumb, as so many have done. Suppose, for the purpose of argument, that I could teach you occult powers and were willing to do so, what could I do if you deliberately refused to follow my instructions? If you said: "I do not want to do it in that way; it is too hard; show me an easier way," what could I do? Or if a chemistry pupil insisted on being given the most dangerous chemicals and going off and mixing them up on his own account without stopping to learn, what could his instructor do?

Not only is it inadvisable to attempt to teach people more psychic mysteries until they have first acquired a better understanding of their own nature and a better control over it, but humanity has already some arrears to make up in the way of learning self-control. Hence the Science and Art of Right Living is the

first and most important thing to learn. To him that hath this, shall be given; but from him that hath it not shall be taken away even that which he hath. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. But without this prime requisite we cannot retain any powers which we might prematurely acquire.

H. P. Blavatsky said that Chemistry and Physiology were the two magicians of the future, destined to open the eyes of scientific men to the truths of Occultism. The main thing which these two sciences would reveal was that the whole universe, the so-called inorganic as well as the so-called organic, was made up of minute "lives," and that there was no dead matter, no blind force, anywhere. And since she wrote this, many discoveries have tended to fulfil the prophecy.

Theosophy has always maintained that life and consciousness were the fundamental factors in the universe, and that the study of Mind is therefore the first step. To begin with the study of matter is to begin at the wrong end. By that method of observation we can only discover in matter a collection of properties and qualities, but cannot find the reality that underlies them. Our physical senses, by which we observe matter, are themselves very limited in their scope.

So Occultism begins with the study of mind. Its material is human nature itself; its laboratory is humanity. The first step is self-study, self-culture. And the first requisite is health and balance of the faculties. Without these the study would be like a scientist using dirty instruments and impure chemicals. But we find that people are rushing blindly into this study without attempting to go through any such preliminaries, a course which can only result in an increase of nervous diseases, subtle vices, and insanity; and instead of bringing the desired knowledge, it will only bring deeper delusion. If we desire to penetrate beyond the veil of matter, we must have the strength to resist the terrible powers that guard the portal.

In ancient allegory the way to the treasure chamber is always guarded by a dragon which has to be overcome. That dragon is man's own passions. The force that binds us down on the plane of materiality and shuts us out from knowledge and freedom is the force of our own passions. The attempt to force one's way into the inner regions without having gained the strength to master this dragon results in a quickening of the passions and in our falling a victim to their intensified power. That this is no idle threat, but a serious reality, rests not only on the evidence of students who have been intimately connected with Theosophy for more than twenty years, but on the testimony of facts that are daily coming to notice.

The science of self-knowledge and self-control is the great practical fundamental science that interests the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. And, strange paradox, to acquire self-control, one has to learn to forget oneself. For the personal self is the great obstacle in Occultism. The student is trying to bring out in himself a higher Self than the personal self—he is trying to find the Master, the Christ. Hence he devotes himself to impersonal work in the interests of the great cause of humanity; and in proportion as he succeeds in that does

true knowledge come to him without seeking.

It may be an unwelcome truth for some, but it is a truth, that knowledge is not a personal possession. As well might one attempt to isolate for one's exclusive use a portion of the free air of heaven, or the golden sunlight. Like these bounties of nature, any knowledge that one might attempt to isolate would go bad and turn to poison. Knowledge is free to all; it must be shared. The purpose of Theosophy is to aid men in setting themselves free from the trammels of their selfishness and passions. To attempt to teach occult powers without the preliminary of self-purification would only be fastening those chains tighter upon them. And this, Theosophy will never do.

The voices of those who try to persuade you that you can find any knowledge by an easier road are the voices of the hucksters in Vanity Fair; they will lead you to your own destruction. Theosophy proclaims that the only true road to knowledge is the old old one—the road of Duty and Self-forgetfulness.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY cannot be otherwise than friendly to all science, so long as that science is true to its name and follows the Truth. Theosophy has naught to fear from the facts, is not afraid that any scientific discoveries will contradict it, has no interest in discouraging true scientific research. It is only dogmatism, selfishness, and other abuses of knowledge that Theosophy combats; and in doing this it is aiding the cause of Science and championing its honest devotees.

H. T. E.

Balance

THERE is no nation in the world that stands complete within itself, not requiring what others can give it. While each must develop its own keynote and particular excellence, all should remember that no good quality can shine in perfection, while any other good quality remains in abeyance.

Practical ability to do things on the physical plane is an acquisition without which there can be no national greatness; yet what dangers threaten the practical people who neglect idealism and imagination. They stand, like the man in the parable, to have taken away from them even that which they have. Their eyes are turned on material things, and these assume an undue importance, filling their whole vision. Among races so afflicted, the materialism is likely to give place to sensuality and luxury, by which at last all practical ability is rotted away.

It is not that a materialist is therefore a sensualist; but that thought which maketh a man is ever on the move, in whatever direction it may be given; changing itself in the course of years beyond recognition. Materialistic thought fixes attention on the physical nature of man, sets like a tide towards that and populates it with the mind; and the physical man has a demon within itself, apt to make its demands heard. The Romans were the great practical people of their time; yet they came to lose command of all material things through a certain neglect of imagination and idealism, which led them by easy stages into splendor, corruption and ruin.

On the other hand, the world slips away from the mere dreamer, his dreams become of less and less import, and squalor grows up around him.

Humanity is of all sorts and conditions, all

necessary and admirable in their pure state. The perfect man has every part of his nature balanced and evolved: he does not depend on nor imitate others, but draws every shining quality out of his own soul. All good seed is in the soul of man, waiting to be brought to perfection. Those who only dreamed shall *do* gloriously; and those who, without illumination, *did*—their doings shall be made splendid with the most exalted dreams in the world.

STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Theosophy teaches that man is destined to lift the rest of creation to the highest planes of consciousness. How is this possible? How can man affect for good the animal world?

Answer One has to understand the unity of things. You could take no phase of existence from this universe, and leave the rest intact; in reality there is only one being, and that contains all. A man is a pattern of the whole cosmos; he is a world in himself, and from the study of him you can come to realize a little the nature of universal being.

There is his body, for instance, with a population of living beings as great as that of a world. Every cell of it is a sept, every organ, perhaps, represents a race or nation of multitudinous and ever active atomies with their own consciousness and work to do. Of these myriad consciousnesses the unit consciousness of the body is composed, and we find it affected by them, and broadly ruling them in its turn. Science knows of these nations, with their warfares, their liability to invasion, their activity and even heroism in defense.

Then, as in nature, there is an animal world in man; there is nothing bestial but is represented in him; dormant in its worst aspects for the most part; but here and there showing a head to outdo the fox, the weasel, the tiger, or the pig. And whatever there is in any man, there is also latent in all of us; if not, it is because we have sterilized the seeds of it by patient labor towards self-conquest. Man is in touch with the animal kingdom through passion; desire is the soul of the animal; and desire is a very active principle in man.

Above the body and above the desires stands the mind; and above that again, that which protests when the mind leans towards evil, and seeks to attract it towards noble and spiritual courses. Here we come to that old question, what is the nature and meaning of evil? Theosophy supplies the true definition; it is the downward tendency of the mind towards desire, selfishness, and the animal kingdom in man.

Now here within us is the soul, that star out of heaven, the fountain of all inspiration and nobility, the unassailed warrior and pilgrim of evolution; camped in one dwelling with a brute, the animal man. They cannot come into direct contact, as one can very easily see for oneself; the noblest aspirations and the basest lusts cannot hold you at one and the same moment. Between them is the mind that we know so well, our everyday thinking selves for a buffer; which mind is the son of the soul; a ray shot out from the serene soul,

and incarnate among the desires and limitations of the body. By aspiration the mind may re-become one with the soul. It has all the potentialities of soulhood and godhood within it; so we see occasional godlike men walking the earth, the Jesuses and Buddhas of history. Or by alliance with the desires it may create a state of things worse than any in the animal kingdom.

Animals live naturally their life of desire, and seem to exercise no wilful choice towards evil. A cat playing with a mouse differs from a Torquemada playing with his victims; the first is animal, and the second devilish; the first irresponsible, the second the exercise of a mind made one with hell. The cat enjoys her fierce pleasure, and offers no excuses; the vivisector and the inquisitor pour the stuff of thought into their doings, and prate of religion and the interests of science. There we have the difference; though there is also a strange similarity in the *methods* of all three.

We cannot dwell apart mentally, any more than physically. Health and ill-health are infectious; we are always throwing one or the other of them off from our bodies. Not a thought passes through our minds, but prints itself on every atom of our physical being. Glutinous pictures form in your imagination, and all the cells of the stomach and palate start an agitation after food. The thing is awakened in every molecule of them, and leaves it grosser, more animal, baser than it was before. As when a man rises up to broach some new idea, and proclaims a doctrine, say of national greed or corruption; inveighs against a neighboring country, and starts his countrymen clamoring for war, the whole nation takes up the furor; we have seen it done more than once in our own time; every man's thoughts for the time being are grossened and debased. We send currents down through the cell-life of our bodies, and have their evolution and morality in our own hands.

And they are always coming to and going from us; our bodies are no more than ideal forms to which populations of atoms incessantly gather, to take the place of other populations incessantly retiring. By our thoughts we determine the character of our immigrant and emigrant atoms. Spiritual thought draws to us hosts of that nature, and spiritualizes hosts at the point of their departure. Spiritualized atoms so drawn to us, are again an assistance to our own evolution; they affect the general consciousness of the whole body, which affects the consciousness of the mind; there is a constant action and reaction between all the parts of our being. From this fact comes the whole importance of environment. In pure surroundings we have less to fight; or greater opportunity of meeting and quelling once for all the whole of the evil we may have gathered in all our lives.

Now where do the atoms go when they leave us? Nature is made of one stuff; all substance is composed of the same atoms in different rates of vibration. They go to like places with the nature we have imposed upon them. They are our missionaries and ambassadors to the lower kingdoms of nature. No doubt we have planted cruelty and all other vile features in the animal world. No doubt we are the only responsible ones. Nature, as you may say, invented the urge of desire that

is in them; we, mixing mind with the desire currents, invented whatever partakes of the demoniacal or debased. No doubt we ought not to say that a man is hoggish, or apelike, or tigerish; but that the tiger and the ape and the hog are very human in their qualities, and nearly influenced by man.

So of course we have the burden of the world on our shoulders; we are Atlas, and carry creation. At least, it is our destiny to do so; we do not carry it yet; we blunder and stagger; fool and loiter by the wayside; leave our charge to its own devices, roll it pitifully in the mire. We must not wonder then, if it is all botched and foul; we must not complain if it breeds fever and venomous things. As we purify our lives, and come to be human, we shall see a change in the animal world. Isaiah was not so far wrong when he wrote that about the lion and the lamb.

STUDENT

Question May it not be true after all that what we often take for intuitive knowledge (for instance, the sense of certainty of an after-death life—or lives—and reunion with those we love) is indeed but an echo of our hopes and desires?

Answer An answer was given to this question in the CENTURY PATH for June 27th, and in reading it one or two other points have occurred to me that may be helpful to others. Putting the question in other words, does it not mean that we doubt our deeper feelings, our intuitions, our real knowledge, our inmost and most sacred aspirations? Why should this be so? When we look closely at the matter does it not mean that we have given an altogether false and exaggerated value to what we are pleased to call knowledge, and what we regard as certainty?

What are the tests, limitations, boundaries, which we presume to apply to knowledge, and by means of which we separate knowledge from conjecture? Are they not in the last analysis the physical senses, physical consciousness? Because we see, touch, taste, smell; because we can weigh, measure, analyse, by physical and chemical means, we say, therefore, we know! And yet on the other hand, in the realms of matter, with all our apparatus, we continually find ourselves deceived, and more than anything else do our senses deceive us.

But we cannot apply these tests to our "intuitive knowledge," our feeling of certainty of an "after-death state." In heaven's name, if we have the feeling of certainty, rooted in the depths of our being, why do we need to apply tests to it? And why should we wish to do so? A loved one passes, after a long period of intense suffering, and the first thought is for our friend, one of rejoicing, that he is now free from pain. We don't stop to argue, we *know*, but afterwards, fools that we are, we begin to *reason* and to doubt, because we cannot apply our *tests*. Oh, how we cling to those deceivers, the physical senses, but knowledge does not reside with them.

What does Theosophy say? Hold your love to yourself and you will lose it; let it flow out in the loving service of others, and you will find at last that which you are truly searching for. "Self-knowledge is of loving deeds the child," and self-knowledge includes all other knowledge.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Immortality

THE question of immortality is being considerably discussed; but the inquirers err in grasping too far and skipping preliminary details. It is obvious that before we can even frame the question intelligibly, we need to know much more about consciousness and other factors in man's make-up.

Most thinkers, too, seem to have ignored the important fact that we go to sleep every night. Would it not be as well to study the philosophy of sleep first, and postpone the attempt to reach a definite conclusion on the subject of death? What becomes of the personality during sleep? As far as we can make out, the personality is dissolved, without the continuity of individual life being annihilated. If this be so, it proves that *personality* is not an essential part of our life and that its perpetuation is not a necessary condition of immortality.

The whole question turns on the meaning of personality, identity, memory, and such things; and so little do we know about these, in our modern philosophy, that we cannot solve the problem of immortality in the terms of modern parlance. The Individuality, the essential man, has lived before; but the personality, an accretion built up since the last birth, has not; we are conscious of the mortality of the one and dimly prescient of the immortality of the other. The mysterious process of evolution by which the human mind is brought into rapport with its Divine counterpart, thereby becoming conscious of its immortality, constitutes the riddle of the Sphinx, the eternal problem of human life. It has to be solved practically by each Soul in the course of its evolution.

The ability to put the question, "Am I immortal?" seems equivalent to an affirmative answer; and it seems essential to all reasoning on the subject that we should first *predicate* the immortality of the Self. But equally must we infer the transience of all mere qualities of the Ego—including the personality. Does this mean complete "absorption" into the deity, or loss of individuality? No; but the import of the words "Ego" and "Individuality" can hardly be defined in the terms of ordinary thought.

May we not reasonably anticipate that as we progress in self-knowledge such problems will acquire a clearer meaning? STUDENT

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Thoughts in a Library

ROW upon row, case upon case, of books; beautiful books. History of every race and clime; stories and legends of every age, all beautifully illustrated and told in fascinating language. The world's best literature, in sets of many vast volumes, luxurious editions. Biography, geography, all the sciences, art, music, poetry, travel, adventure. Each one of these multiplied innumerable so that the brain reels with the effort to select.

And how much better educated is the world with all these books than it was before? If it be better educated, there must be other reasons for it than this vast multiplication of books. They have been multiplied out of all proportion to the possibility of using them. A very few out of the lot would be all that could possibly be needed. The quantity produces an effect as of being overwhelmed. There is the desire to know all the contents of all the books, coupled with the sense of utter despair of ever being able to do so.

But there have been a few rare temperaments that have been able to absorb book after book with lightning acquisition and indelible memory; prodigies that one hears of. And what good has it usually been either to them or to anyone else? Are such numbered among the wise and great? What would it profit me if I should spend the remainder of life an omnivorous student, amassing information about every race and clime, every science and every literary masterpiece? What should I be like at the end? Should I have solved any of the problems of life?

What is education? In our schools we suffer from this same plethora of materials and machinery. Take up a school-book catalog—no, you cannot do it; catalogs do not go in ones, they go in bunches. Take up a bunch of school-book catalogs and try to select. There is the same sense of hopelessness and bewilderment. In a vast museum one is overwhelmed with the multitude of objects, case upon case, room upon room; and one wanders vaguely

about, with roaming eye, seeing nothing and going away soon with an attack of museum headache. Everything is multiplied in the same way; stores in a town, music in a concert, drugs in a drug-store. A hungry man, who has been doing hard work, wants one plate and one spoon and some good solid food right before him; he does not want an elaborate banquet with every eatable under the sun spread out.

These endless rows of sumptuous volumes are a faithful image of the condition of our culture; all externals and but little of the inner strength. The really able man is he who carries his apparatus about with him in his brain-box. He who has his body padded with sound flesh is surely better equipped than he who has to have every chair and bed he encounters padded. All our drugs should be in our own body, not on the apothecary's counter. Knowledge, as Browning says in *Paracelsus*, is rather a letting out of the imprisoned splendor from within than a shedding of light from some outside source.

The Western doctrine that knowledge is built up piecemeal by patient accumulation, is in marked and invidious contrast to the Oriental doctrine that knowledge is present in its entirety in the depths of the mind. The Western system has been compared by Marion Crawford in one of his novels to going up a series of ladders, each ladder representing some branch of study; the Eastern method consists in ascending a lofty mountain, from whose summit a comprehensive view of the whole field of knowledge can be obtained.

The real end of education, then, is so to train the faculties that they can command knowledge at will without the aid of all these external resources. And as a matter of fact, we recognize this; for is not the art of reading preliminary to the use of a library at all? Would any quantity of books be of any use to one who could not read? Arguing along this line, we see that books will be more or less useful to the reader according to his power of grasping what is in them. And where are we to stop in the argument? Perhaps some man may be able to take a book and get out of it all that he needs in a minute or two. Perhaps, even, there may be minds for which it is not necessary to read a book at all. Books contain the printed record of ideas; ideas

(CONCLUDED ON PAGE 12)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday Mrs. Marjorie Tyberg read a very thoughtful paper on "The Lost Chord in Human Life," at the regular meeting conducted by students from Point Loma. A large and attentive audience listened to the address and the excellent music provided by the Râja Yoga quintet with evident pleasure and appreciation. The following extracts are from Mrs. Tyberg's address:

"Looking back over the centuries of the Christian era it seems unthinkable that human beings, possessed of the most remarkable faculties that make their humanity, should be content to know so little about the most vital questions concerning themselves and human life generally. . . . It was as if a certain chord had remained unstruck, and a certain part of the nature had remained dormant, waiting, waiting until the cycle of weariness and gloom should have rounded out its appointed years, and a time should come when, throughout the world, should sound once more the lost chord, ringing out the old, ignorant, cramped conceptions, and ringing in a time of dawn, of hope, of awakening of the slumbering spiritual faculties to which alone could the truth appeal. . . . H. P. Blavatsky struck it first when she brought Theosophy; William Q. Judge awakened many by the harmony of wisdom and work for brotherhood; and Katherine Tingley is teaching the students of Theosophy to make lives of compassionate service, chords of challenge to Souls everywhere, awakening in old and young the desire for and the love of ancient wisdom, the ancient wonder and sweetness and the beneficent power of the soul life on earth. . . .

"If Theosophy is the chord of human life lost during the Dark Ages, the teaching of Reincarnation is indeed the lost chord of Christianity. . . . It is over thirty years since H. P. Blavatsky began her bold revival of this teaching of rebirth, and many students of Theosophy have had the opportunity of testing the power and beneficent influence of the conviction of its truth. . . .

"There is in much of the human race an inherent desire to outwit and surpass others. This is at the root of much of the humor which people revel in, and much of the conflict in human affairs, petty and important. Most people have yet to discover that the greatest sense of satisfaction is obtained from the outwitting of the desires and schemes of their own lower natures. . . . It is time for each one who has felt the thrill of new interest, new enthusiasm, awakened by these teachings, boldly to face whatever in his or her nature is hindering a full response to the challenge. It is a very curious fact that what men and women have sometimes prayed for, they do not recognize when it presents itself. We bemoan certain conditions, we assert that we long for better things, that we have ideals so much higher and purer than our surroundings can be made to express; but though in such a movement as the Theosophical, we see the actual possibility of creating the highest conditions among mankind, some still hesitate to do anything more than talk about ideal conditions. . . . Why not ring true? Why not set to work to attune your nature to the teachings of the Soul and of Brotherhood and make of your life a challenge to others?" OBSERVER

Synthesis and Analysis

THIS world is a great warfare, and we are in the thick of tremendous fighting now: would to Heaven we always recognized friend from foe! One is often astounded, in following current events, at the poison that is being poured into the air we mentally breathe; at the lies that are being told in the name of Truth, to rob man of the vestiges of his glory and the best memories he has. What is Truth, after all? In which direction shall you seek to find her? There is the proverb about "the bottom of a well"; that is no excuse for scouring the sewers for her. Remember also "the Truth shall make you free." Truth is that which makes us free; seek her then, in whatever place is inspiring and rings with nobility. We need not search the well-bottom, except for the reflection of the stars. Man needs to gather into his mind the big and beautiful ideas, for they are the true ones, and the ones that tend towards freedom. Truth is not that meaningless sterility that one arrives at, too often, by analytical thought; but the inspiration that crowns and ensouls synthetical modes of thinking.

We have no right to give such a divine name to kinds of knowledge (so-called) that pauperize and deflower the universe for us. There is a rose; the truth about it is a certain synthesis of form and scent and color; which things together express a phase of consciousness, that is, a living soul. We could not tell so well, of what likeness is a certain part of our being, were there no roses to image it; for all the truth there is, is also within ourselves, and the summit of knowledge is self-knowledge, which leads to self-mastery and the advance of evolution. We have forgotten the purpose of knowledge; which is to be acquired not that we may *know*, but that we may *be*. That is the point: that we should go forward, that grand ideas should have entry into our minds; that our imaginations should embrace magnificence, and grow mighty upon the food of the gods.

The red rose of all beauty speaks quite simply of the flower and richness of humanity to which we may attain; that glowing forth and shining on the world, and perpetually giving out profuse, unmarketable compassion; wealth spiritual, unconfined, ruby-hearted, profuse. Analysis may attack, but cannot destroy such a conception. That crimson of infinite depth is not to be denied. Analysis must always find bottom somewhere; but where are you to find bottom here? Pluck the rose petal from petal, and label every torn fragment of her; lay bare the secret of her scent, seize upon her coloring matter; tell us all that can be told about her, the most complete analysis; and it remains that you have given us much about her, but not herself; of *that* we were in possession before. The truth of a thing is the being and significance and *human* value of it; nothing is worthy to be called true, unless it has some kind of trumpet-call for that long-slumberer, the soul.

True, analysis is not without purpose. It has its minor part to play; but Oh, how we have run it to death! You may analyse for the sake of synthesizing after. You may hot-anize on the rose, not to explain away her glory, nor to rid the earth of a prime treasure; but to learn a lesson from her methods, and to see her consciousness at work. In that

case you must bring a certain attitude to the doing of it. You must take your goal with you, so to say; for analysis will not, of itself, lead you to any decent or reasonable goal. It will show you the elements combining and commingling, but not that moment when the soul steps in to assume control. Indeed, its whole tendency will be, so to glue your eyes on those elements, and cajole you into thinking them dead and unintelligent, that you shall not only miss the one fact that counts, but be depolarized from it altogether, and conceive an antipathy for all beauty and soulhood. The goose will no longer lay you golden eggs, when greed or curiosity has impelled you to kill her.

History must be studied in the same way, synthetically; or it had better not be studied at all. It is not truth that tells me that Scaevola never held his arm in the flame, nor Curtius leaped into the pit in the forum. The *truth* is, that such things may have been done by men at any time, by virtue of man's latent heroism; and further, that they were believed in in old Rome, believed in and loved; and this shows what were the ideals of the people. They had their minds on fortitude, self-sacrifice, patriotism; and glowed over any Roman who manifested these qualities. If that glow had been preserved Rome would never have fallen; for you cannot love nobleness without being a little noble yourself. Grafters and corrupt politicians could never have imagined a Scaevola. The story shows that Rome was equal to such an imagining; and therefore, we may safely argue, to such a deed. And if Rome, then why not we ourselves? As we are human, we share in the heroism of all heroes.

STUDENT

The Churches

"The Church Must Lead"

In these days of democracy the people are, after all, the real rulers. The people are restless, the laws changing, and it remains for the church to take the lead. . . . If the natural and ordinary methods of church work fail, let's try unnatural and new methods.

FROM the reported speech of a bishop. He said that the church was not now a mere place for the saving of souls, but one where men and women were made to lead consistent Christian lives; the principles of Christ could alone solve social problems.

But if the church is what it is here claimed to be, why does it *not* lead? Or is the important point that it should lead in any case, if not by one means, then by another?

Canon Repudiates the Scriptures

Inspiration is not now allowed to certify to the truth of any statement in the Bible which cannot be substantiated at the bar of reason and evidence.

Reported utterance of a canon of the Church of England. It is a sad give-away and will be very inconvenient for other prelates. This man is a Canon of Westminster, so his statements have a weight as representing the voice of authority and authenticity. But the Church of England has been celebrating a great pageant of church history, with the object of familiarizing people therewith. Can it be giving up the Bible in favor of historical precedent, as its sheet anchor?

Is the Press Irreligious?

A well-known editor, writing on "Journalists and the Church," comments on the remarkable absence from journalism of any reference to the existence of a God or to belief in a

future life, and says that this estimate of the non-existence of Christianity in Christian institutions is largely endorsed by the Church itself.

Is it not evident that ecclesiasticism is not the real religion of the times, but an exotic? The people have religion, the press has religion, but it has little or nothing to do with the churches. After all, religion is the science of life, and the experiences of the human Soul go back of all creeds and churches. Ecclesiasticism is an organizing governing spirit that endeavors to formulate and control the spirit of the times.

The people are not irreligious; but they are changing their formulas. The stage of breaking with the old before the new is ready is painful. The sanctions of religion are always found in the heart and understanding. The voice of "God" speaks through the conscience—not so much the individual conscience as the collective conscience. But, while metaphysics may interest the comparatively few, the many must be addressed in a voice they can understand. They must be shown where their true interests lie. At present they are in confusion on this point. They recognize solidarity as being the basis of welfare, as being an essential condition of human life—a truth which has dawned upon them quite independently of ecclesiastical influences, for the churches have followed, not led, this movement. This is the beginning of a new religious life. But there is endless confusion as to the import and application of the new message. Political or social collectivism is one of the aims blindly striven for. The old teachings of the churches about a life of abnegation of the institutions of modern life, supposed to be the gospel of Jesus, are confounded with the new aspirations; and Tolstoyism represents brotherhood and quietism as inseparable.

If solidarity, therefore, is the new religious spirit, the question is how to render it practical, applicable to daily life, useful to the people. The actual basis of solidarity is the spiritual unity of mankind; and neither religion nor science afford any means of formulating this. Science has shown us a good deal about our unity and mutual dependence in lesser matters, such as health and disease; and its inventions have brought about an actual unification and interblending of humanity which has compelled us to give attention to the question of how to adapt ourselves to each other. But more than this is needed; the physical life of man is not the most important part of his life. Religion tells us of the common fatherhood of God; but then God is too faint a conception for his fatherhood to inspire us with a feeling of brotherhood to each other. *We need to find the God in our own hearts.*

What is required is teachings as to human nature that can make the inner life more of a reality—teachings both theoretical and applied. These Theosophy can give; it can rely on the verdict of experience.

Presbytery Ordains Heretics

THREE young men, says a report from New York, who frankly denied the old beliefs of the Presbyterian Church, were admitted and licensed as ministers of the faith at a meeting of the Presbytery. They had been rejected at the first meeting, at the second meeting their licenses were withheld, and it was not until

the third that they were accepted. The questions and answers included the following:

Do you believe that sin was transmitted to all mankind by the passage of the apple from Eve to Adam in the Garden of Eden?

No; we interpret that part of the Scriptures as entirely allegorical.

Then you do not believe literally the part of the Scripture relating to original sin?

No; we believe that man began with sin.

Do you believe in the divine birth of Christ?

We believe that Christ is the only Savior of mankind; we believe in His divinity; but we do not accept the literal Scriptural interpretation of his birth.

Do you believe in the Scriptural narrative of the resurrection of Christ?

No; we believe in His spiritual resurrection, but we cannot accept the belief that He rose in the body from the tomb.

The position of this church, after such a formal and unequivocal endorsement of heretical views, is most peculiar. The only figure of rhetoric adequate in describing it is aposiopesis.

The allegory of the apple symbolizes a certain stage in the progress of evolution, when man acquired the discriminative faculty spoken of as the "knowledge of good and evil." If some of the human race abused this sacred power and turned knowledge to sensual and materialistic uses, that transgression has impaired the character of their descendants and brought upon us the long reign of spiritual darkness which the pages of history record.

But the churches omit to point out, or do not themselves understand, that man still possesses that Divine gift and can retrieve his past mistakes. The real story of the "fall of man" includes the promise of his resurrection; for the very knowledge he misused must be his ultimate savior. It was a Divine gift that he received. To replace this denial of man's power to save himself by calling upon his own Divinity, ecclesiasticism has contrived the machinery of special intervention, grace, and intercession.

It is not stated to what extent the candidates believed in the "historical" Jesus; but, as they rejected the Biblical accounts of his birth and resurrection, they could not have much ground for accepting the other parts of the narrative. We have to bear in mind that the word "Christ" means two things: the Divinity in man, and an initiated Teacher. The doctrine of the Christ is common to all great religions; the crucifixion, resurrection, etc., in Christianity being allegorical of the drama of the Soul in the flesh. Whether or not there was an actual Jesus is a comparatively unimportant question; certainly, however, the man and his life were very much misrepresented after his departure.

H. T. E.

Rustless Iron

CHEMISTS in the past have been contented to regard chemical action as taking place between atoms in obedience to "affinities," and to accept these affinities as essential properties of the atoms, without inquiring too closely into the nature or origin of the affinities. But more recently the aid of electro-chemical agencies has been called into requisition as a means of explaining chemical reactions. One instance of this is afforded by some recent announcements by an American physicist on the rusting of iron. This he finds to be due to electricity; moreover the attack

on the metal is begun—not by the oxygen, as the text-books tell us—but by the hydrogen in the water. According to a modern theory, recently noticed in the CENTURY PATH, many substances when dissolved in water are resolved into ions—minute particles carrying electric charges. These are much more active than the atoms; hence many reactions can take place in the presence of water which cannot take place with perfectly pure and dry materials. The purest water contains, it is said, some ions, and these attack the iron, the action involving an exchange of the electric relations between the hydrogen and the iron. By immersing the iron in a concentrated solution of chromic acid and then washing and wiping it, it is rendered inert, and capable of resisting electro-chemical action. M.

Was Milo a Vegetarian?

SOME writers represent Pythagoras as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since we know that the celebrated athlete Milo was a Pythagorean, and it would not have been possible for him to have dispensed with animal food.—Dr. William Smith's *History of Greece*, 1881

So much for the value of some of the conclusions of learned writers. The above rests on the dogma that a man can not be, and could not ever have been, an athlete without eating meat. And it is a pure dogma; for nowadays it has been exploded into thin air, and many of our modern dietists would be disposed to argue that Milo *must* have been a vegetarian *because* he was so strong.

As ancient history cannot possibly conform to all of our changing views as to what is possible, it will have to be alternately true and false. Let us hope that one day we may know enough to make it permanently true.

The millions of Chinese and Japanese coolies; the millions of European peasants—who are all but vegetarians; and the Arabs who built the Suez Canal, are standing proofs that meat is not an *essential* factor to health. It is said that M. de Lesseps became a vegetarian from conviction, after seeing what his Arabs accomplished with dates and cereals as a food. S.

Thoughts in a Library

(CONCLUDED FROM PAGE 10)

pre-exist in the mind that conceives them. And, according to Occult Science, ideas are also engraved permanently on the thought-substance of the world, where they are accessible to him who knows how to read these invisible books.

The really able, fortunate man is he who is able to meet every emergency as it arises, can always secure what he needs for the moment, and bring out from within as much knowledge as is necessary for the occasion. The other kind of man is the one who has to carry everything about with him ready-made, whether money or books or provisions; he is dependent on supplies and baggage. Our ideal should be self-sufficiency, self-containment. Apparatus has its uses, and books included; but apparatus and books have been much overdone. A good teacher could do more with a single volume, handed around the class, than a poor teacher with a knapsackful of books for each child. To train the mind is the main point; and in this, such subjects as have no direct utilitarian bearing are invaluable. STUDENT

Art Music Literature and the Drama

The Welsh Language—Part III

WELSH is accused of overmuch polysyllabism, of rejoicing in sesquipedalia, of a plethora of unvoiced consonants. The little village of Llanfair, on the Menai, has attained a certain fame by reason of the many epithets that may be tacked on to its name, and which credulous visitors can be induced to thinking a part of the name itself, and even, it is said, to paying pennies to the village children for writing in one word, as "the name in full." "Llanfair pwll gwyn gyll, goger y chwyryn drobwll Llandysilio gogo goch, Llanfair of the white pool among the hazel-trees, by the fierce whirlpool at Llandysilio of the red cave; it certainly has an imposing appearance when written down without gaps or even hyphens between the words of it. But the facts are really all on the side of the defendant. There are less than thirty words of two letters in English, and some seventy of them in Welsh; and many of these are, strangely enough, most metaphysical and philosophic terms, not to be translated in the dictionaries without a sentence. *Om* will be, what surrounds, contains, extends on all sides; *hu*, what pervades all things; *on* has in it the ideas of superiority and continuous existence; and so on. *Huon* is an epithet for deity; *huan*, the all-pervading principle (*an* is a principle or element), is the sun.

In modern tongues we are, for the most part, most polysyllabic and difficult when most metaphysical, and exhaust our little words on the drudges of commonplace speech. But some of these elder languages were evolved and had their heyday when the spiritual worlds were not so foreign to our lips and minds; which fact may perhaps account for the character of so many two-lettered words in Welsh. Then too, there is the above-mentioned awkwardness of the Latin alphabet to be taken into account; and the fact that *w* and *y* are always vowels in Welsh (unless the latter follows a *g*, when it is a consonant). *Nghath* is a word of three letters, although six Roman symbols are taken to write it; *nghylllell* has but five letters, *ng*, *y*, *ll*, *e*, *ll*; not nine.

Welsh syntax and accident are alike surprising, and unakin to the usages of the modern world. You find strange echoes of the Hebrew and old Egyptian; French and Spanish and English and German seem but dialects of the same language in comparison. The verb is pre-eminently the key-stone of the sentence; it is *verbum*, the word, when you have mastered which, one might almost say that all other things shall be added to you. Latin, the language of the organizing intellect, and German, the language of the speculative intellect, agree in their tendency to place the verb at the end of the sentence: Welsh, a language not of intellect at all, but of surging, flaming imagination, normally sets it out first word of all, and dignifies it with the article, or with some particle more or less corresponding with the English "there" in "there is"; and leaves the pronoun out, or

puts it after the verb. You do not say "I find," but "there find (I)"; not "he hears," but "there hears"; not "I am," but "the am." To make a participle you must use a preposition with the verbal noun; you could translate *I see, I saw, I shall see*, by the *am in see, the am after see, the am for see*; or by such phrases as *there shall be a seeing to me*. There is a curious impersonal touch about the language arising out of this shifting the personal pronouns into the background; which we find, too, in such common usages as *it was in his mind, for he thought; the de-*



A COROT LANDSCAPE

sire was on him, for he desired. Then again, the verb *to have* is rarely used, except as an auxiliary denoting not the past but the future; as *caf gwelid, I shall have or attain seeing*. In its place you use a preposition with the verb to be: an undesirable possession is *on* you, a desirable one is *with* you. What corresponds to the passive voice is a purely impersonal form: *I am seen, he is seen* would be *gwelir fi, gwelir ef*—*there is a seeing me, there is a seeing him*. We have been accustomed to seeing the present at the head of all the tenses; Welsh sets there the future, and can only come at a present periphrastically, as shown above. The verb *to be* alone has a true present tense; and that contains half a dozen different words for *is*, each with its own peculiar uses.

In any sentence the verb is in the singular, unless the subject is a plural pronoun, or unless for emphasis the noun is placed before the verb; for the rule is, the more emphatic a word is, the earlier you put it in the sentence. A noun, too, will go in the singular, if the presence of a numeral before it obviates the necessity of putting it in the plural. You say *y dynion*, the men; but *deg dyn*, ten men. You conjugate (!) a preposition thus: *ar* means *on* or *upon*; *arnaf, arnat, arno* (fem. *arni*); *arnom, arnoch, arnynt*; *on* me, *on thee, on him*, etc.

Welsh survived four centuries of Roman domination and Roman effort to set Latin in its place. It has now lived through six centuries of English rule. Wales is smaller than Massachusetts, and there is no natural frontier between it and England; indeed it is mainly a long strip of land bordering on the

latter country, into which Englishmen have been passing continuously for the last twelve hundred years, as invaders, magistrates, merchants, judges, churchmen, teachers and tourists. Since the fall of Llewelyn the guide-books and authorities generally have been busily announcing that Welsh is dying out; and yet the undoubted fact is, that it is more spoken, studied, written and printed today than it has ever been during historic times. The truth is, that the people are possessed with the love of it. Cut off by circumstances from the ordinary political aspirations of nationhood, one half their Celtic patriotism has run into a cult of the language. In those parts of Wales where it has become extinct, there has been an obvious lowering of ideals and mentality. For the rest, every aspiration, every ideal that has found its way into the hearts of the people, has come clothed in their own tongue; nothing garbed in English has ever reached them; although probably comparatively few, at any time in these last four centuries, have been without a certain knowledge of English. Matthew Arnold shows that natural magic has been the keynote of Celticism; and running all through the Welsh language is the echo of the magical and secret life of nature, with its impersonality, its ever-changing rich color and music, its frank apathy towards the merely utilitarian; with its bird-notes, its wind and water notes, its notes of the mountains and the sea.

Where no axe the trees is felling,
There the blackbird hath his dwelling.
Bard of all the woodland races,
In the Llan of leaves his place is.
In his proper Welsh he's singing,
With his Welsh the woods are ringing.

On the bosom of the mountain,
There the Cennen hath her fountain;
Dearest of the mountain's daughters,
Ah, what songs go down her waters!
In her mountain Welsh she's singing,
Till the upland wilds are ringing.

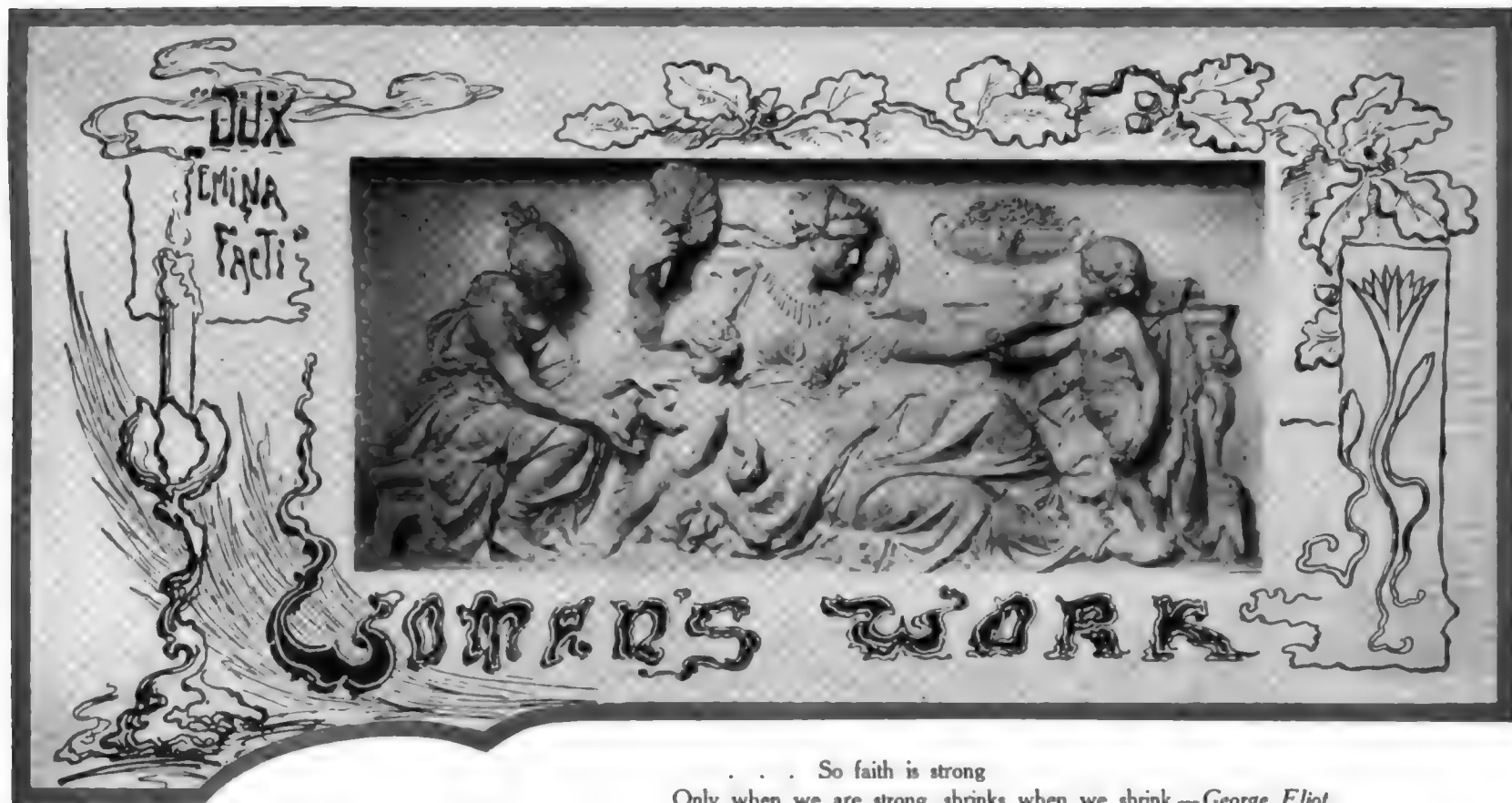
Through the empyrean regions,
Goes the Lord of starry legions;
Goes the Sun Bard world-beholden,
World-enriching, glorious, golden.
Yesternoon I heard him singing,
With his Welsh, seven worlds were ringing.

At least, so a Welsh poet has written!

KENNETH MORRIS

The Colossi of Memnon

Two great presiding beings whom you see from an enormous distance, the Colossi of Memnon. Amenhotep III put them where they are, so we are told. But in this early morning it is not possible to think of them as being brought to any place. Seated, the one beside the other, facing the Nile and the home of the rising sun, their immense aspect of patience suggests will, calmly, steadily exercised, suggests choice; that for some reason, as yet unknown, they chose to come to this plain, that they chose solemnly to remain there, waiting, while the harvests grow and are gathered about their feet, while the Nile rises and subsides, while the years and the generations come, like the harvests, and are stored away in the granaries of the past. Their calm broods over this plain, gives to it a personal atmosphere.—"The Spell of Egypt," Robt. Hichens



... So faith is strong
Only when we are strong, shrinks when we shrink.—George Eliot

AN educator has said that "a teacher should be thoroughly imbued with the seriousness and the joy of her calling." That is not only true of those who contact the young but it holds good in all other callings and conditions.

The butterfly type of woman ignores the serious side of life, but it is doubtful if her entire set of pleasures bring to her any of the real joy of living. On the other hand, there are women so tragic in make up or so sobered by experience that they forget the natural joyousness with which life expresses itself everywhere save in the unnatural human realm. Between these two extremes there are many gradations of both types, and many women who are merely empty-minded or preoccupied, but there are few so poised as to be unattached to the pleasure or to the pain of their lives. In a world of "conditioned existence," the pleasure and the pain are inevitable; but to anchor to either is to stay progress in that ocean of being where the soul feels the freedom of its immortality which antedates as it outlasts all conditions.

To lose oneself in a round of pleasures, or to live in the thought of a great sorrow, alike result in narrowing the individual, who should ever aim to develop that sense of largeness and proportion belonging to the real self, the divine student of matter and material conditions.

The woman who is imbued with the seriousness and the joy of living will be a holding-power to all those within the circle of her influence, immediate and remote. There is no measuring the extent to which the positive quality of such a character can and does influence the mass of negative minds. In these vacillating, restless, unhappy days there is great need of the examples of purposeful, active, satisfying lives.

Modern fathers are too often so absorbed in the whirl of money-getting as to be poor answers to that constant question in every

The Seriousness and Joy of Life

growing child's mind as to what life means. The mother can radiate a home influence which may hold the balance of power with both husband and children in the struggle of materialism to stamp out man's faith in ideals. She cannot prevent the many plausible, pessimistic theories from reaching her family; but the wise, active, loving wife and mother is a

or ignorantly break the law; but there is a compensating joy in the liberating truth which lies in every lesson for those who are wise and impersonal enough to take experience as the tuition which it is meant to be.

A woman who regards this life as but one scene in the soul's great drama of experience will not be psychologized with the passing frivolity, monotony, or tragedy. Imbued with the serious purpose of her life she will feel the noble joy of learning to play well her many parts. The harassed, perhaps desperate business man, facing financial and social ruin, could turn to such a wife and borrow hope and courage for a dark present and an unpromising future. The thought of her, even, might counteract the impulse to suicide in his mind and help him to win a new victory in the conflict with his own weaknesses. Her children would grow up with a faith in their mother's philosophy of life which would have a more vital and lasting influence upon their characters than all the threats and promises of the theological theories and guesses.

The mother needs to consider seriously her responsibility in guiding the souls who are invited to her sheltering care; but if she knows and trusts the Divine Law she can confidently and joyously watch the unfolding child nature and learn therefrom a lesson in the naturalness of the ideal sense which the babe brings with it.

The delight of normal children in the beauty of common things and in the joy of the passing hour, their natural fraternity with the earth and flowers and animals, are the mother's opportunity to teach and to learn a larger realization of the purpose and the brotherhood of all life. The little children about her knee will truly become the mother's wise teachers, and let her see that she does her part to the great end of planting their ideals, hopes and desires, firmly upon the rock of principle and dispassion and self-control. STUDENT

SUMMER

THE idle day is rich with budding things
Whereon the bold sun glares.
Dance lightly, lest thou tread on folded wings,
Of flight still unawares.
Ah, delicate thy foot-fall be, while ever
The seed grows in the corn,
The bird in the egg, the deed in the endeavor,
The day in the morn.
Deep in the pool the spawning fishes play;
High in the air the bees buzz out their way.
Everywhere
The children of Summer come crowding in lustrous array—
The myriad children of Summer, beloved of the sun.
Through the long hot noons they are glad of the world they
have won.
Bright and fair
They throng in the meadows and shake out the dew from
their hair;
They sing in the tree-tops, they dip in the slow-flowing stream;
They nod from the hills, in the valleys their swift feet gleam;
They kneel in the moon-light, the bright stars hear their prayer.
Everywhere.

Harriet Monroe in May Fortnightly Review

daily, convincing argument that life is worth while and that making it so brings with it the joy of living.

No one who is alive enough to be really growing can hope to escape times of trial and perhaps keen suffering. It is a serious thought that we must suffer so long as we intentionally

Examination for Mothers of the Future

SHORTLY before the act prohibiting the sale of tobacco to children went into force in England, a boy went into a tobacco-nist's shop and was told that he would not be able to buy any more cigarettes after April 1. "That's all right," said he; "I shall send father for them."

Was there not some ancient Greek who, on seeing a boy misbehave himself, struck the boy's teacher? He was wiser than this new law; he knew where to find the real culprit. Clearly the law should have been against the parents, not the children. Any parent whose child is found smoking shall be fined for the first offense and imprisoned for the second!

Is it not pitiable to see the law of the realm stepping in to try to do what the parents have failed to do?—and even finding itself opposed by the parents? How are these parents to be reached? Religion does not seem to have succeeded, nor yet science—in the teaching of common sense.

Theosophy alone can give the parents that sense of the value of life and of their privileges and responsibilities which will make them love their children in the proper way and give them power to control those children.

The advocates of woman suffrage in one American city propose that every woman who applies for a marriage license must take a civil service examination in the spiritual, moral, and physical rearing of a child, because "Mothers are chiefly to blame for children acquiring a perverse development ending in crime and degeneracy." A paper, commenting on this, says:

Character and conduct to a considerable extent depend on the maternal training. If mothers will begin to give to their children the old-fashioned moral training, the old-fashioned sense of moral responsibility soon will be restored in the United States.

This is the Theosophical program; Theosophical ideas are gaining ground. But there are difficulties. One is how to awaken in mothers the requisite sense of responsibility. One is glad to see the suffragists attending to this question, though it does not seem to have any necessary connexion with their usual program. How will the political franchise help them in this? Probably they rely on the passing of that law about the examination and think that women's votes will be needed to pass it. Yet there are more direct and effectual ways than the passing of a law.

Another difficulty is as to the examination and the examiners. If we had any definite science of spiritual, moral, and physical training, and a definite faculty of professors thereof, it would be another matter. As it is, we have neither the one nor the other. As to the physical training of children, we have pretty definite and useful ideas on that; but the other two—the spiritual and moral—are very vexed questions. Spiritual training involves the whole terrible question of religion. Moral training will be found to imply moral fitness on the part of aforesaid mothers. All these efforts are moves in the right direction, but Theosophy is needed to unite and direct them all, and when fathers and mothers realize this they will turn to Theosophy for help. A.

The Aunt of Emerson

WE read and talk much of Emerson but know almost nothing of one of the most helpful and genuine of the factors that worked to build his spiritual life—the influence of his aunt, Mary Moody Emerson. She was one of the most remarkable women of her day, almost wholly self-educated, as was perforce the case with the women of early New England. Emerson tells us that her reading and study embraced Plato, Plotinos, Marcus Aurelius, Milton, Jonathan Edwards, Mme. de Stael, Channing and Byron, a rather heterogeneous collection it would seem to the indiscriminating observer, yet considering the Theosophic light in the Emerson household and the Theosophic thread of purpose shining bright or dim in the works of these writers, not so strange, only natural.



THE CROWN PRINCESS OF SWEDEN

It should not be forgotten that Mary Emerson played the part of hostess in Emerson's house for many years, always, they tell us, scrupulous in her holding to the highest philosophical ideals and showing herself to be quite indomitable when aroused in their defense. Mr. Sanborn, a friend and neighbor of Emerson, gives the following humorous picture of this usually quiet and nearly always calm personage:

I was present at Emerson's house one evening in December 1858, at a conversation of Bronson Alcott's in Mrs. Emerson's parlor, Emerson himself being absent, I think, on one of his lecturing tours, but represented in his own house, as he often was, by Thoreau, when Mary Emerson distinguished herself. Henry James, father of the novelist, two of whose sons were pupils of mine, was present. Not understanding the law of an Alcottian conversation, he began and continued to show his own wit by perplexing the subject with some of his questions and witty paradoxes—much as if, at a parlor wedding, some lively damsel should thrust herself into the place of the blushing bride. Alcott fell into polite silence, and Thoreau, while contesting some of James' assumptions, could not check the flow of the semi-Hibernian rhetoric... charging

society with all the crime committed, and praising the criminal for committing it. Miss Emerson heard this with rising wrath; but when, finally, James spoke repeatedly and scornfully of the moral law, her patience gave way. Rising from her chair at the west side of the room, and turning her oddly garnished head toward the south side, where the offender smiling sat, she clasped her little wrinkled hands, raised them toward the black band over her left temple (a habit she had when deeply moved), and began her answer to these doctrines of Satan, as she thought them. She expressed her amazement that any man should denounce the moral law—the only tie of society, except religion, to which, she saw, the speaker made no claim. She referred him to his Bible and to Dr. Adam Clarke (one of her great authorities from childhood), and she denounced him personally in the most racy terms. She did not cross the room and shake him, as some author, not an eye-witness, has fancied—but she retained her position, sat down quietly when she had finished, and was complimented by the smiling James, who then perhaps for the first time had felt the force of her untaught rhetoric.

One of Mary Emerson's diary records (for November 15, 1805) is as follows:

What a rich day, so fully occupied in pursuing truth, that I did not touch a novel which for years I had wanted. Rose before light; read Butler's *Analogy*, commented on the Bible; read a few of Cicero's letters, washed, carded, cleaned house and baked.

At the head of her grave, in Concord's Sleepy Hollow, is a stone upon which Ralph Waldo Emerson had graven the line, "She gave high counsels," his own personal tribute to her. STUDENT

Jottings and Doings

(From a Student's Note Book)

LADY Violet Greville writes in *Black and White*, an English magazine:

In the sixteenth century we read of a famous female architect, Catherine de Medicis, who in the midst of all her cares of State, found time to initiate and control the plans for the beautiful Renaissance buildings she created for the admiration of her successors. Art and letters occupied the time of most great ladies when politics and religion did not absorb them. One lady, Mme. de Retz, was the mother of ten children and devoted herself to their education. She was a great scholar; but she led forth her troops in the service of the king, against her own son who had joined the Ligue. Princesses were as learned as their neighbors, translated the classics and wrote poetry and disputed about metaphysics. Spinners then found their vocation in presiding over convent schools, and in many families Latin was talked habitually. In one household, of a printer who had married the daughter of a scholar, the very servants understood and spoke the language. Women were philosophical, ardent in politics, great rulers like Louise of Savoy, Anne of Brittany, or Catherine of Medicis; they loved art and culture and poetry; but with all their knowledge, they remained women, governing their households assiduously, bringing up their children, and caring for the poor. Philanthropy was looked upon as the woman's sphere and duty. Organized charity was common then, though now it is looked upon as a modern invention. Marguerite of Angoulême, Queen of Navarre, purposely walked alone through the streets of Pau that the poor might approach her freely. "None," she said, "should go away sad or disappointed from the presence of a prince, for kings are the ministers of the poor and not their masters, and the poor are members of God."

A CONTEMPORARY states that women's clubs are under the ban in Russia. Recently a body of women in St. Petersburg desired to form a literary club, but the Government refused its permission, save on one condition that the club be devoted to philanthropic work.

OUR YOUNG FOLK

Jean Grolier

ABOUT the time when Columbus was engaged in his epochal work for the world, there lived in France a man whose influence gave a positive impetus toward human progress in another field—one whose name is not as familiar to our ears as it deserves to be. This was Jean Grolier, known as the great bibliophile of France.

Although the art of printing was in its infancy, the city of Lyons, where Grolier was born, already had several presses established and these printing offices were a favorite haunt of the growing boy. It is believed that the rare enthusiasm he cherished throughout his life for all that pertained to books and book-making was aroused at that time. His love for them amounted to a passion and although he won high place as a statesman and was a man of large and diversified interests, his devotion to books ran as an undercurrent through all his efforts.

It was this great bookman who started the movement towards artistic printing and binding for which France became famous. He believed a book should be a beautiful and harmonious thing, combining perfect workmanship, elegance, and simplicity, whereas he found the books of that period ponderous and unattractive. Some specimens of his binding and ornamentation are examples for our modern bookmakers to emulate, so remarkable are they for the delicacy of design, and rich, harmonious coloring.

Jean Grolier was one of the scholars of his century, and his home became a rendezvous for the thinkers of his time. His taste ran toward the classical literature of ancient Greece and Rome and his library of three thousand volumes, which was a very large one for those days, contained all the important works of the masters, in exquisitely-wrought folios. These are now scattered over Europe, in libraries and private collections, and are held as priceless treasures. He gave encouragement and pecuniary aid to numberless poor young authors and rescued from oblivion many valuable works which the less discerning did not then appreciate, often paying for the printing of an edition himself.

Aside from the far-reaching influence of his work as champion of beautiful books, which was actually the opening wedge for literature in France and then all Europe, Grolier was a great statesman. He served his country as



Lomaland Photo. and Engraving Dept.

SHEPHERDS ON THEIR STILTS, THE LANDES, FRANCE

THE FAIRY FIDDLER

(FFARWEL NED PUW)

A SONG comes breathing on the breeze,
And down around the mountain:

It rose among the alder trees,

And died beside the fountain:—

*"I wander the hills through the long summer daytime
When the dog-roses bloom and the harvest 's a playtime,
And the tall foxgloves wave in their beauty."*

The dragon-fly that darted by,

A flame among the rushes,

He heard the phantom crwth, in truth,

Five bars above the bushes:—

*"And it's sweet in the moonlight, when fairies are roaming,
To dance the long nights where the waters are foaming,
With the deathless young Children of Beauty."*

A fiddler strayed away one day

To where the fays were dancing;

His fiddling makes the heather gay

And keeps the foam a-glancing.

*"By the long sands of Teifi in sunlight a-glimmer,
I pass like a dream through the June noonday shimmer—
Ah, the soul of this wild world is Beauty!"*

Welsh Song

head of the Council of Finance at a most critical period in her history. He was ever honorable, firm, and just, in his official dealings, and if the principles of taxation and regard for human rights he so fearlessly advocated had been lived up to, France would never have been plunged into such a nightmare of dissension as that which came two centuries later. Grolier held an important government position at Milan for several years, during the French occupation of Italy, and endeared himself to the people there. He gathered about him the scholars, artists, and musicians of that country as he did in his own France.

Both France and Italy honored him, and

the writers of his day were almost extravagant in their eulogies. The great Erasmus declared him to be the first scholar of his century, and it is said the Italian poet but voiced the sentiment of his countrymen when he wrote, in a dedication, "You are looked upon as a divinity through all Lombardy." A. P.

Linnéa

THE morning-wind comes rushing through the old wood, over the plains and fields. It dances over the tree-tops and in among the bushes, calling out: "Awaken to greet our Queen! Soon she is here in her

golden chariot." The leaves begin to rustle, the birds to sing, and soon the little flowers open their eyes, touched by the first rays of the sun. Out from the woods the morning breeze carries a sweet fragrance. It comes from the pink little bells that tinkle so softly under the large majestic pine trees. They whisper of the great, wonderful silence of the Northern woods, of the mighty forces slumbering there, and all the trees of the forest murmur: "Silence! Silence!" and stretch out their big branches to protect the little flowers. How dear they are, these tinkling little bells, to every Swedish heart! The "Flower-king of the North," Carl von Linné, loved them more than any other flowers, and after him have they been called *Linnéa borealis*. BIRGIT

A Mountain Lion

A SURVEYOR, with his assistant, was, one bright moonlight summer's night, high up on a mountain in California. They lay down on the dead leaves preparing to sleep with one eye open, as they had been warned that the region was full of lions. Their weapons, a rifle and a shotgun, they laid beside them.

About midnight the surveyor was aroused by a rustling of leaves. Starting up on his elbow he saw a lion stealthily creeping upon them. The lion came to so sudden a halt when the man sat up that his fore-feet sank in the sand about ten feet away. The first impulse of the surveyor was to seize his rifle, but on second thought he decided to keep still and look the lion in the eyes. For a few minutes the lion gazed at him, motionless, then ran away as fast as he could go.

What, think you, did the lion see in the man's eyes to make him turn away? J. H.

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THE CHILDREN'S HOUR

THE BIRDS' HOUR

THE world at noon belongs to the sun,
At eve to the home-coming herds;
But while the dew is pearly—very, very early,
The world belongs to the birds.

Ethelwyn Wetherald

A Dog Returns Good for Evil

THIS story is taken from a newspaper, which gives a full account of how one cruel little boy learned a much-needed lesson from a collie dog.

Broncho is a big brown collie with a white face, and belongs to a family living near Boston. He was the playmate and pet of all the children in the neighborhood—except one. This one was six-year-old George whose father was Broncho's master. George was a boy who enjoyed teasing animals. He seemed to have no love for any of them; he served cats and dogs alike, and it was not an uncommon sight to see his face and hands covered with scratches made by the cats' claws when they had to defend themselves against him. Broncho, however, never hurt the little boy though he was often pinched and beaten mercilessly by him. All he would do was to get away as quickly as he could whenever George appeared, showing his dread by his drooping tail and pleading eyes.

You must not think that no one tried to protect these poor pets, or to teach this cruel, naughty boy better ways. His father and mother did the best they could to show him the right way to treat animals, but, as he did not try to follow it, they decided that they would give away the animals rather than have them treated so cruelly. It was hard for them to do it for they loved them, especially Broncho, very much. They kept putting it off, and before they had finally decided to act, something happened which did for their little son what they had not been able to do themselves. It was Broncho himself who taught the boy the lesson he needed so sorely.

One summer afternoon George and his nurse joined a large group of nurses and children in the park. The children played on the grass and the nurses sat in a summer-house not far off. Broncho, as usual, was as merry as any of the children and joined in the games. George, seeing this, struck the dog and sent him away moaning, and every time the other children tried to comfort or play with the dog, George would strike him again, as if he could not bear to see any one show affection for poor Broncho. One little girl defended the dog bravely, making George so angry that he ran away. No one noticed where he went, not even the nurse.

He found his way to the edge of the lake, and began to play about a boat there. Some bigger boys were going out in the boat but George managed to climb in first, and the boat slipped away from the shore, taking him out with it.

The big boys thought it was fun at first, and laughed, but not for long. George got



Lomaland Photo. and Engraving Dept.

POLLY'S TURN TO HAVE A LESSON

frightened at being alone in the boat as it got farther from the shore and, making a sudden move, lost his hold. Over he went into the water. Then the big boys saw the danger. They shouted for help and soon all the nurses and children had run to the shore and were watching the child struggling in the water. They were all so frightened they could not do anything, even the big boys. George went down, once, twice.

Then a splashing sound was heard, and Broncho was seen swimming swiftly out to where the little boy was. As he rose the dog caught hold of him. Then he swam back to the shore even faster than before as if he realized that his haste might save the life of the child.

It did. There was prompt attention given to the almost drowned little boy and he was no worse for his wetting. Indeed, in a very wonderful way he was better for it. The dog whom he had given so many kicks and blows, and who had so often shrunk away from his cruelty was the one to come to the rescue. The noble act softened the little boy's heart. Ever since that day George and Broncho have been close friends; they play together in daytime and at night Broncho sleeps near George's bed. The dog, the faithful, brave, collie dog, taught the little boy a lesson which, it is to be hoped, will last him a lifetime and help him to learn mercy to animals.

GENTIAN

LET me be great enough to see truth on every side.—Victor Hugo

A TRUE home is as a Light upon the pathway of the world's life.—Katherine Tingley

The Divine in Everything

"MOTHER," said Alice, thoughtfully, as she sat before an open grate, gazing into the fire, "I have heard that Indians believe they can see the great Spirit in the flames. I have often thought about it, but never understood it before; but now I know it is true."

"And how do you know?" asked her mother, smiling.

"Well, it is just this, Mother," Alice answered. "Before I believed in Theosophy, although I was always taught that 'God is everywhere,' still I always thought of God as some wonderful creature living away off somewhere in Heaven; and when you read to me from the *Bhagavad Gîtâ*, 'I am the taste in water, the sweet smell in the earth, and the brightness in the fire,' it made me realize that God was not a personal man, but a wonderful spirit and force that *really is everywhere*, and it made me so happy."

"Yes, dear girl," answered her mother, "the divine force is in and about everything in the universe. When man overcomes his selfishness, it will shine through him, radiating all around, even as it does in the fire."

"Oh, yes!" exclaimed Alice. "Now I see! That is why great and good people are said to be shining lights, isn't it, Mother?"

A.

OBEDIENCE alone gives the right to command.

HE serves all who dares to be true.—Emerson

THE dutifulness of children is the foundation of all virtues.—Cicero

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13	29.621	67	60	61	60	0.00	W	4
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15	29.659	67	60	62	61	0.00	SW	2
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NYCKEL TILL TEOSOFIEN (H. P. Blavatsky)
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EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)
KAN ETT T. S. SAKNA MORALLAG? (Protest möte)
TEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)
ASIENS LJUS (Edwin Arnold)
BHAGAVAD GITA, Hängivandets bok
DEN TEOSOFISKA INSTITUTIONEN (Baker)
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the promulgation of

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and

The Study of Ancient and Modern

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 39

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Burbank's Observations on Mutation of Species

THE attitude of Theosophists towards present-day theories is eminently reasonable, and has been stated by H. P. Blavatsky in her *Secret Doctrine*. So long as science holds true to its inductive method, observes the facts correctly, and reasons logically from its observations, it can arrive at nothing but the truth, and its conclusions must command respect. But when its representatives depart from this method and dogmatize on the basis of wrong observations or wrong inferences, then their conclusions, being necessarily false, cannot be accepted. And it is necessary, in defense of science itself, and in vindication of its worthy exponents, to make this distinction. For we often find the dogmatists pleading the scientific method, which they have failed to follow, as justification for their erroneous conclusions, and thereby demanding a respect to which they are not entitled.

Frequently we find savants reasoning deductively—reasoning from general principles instead of from facts. A few observations seem to them, perhaps, to lend color to some theory; and then, instead of extending the range of their observations they prematurely adopt the theory, which thus becomes a dogma, biasing their future observations and often clung to tenaciously in spite of facts to the contrary. Of course this method leads not to one truth but to many opinions; for different theorists fancy different theories.

This tendency to hasty generalization is often observed in the theories of biologists. One has a theory that animals and plants cannot transmit to their offspring acquired characteristics; another has a theory that they can; and so on. The actual truth of the matter is surely ascertainable by the infallible method of actual observation and experiment; yet we are confronted with these conflicting opinions.

As an example of what appears to be a true following of the scientific method, one may refer to some remarks upon Luther Burbank, which we find in the columns of a contemporary. They occur in a review (in the *Boston Transcript*) of a book on Burbank's work, by Dr. Kellogg and Dr. David Starr Jordan.

The Work of a Genuine Scientist
Mr. Burbank, we are told, has not formulated any new laws of species-change, although he has the right to do so. He is entirely clear in his mind as to the inheritance of acquired characters. "Acquired characters are inherited, or I know nothing of plant life." And he is convinced that the only unit

in organic nature is the individual, not the species. He is convinced that the so-called species are wholly mutable, and that their apparent fixity is due solely to the length of time during which their racial type has been transmitted by the individuals. He does not agree with De Vries that mutations in plants occur only at certain periodic times; but he thinks that they do so whenever the special nutrition or other influences are brought to bear on them. He does not think a sharp line can be drawn between small fluctuating variations and large occasional variations (or "sports"). In short, he has arrived at a number of separate conclusions as a result of his observations, but has formulated no new fundamental principles. "And yet," say the writers, "none of us has done what Burbank has been able to do. . . . What is it that Burbank brings to his work . . . that others do not?"

That "and yet," which we have italicized, seems to indicate that the writers considered Burbank's failure to formulate fundamental principles as an obstacle to him, in spite of which, he has done what he has. Others might be disposed to substitute "therefore" for "and yet," and to say that Burbank succeeded because he did not rush to hasty generalization and so prejudice his observations.

It will be noticed that Burbank has, according to this account of him, been direct, practical, and truly scientific throughout. He has confined himself strictly to the facts, and resisted all temptation to draw sharp lines of demarcation, to adopt fixed theories, to regard particular cases as establishing general

Barriers formed of Ignorance Molded by Fancy

rules, or in any other way to limit and prescribe Nature in accordance with the limitations of fancy. Another most important point is that this keen observer, this practical scientist, by means of his actual observations and experiments, has completely routed a certain favorite dogma—the dogma that species are fixed. He says they are "wholly mutable." Now what does this mean? Does it not mean that scientists have, in this case as in other cases, proceeded by the method of first formulating a wrong theory about Nature and then devising all sorts of difficult explanations to make the actual facts conform to their wrong theory? Did they not first assert that species were fixed and then set about to explain how species changed? This is a repetition of the plan of calling organic matter dead and then trying to explain, by means of a life-principle or something of the sort, why it exhibits life.

The fact is that it never was dead at all; and here Mr. Burbank assures us that there is no reason to scratch our heads over the question

**Nature is the
Universal
Fluid**

why fixed species vary, because, as a matter of fact, they are not fixed at all, and never have been, and we were mistaken to think they

were, as they are changing all the time. In brief, what after all is a species? It is like any other natural class or category—a thing without definite borders, always changing and fluctuating. It usually changes very slowly, so that it appears fixed for enormous periods of time—as far, perhaps, as our knowledge reaches. But vary the conditions, and Nature will quickly respond. Yet species tend to revert to a certain type which is their standard for the age or cycle. Even here Burbank is not dogmatic; he says that starvation will cause reversion; but, instead of exalting that into a theory, he adds that “so will overabundant nutrition.”

Then there is his insistence upon the idea that *the individual, and not the species*, is the unit in organic nature. Here, again, he is practical and of common-sense. Where the dogmatists see a lot of inert irresponsible matter, acted on (presumably)

Will, by some mysterious external
Life “law” or force, Burbank
and Action sees—what he sees in the

world of men, that is, individuals; individuals living their lives, following the laws of their nature, adapting themselves to their conditions. The “species” are largely the classes into which we have chosen to group these individuals; but Nature cannot be expected to abide by our classification. The “laws of Nature” are a code which we have drawn up, representing our own conjectures as to Nature’s laws, conjectures arrived at by watching her at work; but what can Nature know of our code? When she perpetrates a so-called exception, it means that we have made a mistake and must alter our code.

STUDENT

The “Fourth Dimension”

A PRIZE essay on the “fourth dimension,” in a late number of the *Scientific American*, says:

It is impossible to form a mental picture of the fourth dimension. . . . To gain a partial and symbolic idea of its meaning, resort must be had to analogy with dimensions of a lower order.

But where can we find dimensions of a lower order? Is it any easier to form a mental picture of a two-dimensional form? We cannot do it; the so-called two-dimensional forms which we imagine are in reality three-dimensional. A perfect two-dimensional plane would have only edges; it would have no surfaces; surfaces are the boundaries of solids; lines are the boundaries of surfaces. A two-dimensional figure has no surfaces; it is a surface; it has absolutely no thickness. Can we form a mental picture of such a form? No; we but deceive ourselves by imagining a *very thin* three-dimensional figure. The three dimensions of solid bodies are so inseparably interblended that they cannot exist apart from each other. Take away thickness, and length and breadth instantly vanish; the entire concept of physical extension vanishes. Therefore our essayist asks us to gain

an idea of an inconceivable thing by analogical reasoning from another inconceivable thing.

Next we come upon this:

Considering space as an aggregate of points . . .

But a point must, for the purpose in question, be defined as having *no* dimensions. Hence no quantity of points, however great, can have any dimensions. You cannot make up 1 by adding together a lot of noughts, neither can you make up a line by adding together a number of points. Old Euclid did not make his line so; but some modern geometers have thrown him overboard.

Added to the above is the confusion between space and that which occupies it. Space has no dimensions at all; we cannot form a mental picture of empty space. When we try, we delude ourselves again and imagine a large room with walls; we may imagine those walls as being very far off, but we conceive ourselves as traveling about, up and down, to and fro, in this empty space; whereas we could not travel in that which has no dimensions. The idea which we have thus confused with the idea of empty space is that of the *extension* of material substances; we have conceived space as a vast tenuous gas.

Thus there cannot be one-, two-, three-, or four-dimensional space; space being utterly devoid of and *unconnected with* dimensions. All we know is that material bodies have three dimensions, or have a threefold extension; and these three can no more be separated than a stick can be separated into two parts, each having only one end. That property of material substances (or of our perceptions) which is called “extension” is essentially threefold. Any two-fold or four-fold aggregate would not be extension at all; it would be something else. We may speak of forces as being two-dimensional—this is very noticeable in magnetism and electricity. There are probably orders of existence which might be described as four dimensional—so long as we carefully avoid connecting the idea of geometrical extension therewith. They would have four *somethings*—not four spatial directions.

STUDENT

The Colleges and the Church

IN the August *Cosmopolitan* is an article entitled “Christianity in the Crucible,” which is a strenuous attack on ecclesiastical dogmatism, and a defense of the colleges in their attitude of freedom of thought.

Unfortunately, however, the article expresses some views on the question of marriage, which will probably give the churches a handle of which they will not be slow to avail themselves in their reply.

It is a great pity that earnest protests against ecclesiasticism should so prejudice their case. It is this that gives ecclesiasticism its hold.

The article begins with a quotation containing the following words:

Modern science [belongs] to the transition . . . from Christendom to—who can say to what?

—and says that many of the college professors say that the dogmas and interpretations of the church not only should be disbelieved and repudiated, but denounced as harmful to mankind. The last slavery from

which mankind must be freed is slavery to sacred myth. The doctrines and traditions that deal with fear have tortured the spirit of man and hindered his development. The churches have set up a celestial czar, a conception which has given man a sense of weakness, inferiority, and fear, which has been the deadening element in his history. The church has always been an obstacle to progress. It has always been the last to come into possession of the truth, and has had to recede from its position in every field of science. It is still engaged in the effort to strangle thought. Bible texts have been arrayed against astronomy, geology, and almost every discovery and invention. The theological God is not big enough for this century. But the age does not need less God, but more God. The teaching that the soul of man is dependent on a spiritual tyrant is at variance with twentieth century thought.

And much more to similar effect. With regard to marriage, undoubtedly ecclesiasticism has abused its power in this respect as in others; but the views expressed in this article will possibly alienate a good deal of sympathy. It is stated that marriage is not sacred; that it is a civil contract. But if man is more than an animal, if he has the Divine Influx, if he is a potential God, then marriage becomes a sacred (not church) institution, and its physical relations assume a wholly subordinate part. It becomes a mutual undertaking to co-operate in living the pure and unselfish life; a vow to lay down selfish interest on the altar of sacrifice and to realize the blessedness of union. If people do not see their way to taking their pledges before an ecclesiastical God and in a church with priests, they should take their pledge *to the God within them*, and thus strive to make their marriage something more than an expression of mutual affection.

One cannot but sympathize in the main with this protest of the colleges against ecclesiastical domination; yet they have committed the usual mistake of going too far and thus inviting a reaction. They speak of throwing over “slavery to sacred myth.” Say rather, slavery to dead-letter interpretations of sacred myth, slavery to a dogmatic interpretation of a *single one* of the world’s collections of sacred myths. The Wisdom of the ages has been enshrined in sacred allegories and symbols; and if, instead of quarreling about the authenticity and meaning of a single collection of these, we were to study the question of sacred symbolism and religion generally, we might avoid mistakes and make a better case against medieval theology.

Religion needs rescuing from the hands of dogmatism. But this does not mean throwing over everything except a few moral and ethical principles and attempting to found an order of society on the basis of modern science and sundry vague aspirations about fraternity and civic duty. We need the *Gnosis*, the *Sacred Knowledge*, which ecclesiasticism took away from humanity, and for which it has substituted its dogmas.

We must have a knowledge of the Divinity of man, of Reincarnation, of Karma, and many other essential truths, ere we can have a secure basis for a new order of ages. Otherwise we shall but throw off one kind of dogmatism to fall into another. STUDENT

Some Views on XXth Century Problems

God as an "Each"

PROFESSOR JAMES' *A Pluralistic Universe*, charming as usual in style, will doubtless be taken by many as affording them the religious ground they want, safe from the earthquakes that are rocking everywhere else.

Pluralism makes of the universe a many, each related on all sides to the rest, but each an each to itself. It is to replace absolutism, which resolves all into one. God is one of the each's, however lofty; not the all; and therefore finite, "either in power or knowledge, or in both at once." Professor James is a pragmatist, and therefore does away with the absolute ground of being as a consideration not yielding practical results in feeling and conduct.

But it will not away. If God is only an each, as I am, I might reverence him for his lofty place in the whole. But am I not compelled to look beyond him for that which is beyond both him and me, the container and source of us both? God, in this pluralistic view, is but the highest of the personalities in the universe. Theology has done as well as that, and the Red Indian has done better. Says Natalie Curtis, in *The Indians' Book*:

The Supreme Being of the Dakotas is called Wakan-Tanka. In English this name is commonly rendered "The Great Spirit," but it would be translated more correctly as "The Great Holy Mystery." Wakan-Tanka is an omniscient force. This conception of an impersonal, spiritual and life-giving power is held by many Indian tribes as well as by the Dakotas, [and is] an intense and integral part of the Indian's nature.

They recognize lesser spiritual beings, such perhaps as Professor James' God; "but these, like all else, owe their existence and their power to the Supreme One." And the "Medicine Men," whose name is very badly translated, Men of the Holy Mystery, rather, owe their power and wisdom to having entered into a spiritual relation with this source of all powers.

If thinkers insist that the whole universe shall neatly render itself in terms of mind, then the endless confusion must continue and they will attain nothing and achieve nothing in their own consciousness. That which is to thought—nothing; but to the consciousness raised to its highest power, the one reality—it is through that *presence* that man comes by his own. "The knowledge of it is a divine silence and the rest of all the senses."

STUDENT

A Delayed Incarnation

THE Fourth of July orations and sermons leave as usual a great deal to be desired.

Not one that we have seen evinces much comprehension of what a nation is; few evince much awareness that there are other nations than our own, still less that those others also import something in the scheme of things.

We talk a great deal of evolution, yet never carry the conception beyond the individual man. He is to develop this or that faculty or lose this or that unnecessary power. But the individual physical man is a set of organs, closely co-operating for a general end; and each organ is a set of cells, closely co-operating

for a general end. In its way each organ thinks and each cell thinks. And in his way each man thinks; and even the nations, the organs of the body of humanity, are feebly beginning as wholes to think and feel.

The cells of a body are visibly stuck together, or visibly connected by some medium, and the organs are visibly united with nerves. Because the medium that unites the human individuals and the nerves that unite nations are so far invisible, the phrase "the body of humanity" appears to us but a metaphor and somewhat sentimental at that.

Nevertheless there are moments when we know better. If we would use our imaginations we might know better still. Who does not appreciate the "general atmosphere" of good feeling on a Christmas morning? But its generalness is possible precisely because of the invisible medium uniting us.

Go back to the original Fourth and recover in imagination the general pulse that suddenly thrilled the country into one high purpose, the purpose to be a new nation with a new national ideal. The thrill was possible because of the invisible uniting medium. We can only find the glorious possibilities of that medium when in our hearts we have an altar unselfishly erected to our country instead of to our individual selves and our interests. Then a new thrill would unite us to a new and richer harmony every morning. We could learn *what* organ we are of the body of humanity.

For the other nations are also organs, each an essential to the perfect health and perfect functioning of each of the rest, our own included. But so far, the nerves thrill too much with hostility to thrill with mutual help; disunite, instead of connecting the national hearts.

Not until, through the ages, the human body had been perfected, organically harmonized and related in all its parts and in every action, was it possible for a thinking soul to incarnate therein. Each of us can think out the analogy—rather, the *same process* in magnification—for himself in his own way. We are holding back an event to which many an ancient scripture obscurely refers. Individual egotism and national egotism must vanish in Brotherhood.

STUDENT

"Environment" for Souls

WHY should we not give the word environment, in its application to man, a fuller and deeper meaning? If a man in a mixed dinner company ventures on a remark about the soul or death, he will not only get no response but will feel a chill in the atmosphere. His seed will have fallen on quite unresponsive ground and he will sow no more of that sort. His mental "mutation" will have died from the operation of a sort of natural selection. Had he been sensitive in advance to the mental environment he would not have permitted his mind to "mutate" in that direction. Had the environment been other, he might presently have produced a thought of the utmost value both to himself and the rest.

A child is born with a mind sensitive in advance to the mental atmosphere of the time.

The atmosphere presses in at every moment, day and night. Mutations which will not flourish therein are checked in the veriest germ.

The word atmosphere may be regarded as something of a metaphor, or as an actual fact. The tendency of the time is to think that there is a real atmosphere of mind, corresponding somewhat to thought as the air does to respiration. A thousand phenomena as imperatively require that hypothesis—for those to whom it is no more—as those of light and electricity require an ether.

But either way, that there is now no great literature, great drama, poetry, and the rest, may not be due to the non-arrival of the great writers. No attitude of the time spirit can positively call these forth so far as we know. The mutations of creative souls in these directions may be constant, as well at one time as at another. But the time spirit can make them feel from the very first moment of their stir that they are not wanted. It can chill them out as the dinner company chilled out the venturesome speculator's thought about soul and life and death.

The chill may strike deeper yet, even hindering altogether the birth of genius. We get, in fact, the amount of genius we are prepared to welcome. If none is in sight, it means that we are filling the environment with soft dreams of dollars and *Dreadnoughts*.

STUDENT

The Senses

HOW many senses have we? The answer is not so obvious as it seems at first.

In addition to the five, various sixths are proposed; for instance the "homing" sense of ants, bees, birds, and other animals, but of which we really know nothing; the awareness of near objects, exhibited by the blind, which is probably a delicate touch and temperature sense; and the "muscular sense" which tells us how much our muscles are on strain; and is a feeling, not a sense at all.

Behind all these is the mental sense. After the purely sense consciousness has perceived something, that bare perception, which standing alone means nothing, has to be taken by the mind and instantaneously thought into place and meaning. It can only get real meaning from being mentally related to all the rest of our experience.

But again; behind this is a still deeper sense, if that word may still be used. The Ego, I, perceives all that passes in the mind, perceives the mind wandering from thought to thought, from wish to wish. It may permit this to go on; or it may stop it and place the mind upon whatever topic or into whatever state it chooses.

So we really come to seven, the ordinary five and two more. For the sixth we have the mind, receiving and arranging not only what it gets from the five but from the body's inner consciousness, running up from bare awareness of general being to definite awareness of each muscle and organ. And for the seventh, the soul's perception of what the mind is doing in respect of thought and feeling. Cultivating this, we begin the path of self-knowledge. C.

Archaeology

Palaeontology

Ethnology

Ancient Etruria: her Successive Civilizations



ETRUSCAN "DRAGON OF WISDOM"
(From an urn in the Museum of Volterra)

"Slowly the Bible of the race is writ,
Each Age, each Kindred, adds a verse to it."

UNTIL the modern science of Archaeology shall have grasped in some degree at least, the meaning of these two lines, shall pursue its course in closer union with an equally emancipated and sympathetic science of Linguistics, and (what is very far from least) shall give a due respect to national and universal tradition: until, in fine, it shall recognize something of the *meaning of life*—or perhaps only that life has a meaning, such problems as that of the Etruscans will remain by it unsolved. It is the meaning of life after all, that renders the science real, and living, and which gives the spur to all the output of energy and enthusiasm in research and the gathering of that growing great mass of details which will find their real appreciation when they become parts of a single great whole. For it is "The Meaning of Life" that is writ large across all these manifold bits—so large that he who only sees the bits misses the inscription.

A recent article in this Review noticed the report of some published discoveries by a professor in a leading university, who, working through certain Runic analogies in the hitherto untranslated Etruscan inscriptions, has arrived at the assurance of their Trojan descent, and thus "confirmed the story of the Aeneid" on the origin of the Romans. It is with no desire to derogate from the value of this re-discovery (which really confirms a good deal more than the Aeneid), that one is still obliged to say that the Etruscan problem is not yet solved, nor its depths even plumbed, by either our archaeology or linguistics.

It is possible within a short article to sketch but the barest hint of the breadth and the antiquity of the Etruscan civilizations. Skilled in road-making, aqueduct-building, architecture, in civil polity, and in all the thousand arts of civilization, only the dim record of their achievements has come down to us through the pages of Roman historians, and in their buried tombs and cities. Their literature has disappeared, though we are told by Varro, Livy and others, that it included histories, poems, tragedies, books of discipline and religion. Of their very language we have but isolated tomb inscriptions, mostly only proper names, and vase inscriptions, chiefly also names of deities or heroes. The alphabet is known,

1. H. X. 4. 8. Y. 1. T. M. 2. 9. 9. 1. H. 1. W. 1. J. 1. 1. 0. 0. 3. 1. 2. A

A B C D E G I B O I K L M N O P Q R S T U V W X Y Z

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

W N P R Y K I J H T B C Y A

so that transliteration is easy; but it is translation and the placing of the language itself in its proper place in the human family that has been the unsolved crux. Isolated affinities, some very striking or even weighty, have been found with many other tongues (Lanzi mentions among such the "Ethiopic, Egyptian, Arabic, Coptic, Chinese, Celtic, Basque, Anglo-Saxon, Teutonic, Runic, and what not," let alone Latin, Greek and Hebrew). Very ancient traces were found among the Rhaetian Alps, by Steub, in 1842. And a case which, while weak in many of its

single identifications, yet possesses very considerable cumulative weight, was in 1874 made out by Isaac Taylor for a Finno-Turkic affinity or origin.

A comparison of the forms of the letters affords much interest. In the first of the accompanying lines we see the actual Etruscan alphabet as given in full on a cup found in a tomb at Bomarzo, with alternate forms of some letters (z.th.k.m.n.p.s.t.x) added for comparison. It reads from right to left: a.e.z.th.i.k.l.m.n.p.r.s.t.u.ph.x.h.f (th, ph, x, h, f, standing in this transliteration for the Greek θ, φ, χ, aspirate and f). The second and third lines, from left to right, show two Pelasgic alphabets also found in Etruscan tombs; this is the archaic Greek found all around the Mediterranean basin. The fourth line, left to right, is an alphabet of Runes, and reads f.u.th.o.r.k.h.n.i.a.s.t.b.l.m.y.

The surroundings of the third of these alphabets are interesting in the highest degree. Near the hamlet of Cervetri, the ancient Agylla, or the Caere of the Etruscans, and not far from a little brook by whose banks Aeneas is said to have received from his divine mother his god-made arms and the prophetic shield of future Rome,

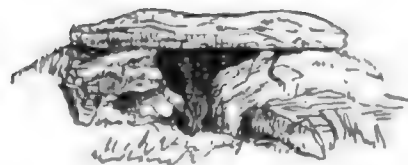
*clypei non enarrabile textum,
Illic res Italas, Romanorumque triumphos,
Fecerat Ignipotens,*

many marvelous tombs have been uncovered. Among these is the tomb of the Tarquins, where some fifty of that royal race were buried; and to others we will refer later. This city is held to have been one of the most ancient sites in Italy; Dionysius, together with Servius, Strabo, Pliny, and others make it far pre-Etruscan, built "by the Pelasgi, or by the aborigines." Solinus also says the same, and adds that the Pelasgi "introduced letters into Latium." The bearing of these traditions will become apparent in connexion with the accompanying sketches. In one of the tombs of Caere was found a little vase, bearing the above alphabet (our third line), around its base, and around its body a syllabary: ki, ka, ku, ke; ti, ta, tu, te; etc., the forms of the letters in the syllabary differing in several important respects from those in the alphabet. In this connexion should be mentioned another alphabet (our second line) found on the wall of a tomb near Volterra, among a number of mortuary inscriptions. This alphabet, the letters of which after the omikron are erased, is also accompanied by the fragment of a syllabary: ma, me, mi, mu.

At Caere, in 1836, was opened a thitherto virgin tomb, the bare recital of whose wonders would far exceed our space. In the outer room was a bier of bronze, a car of bronze, shields, darts, bell-vessels, tripods, of bronze and iron; in the inner chamber ornaments and vessels of gold, silver and bronze, all of exquisite workmanship, including an Egyptian-like breastplate. Everything was of most archaic design, and the entrance to the tomb, which lay beneath a large tumulus of covering earth, is shown in the above sketch. The marked resemblance to the Treasury of Mycenae, and the Cyclopean gallery at Tiryns, and other tombs of Asia Minor, is too striking to need comment. It is noteworthy that while bearing strong Egyptian similarities, the objects in the tomb were yet unmistakably Etruscan. And nevertheless they contained a symbolism of such a character as to serve as the basis for a work written, from the contents of this tomb, to prove the *Mithraic* character of Etruscan worship. The total depth of this tomb, known as the Regulini-Galassi, is 60 feet.

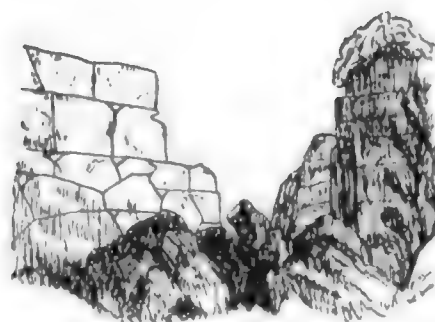
Two other styles of monumental remains, equally marked, and yet equally distinct both from each other and from those we are discussing, have to be touched upon.

Twenty miles in from the sea, occupying, with its circuit of walls intact, the summit of a truncated cone, in the midst of an amphitheater of lofty mountains, lies the hamlet of Saturnia—name of ancient omen. All around Saturnia lie monuments of a character unique to this location within Etruscan bounds, and yet too familiar in their likeness



to the dolmens, not alone of Cornwall and Tartary, but of the entire world, to escape recognition. Some of the cap-stones measure 16 feet; broken pottery abounds, and on the testimony of the peasantry, bones in these tombs were those of giants; some of the tombs are still found surrounded with the well-known circles of raised stones, that characteristic so at variance with the ultra-savage explanation usually given of their erection. And now at Saturnia is also found the absolute refutation of one of the stock arguments of that archaeology which defines these earliest periods as but little removed from animalism. The walls, two miles in extent, while in their present form only about 500 years old, yet include portions of former walls, Roman and other, clear back to the most ancient Cyclopean. Of the latter only portions remain, but the construction is the same as of the walls of the neighboring town of Cosa, 20 miles away, which are shown in the sketch below. Let first the marked

similarity to the most ancient Peruvian, and other, walls be noted; and then that these great stones, so dressed and fitted that a pen-knife will not pass between, smoothed on the surface so that it looks like one smooth great rock lined by surface scratches; and then (recalling the usual explanation that such walls as these were built of the naturally irregular masses of limestone, or other irregularly splitting rocks, by people not yet advanced to more perfect masonry)—the Cyclopean walls of Saturnia are of travertine, which splits longitudinally! The builders of these time-defying walls hewed the rocks to those polygonal shapes because they wanted them so, in spite of, not because of, the nature of the rock. And succeeding generations, on man's rise from savagery (?), having lost the art of their predecessors, added other layers, of plain square flat blocks of the same stone, but simply laid, not fitted, as is seen in the walls of Cosa, in our sketch.



And here now a problem. Etruria is covered with rock-hewn tombs innumerable, of a type to be considered in a succeeding article, and dating from a time which, in spite of Roman tradition and history, has become for us practically pre-historic. And throughout the same region are many "most ancient places," on the authority of that same tradition, where also we find such masonry as this, showing irrefutably the highest skill. And in this connexion we hear of "Pelasgi," a lettered race who must, to judge from their fame and the monuments fathered, by ancients and moderns, on them, have covered a great part of the earth. And manifestly back of all that, and especially at the traditionally most ancient sites, we find traces of those circle-builders whom our modern astronomers are only now beginning to understand—in small part.

How many waves of civilization have overspread the earth, and what lapses of time between so different cultures must be predicated? W. E. G.

✻ The Trend of Twentieth Century Science ✻

The Scientific "We"

IN a London contemporary Sir Ray Lankester discourses interestingly of protoplasm, life, and death. His description of the activities of some of the cells calls to mind the article by H. P. Blavatsky on "Kosmic Mind," but there is a good deal in that article that this particular scientist has not yet arrived at. For example, what of a life principle animating the organism and withdrawing when "the change that men call death" occurs? Sir Ray Lankester believes that "the activities, to which we give the name of life reside in protoplasm, and are chemical and physical activities." And death is "the chemical undoing or decomposition of protoplasm." May not that decomposition, however, be brought about by the withdrawal of a life principle? He sees no more necessity for "an essence or thing called life," than he sees a need for an "essence or thing called death" when that undoing takes place. There are still, he says, some who with happy and obstinate adherence to primitive conceptions think they can explain things by calling up vital essences and wandering spirits, but

we have given up the notion that life is an entity which enters into living things from without and escapes from them at death.

That "we," — is it not a little too ambitious? There are still scientists, eminent as Sir Ray Lankester, who cling to those "primitive conceptions" as he calls them. In the article on "Kosmic Mind" previously alluded to, the professor of physiology at the University of Basle is quoted as speaking in words which were surely meant to reach men of Sir Ray Lankester's turn of mind:

It would be folly in us to expect to be ever able to discover, *with the assistance only of our external senses*, in animate nature that something which we are unable to find in the inanimate.

And yet Sir Ray is evidently limiting himself to those external senses in his investigations. The Basle lecturer points out that man, being endowed "in addition to his physical senses with an inner sense," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, he "has to use that inner sense in dealing with animate nature."

There is then a way of getting certain, definite information on the question of the existence or non-existence in organisms of a "life principle." Religion as popularly understood cannot afford any light, and a science limited by the five external senses, or even with the addition of the mind, can only deny or assume a necessity for it. H. P. Blavatsky hits off the situation exactly when she says that official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries.

And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses.

And "if no way were of breaking from that" wheel, we should be surely in a sorry plight. How much was needed the revival of the teachings now known as Theosophy is

very evident. But things seem to be moving. When, years ago, Edison — as reported by Mr. G. Parsons Lathrop in *Harper's Magazine* — said that his personal belief was that the atoms were "possessed by a certain amount of intelligence," he was severely criticised for indulging his scientific imagination. Now, in the article by Sir Ray Lankester, we are told of the remarkable doings of the cells:

Some or other of them in fact do in their small microscopic way all that the complex, big animal or plant of which they are constituents are seen to do.

Are we to believe that these phenomena are merely chemical and physical activities?

Until the claim of Theosophy to throw light on nature visible and invisible, is accepted, its teachings might be found useful as working hypotheses. It seems to step in where science and religion fail. F. D. UDALL, M. J. I.

Medicine Past and Future

HOMOEOPATHS are beginning to point out that modern medicine is strictly following their lead. The homoeopathic principle is that a drug which in a full dose will produce a disease or set of symptoms, will in a smaller dose rouse the system to the cure of the same.

Volunteer experimentalists dose themselves with the medicine under consideration, until a set of symptoms results. This same set, when occurring as a disease, is treated with smaller doses of the same medicine. According to the theory, the small dose is enough to rouse the system to the production of an antagonistic state. If the theory absolutely holds, it is only necessary for the experimentalists to go on investigating more and more medicines until they have found the reply to all diseases. As there are a million or so of plants — to say nothing of inorganic nature — still to be studied, there is evidently a wide field of work.

Bacterial diseases are not due precisely to the bacteria themselves but to products which they secrete in the course of their lives. The cure results from the blood cells rousing themselves to destroy the bacteria or to produce for the time or henceforth a set of chemical bodies which neutralize the secretions. A method of modern medicine consists in administering a very dilute or altered solution of these same secretions. Clearly homoeopathy. Dr. Richard Cabot recently remarked:

It has been perfectly just to charge our school in the past with the absence of any law or principle in therapeutics and to contrast the order and system in homoeopathic treatment with the helter-skelter omnium gatherum of merely empirical methods. Homoeopathy has a well defined law which has been established (like all laws) empirically. . . . We also, after groping and long years of work, have a law of therapeutics, a principle of therapeutic effort, namely, the principle of immunity, natural and acquired, and of the means whereby it may be attained, augmented, protected.

This principle, in most of its applications, it is difficult to distinguish from homoeopathy. But there is, notwithstanding, a difference. You could neither cure a case of strychnine poisoning, nor render a patient immune against

future poisonous doses, by the administration of very minute doses. But some of the anti-toxins do that for their respective toxins. We may remark, however, that the cost to the system at which this is done has never yet been worked out nor even thought of.

Perhaps the newer medicine, just beginning, is really feeding; supplying to the system in the exact form needed, the subtle foods of light in color, magnetism, electricity, and the various rays, of which it has been starved or which it has become unable to take up in the usual way. The uses of blue light alone, for example, are extending every day. Its most recent employment is for the healing of obstinate surface wounds, varicose leg ulcers, and the like. Sunlight strained through blue glass may be used, or the rays of the arc light. Red light, except to prevent the pitting of small-pox, is hardly yet a therapeutic agent.

STUDENT

Vegetalized Metals

HOW much of the medicinal and toxic effects of plants is due to metals which they have taken up into their protoplasm? The effects of alkaloids, when there are any, for example morphine and its relatives in opium, quinine and its relatives in cinchona bark, and so on, must be left out of account. The question applies to plants which are poisonous or medicinally effective, but which either contain no alkaloids or such as are practically inert.

Not many data have yet accumulated. The idea that some unusual metal, present in minute amount in the ash of a plant, may be the cause of the symptoms it produces, is rather new and unexpected. It is not sufficiently considered that when the plant is part of the daily food of animals, a very small dose will finally show very large effects; and secondly, that a metal woven into a plant's protoplasm and taken in that form by an animal, may possibly be much more active, physiologically speaking, than in its raw inorganic combinations.

The exceedingly harmful "Loco Weed," *Astragalus Mollissimus*, found all over the Southwest of this country and responsible for the death (by paralysis) of large numbers of cattle and horses, has recently been found to contain barium. The metal has been convicted on the following grounds: That the ash of the plant produces the same symptoms as the fresh leaves; that the symptoms correspond with those produced by barium itself; that the plant when grown in a soil containing no barium is innocuous.

"Trembles" is a disease causing considerable loss of stock, affecting the young (mainly) of wild as well as of domesticated animals. This has now been traced to the metals aluminium and magnesium in the plant *Eupatorium Ageratoides*, and the symptoms of the disease can be produced by their administration. The second of the two metals is of course a normal ingredient in plant tissues but this particular plant, as well as taking up aluminium, takes up an unusual proportion of the other metal.

STUDENT

Nature

Studies

The East Wind

A WRITER speaks of the bad reputation which he says the east wind has in Boston as a groundless superstition, brought over from England, where the east wind is cold from blowing over eastern Europe and the north of Asia. He ascribes many beneficent qualities to the east wind of Boston.

But one can hardly allow that the quality of winds depends only on the temperature and humidity, as determined by the climates over which they have arrived. There are other qualities in winds, depending on the direction from which they blow. These have always been recognized. An east wind is always an east wind, whether, as in England, it arrives laden with Siberian snows, or, as in California, hot and dry with desert sand. It produces the same kind of physiological and temperamental effect on one in both cases. The fact that it is an east wind seems to have a value apart from the temperature or dryness.

The four quarters have different characteristics. Ancient Science traced their correspondences with the different parts of the human body, with the planetary symbols, etc. Magnetism affords the clue to an understanding of this question by meteorologists. Magnetically speaking, everything has a dual polarity. Even apart from magnetism there is an ineradicable, undefinable difference between right and left, as seen, for instance in a right-hand and a left-hand glove. These two are exactly similar, yet strangely different. The two sides of a thing are not the same; they may be identical in form and all ordinary respects, yet in another way they are not the same. Similarly an east wind has some quality—call it magnetic, call it what you will—that is dependent on its direction alone and independent of other meteorological conditions. Superstitions are never baseless; they may be ever so wrong and perverted, but there is always a truth behind them.

STUDENT

Curing the Snake Bite

THERE is the story of a woman who was bitten by a rattlesnake. It was hiding in the woodpile when she went for a log. Her husband was away for the day and she knew she would be dead long before his return. The three children were all too tiny to send after him. She determined not to die with the house in disorder. All should at any rate be neat and clean against the widower's return. So she went through every room and

every corner, feeling ill enough certainly, but determined not to drop until all was ready. In the midst of it all she cooked the children's dinner, perspiring freely before the hot fire, and then returning to her work. Finally, everything arranged, she threw herself on the bed. "Now," she thought, "I may die." But after a few minutes it seemed to her that she was not feeling ill at all, only tired; and the bed was very restful. . . .

She woke suddenly at the sound of her husband's cheerful voice. In a moment the whole memory came back to her. She was not only not dead, but feeling very well. Her will and her work had saved her.

We were reminded of the story by Professor John Marshall's recent address on rattlesnake poison to some Philadelphia physicians. He has been studying that poison for five years, but has not yet quite ascertained what is its essential mischief. He went on to speak of treatment, remarking that the only good the usual whiskey does is to prevent the patient dying of *fright*. A rattlesnake cannot (he said) inject enough poison to kill (unaided by *fright*) a normally healthy adult.

Tie the limb above the bite, and suck the wound, are according to him the things to be done first. To which might be added, then enlarge the wound a little, connecting the two punctures by an incision, and fill with crystals of potassium permanaganate, rubbing them in. The rest is for the doctor. C.

What is a Cord of Wood?

IT may be more or less than the 128-foot cord of the school arithmetics. It does not have to be 8 by 4 by 4, but must be 128 cubic feet. If the logs are 12 feet long, they will take up more room than if they were in 4-foot lengths, because they do not lie so close together on account of the curvatures. Consequently the buyer will purchase air-space with his wood. Also the lumberman will save on the sawing or chopping. Again, there will be a difference in the density of the pile depending on the straightness or crookedness of the logs. Chopping wastes more wood in chips than sawing wastes in sawdust. If the wood is sold by weight, green wood weighs more than dry. The drying of green wood results in a shrinkage which reduces the dimensions of a cord considerably or increases the quantity of wood necessary to make up a measured cord. All these factors have to be considered by the lumberman and must be taken into account by the purchaser.

100,000 Quail for London

ONE hundred thousand live quail recently passed through the Manchester Ship Canal on their way from Alexandria to London. They are imported by an Egyptian quail syndicate. It is stated that the breeding-ground of these birds is unknown; that they are trapped by Arabs who send them to the syndicate's depots on Egyptian railways. T.



Lomaland Photo. and Engraving Dept.

BOATS RACING IN SYDNEY HARBOR, N. S. W. AUSTRALIA

Students'



Path

'The Life of Richard Jefferies' by Edward Thomas: A Review

SOMETIMES one of the Great Pagans will incarnate in a modern body, and be restrained and bothered by a modern brain; and you will see him shake off layer after layer of modernity and come nearer and nearer to the soul of his ancient greatness; and yet death overtakes him before he has been anything more than a promise for us. He has bloomed, and the bloom has lightened our skies, but fruitage was not to be; perhaps it would have been too great to be useful at the time, incompatible with our modern vulgarity.

Such a man, I think, was Richard Jefferies; and this book, the story of his life and work, is full of interest, and of something more than interest. It is stimulating, and even inspiring, as Jefferies was himself not less for what was omitted from his outlook than for what it contained. Your soul cries out for the knowledge of Reincarnation while reading it; nothing else would leave you without a sense of bitter tragedy. Why did not Jefferies know of it? and of Karma, which makes this seeming hopeless entanglement of life, beautiful, well-ordered and profitable? The man simply hungered for these teachings; *The Story of My Heart*, in particular, reads like a great cry and yearning for Theosophy. He was not without glimmerings of it either; Reincarnation at least he guessed at; witness what the brook told Sir Bevis, in *Wood Magic*—a passage of which Mr. Thomas has not, to our thinking, quoted quite enough. If Jefferies had lived, you would say, he must have come to it; with such splendid, sunbright paganism as was pouring forth from him more and more, such intense quest and demand for the "new heaven and the new earth." Mr. Thomas' comment only lacks knowledge of Theosophy to make it perfect. He has a rare beauty of style, exquisite perception, a Celtic sense of natural magic, deep insight into the subtler human values, full sympathy with his subject. All he needs to know is, that the growth he traces has not come to an end, and that the world will yet have more splendid things from the soul that was Richard Jefferies.

No one could deal with this man without an understanding of natural magic. He brought magic with him from of old; such things grow neither in rural Wiltshire nor in London. It burnt up around him, and he was within an ace of interpreting it; he was within an ace of setting this universe on spiritual fire, and lighting up its innermost realms. He was a strange palimpsest, with the modern script fading away as his life advanced, and magical runes visibly glowing from beneath them; heaven knows what secrets might have been beautifully revealed, if he had lived. The record of this growth and fading is here splen-

didly unfolded, and in the light of Theosophy becomes of ten times added interest; this waning of the farmer's son, loafing with his gun and earning the ill-report of his stolid neighbors, and this glimmering into vision afar of the sunlit Pagan—to be withdrawn or ever we could catch the full glory of his soul, or the word he came to say was spoken.

Wiltshire in England is a queer country, one would think, for a great Pagan to choose for his incarnation; yet there is something about it that is singularly fitting too. It is a dual-natured land essentially. There are fat, comfortable, green lowlands of wheatfields and copses and slow streams; indolent fields, and an unmystical, slow-speaking people. For background to these there are always the austere druidic Downs—close akin to those other Downs, a little southward from his birth-place, where Stonehenge stands for a monument to the Ancient Wisdom. A world austere, druidic, simple, and with no touch of vulgarity; no fairyland, but a land where the wind is always blowing beneath immense reaches of sky—neither the prairies, nor the Alps, nor the sea gives one such a sense of wide-spreading immensity lavished on all sides. You will still find there, rare in England, oxen yoked at the plow, and good, thatched walls about the farms. Things modern have no play there, and yet you would not lightly call it beautiful, old acquaintance must come first. Nature is reserved, and not prodigal of her revelations. Jefferies was of this land and yet not of it; he grew up in it, and out of it. He came to it from elsewhere, "trailing clouds of glory."

And then there was London, with its perpetual thunder and pounding and whirl of life; London, where he spent several years, and which he loved and hated; which attracted and repelled and fascinated and set its spell upon him, and whose soul and color he illumined with such magical phrases. "It was not the least of the city's praises," says his biographer, "that it was part of the culture which made Richard Jefferies' mature work memorable." That is true; London doubtless helped in the wearing away of the sheaths, but the sword was not forged there. Nor yet in Wiltshire. He was a child neither of the valleys nor of the Downs, except externally. There is no Richard Jefferies' country but Hy Brasil and the Gwerddonau Lleon and the Purple Islands. His inward man was from sunlit realms and ages; the rainbow and the sunset gleamed through his being, a passion of light and color.

Young Jefferies lounging through the fields and copses, with the commonplace passion for killing, the commonplace faith in juicy steak and strong ale, the commonplace reverence for the established order of squire and parson—what a sloughing away has taken place before the end! There were certain things he did not drop, truly; that Greek delight and keenness of sense-perception, reaching down in its lowest aspects to belief in steak and ale and the like, embracing an intense admiration, very Greek, for beauty of form—that creeps in always, he never grew beyond the possibility of it; and often the reminiscence of it jars a little amid the spirituality of his later writings. There are things still to be sloughed off; thank the Great Law for Reincarnation! But the gun, and that moral eye-cataract that makes the gun desirable, are quickly dropped;

and he follows the wild things for the keener sport of observing them, with sympathy for a microscope. He goes with the Mighty Mother till she has called up the love out of him, and that works like balm through his being. Isis or Demeter or Ceridwen takes hold upon his soul among the Downs, and begins unrolling the Mysteries before him. And the conventional rural-English attitude towards humanity is dropped, and he becomes a passionate lover of mankind, possessed of a passionate yearning for human growth and evolution and solidarity.

Would that it were possible for the heart and mind to enter into all the life that glows and teems upon the earth—to feel with it, hope with it, sorrow with it, and thereby to become a grander, nobler being. Such a being, with such a sympathy and larger existence, must hold in scorn the feeble, cowardly, selfish desire for an immortality of pleasure only, whose one great hope is to escape pain. No, let me joy with all living creatures; let me suffer with them all—the reward of feeling a deeper, grander life would be amply sufficient. . . . Let me have wider feelings, more extended sympathies; let me feel with all living things, rejoice and praise with them. Let me have deeper knowledge, a nearer insight, a more reverent conception.

I am a pagan and think the heart and soul more than crowns.

This blade of grass grows as high as it can, the nightingale sings as sweetly as it can . . . the great sun above pours out its light and heat in a flood unrestrained. What is the meaning of this hieroglyph, which is repeated in a thousand ways and shapes, which meets us at every turn? It is evident that all living creatures, from the zoophyte upwards—plant, reptile, bird, animal, and in his natural state, in his physical frame, man also—strive with all their power to obtain as perfect existence as possible. . . . All tends to one end, a fuller development of the individual, a higher condition of the species; still farther, to the production of new races capable of additional progress. Part and parcel as we are of the great community of living beings, indissolubly connected with them from the lowest to the highest by a thousand ties, it is impossible for us to escape from the operation of this law.

The physical and mental man is . . . made up of the Past. This is a happy and inspiring discovery . . . which calls upon us for a new and larger moral and physical exertion, which throws upon us wider and nobler duties, for upon us depends the future.

But it . . . is necessary that some far-seeing master-mind, some giant intellect, should arise, and sketch out in bold and unmistakable outlines the grand and noble future which the human race should labor for.

One might go on quoting indefinitely, but for lack of space. It is possible for the heart and mind to enter into all life, and joy and suffer with all creatures; all our experience and life on this earth are simply to teach us how to do this; we are widening our consciousness continually; going from strength to strength, until our being shall include the whole expanse of life and time, as Jefferies beneath the chestnut-tree dreamed it might. We are a part of evolution, and cannot escape from the Law; we must go forward, but of our own will, and consciously; we are called on to use that "new and larger moral and physical exertion." And when H. P. Blavatsky mapped out Theosophy for the world, and when Katherine Tingley took up the direction of this great Movement, the master-mind that Jefferies foresaw and called for, was (and is) actually at work in the world.

How the man would have rejoiced in the Râja Yoga educational system, which aims at, and hits, just the mark he proclaimed with his lyric glory of prose—greater soul-life.

more excellent bodily life, firmer will, brighter mentality; a balance of all the faculties. Read that glorious prayer in *The Story of my Heart*; that Pagan invocation of the beauty of the world and the soul of himself and the world; and then turn to the Rāja Yoga schools, and say if the thing does not look like a carrying out of the best part of his best ideals, with something added, in a brighter manner than he himself could have realized the possibility of. Jefferies, Jefferies; you ought to have listened better to the brook; it hinted great truths to you when you were little Sir Bevis! You will come again as it said; you will see all these things which you prayed, but hardly dared hope for.

For be it said, you cannot read this biography, as you cannot read his own later books, without coming to know the man; he remains a friend, in whom you take warm interest. Of only a few other figures in literature can it be said that the heart-beat is to be heard so distinctly in their prose. Jefferies loved greatly; loved Nature, not scientifically, but as a devotee; she was for him, in his deepest moods — for he varied — a great Mother Goddess, whose being could be drawn into one's own so that the glory of sun and sea and earth should be wrought into the human fabric, glorifying it, erasing the harsh boundary lines of consciousness, killing out the heresy of self, and making one a part of the whole. "He has discovered something divine in Nature," says Mr. Thomas, "with which he cannot reconcile men as they are." No; but he had a vision of men as they would be, as they are to be, replete with soul-life, one with the divine in nature; he saw it and recorded it, and the record stands; read and be enriched! Was he not also among the prophets? Is not his doctrine, the highest part of it, one of the needs of the world? Even if he failed to bring it to its fulness and glorious conclusion; even if the modern man, the materialist, the doubter spoke out sometimes; and he could see no prospect of the fulfilment of his aspirations.

One puts down this life of him with a sense of having seen more deeply into the heart of man; of having gained a fresh insight into the methods of evolution; above all, with a new knowledge of the world's need for Theosophy.

KENNETH MORRIS

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How can one learn to understand the spiritual nature of man and the Universe?

Answer No doubt the best way is by watching life and studying it very closely; and exerting oneself to help it come towards its goal. Life is the exterior and indication of the Spirit; the smooth surface of a water, reflecting innumerable shadows; do but re-focus your eyes, and gaze down into it, and you shall see all the mysteries of the kingdom of heaven.

You see, we are in the swing of evolution, and have a certain definite and honorable place. Link by link the least of us is connected with the regents of the stars. We find ourselves in the midst of two infinities, an ex-

ternal and an internal one. In the first, life goes down through worlds and worlds below us; kingdoms upon kingdoms mindless and unimpassioned, with yet the Spirit and life stirring through them all; for there is no dead matter, but all things are alive and busy with the work of evolving. Life is learning its lessons in the mineral world, and therein approaching ever nearer to the vegetables; these to the animals, and the animals to man; man in his turn to the realm of beings that transcend him; and so on till you have come to summits of amazing power and glory. In the infinity within us we stand midway between a topless heaven and an unfathomed hell; we can cultivate either, and grow into the being of either.

We ought to know, that the outward stream of evolution is dependent upon the inward; and as we climb that steep path within ourselves, all creation is hurried forward. Here then is the secret of secrets to be learned, this matter of going forward and surmounting evil; "he who doeth the will shall know of the doctrine."

We know of two combatants within us. Sometimes we are far removed from their struggle, in a kind of vacuous peace; this is perhaps the most general condition. Again, we will hear the shock and distant booming of them at battle: at other times we are brought nearer and clouds roll away from the field; we are forced to take part, and feel the whole pain and anxiety of the conflict. Could we but maintain ourselves there, allied always with the brighter side, all our real troubles would have vanished; for it is the waste time mainly that counts against us, when our substance is given over to externals and miserable trifling.

It is the warfare of the divine soul in man against selfishness; Kurukshetra fought eternally, the Battle of the World. The Soul is out, and the clans of gods are gathered; are we not to be there upon the field? There shall be no victory without our presence; is anything of like importance with this? On the one side is that which is our very self, "eternal in the heavens"; on the other, that which was born and is to die, the personality with its limitations, desires and contemptibility. We mean this personality, commonly, when we say "I"; it is a poor thing to be identified with; high time now, that we sought something better.

The task is, to break down selfhood and become universal; to which end, of course, compassion must be the road. It leads out of self, into wider self-identifications; it is the key, the spell, the staff and the pathway. The first mark of the soul is universality. The soul sees the goal of its strivings, a humanity without fear or reproach; through the ages it has sought the same end. Lesser motives hide us away from it; it cannot know them at all. The things we seek to do and get for our own advantage, from heaven to the most momentary animal gratification, from fame to pleasure; they are not worth even to be moralized over; they are not food for the soul. One rejects candles, having companionship with the great sun. Is there not here a path marked for our advance?

Whatever place we may hold in life, with whatever ordinary duties, that and they will serve for our training and liberation. One

has something to do? Let him invoke the soul then, in the doing of it; let the action be enlightened by all the mysterious excellence of the soul. Carelessness must be laid aside, and all the wandering, ineffectual habit of the mind; every legion of one's being must be ranged, and the thing done, so to say circumstantially, to the utmost of one's power. The hugest interests are involved in even the least actions: is the soul to get some new grip on the material world, through the way you sweep that floor, or add up those figures; or only fresh bafflement and loss? Either is possible. In every duty, you may parallel Prometheus, and bring down fire from heaven: the thing is worth waking to; indeed it is.

Our actions, we are told, must be dedicated to the Soul of the World, and done for humanity's sake, not for our own. The world's work has to be done, and we have to do our share of it. We do; and contrive that nearly all of it shall be directed, not to the world at all, but to ourselves. We *have* to work, we say; it is a painful necessity put upon us; the result of (we used to say) the fall of our first parents—we have to work in order to live.

It is the wrong end of the stick that is in our hands; we really have to live in order that we may work. Go from anywhere to anywhere, and look with open eyes at the amount of work that remains to be done. You shall see so many people; every one of them has to grow within himself the qualities of the hero and the savior. You shall see perhaps some blind distortions of souls, warped, abortive fragments of humanity; these, too, must become—no, not merely respectable citizens; give your imagination the reins, and go much farther than that—they must transcend all that we know for wisdom, strength, compassion. And then the dirt that must be cleaned away, the vile places that must be changed, the hideousness that must be made beautiful—is there not enough work to be done?

Get to it, with both hands; above all with a heart desiring to give, not to get. Strew the world with a bounty of thought; though a sound of it never be heard, there is no one shall not be enriched. This is the meaning of dedicating our actions to the Soul of the World. Our usual method is to consider the world as an orange to be sucked.

Thus our motives come to be directed away from self, which is the only block there is to our understanding.

STUDENT

MANY men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any others. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God*.

The trinity of nature is the lock of magic, the trinity of man the key that fits it.—H. P. Blavatsky, in *Isis Unveiled*, vol. ii, p. 635

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Various Views

on the Educational Problem

Scientific Feeding of School Children

THE education bureau recently issued a bulletin recommending a diet for children, to be adopted by all parents and guardians who may wish to do so. From the age of six to nine the daily diet is 50 grams of protein, 75 grams of fat, and 175 grams of carbohydrates. In a certain school a cup of milk and a graham cracker are given at 10.30 A. M., just before which the children must rest for a few minutes with head on desk. The schedule for the day includes a medium-size orange, a third of a cup of oatmeal, half a cubic inch of butter, 1½ ounce of edible white fish, one small potato, three-eighths of a cup of celery cooked in milk, three prunes cooked with one-half level teaspoonful of sugar, and some other items.

This elaborate care over the single detail of feeding may strike one as being of the nature of a new patch on an old garment. Important as is the proper feeding of the body, how much more important is the proper feeding of the mind and moral nature! Until these last are as carefully regulated, there is but little to hope from the first. A moral diet of indulged weaknesses, and a mental regimen of comic supplements and police news, will do more damage than the best regulated physical diet can repair. Such a diet as those prescribed above belongs to a school in which the children would be equally well provided for in all other respects. In such a school it would be in place and would stand a chance of being effectual; though, be it noted, if the children were better guarded in those other respects, it would not be necessary to be so scrupulously careful about the diet.

Another point is that the theories about the amount of proteids, carbohydrates, etc., required, are both various and variable, and there cannot be said to be any exact science in this respect so far.

The Boys on the Street

A UNITARIAN clergyman said that the greatest need in his town was an institution where the young could be gathered under skilful leaders and trained to higher morals. The streets were infested with juvenile loafers learning everything bad. The boys needed to be won from vicious habits by innocent

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

counter-attractions and by methods that would preoccupy their natures with the pure, the noble, and the true. If present conditions continued, the safety of life and property would be more and more imperiled and every sacred interest of civilization would be seriously threatened. Something must be done to take the children off the streets. He blamed the parents for not supporting the church and thus enabling it to do more.

This shows that there are more urgent educational questions than the diet question. As to supporting the churches, when the parents see something more worth supporting, they will be readier to support it. Church teachings are not nearly potent enough to stem the rushing tide.

Education Includes Play

THE superintendent of a playground association points out that the Athenian youth was educated chiefly in the playground. The lad entered the palaestra at seven, and the first part of the day was spent in gymnastics, dancing and games. The reading was done in the open air. All through the school years, physical training was made a dominant feature. And the ancient Greeks were of such a high type that Galton said they were as much in advance of the modern Englishman as the latter is in advance of the native African. So the superintendent makes a plea for much attention to the games of school children, for education is not confined to literary instruction, but should comprise everything we can do for the child. Environment is teaching him every moment of his life; so that, unless the teacher follows him in these moments, the teacher's part in the business is small.

He also thinks we do not pay enough attention to the strong and healthy, and that it almost seems necessary for a child to be infirm or incorrigible in order for him to be properly attended to.

School education is given on the assumption that the parents provide the rest of the

training. But the modern parent does not seem able to deal with the modern child. The superintendent must remember that the ancient Greek parent was willing to forego a good many things which we regard as inalienable domestic rights, and that Grecian states did not exalt the individual to such an extent as we do. How far are we

prepared to modify our conception of the child as personal property, in favor of the notion that he is an asset of the nation? We admit the advisability of the state stepping in to control the use of many kinds of property, which otherwise would be used to the public detriment; and the state has stepped in and insisted on giving all our children a literary education. There seems a trend towards giving the state a more general supervision over them; for circumstances are driving us that way.

But the Greeks inherited, along with the physical beauty which they sought to keep up, some sage teachings from the ancient Wisdom-Religion. They believed in the innate divinity of man and had schools of initiation to the deeper mysteries of life. But we have only our warring creeds and our speculating science for guides; and blind leaders of the blind they are! Where are we to find that touch of the divine that infused joy, beauty and harmony into the ancient world? How can we impart to our children that one of the three essentials of education known to the Greeks as *μουσική* and most inadequately translated "music"? We have it not in our lives—the balance, the calm, the joy and health.

A renewal of the old Wisdom-Religion is essential, that we may have teachers who will have something to give the children. H. T. E.

It is only our unrest and the unrest of the age that turn our eyes away from the light within. It is by endeavoring to do the great things rather than the small things that we fail to find and follow the Law, that we fail to realize that our hearts are pulsating every moment in harmony with the finer forces of Nature, which are at our command, and with the inexpressible and unseen vibrations of life. To be attuned to these things, to know the Law in thought and feeling, to feel its inspiration in every act—is to have spiritual knowledge.—Katherine Tingley

Isis Theater Meetings Discontinued Until September

THE meetings at the Isis Theater, San Diego, every Sunday evening, have been discontinued until September, as has been customary each year during the summer months.

The Relation between the Earth and the Moon

THEOSOPHY neither seeks nor needs the support of the ever-changing theories of scientific thinkers, and Theosophists, while steadily pursuing their work of enlightenment, are content to wait in patience until the world shall arrive at such an intellectual position that its leaders in science and philosophy will be compelled by the conditions arising to look to the age-old Wisdom-Religion for the deeper laws of nature and the real meaning of human life.

H. P. Blavatsky has said that while the teachings she gave in *The Secret Doctrine* and elsewhere would be disregarded by most of the representatives of science in the nineteenth century, the time was not far distant when they would begin to be valued at their true importance. She also said that although what she was offering was merely an outline of some of the ancient teachings of Theosophy concerning man and nature, enough was given to place the duly qualified student upon the right track, and that when the world had found the need for Theosophy a much larger rent in the veil of Isis would be made. Till then the deeper teachings can only be given to tested individuals who have been tried and not found wanting, and who will not use them for selfish personal ends.

H. P. Blavatsky was quite fearless in declining to make the teachings "subservient to, if not entirely at one with, modern theories," as some of her more half-hearted followers desired. She said they are strong enough to stand upon their own feet, and do not need to be "checked by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guess-work." That she never tried to emasculate truths unpalatable to the materialistic temper of the nineteenth century is a valuable testimony to her high and trustworthy qualification as a Teacher. How wise this was, is daily becoming more apparent to careful observers of the trend of thought, for in the past twenty years many unexpected surprises have modified the opinions of scientists, and new discoveries are irresistibly pushing them closer and closer to the methods and principles presented in her works.

Though we may have to wait a long while before the spiritual basis of natural phenomena and the intelligent *intra-cosmic* guidance of natural forces are generally recognized, it is very interesting to the student of Theosophy to watch the gradual and partly unconscious movement towards Theosophy.

THE MOON IS OF IMMEASURABLE ANTIQUITY

A significant instance has just been brought to our attention. One of the Theosophical teachings is that the moon belongs to an evolution older than that of the earth, and that it is not a portion of the earth, jerked off when the whole mass was fluid, and (hypothetically) rotating at a terrific speed. In *The Secret Doctrine* it is stated that the moon ex-

isted as an inhabited globe long before the earth was fit to support life, and that when its time had come, its life and energies were transferred to the earth, its corpse being left to disintegrate in the course of ages.

MANY DIFFERENCES BETWEEN OUR MOON AND OTHER SATELLITES

Several peculiarities of the earth-and-moon system have been discussed by astronomers without any satisfactory conclusion being attained. The great size of the moon in proportion to the earth as compared with the other systems, the fact that the inclination of its path lies at a considerable angle with the plane of the equator of its primary, the earth, and the curious nature of the curve of its orbit around the sun, are circumstances not found in connexion with any other planetary sub-system. The satellites of Mars, Jupiter, Saturn, Uranus and Neptune are extremely small in proportion to their primaries, and nearly all of them travel in planes parallel to the equators of their respective planets, and in cycloidal curves not resembling the path of the moon.

In spite of many difficulties and the absence of definite proof, the theory advanced by Sir George Darwin in 1879, that the moon was once a part of the earth, has been provisionally accepted by astronomers. In *The Secret Doctrine* (1888) H. P. Blavatsky wrote a sentence which looks strangely prophetic today. Criticising Professor Darwin's hypothesis adversely, in view of the more accurate information in her possession, she said it was not true "even if the fact has not yet been ascertained by mathematical calculation."—(Vol. I, p. 155.)

THE MOON IS NOT THE CHILD OF THE EARTH

And now we find one of the most brilliant mathematical astronomers of today, Professor T. J. J. See of the United States Naval Observatory, Mare Island, claiming to have demonstrated by incontrovertible mathematical calculations based upon the recent methods of Hall, Poincaré, and Darwin himself, that the moon is not a detached portion of our globe but is, and always has been, an independent planet. Professor See is the same authority quoted in the *CENTURY PATH* for March 7, 1909 in connexion with his new theory of the origin of the Solar System, which demonstrates principles of world-building approximating somewhat to the Theosophical teachings. The following quotations from a statement just published by Professor See will sufficiently explain his position:

This new view of the mode of formation of the solar system has not been disputed anywhere, for the proof was conclusive. But the new theory was so different from that heretofore taught that it has aroused great interest among men of science, both in this country and in Europe. Now we have for the first time conclusive proof of the way in which the satellites were captured. It was clear to me last November that they had not been detached or thrown off from the planets, as Laplace supposed, and as they had not been thrown off by rotation it was fairly clear that they must have been added on from the outside or captured.

Yet this point was so important that I did not rest content till I had obtained a rigorous mathematical demonstration of how the captures had come about.

Heretofore it has been very generally believed that our moon was a part of the earth, thrown off by too rapid rotation. This theory originally dates back from the Greek philosopher Anaxagoras, who lived in the age of Pericles, 444 B.C.; but it has been especially credited to Laplace, 1796, when his

nebular hypothesis was published. It has been even more generally believed since the famous investigations of Sir George Darwin were published by the Royal Society of London in 1879. Now it is disproved, and we have for the first time a correct idea of the origin of our moon. It is nothing more or less than a planet which came to the earth from celestial space. On this point there is not the slightest doubt.

When the moon first came to the earth it was about twice as far away and looked about a quarter as large in area as at present. In the course of many millions of years it has gradually neared the earth and it is still getting closer, but the movement is nearly insensible, amounting to about 45 feet in 2000 years, or about a quarter of an inch a year. This small movement is of no practical consequence, but of high scientific interest because it helps us to understand the past history of the universe.

Space will not permit the quotation of the Professor's interesting description of the method by which the moon lost its independence and came under the sway of the earth. He, of course, says nothing about the relative habitability of the earth and moon at the time of capture. The essential interest for students of Theosophy lies in his conclusion:

Thus, Darwin's theory of the moon's detachment from the earth is overthrown, and an entirely new theory developed which has the support of all the highest mathematical science now known.

C. J. R.

Does Genius Depend on the Muscles?

A DOCTOR is reported to have announced the theory that genius depends upon the proper working of the body muscles. The mental difference between a Goethe and Schiller can be explained in this way. Undoubtedly there is a connexion between the mind and the body; undoubtedly each influences the other; undoubtedly each can be affected by giving attention to the other. But which of the two is superior? There is only one possible answer to this question; for without the mind there can be no theory and no practice. The mind must always be first, whichever way we argue. The mind can develop the body, but the body cannot develop the mind. Whether we train the mind through the body or the body through the mind, it is the mind that is the prime mover in either case. This is the way in which materialism stultifies itself: the mind denying its own existence.

But the only way to see through such problems is to recognize that the mind is not a single thing but composed of various parts. One part of the mind may be under the control of bodily conditions, but another part is not; otherwise man would be a perfect automaton, as unable to reason abstractly as are the animals. We permit our lower mind to be swayed by bodily conditions, and all the time the higher part of our mind keeps independent and protests. Our business is to rule the lower mind by the higher; and when we can do this, the lower mind will rule the body. At the same time the process of gaining control over the lower mind can be much assisted by proper attention to the body along the lines of ordinary medical common sense. STUDENT

Indian Solidarity

ACCORDING to an exchange, when the Indians use the telephone, they do not call up any particular person, but merely "Any Cheyenne," or whatever their tribe is. Any member of the tribe will do. The recipient of the message has to deliver it, no matter if it requires a night journey in a

storm. When a telephone manager receives a message from an Indian, he can go out on the street and bring in any member of that tribe to receive it.

This is a fine instance of solidarity, harder to achieve, perhaps, in large communities than small, but worthy of emulation and surely not impossible. If the Indian were of a calculating mind, which probably he is not, he could argue that favors balance themselves in such a system. But, if we think of society as a whole, instead of as a collection of units, we do not have to make such calculations of payment and repayment.

We have our ideas of solidarity and individualism considerably mixed up. If we could assert our individuality a little more when duties are in question, and our solidarity a little more when the question of privileges arises, we would strike a better balance.

STUDENT

Laboratory-made Food

THE advance in the price of bread, says the *Lancet*, due to financial operations, has turned the minds of chemists to the possibility of making food artificially.

There seems to be a *non-sequitur* here. How the making of food in a new way is going to prevent financial operators from making corners is not very obvious. Could they not corner the artificial bread as well?

Continuing, the paper expresses the opinion that, if ever we are able to make foods in the laboratory without the aid of animal and vegetable life, the process will be enormously more troublesome and costly than the natural processes. And it adds that

The fact is, chemistry succeeds better in the work of destruction than in the work of construction.

The forces with which chemistry deals are principally lower orders of "lives" which belong to the destructive side of nature and whose function is to break things up. The synthesizing lives are those which inform the vegetable and animal kingdoms. It might be possible to call such agencies into play in the laboratory, but it is probably much easier to do it in the ordinary way by agriculture. Another point is that the artificial foods might not be precisely the same as the natural; for the settlement of this question depends on the correctness and completeness of our analysis of the natural foods. And here it is not enough to know into what substances a food may be broken up; the substances which it yields do not necessarily give a complete clue to its character before analysis. We require to know about its structure in what way these products were combined. Bread may yield, on analysis, so much starch, so much gluten, and so on; but still, with all the ingredients, and in the right proportions, we might not be able to make bread. And even if we could make a food which to us seemed exactly similar to the natural product, still it might be different from it in some vital particular of which we are not aware. We cannot be sure of this unless we can certify that our knowledge of the composition and structure of the food is complete and exhaustive. And who will dare to say this at a time when our knowledge is constantly increasing and our opinions ever varying?

One would be afraid that however similar

the artificial food might be to the natural in a chemical sense, still there might be lacking some subtle essence beyond the power of chemistry to detect. Indeed one fears that it may be so already in some cases. It is open to question whether some of our substitutes for natural living are as good substitutes as they have been believed to be. Man needs warmth and air, we say; and so we warm some air and pump it into his rooms. But somehow we have only half succeeded. The sun gives light and so does the electric arc; yet the light from the latter is said to injure the health in a way which the sunlight certainly does not.

T.

Fallibility of the Senses

A SCIENTIST records this peculiar defect in his color-sense. It is normal except that sometimes his sensitiveness to red is suppressed. As soon, however, as his attention is called by somebody to the fact that the object which he sees is red, his eye responds and he sees the object in its true color.

It would be difficult to explain this on any mechanical theory of sense-perception. We

TRANSFORMATION

FOR as a stone, so Eastern legends run,
Wooded by unwearied patience of the sun
Piercing its dense opacity, has grown
From a mere pebble to a precious stone.
Its flintiness impermeable and crass
Turned crystalline to let the sunlight pass;
So hearts long years impassive and opaque
Whom terror could not crush nor sorrow break,
Yielding at last to love's refining ray
Transforming and transmuting, day by day,
From dull grown clear, from earthly grown divine,
Flash back to God the light that made them shine.

From the Persian of Jalaluddin Rumi.
Claud Field in *The Spectator*.

should have to imagine the voice of the informer striking on the tympanum of the seer's ear, from whence vibrations would run along the auditory nerve to a brain-center and be communicated to another brain-center controlling the eye. Very cumbersome; it is so much simpler—which means truer—to say that it is the mind which sees the color and the mind which receives the information from the informer and corrects its judgment accordingly. It is far easier to explain matter in terms of mind than mind in terms of matter.

The untrustworthiness of the senses is strikingly brought out in the above case. A prejudice in the mind can affect them. Many experiments have been made which prove to what an extent our perceptions are influenced by our preconceptions.

T.

Races and Brains

SCIENTIFIC men often use arguments in which there are suppressed terms, these suppressed terms probably being regarded by them as axiomatic or indisputable, and being accepted by the public as such without inquiry. Thus their arguments acquire an apparent force which vanishes when we come to examine these tacit assumptions.

Thus, a professor is reported as having found that the average brain of a certain race

is larger than that of a certain other race; and having concluded therefrom that the former race would remain dominant. This argument involves two assumptions. The first is that a race having a larger brain will continue to have a larger brain. But why should we accept this proposition? Is it true? Yet, if it be not true, the argument fails. The other assumption is that the largeness of brain causes the dominance. But it might be held that the reverse is the case and that the dominance causes the largeness of brain. In this case also the argument fails.

Does a race have a larger brain because it has a stronger character, or does it have a stronger character because it has a larger brain? If the latter, then it would seem that we are at the mercy of physiological processes, operating through physical heredity; and it is no wonder, therefore, that the professor should have found it convenient to assume that the size of the brain will remain undiminished, and that the race will consequently continue to have the dominant character. But the other alternative seems preferable—namely, that the size of the brain is determined by the character, the dominant race having the larger brain because it has the stronger character, and the weaker race having the smaller brain because its character has been less developed.

In this case it behooves the dominant race to look after its character and to remember the fable of the hare and the tortoise. While it is priding itself upon its bigger brain and its present dominance, due to conscientious effort in the past, it may allow its force of character to deteriorate; and meanwhile the other race may make good use of its opportunities and develop its character until it has the larger brain and becomes dominant.

Races do improve; and races do degenerate; and along with these processes go the corresponding changes of physique. And the power which decides whether a race shall progress or retrogress is usually (particularly in dominant races) aspiration and effort.

We look too much at what people are, and not enough at what they may become. They may become better, we may become worse. And races are larger men, with a longer life. And our labeling is wrongly done; let us keep down what is evil, whether in ourselves or others; and promote what is good, whether in ourselves or others.

STUDENT

Carriage-Craft of the Egyptians

IF there is any branch of mechanical construction in which we feel sure of our modern advance, it is carriage-wheels," says a writer in the *Scientific American*. Yet there is a chariot in the museum at Cairo, of date not less than 3300 years ago—taken from the tomb of Ouyia and Tuiyou three years ago—with wheels exhibiting not only our "modern improvements," down to the most approved method of securing the lynchpin, but also some elements that would repay study in our day. Though a funerary chariot, it was built in imitation of a racing one, and in this connexion the length of the hub and mode of building the tire are suggestive. If man's intelligence be gaged by his skill in carriage-craft, it must have been very active during the first 2612 years from the theological date of creation.

STUDENT

Art Music Literature and the Drama

Pedro Calderón de la Barca

SPAIN, though for the past few centuries in a dormant condition, was during the sixteenth century the channel of the most powerful forces of European life. Here chivalry flourished, an exquisitely natural expression of valiant, generous, and noble sentiment. It was a nation of vigorous, large-minded men who aspired to extend their influence over the whole world; one movement carrying them to the Americas, the other supporting Emperor Charles the Fifth, the greatest monarch of that day, in his gigantic scheme of uniting all Europe under one imperial régime. Unfortunately the black and selfish forces of mankind attack those nations where the spirit of progress is most alive. Nevertheless, this vigor of national life produced an outburst of literature in Spain which equaled that of the Elizabethans in England. The drama, from the time of the immortal productions of Aeschylus and Sophocles, has afforded the greatest possibilities for literary expression, and Pedro Calderón de la Barca is styled the "Prince of the Spanish Dramatists."

Of insignificant parentage, yet Calderón received a good education in the Imperial College of Letters and Art in Madrid and also at Salamanca. As a youth he was fond of roaming about with the imperial army, and it was at this time that he produced his comedies which were so full of wit and vivacity as to bring him into public notice. Furthermore, as was the custom of the times for young authors, he took to the stage himself. After his early years of a romantic and exuberant nature, he seems to have suddenly quieted down at the age of fifty and entered upon a life of retirement which afforded more leisure to carry on his literary pursuits. Calderón became known far and wide as the genial, loving friend, the benefactor of the poor, the discreet counsellor, the bright and charming companion, in short a most worthy citizen.

Calderón was but thirty-six when his already well known dramatic and literary ability attracted the attention of the King of Spain and he was summoned to the court. Felipe IV stands out in history as one of the greatest and most sincere among royal patrons of art and literature and it was while at his court that Calderón wrote his masterpieces. They present a marked contrast to very much of what passed for the highest literature in seventeenth century Europe because of the purity of tone pervading them. To ribaldry, licentiousness, the exploitation of low ideals of honor, in short, to any of the derelictions that

a certain type of poets, dramatists, artists, and even musicians in all ages have excused with that little shibboleth, "Art for art's sake," Calderón would not and did not descend. There was in his mind and heart a deep-flowing current of purity, and had he better understood his own nature, had he possessed a knowledge of the true philosophy of life, he might have done for the world-drama as a native of Spain, what was done for it by Aeschylus the Greek, by Goethe the German, or by Shakespeare of Elizabethan England.

As it was, Calderón, after only a few years, comparatively, at Felipe IV's court, left it to enter the Church, and from that time on he composed only religious plays. These, called

able. Calderón's metrical forms were simpler, in general, than those of his contemporaries, while his constructive genius, as shown in the architecture of his plots, marked him as unique.

Of the dramas and poems of Calderón, 122 in number, nearly eighty were *autos*, or plays devoted solely to furthering the doctrines of the Church of his day. For thirty full years he devoted all the energy of a pure, honorable, and intensely zealous nature to sectarian religion and to what he conceived to be his duty towards it. What he might have done, had he stood forth spiritually free and unhampered, it is difficult to prophesy. There was little freedom anywhere in his day.



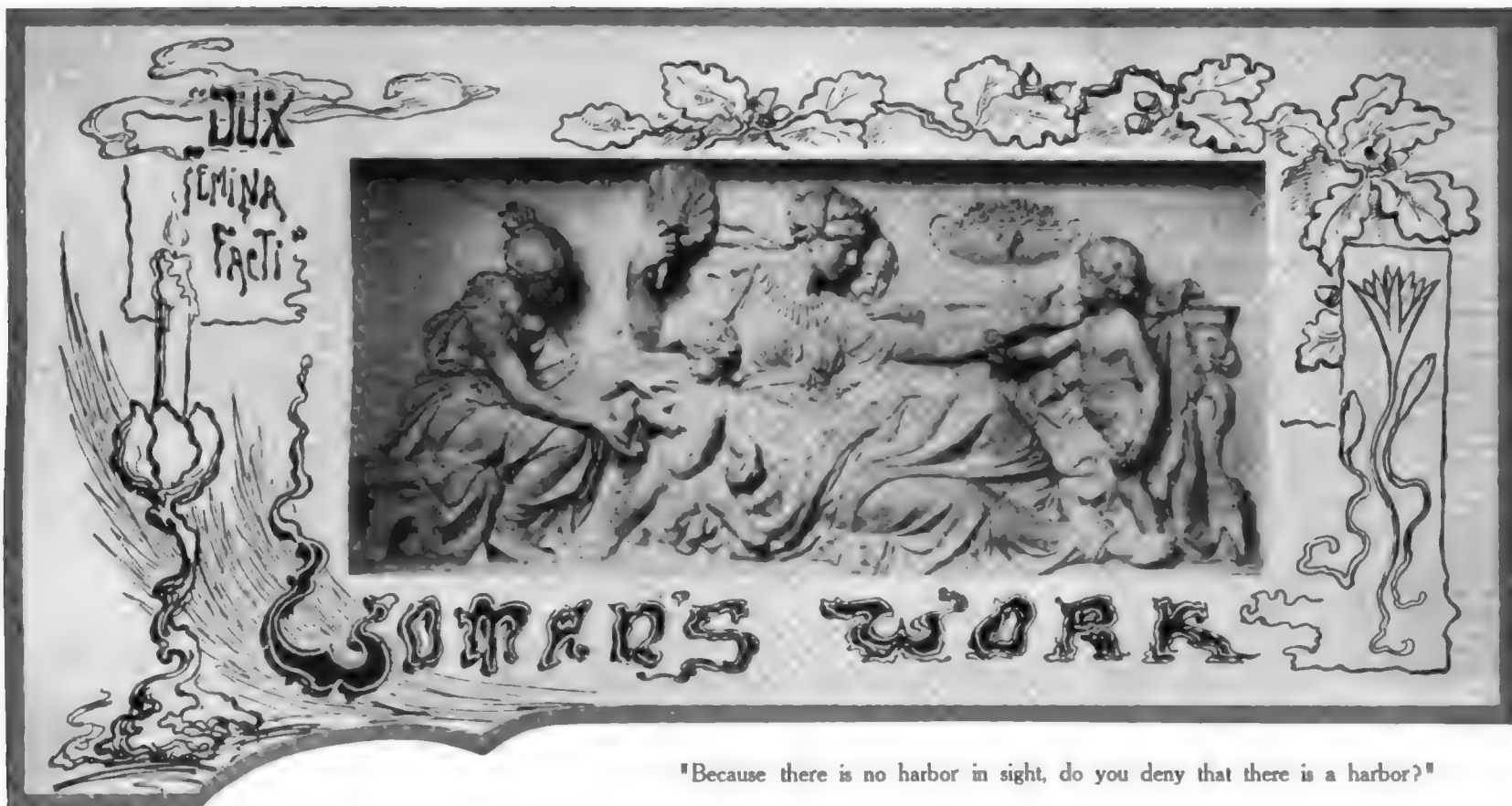
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THE ARCADE DU CINQUANTENAIRE, BRUSSELS

autos sacramentales, are not unakin to the Mystery Plays and Moralities of early England. Yet with all their limitations as to form and idea many of these contain passages of superb poetic beauty. Perhaps the best-known of Calderón's religious dramas is one based upon the medieval legend of a magician who bargained away his soul to the Evil One. Goethe later used the same legend as the theme of *Faust*, but the German poet wrote down a solution of life's mystery which Calderón, mentally limited by the arrogant ecclesiasticism of his day, failed to do.

Even the happiest English translations of Calderón fail to render the musical beauty of the Spanish idiom in which they were written, for while using freely the complete rhyme, he fairly revels in the assonance, haunting and elusive in its loveliness, and of which the English tongue is, if we are to trust the internal evidence of our poetry as a whole, incap-

Living just after the nation had passed through its most intense period of activity, that is, in the seventeenth century, he was not so much urged to give immediate vent to the fiery, optimistic vigor of contemporary ideals and events, as to produce a truthful representation of life in all its aspects, taking advantage of the vista his predecessors had opened up into the potent and vital realities. He was enabled thus to create from the viewpoint of the universal. Of the more distinguished predecessors to whom he was indebted he combined in his works the natural force of Lope de Vega, the boldness of Tirso, the formal nicety of Moreto, the realism of Alarcón, the gorgeousness of Rojas. As a philosophical poet he equaled Cervantes. He is to the Spanish tongue what Shakespeare is to the English. He expressed things divine in forms most poetical and beautiful. In short he was of the caliber of a Dante, a Homer, an Aeschylus. R.



"Because there is no harbor in sight, do you deny that there is a harbor?"

Theosophical Work

WHAT is it? Who does it? How and where is it done? What is its object? its result?

Anyone who has watched Theosophical workers and seen and considered Theosophical achievements, knows the answers to these questions. At least, he knows answers so near the truth that wherever he may be, he may take up a bit of Theosophical work and execute it in a highly Theosophical manner.

It is work enchanted, turned into joy. It consists of teaching, of washing dishes, sweeping floors, balancing cash-books, grading roads, voting just bills, giving good counsel, rendering equitable decisions; you, in your place, with all your Karmic obligations holding you; and, in my house, I, each approaching the accomplishment of his particular duty.

It is Theosophical work to do these things so well that the task gives eloquent testimony of the creative soul at work.

Whoever, unselfishly and sincerely, is doing needed work with nicety and joy, is carrying out Katherine Tingley's plan for the ennobling of the race; for all who behold such work are lifted up to the place of the loving thoughts that made it, and go away challenged to greater endeavor and better performance.

Now, as all know, much work is done carelessly; and much work looks well done but is not really so, for the attention that should have made it wholly lovely was divided between diligence and the contemplation of price; and by price is meant not money alone, but getting another in one's debt, or getting praise and gratitude to flow back, and recognition of ability. One working for any of these ends is not doing Theosophical work. If he had worked unselfishly for a score of years and could then undertake a task sordidly, he would not be Theosophically engaged. His Theosophical usefulness would be utterly gone, for the time being.

The object of Theosophical work has never

been other than to raise the standards of life. Anyone who thinks the world and its life are good enough simply has not looked into (is darkness-blinded and cannot see) the fallen state of the man-god, himself; nor has he looked high enough towards the state of the god-man that he must reach.

Theosophy sees a colossal task ahead. Its Leaders call upon all to help to get it done.

FOR, in the words of a Sage, known only to a few Occultists:

The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say "I am the progeny of the departed moment, the child of the past" thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahâmâyâ of the Absolute "IS."

H. P. Blavatsky

No one can say *No*, for while he breathes he can strengthen the thought, the will, of the world with his beneficent thinking. No one but yourself has ever denied you the privilege of sharing in this work, and if you are not now actually lifting the burden of the ages, look, look, to your impediment. What, after all, *do you want?* To work in the interest of the ancient Cause of humanity, or just a bit more ease and praise for your own dear self? The joy of service that is not bound by desire, it is given to few to know. One day it will be the heritage of all. **STUDENT**

Our Schools---Discipline with Freedom

THE shortcomings of our public schools are being talked of everywhere; and it is well that this should be so, for it is a sign of healthy activity in the spirit of reform. It indicates that an influential section of the public is not content to let things remain as they are, but is aspiring to something better.

One also observes, with less satisfaction, that in some quarters ecclesiasticism has joined in the cry on its own account, exaggerating the evils of the school system, overlooking its good points, and putting in a plea for the ecclesiastical control of education.

But the public has had enough of ecclesiastical domination and can fight its own battles itself without seeking a remedy so desperate.

A writer in the *Atlantic Monthly* discusses this question, considering the respective tendencies of the two forces that combine to establish the public school system—the educational forces, and the public or political forces.

Four charges, he says, are brought against the schools. First, the pupil does not gain real knowledge. He studies about things in an indefinite sort of way but never learns the solid facts. The haze of indefiniteness pervades all; the old-fashioned drilling has vanished; pseudo-psychological "methods" are taught. The pupil is not trained in exactness and thoroughness.

Second, the pupil does not even learn to use his mind.

Third, the results are not practical; they unfit pupils for life.

Fourth, the moral traits are hardly awakened; the children are left unfitted to withstand the temptations of life.

In considering the conditions that have led to these results, the writer takes first the teacher. Superintendents have not been adequately trained for their post, which is one requiring a combination of the powers of a scholar, administrator, moral teacher, and sev-

eral other rôles. Instead, they have too frequently been elevated by interests, political, commercial, or cliquy. Later, however, he thinks, some young men have been devoting themselves to the study of scholastic administration and have given a propulsive force to education, for which we owe them gratitude. Not sufficient attention has been given to the training of teachers, it being assumed that anyone can be a teacher. "The inspiration of teaching must be personality, but how shall they inspire if they have no soul for their work?" Teachers are made in factories and the process of manufacture shrivels them into drudges. But, while the administration thus cramps the teachers, it is itself cramped by lack of public sympathy and support. But here again we are reminded that "money alone cannot create a profession."

Next is considered "What shall these teachers teach?" Formerly there was no doubt on the question; the three R's were taught; now we have added an icing to the cake, but very little of the nourishing substance is left.

This course of study, being built by educators who have studied books rather than civilization, is bookish. . . . The cry of an awakening nation is, "Back to the fundamentals. Make education practical." But it cannot define what constitutes a practical education.

The science of child-study has been made ridiculous in clumsy hands. There are homoeopathic pellets of anatomy and physiology, of painting and drawing, of psychology and philosophy—sugar-coated, for the theory is that the teacher must make things easy for the pupil. Beautiful textbooks and charts, with carefully prepared and analysed lessons, discourage all genuine effort. The child is made to believe that superficiality is a substitute for thoroughness; but when he is sent out into the world, he realizes that he has been lied to.

Space forbids to go into the description of the other conditions, such as the meddling interference of the public, and particularly of unreasonable parents, the various political and cliquy influences, the book companies and supply houses, etc. But the writer concludes that in spite of all these drawbacks, *our free schools have vindicated the great wisdom of their founders, that at heart everybody believes in them, and that they are among our most cherished possessions.* For remedies he suggests that they must be put under professional control, out of the reach of interfering influences; there must be a saner popular participation and a greater public interest; more tranquility for the pedagogue, more freedom and more enterprise. This concludes the abstract of the article.

Of course the proposal to put education under church influence is out of the question altogether; for that would be introducing in an aggravated form one of the principal evils of which the writer complains. The great boon of our educational system is its *freedom* from such influences; and so long as it maintains this freedom, it is a menace to the upholders of dogmatism, who will therefore naturally seize upon opportunities of exaggerating its defects. One must agree with the writer that the freedom of schools from interfering influences must be maintained.

But the schools have a difficult task before them—the reconciliation of freedom with dis-

cipline. It is comparatively easy for a narrow and strictly ruled sectarian institution to enforce discipline and method; but it is done at the expense of freedom and liberality of thought. On the other hand, freedom, the great American palladium, has often been maintained at the cost of discipline. America has now to learn how to have *both freedom and discipline at one and the same time.* The school system is only one among many of our institutions face to face with this problem.

The solution of this problem is, of course, that people should recognize the existence of moral laws and obligations binding upon everybody. They would then be bound only by these moral laws and by nothing else. But we

real problems of education. They would be able to give to their pupils that thoroughness and exactitude, that grip and aptitude, the lack of which is so felt. And Theosophical parents would discern the true needs of their children. More knowledge, more wisdom, more understanding of life, is what the educational system needs. This will save it alike from chaos and from falling into the hands of interests, ecclesiastical, financial, or what not. The whole world of education is in a state of ferment, a period of transition, for the old ideals of school-training that have outlived their beneficence are rapidly dying and everywhere teachers are seeking higher ones to take their place. STUDENT

Jottings and Doings

(From a Student's Note Book)

THE following paragraph, which is curiously suggestive to the unprejudiced historic mind, is clipped from a well known West Coast daily:

BEATIFICATION IS COSTLY
MAKING JOAN OF ARC SAINT COSTS ALMOST
270,000 FRANCS

Rome, June 26.—The cost of making Joan of Arc a saint was between 260,000 to 270,000 francs, partly accounted for as follows:

Introductory ceremonies,	10,000 francs
Process <i>non cultu</i> ,	2,000 francs
Process <i>fama sanctitatis</i> ,	2,000 francs
Process <i>de validitate</i> ,	2,000 francs
Process to prove the virtues,	12,000 francs
Decree of the above,	1,000 francs
Final depositions,	9,000 francs
Process regarding miracles,	12,000 francs
Decree of the above,	1,000 francs
Congregation and decree <i>de tuto</i> ,	3,000 francs
Cost of the ceremonies of beatification	100,000 francs
Other incidental costs,	50,000 francs

To this must be added 150,000 francs (\$30,000) for the decoration of St. Peter's Church.

OUIDA points out that if women claim the privileges of men, they ought also to welcome the responsibilities; and asks whether women are to become soldiers, and sailors. People in general, whichever their sex, are apt to forget the responsibilities in clamoring for the privileges. But the most important point is that women have ready to hand such vastly greater opportunities of gaining influence than the franchise presents, and are overlooking these while demanding a privilege which by comparison is so small. If they have failed to use to greater advantage the enormous influence they already possess, of what use would it be for them to have other influence given to them? Would they use it any better? The mothers, sisters, wives, of voters aspire to vote with their own hands. But, to quote Ouida again, the great women of the world have always found means to make their influence felt, means vastly more potent for either good or ill. For the personal equation is the mighty power, after all.

ACCORDING to the census of marriage and divorce statistics taken by the Government during the last year, the number of applications for divorce filed throughout the United States in the twenty-year period from 1887 to 1906 will reach to the enormous total of 1,400,000. Chicago stands away down in the list, New York, Boston and Philadelphia passing it both in the number of divorces granted per 100,000 of population, and in the ratio of increase, which ratio is shockingly high.



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SRA. WOODCOCK DE JANÉ
OF SANTIAGO DE CUBA

She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy.
Strength and honour are her clothing; and
she shall rejoice in time to come.

Ecclesiastes xxxi

cannot now revive the old ecclesiastical dispensation. The present age has virtually thrown over that and shows every sign of being about to rediscover the moral law for itself, as a fact in nature. Solidarity is no longer a pious rule preached by the churches, but a scientific principle, recognized as being an actual and essential condition of life, to ignore which is to court inevitable disaster. Thus a public conscience is being evolved, resting on grounds of knowledge instead of on dogmatic authority. It is this that must control the school system and be the basis of discipline and of freedom.

But the laws of life are little understood; and it is here that Theosophy comes to the rescue with its teachings which have been demonstrated to have such a practical value where all else has failed. If the teachers had the insight which Theosophy gives to its students, they would be able to grapple with the

OUR YOUNG FOLK

Alfred, Lord Tennyson

THE poet Tennyson's life began on August 6, a hundred years ago, at the rectory of Somersby in Lincolnshire, England. His father, the rector, was a stern, scholarly man, who sometimes had melancholy moods. He wrote verses, and two of Alfred's brothers, Frederick, and Charles, were poets also. It was to their mother that the boys read their first attempts at poetry. They owed much to her tenderness and affection, and when she was in her chair, being drawn along by a large dog, they used to walk beside her and read their verses to her.

Alfred was only eight when he wrote a poem in blank verse in praise of flowers, and at twelve he composed an epic of 6000 lines, in imitation of Scott. From his earliest years he looked forward to being a poet. He believed this to be the noblest vocation and he strove by a life of purity and dignity to be worthy of it.

The Tennyson family was a large one, and the brothers and sisters had very enjoyable times together in the quaint old rectory and garden. As children, they liked to play "tournament." Another game they liked was writing stories to be placed under the dishes on the dinner table to be read aloud when the meal was over. Alfred's were always the best. He could tell stories as well as write them, and on winter evenings was often found by the fireside with the others around him listening intently to tales of adventure or of the weird doings of witches and dragons. Alfred, like most of the Tennysons, had great physical strength, and he conserved it by regular gymnastic exercise. When he grew up he was so big and strong that one day he picked up the pet pony and carried it, much to the delight of his younger brothers and sisters. All the members of the family were fond of animals. The father liked to study their habits, and the mother was known far and wide for her protecting kindness to them. Of course they had many pets, among them an owl and a monkey.

The boys were instructed by their father in the languages and mathematics and some branches of science. Alfred's first experience at school was not a happy one; but when, in 1828, he went to Cambridge University, he found himself one of a congenial group of students, all talented, enthusiastic, and fond of poetry. Many of them became famous, and several remained friends of Tennyson's to the end of his life. They had a debating society and discussed many topics such as the possibility of educating humanity and ushering in a new age of peace and progress. Tennyson won a prize at Cambridge for a poem, *Timbuctoo*. He had to leave without taking a degree, and go home to help his mother to take charge of the family, his father having died.

Two years afterwards, in 1833, occurred the event that brought the young poet face to face with the problems of life and destiny.



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ALFRED, LORD TENNYSON

This was the death of Arthur Hallam, the one among his Cambridge companions whom he loved most dearly and who was most sympathetic and congenial. Tennyson had some of the melancholy of his father in his nature and this sorrow at first almost crushed him, but he mastered his grief, and out of the thoughts about life and death which came to him in his sorrow, he built a beautiful monument to his friend, in the poem *In Memoriam*. It was not published until 1850, the year when Tennyson was married to a lady who was an ideal companion for a poet. So unselfish and high-minded, so helpful to him in his work was she, that some of their friends thought her as great as her husband.

From 1850 to 1892, when he died, Tennyson lived very quietly in the country, devoting all his energies to the production of poetry. He traveled occasionally, on the Continent, and also visited Wales and Ireland. The beautiful *Bugle Song* was written after hearing the sound of a bugle at Killarney Lakes. Many visitors found their way to his home, and the list of his friends includes almost all the great names of the time. Much, however, as he depended upon friendship, it was with books and with Nature that he most communed. How he loved the sea and the stars! And surely he had remarkably keen ears for Nature's music, for the songs of breeze and brook have crept into his poetry and thrill us when we read, as once they thrilled the poet.

It was from books and his own love of poets and their craft that Tennyson learned to range so wide for the subjects of his poems and to use so many kinds of metre. A volume

of his poems is good company. There you can find old Celtic and Saxon tales, like *The Voyage of Maeldune* and *The Battle of Brunanburh*; themes from old Greece and Rome, like *Demeter* and *Lucretius*; stirring ballads and patriotic songs like *The Revenge* and *The Charge of the Light Brigade*; lyrics whose music haunts your ear, lovely songs like *Sweet and Low* and *The Brook* and *Break, Break, Break*; exquisite passages of blank verse as in *Morte D'Arthur*; besides many other poems which are of great interest because they voice the spirit of the nineteenth century.

The nineteenth century was a time when people had to begin to change their ideas. Students of science had discovered a great deal about the development of the physical bodies of men and animals, and about the earth itself. They said it was impossible to believe the story of the creation that had long been accepted as true. A great many people became confused. They said, "If man and the earth were not created by God in the way we thought, what is God? What is man?" Some began to despair, thinking that the body might be all. Tennyson, though he lived a secluded life, kept in touch with what men were thinking. He was not a great Teacher; but he had the poet's insight; and he helped the people by writing beautiful poems in which he brought forward ideas that were in harmony with the discoveries of science and still recognized the Soul. He wrote of the human soul striving towards a great end and triumphing over the desires of the body. He did not explain it; it would have taken Theosophy to do that and he did not know about Theosophy; but he was strong in his own faith that there is a high destiny for humanity and he voiced this in his poetry. Sometimes it seems as if he had a glimpse of the great teaching of rebirth, as when he writes:

Moreover something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams.
Of something felt, like something here,
Or something done, I know not where,
Such as no language can declare.

He expresses thus the higher and lower natures:

If my body come from the brutes, tho' somewhat
finer than their own,
I am heir and this my kingdom. Shall the royal
voice be mute?
No, but if the rebel subject seek to drag me from
the throne,
Hold the scepter, Human Soul, and rule thy province
of the brute.

In one of his earlier poems he writes, to a world full of doubt:

God is law, say the wise; O Soul, and let us rejoice
for this poet, who loved beauty and also loved
wisdom, found an echo of Truth in his own
heart and not only voiced the spirit of his day
but sang of the "divine event," the reign of
spirituality, brotherhood and peace. STUDENT

THE CHILDREN'S HOUR

MINNIE AND WINNIE

MINNIE and Winnie
Slept in a shell.
Sleep, little ladies!
And they slept well.

Pink was the shell within,
Silver without;
Sounds of the great sea
Wandered about.

Sleep little ladies!
Wake not soon!
Echo on echo
Dies to the moon.

Two big stars
Peep'd into the shell.
'What are they dreaming of?
Who can tell!

Started a green linnet
Out of the croft;
Wake, little ladies,
The sun is aloft!

Tennyson

Salmon

OF all the fish that swim the waters of the earth, none is more worthy of our study than the salmon. Like the silk-worm, the salmon goes through several changes before it becomes full grown, ready to sport in the briny deeps, as gaily as the butterfly flits in the balmy summer air.

Salmon choose mates, just as birds do, and, like the birds, they seek out a safe place to build their nests. When a pair of salmon have found a suitable sheltered nook, they set to work together to dig in the sand a nest eight or nine inches deep. When it is finished the mother salmon lays the eggs in it, and the father salmon covers them over with sand to protect them. Then they swim back to the sea, for they know that the warm sun of spring will hatch out the eggs without further care. Salmon always choose their nesting-place up a river, although they themselves love the deep ocean best. They know that baby salmon cannot live in strong salt water.

At first these baby salmon are very weak and helpless, and look like anything rather than the strong, gallant creatures they will someday be. So they hide about among the rocks where they first hatched out. Fifty days pass before they even begin to look like fish. Gradually they take on their proper shape, and with it, coats striped with transverse bars. In this second stage they are known as parr, but even yet they are timid and weak and dare not follow their brave parents to the sea. They remain nearly two years in the quiet river pools, and only gradually take on new strength. With it they get a shining jacket of silvery scales. When they appear in this new raiment they are known as smolt, and then their courage comes. Whole troops of smolt betake themselves, as swiftly as fins and tails will bear them, to the longed-for sea.

In the sea the smolt lose themselves mysteriously for several months, then they return again to their native rivers and seek the pools, where they timidly frisked about as parr. But



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A SHEPHERD AND HIS FLOCK, THE LANDES, FRANCE

what a transformation has taken place! The little smolt that was only a few inches long, weighing hardly an ounce, now is a vigorous grilse, and his weight is nearly four pounds. After a short stay among his native haunts, back the grilse goes to the sea. When he next seeks the river, he is a full-grown salmon weighing from six to twelve pounds. With each return to the sea, his size and weight increase until even sixty pounds is reached.

When the salmon go up the rivers to seek their spawning-places, they let no obstacle stay them, not even a water-fall as high as twenty feet. There is such a one at Leixlip near Dublin, Ireland, and the country people make a holiday in order to see the salmon clear this great height by their wonderful leap, as they seek the upland waters.

For the salmon are really remarkable athletes, and display skill, strength and determination in making their high leaps. When a salmon, in swimming up a stream, meets a waterfall, he bends his flexible backbone until his head nearly touches his tail, making of his strong, slender body a kind of circular elastic spring. Then he suddenly lets himself go. His powerful tail strikes the water, and with the force of the blow he shoots upward, like the arrow from a bow, and clears his distance. If he fails, he tries again and again until he succeeds. Sometimes the courage and determination of a leader salmon, in trying again and again to make a difficult leap in which he finally succeeds, will encourage his followers, and they will try and try, until at length they too clear the height.

Like the bee, the ant, and the silk-worm, the salmon is celebrated in the myths, folk-lore, and poetry of nearly all people, from the most ancient times, and is still loved today. The salmon is one of Nature's teachers.

UNCLE OSWALD

We Conquer Step by Step

WHAT are you doing, Miriam?" her mother asked, as Miriam with pencil and paper was busily writing.

"I am putting down my faults, Mama," answered her little daughter. "In each of

these little spaces, I am going to write a fault, and every time it gets in my way I am going to put a mark after it."

"Of what use will that be?" asked her mother.

"So that I can look at them, Mama," replied Miriam.

"But Miriam, don't you think that if you think of your faults so much, they will grow bigger?" asked her mother. "You know how soon a tiny thing will grow when we think constantly about it, and how enlarged it becomes; in fact it occupies all of our thoughts, so that we cannot think of anything else."

"Well!" said Miriam, "I am going to look at them only at night and in the morning. At night I shall look at the whole day and put a mark after the faults which have shown out in my actions during the day. In the morning I shall look at it again and see the faults which hindered me on the day before, and then I shall try not to have the same faults appear in the new day. It will be just like a school and I shall be the teacher and my pupils will be my own faults; and I am going to work and work to make my school smaller."

"What made you think of this way of conquering your faults, Miriam?"

"Why, all the girls were discussing it, when we were talking about getting rid of our most troublesome faults. Then we agreed to try it together and we have taken for our motto 'We conquer step by step.'"

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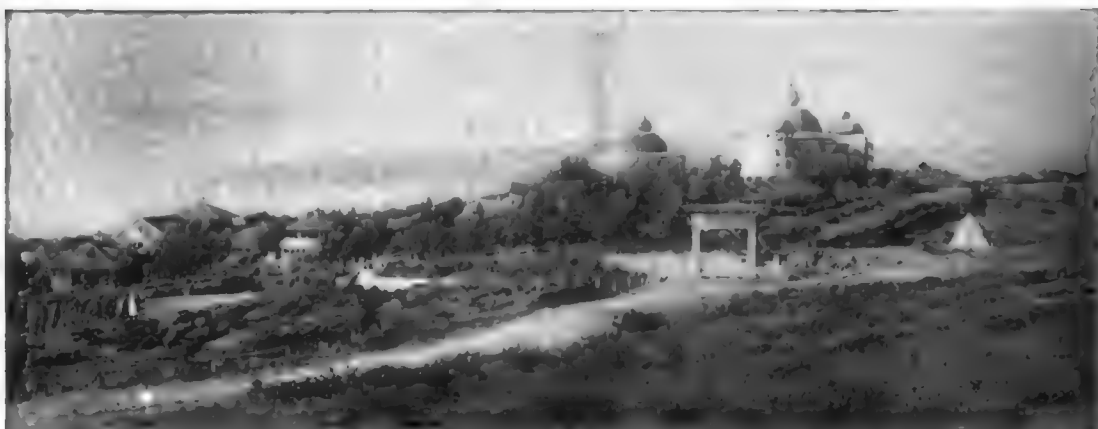
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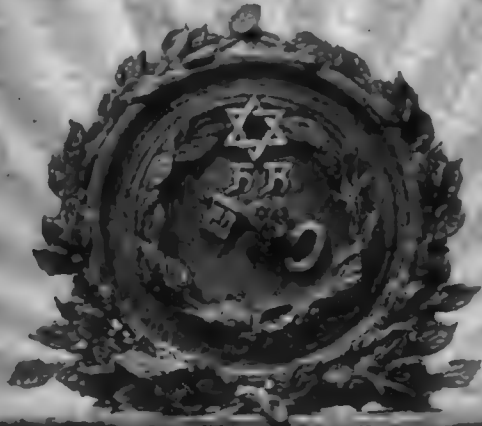
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CENTURY PATH



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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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CENTURY PATH

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Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 40

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Chemical Actions that Imitate Life

IT has often been remarked that the apparent simplicity of certain phenomena in science is due merely to the smallness of our knowledge concerning them, and that closer investigation shows them to be in reality very complex. And, as discovery advances, we will find more and more that in many cases our former simple explanations and easy generalizations will no longer suffice. The atomic theory was such a simple explanation; but later investigations have shown us that this generalization was too simple and we find new complexities revealed beneath the apparently serene surface. The simple structure assigned to gases, too, represents rather the limitation of our knowledge concerning them than the actual facts; and, like the clean areas that represent unexplored countries on a map, their seeming innocence but cloaks a hidden mine of mysteries to be fathomed.

The phenomena connected with the solution of solids in liquids are a case in point. In books of physics and chemistry we will find very simple descriptions of solution; and truly, the less we study the matter, the simpler it seems. But the converse holds good to quite a remarkable degree. Solution is not the mere disintegrating of the particles of the solid and the distribution of the same among the particles of the fluid. There are also thermal phenomena associated with the process. Again, it cannot be definitely decided to what extent solution is a form of chemical combination and to what extent it is a physical process. Solution plays a paramount part in chemical interactions, the great bulk of which depend on the condition that one or more of the ingredients shall be in a state of solution. And when we pass from the simpler salts to the more complex substances, the phenomena become still more intricate.

An article in *Knowledge and Scientific News* (London), for June, gives some remarks and descriptions of experiments in this connexion, the purpose of which is to show the striking analogy between certain effects produced in the chemical beaker by osmosis, and certain effects that are seen in the cell of living matter. One experiment is as follows:

A drop of sugar solution containing a trace of potassium ferrocyanide is introduced into a dilute copper sulphate solution. Of course there is a precipitate of copper ferrocyanide; but this precipitate forms first around the surface of the drop of sugar solution, where it

forms a thin membrane enclosing the drop and shutting off further precipitation. Now this membrane begins to act osmotically; and, like any other osmotic membrane, it allows the watery solution to permeate it more quickly than the sugary solution. The consequence is that more liquid passes into the drop from outside than passes out from the inside. Hence the drop swells, thus resembling a cell which is growing. When it has swelled to a certain size, the growing thinness of the membrane causes it to break at a point, and at this point the sugar solution exudes, but is of course immediately coated with a fresh deposition of copper ferrocyanide. Thus our cell acquires a bud. This bud in its turn grows and eventually acquires another bud; the new bud grows and develops another bud; and so on, until we have a row of buds, resembling a row of cells, which finally form themselves into a line and form a hollow tube. At times a portion of the sugar solution will become detached and float away, when in its turn it will go through the same processes on its own account; and thus we have the phenomena of reproduction imitated. So our solutions give us cells which grow, bud, reproduce themselves, and nourish themselves from the surrounding medium.

The following experiment is also described:

On a glass plate are poured out five cubic centimeters of a 10 per cent gelatine solution to which has been added a drop of a saturated solution of different composition (preferably ammonium chloride, bromide, or iodide). On the gelatine thus prepared are arranged symmetrically some drops of various solutions, such as calcium nitrate, silver nitrate, potassium citrate. If this plate be allowed to rest on a horizontal surface the liquid drops are seen to diffuse gradually, generating the most surprising effects of form and color.

Here again the important point about these forms is their analogy to the structures of living tissue.

Thus has been established between the so-called inorganic and organic kingdoms an analogy which can hardly be regarded as without any significance. By some it will be seized upon

as ground for the assertion that vital phenomena are after all merely physical and chemical; by which assertion they will persuade themselves, and try to persuade others, that the explanation of vital phenomena has been simplified. But for those who think that the physical and chemical phenomena themselves stand in as great need of explanation as anything else, the significance will be different. Considering that forces and affini-

ties are mere names signifying unknown causes, the simplification achieved by reducing vital phenomena to these terms does not amount to much in the way of explanation.

Suppose we grant that the phenomena of the living cell are *nothing but osmosis* after all. Very good; but what then is this osmosis? We take a jelly bag full of syrup and hang it up in a basin of water. The syrup oozes out very slowly, and the water oozes in very fast; and so the bag swells. This is osmosis.

But what makes the various things behave in this way? The answer will come, "attraction, perpetual motion among the particles of the liquids." But how much have we explained when we say attraction and motion? Both of these are effects, and of the particles we know nothing. If we rest content to accept motion and attraction as unexplainable ultimate axioms, well and good; but then we have created a couple of Gods and might just as well postulate the "Almighty Finger" at once.

The truth is that the same unknown causes are required to explain physical phenomena as are required to explain vital phenomena; and these causes are not so unknown after all, for they are the same as those which operate in our own organisms—namely mind and will. Forces and properties, operating in the field of physical nature, are the result of mind and will operating in the realm of consciousness.

And it is surely a mistake to regard the physical and the vitalistic explanations as alternatives, and to say that either one or the other rules, or that one rules in one kingdom and the other in another. There are physical phenomena everywhere; but

Life is Real—
Phenomena
Evanescent

they are not different from those other phenomena which we call vital, except in degree. Both the vital phenomena, which we call (whether rightly or wrongly) more complex, and the physical phenomena (which we consider simpler) are equally the effects of hidden causes. There is only one rational explanation of natural phenomena, whether those of the test-tube or of the organism; they are the manifestations of the *universal life*, which is the synthesis of *mind* and *will*. And mind and will are the attributes of beings. Biology is already coming to the view that the animal body is made up of minute bugs. Chemistry will as surely come to the view that matter is made up of minute bugs. All discoveries point this way. The living being is the real unit in nature; the atom is a mere abstraction. But physical science can study only the effects; to study the nature of this cosmic life and its component creatures we must expand science so that it will embrace the study of such things as mind and self-consciousness. Thus this road, too, leads back to the main road of Self-Knowledge.

STUDENT

Science Opening up New Worlds

IF it had been predicted a generation ago that in this century a woman would discover in the earth's crust a new element that would exercise a magic influence over the minds of scientific men and cause them to recognize ancient wisdom—no one would have believed it. Yet now we have one eminent man

of science admitting that the elixir and philosopher's stone, and even perhaps the stories in *Genesis* (?), may be true, and that great wise races have probably existed on the earth, in remote antiquity, and have known secrets of nature which we have not yet discovered. And all this under the inspiration of the radiant exhaustless radium, discovered by Madame Curie.

What a change is this from the complacent, know-everything attitude of the science of last century. It shows that every now and then, in the course of our progress, we reach bumping-stages, as it were, where we halt to take breath before starting on again. Last century we said, "A, B, C"; this century we are saying "D, E, F." The sublime old truth that 2 and 2 make 4 is entirely thrown into the shade by the new discovery that 2 and 3 make 5. The atom was such a halting-stage for physics and chemistry; but now we have gone beyond the atom. The atom is now shown to be something that is always changing. It changes so slowly that we did not know it changed at all; but this Polish woman digs out for us an atom that changes so rapidly that we can watch it changing; and we know that all atoms change, some faster, some slower. We find that elements can be arranged in a genealogical series, according to the order of succession by which one gives birth to another. We find uranium dying and giving birth to radium.

The amount of stored up energy in the solid matter of the globe has been found to be so enormous that the greatest energies with which we have been familiar are like the airy sprays on the surface of the ocean compared with the titanic energies of its depths. By merely disintegrating molecules into atoms we can get enough energy to boil our pot or turn our sewing machine; but the ancients, says our scientist, may have disintegrated the atom, thereby getting enough energy to — to do what they may have done.

The progress of discovery confirms the ancient teachings. When, last century, H. P. Blavatsky wrote her books to assert and demonstrate this, she was laughed at; but her prophecies are being rapidly fulfilled, and they are on record. Both in religious and scientific circles representative men are turning complete somersaults (figuratively speaking), and admitting the very things which their ilk denied so strenuously in face of H. P. Blavatsky's assertions. Last century, too, a man of the name of John Worrell Keely of Philadelphia, discovered how to utilize the tremendous energies latent in the atom; but he met a martyr's fate; he was a little before his time.

Speaking of Keely's case reminds one that another important principle was demonstrated (incidentally) by him. Other people could not work his machines; he alone could evoke the forces he used. We are approaching an epoch in science when the attributes of the operator will play a significant part in the success of the experiment.

It is something to have reached a stage from which we can see the vast vistas of the unexplored before us and how little is what we know compared with what we do not know. But it is more the result of a changed attitude of mind than of any new discovery; for these vistas of the unknown have been open

before us all the time. Everywhere the little oasis of knowledge fringes upon the great desert beyond. Physical science shows us things moving about; how can it show us anything more? From the very nature of its method of observation, it can go no farther. To find out the cause of motion and life we have to dismiss from the imagination all ideas of matter and space such as are derived from the impressions of our physical senses, and to search within the realms of mind and consciousness.

STUDENT

More about the "Fourth Dimension"

THE prize essay on this subject which appeared in the *Scientific American* and was noticed in the CENTURY PATH, number 39 of this volume, has been followed in a later issue of the *Scientific American* by another essay, which received first honorable mention.

This writer is clear-headed and evidently accustomed to reasoning. He indicates the fallacies and confusion of thought committed by the fourth-dimensionists, some of which were pointed out in our previous note. He shows that as mathematical lines and plane figures do not occupy space, they cannot be used as data for the analogical reasoning employed. Lines and plane figures do not obstruct one another, and can intersect or coincide; hence, if the supposititious two-dimensional beings find any obstruction to their movements, it must be because they have physical volume and are three-dimensional.

He shows the false analogy by which it is argued that if lines end in points, planes in lines, and solids in planes, therefore four-dimensional figures will be bounded by solids. For some lines occupy two dimensions, yet they still end in points; and some planes are bounded by lines occupying two dimensions; while many three-dimensional bodies are bounded by three dimensional surfaces. So that there is no such scale or series as that imagined.

The absurdity of imagining that a body would disappear on "entering the fourth dimension" is pointed out; for the body would continue to occupy the three familiar dimensions—and the fourth too. Also the idea that by means of the "fourth dimension" the contents could be drawn out of an egg without breaking the shell. For, whatever may be possible in a conjectured four-dimensional space, it has nothing to do with the egg, which is in three-dimensional space. In short, four-dimensional space, supposing it to exist, has nothing whatever to do with the actual universe in which our sensations and perceptions are exercised, but is, as the writer of the prize essay is doubtless fully aware, a quasi-algebraical concept.

STUDENT

To Keep off Mosquitoes

THE Department of Agriculture has commissioned an investigator to find out what is the best way of driving away this pest from camps, etc., etc.; and the result has been a recipe which will make one welcome the mosquito as an excuse for trying it. Take one ounce of oil of cedar, two ounces of oil of citronella, and two ounces of spirits of camphor; sprinkle a few drops of the mixture on a towel thrown over the head of the bunk. T.

Some Views on XXth Century Problems

"A Certain Attitude"

DURING a phase of balloon enthusiasm in England, now many years ago, a society was formed to deal exhaustively and continuously with theory and practice.

But after a while the enthusiasm lapsed and balloons vanished from the public mind. No new data forthcoming, they also vanished from the mind of the society. But as it decided to continue existing, its meetings occupied themselves with many and almost all other subjects. Special and specialist information concerning balloons was no longer to be had from consultation of its papers. As there were other societies which specialized on the various subjects which this society discussed, it seemed to have no *raison d'être*.

The Churches seem to be in somewhat the same case. Some of their own mouthpieces, whilst admitting that they may no longer offer a unique and miraculously inspired body of teaching, claim that they still have a certain special attitude, and that they could by means of that attitude throw a special illumination upon social problems. It is these which concern the lives of the great masses, and it is the great masses which the Churches are not reaching. "In this present disquiet of the church," says Mr. Robbins in the *Atlantic Monthly*,

the object of chief concern is the seemingly elusive workingman. . . . Many have been the attempts to seek and find him. The institutional church was one of the earliest, and it is not by any means an abandoned experiment. Yet the suspicion has been growing, after several years of experience, that, after all, the gymnasium and the shower-bath, the trades-school, the boys' club, the sewing and cooking classes, the kindergarten, the game-room, the circulating library, and the provident fund, may not be striking to the heart of this very tremendous and very terrifying Labor World.

Hence the present propositions: that the Churches should bring their "attitude" into that World, that is, mix themselves up with the various questions, projects, movements and organizations with which that World is occupied. The balloon society shall cease to discuss balloons (about which it *knows* no more than anybody else), and, whilst preserving a balloonish sort of "attitude," consider molecules and poetry and fertilizers. In this way it will introduce sweet harmony among the chemists and critics and agriculturists.

This is the day of specialization. Evolution consists in specialization of function. Every organ in the body politic must show that it can do some special thing better than any other organ and thus make a *unique* contribution to the general sum of work, or—decay. If the church finds that it is not holding its own it should consider whether there is now any special matter with which it can uniquely occupy itself, a matter for knowledge upon which people will look to it as they look to a chemist for knowledge about the atom—a matter not dealt with elsewhere. For they are looking to it now somewhat questioningly, the question being, What have you to say from your department comparable in extent, certainty and value to that which the chemist contributes from his department? *Have you*

a department at all? Are your men progressing individually in the knowledge of their chosen field?

Surely the field is rich enough! The spiritual world, life on its subjective side, the inner self of man and its powers and modes and relations to the inner self of the universe, the purport of existence!

"But these things, in the wisdom of God, are hidden from us, not to be known."

Well, if that be so, what is the church's *raison d'être*? The philosophic system builders can *think*, very finely some of them; we want a school of men who have followed the path that brings *knowledge*.

If the balloon society does not produce men who have unique knowledge about balloons, its balloonish "attitude" with respect to fertilizers will not be admitted to be of the slightest value to the science of agriculture.

STUDENT

Evoking the Archæus

FAITH-healers, mind-healers and the like, who regard their cures as evidencing the truth of their philosophies, should consider what a number of entirely irreconcilable philosophies must in that case be true. Such recoveries, sudden, apparently complete, from hopeless maladies and from the results of accidents of all kinds, abound in some period of the history of every religion. They are said to be going on now at Lourdes and at consecrated shrines of every faith. They occur at the hands of religious enthusiasts. Mere excitement has produced them and they may result from hysteria. The literature of spiritualism is full of them. Christian Science has them and they may follow the Medicine dance of the Red Indian. They are variously regarded as due to the power of God or of the Virgin, of Jesus Christ, of "Immortal Mind," of the Subconscious, of Spirits, of the Holy Ghost, of the "Od" of the operator, and so forth.

We might seriously consider one of the philosophies as evidenced by them—at any rate some sort of case for it would have begun to be made out—if they occurred only among the adherents of that one. But their universality compels us to begin from another point altogether.

They prove, first, that there is a power capable of doing wonderful things on the body, restoring it from almost any degree of disease or acquired deformity. Second, that it is readily called into action by a sufficient degree of that form of convinced expectancy commonly called faith, the action being outside or beneath the field of consciousness. This is about as much as we can get from them.

But we can contribute from other quarters. We know that a good way up the animal kingdom the power of reproducing a lost limb remains perfect. We know that in ourselves that power did at any rate produce the limbs we have; and though it will not do so twice it will go a good way in the repair of injuries. Do not the miraculous cures suggest merely that this power resumes the activity it exhibited during the pre-natal and infantile periods

of life and which it exhibits additionally in most of the lower orders of the animal tree? Its work is always wholly below the level of consciousness, but it does not therefore follow that consciousness can have no guidance of it. Some congenital marks, "mother's marks," are the result of the imagination of the mother at work upon it. It is evident that a sufficient degree of convinced expectancy, however unformulated, calls it into action. Even the convinced expectancy of waking tomorrow morning at a given moment causes at that moment a change in its workings which suffices to wake us. The will to live, inspired by love, sometimes sustains a mother's life long after the period when disease would have otherwise destroyed it.

When man has learned to live rightly and not to waste this natural energy in sensuality, it will habitually do for him what it now does in states of consciousness that are mostly morbid, induced by morbid forms of belief, and often productive of irreparable damage to the finer workings of the mind and soul, wholly unsuspected as that damage may be. STUDENT

Foliage for Flowers

AT a recent literary dinner in London, attended by most of the chief English men of literature, it was generally agreed that our age is not one of supreme literary production. It is the day of science. No new great writer of the first rank is anywhere showing himself. The "Victorians" are all gone.

What is the matter with the creative spirit? Has it gone to another planet, or is it just taking a breath between two great efforts?

When a plant finds conditions very unfavorable it will sometimes take to making leaves and stalk instead of flowers. That is easier, and the leaves are perhaps of extra size and beauty. But they are not flowers.

When the vitality of a nation is at its height it runs over easily into creative work. Great literature, prose and poetry, appears. This is the flower of mental vitality. But if there is not enough for that, there will be lower forms of mental work and production, often very fine of their kind. Literature becomes imitative; criticism, demanding less vitality than production, often flourishes exuberantly and may be very perfect in its literary grace and style. And science, demanding least imagination, though grateful for any amount legitimately expended upon her, may go ahead with striking rapidity.

Is not this our case? The registrars, from the consideration of tuberculosis only, can tell us that our *physical* vitality is low. And the absence of the men of great literature can tell us that our spiritual vitality is no better. The former is absorbed by our ways of life, our excesses, indulgences, mistakes; by the necessities of great poverty and by the habits of great wealth. The latter is absorbed by international tension and enmity, and within each nation by the tension and enmity of classes. There will be no great literature, save perhaps a sporadic example here and there, until we have learned the lesson of the ages. STUDENT

Archaeology

Palaeontology

Ethnology

The Sources of Ancient Etruscan Civilization



ROCK-CUT TOMB DOORS NEAR CHIUSI
(Still working on their ancient stone pivots)

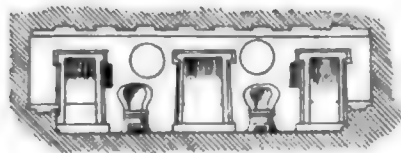
LEAVING now the monuments of remotest ages, of the times of Saturn and the Titans, considered in the preceding article, let us return to Caere. Here, on a height to the north, we find laid out a veritable city, streets, even an open plaza, lined by the façades of low cliffs, in whose surfaced fronts are doors as of human residences. Within these lead to true Etruscan houses, cut out of the solid rock. Scarce Egypt can show the parallel of these rock-hewn tombs that cover all Etruria. One at Caere, taken as a sample, is here illustrated. We see a passage, leading down a flight of steps, past two anterooms, to the atrium, beyond which are three inner triclinia. Around the sides are hewn and ornamented couches, some with carved stone cushions. On these are often found reclining portrait figures, in the attitudes of life. In one such tomb an arm-chair, cut from the living rock, stands as for a visitor at the head of the couch. Two such chairs, of the curule form, are found in the tomb whose ground-plan is here shown, standing in the place of honor, facing the entrance, and with trophy shields cut in the rock above, and giving to this tomb its usual appellation, as that of the Chairs and Shields. (See also the sketch in the next column.) Through the walls of the atrium (supposed of course to be open to the sky) are cut windows, both to the antechambers and to the triclinia. On the walls of these various house-like tombs are painted festive or heroic scenes, and within were placed in profusion the implements of daily life: vases, candelabra, ornaments and useful articles of every kind. To the Etruscan, death was not a break in life — only a doorway to another room. Space forbids further details; but this care for the spirits of the ancestors is the most striking characteristic of Etruscan life we have had preserved.

We may now gather in the main points bearing on our question.

History probably records no greater workers in metals than were the Etruscans. The exquisite grace and beauty of the many pieces that have come down to us, in their tombs, is beyond all praise; as witness the bronze ewer and candlestick of our sketches. An especially interesting bit is the touch of daily homelike life so frequent in their work, as in the cat chasing a bird up the standard of the candlestick, and innumerable other like conceits which are everywhere found. Nor was this art of metals confined alone to dainty ornaments, household articles, and jewelry, but great figures of cast and chiseled bronze attested their skill, as the quadriga

of the temple of Jupiter Capitolinus, or the statue of Apollo on the Palatine, fifty feet in height; or their statues which filled the temples of Italy and were even exported to other lands. Varro speaks of *Tuscania omnia in aedibus*, and according to another author, in Volsinii alone were 2000 statues. Health was secured to their cities by drainage systems whose traces remain today. They diverted rivers, and drained lakes by tunnels through the mountains, some of which great works are still in our day doing their original work. Some of their pre-Roman roads are still in use, as (according to Micali) that from Caere to Veii, and thence to Capena. They were long masters of the sea. In the plastic arts, in painting and in sculpture, they attained almost equal heights. And so on. So that it would perhaps hardly be an unfair claim that all the great arts upon which early Rome was built, were but copies, and perhaps pale copies, of Etruscan antetypes. And Etruria certainly had many arts that Rome did not take over, having, as her part, different objects in the world.

The Etruscans said they came from Lydia. That origin is confirmed for them by 22 writers, every ancient historian except Dionysius; and the reasons for his dissent are most remarkable. They are two: that Xanthus, a well-informed Lydian historian and antiquary, does not mention the migration;



second, that neither in language, religion nor customs were the races similar (as he found them in his day). This simply means that what connexion there was, was prehistoric even to Xanthus and Dionysius; and on noting the other points of the case we will see indeed that the connexion must have been prehistoric. The threads of her civilization lead us into too many regions for us to restrict her origin to the then modern Lydia.

An interesting problem here comes in. The chief difficulty of the Etruscan problem has hitherto been that historians have looked at her as well as at Trojans and Pelasgi, all in the Graeco-Roman room as it were, seeing, like Dionysius of Halicarnassus, nothing outside of that; or as our good people in the West have only seen in Egypt the place where the Hebrews were said to have stayed a while. But if the Etruscans, with all the other customs we are about to note, differentiating them so greatly from every known ancient nation, still came from Troy; and if back of their wonderful civilization, with all its arts, engineering works, and the rest, shown in the Etruria of the Roman historian, and preserved in the tombs of this latter type, we still find as at Caere another great cycle, as of the tunnel-tomb first described, with its wonderful contents, Egyptian-like yet still Etruscan, and its Trojan construction, accompanied by tombs having inscriptions of syllabaries, as well as alphabets — and all still Pelasgic (that is, mind you, "early Greek") — Query: How old was the Trojan War, and who were the Trojans and Lydians?

A syllabary, of course, takes us away to Japan, Tibet, early Chinese, and the origins of what we know as Sanskrit.

From such evidences as have survived, the Etruscan language was probably agglutinative. That takes us to the Finno-Tartaric cycle, and to the languages of all America, which preserved the agglutinative type, subject to a particular American modification. And this test of inner form of language is the one most lasting and ineffaceable ethnic guide-post.

If Taylor's analysis of the Etruscan numerals is correct, they used not a decimal but a vigesimal count; this takes us to all America, and parts of Asia.

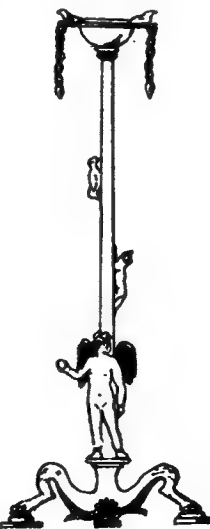
Descent in Etruria was kept in the female line,

almost more than in the male. The son took his mother's name. Her tomb was often finer than her husband's, and her position in society was far beyond that of woman in Greece and Rome, in dignity and respect.

What has come to us of Etruscan religion has been so mingled with the later elements that only in some few respects can we see beyond. We find three chief gods, with a council of twelve, six of each sex, called Dii Consentes; the names of these latter it was forbidden to utter, yet they were not eternal, but rose and fell together. And back of all were the "shrouded gods," whom even the supreme Tinia obeyed. Writers have called the Etruscan religion Oriental, gloomy, imperious, mystical, a dominant religion, not an exponent of national character "like the free creed of the Greeks." But the same writers acknowledge that it was "an all-pervading principle of life," and that it gave the Etruscans a pre-eminently religious name in antiquity, and that it bound the cities of the confederacy in harmony, and made civil strife unknown. One of the Etruscan cities was specially honored by the Delphic oracle for its refusal to engage in piracy, on motives simply of honor and right.

They were given acknowledged pre-eminence in the arts of divination beyond all Greeks and Romans.

And finally, their so-called "ancestor-worship" links them to Egypt, China and most ancient Japan. To Etruria Rome owes her Lares, and it is more than probable that this entire question was in Etruria linked with reverence of the "home." The character of this "worship" in these different nations differs markedly. In China it is a reverence for the dead as "Fathers"; in Japan they are thought of as living spiritual protectors, the embodiment of all past thoughts and greatness of the nation; Egypt and Etruria both cut and furnished rock homes for the dead, but with one marked distinction. In the former mummification and entombment was part of the "initiation of life," part of the great drama of the reincarnating pilgrim; the Etruscan tombs were built and furnished to carry forward the life of the personality. Yet in spite of this evidence of decadence, Etruria, like these others, has preserved something the modern West does not understand.



What "ancestor-worship," its inner meaning and origin, may be, is beyond our present purpose, but a hint may be had in these conjoined ideas of different races, and also in two of their words. The Etruscan Lares were the "Leaders, the Guides"; and when the name of Buddha is expressed in written Chinese, it may be by using any one of several different characters nearly alike in sound, but meaning ancestor, or higher place, up-stairs, and added to the personal name: so implying in his case the accomplished union (the at-one-ment, or yoga) of the man with his "Father in the place above," (and this final element, by the way, is entirely distinct from the ordinary character for the material)

heaven. The worship of ancestors is a recognition of the deathlessness of the immortal Man, an acknowledgment of our Higher Selves.

These are some of the fragments of the problem of the successive yet united, Etruscan civilizations. Who will piece their pattern together? W. E. G.



The Trend of Twentieth Century Science

"The Dangers of Under-Eating"

TO every popular movement, good or bad, there is presently a reaction. It was time for a reaction in the less-food movement started by Mr. Fletcher—not, however, "time" in the sense that a reaction was desirable. It is voiced by a well-known physician in the columns of a monthly contemporary, and the argument or synopsis is in the title—*The Dangers of Under-eating*.

First: we should eat very generously, because nature is prodigal. If she wants one fish she causes the production of a million eggs. Therefore if we need an ounce of food and would imitate her we should eat—how much? The argument might be extended. Of a million rays of light emitted by the sun only seven or eight reach the planets; the rest are "wasted." Shall I, therefore, when I hoe a piece of ground, give six or seven strokes of the hoe to the proper place and a million all around and into the air?

Second: we should eat lavishly because the body is built on a lavish scale. A part of one lung would do all the ordinarily necessary breathing work; we have two whole ones; and so on. But it was never contended that we should cut our eating down so low that the quantity would suffice for the actually necessary half or third of the body, for a third of the lungs, one kidney, a fifth of the liver, and so on. The contention is that we should reduce food to that quantity which will suffice for the whole. At present many people eat as if they had two or even three bodies.

Third: the struggle for existence, constituting natural selection, has eliminated those who varied in the direction of the tendency to eat too much, since they were unable to compete successfully with those who had moderated appetites. Therefore all the existing appetites are what they should be. Only in the rarest case, after all these millenniums of struggle, can an individual arise with the slightest tendency to eat too much! Let the drug stores now testify! And according to the same argument and by the same process every other vicious or sensual appetite should have been eliminated. There should be no diseases due to vice; there should even be no one with a tendency to lie in bed a moment too long!

Fourthly: appetite, being a natural preservative instinct, *must* on the whole direct wisely. It must; but appetite is now a very different thing from desire for the pleasant sensation imparted by the tastes of food. The latter endures long after the former is satisfied; but few of us can now indicate the line. The natural animal has not made candy-stores and restaurants to excite his mind every twenty steps of every journey he makes. We have used our minds to super-add a pseudo-appetite to the real thing. Then we get this:

Of the forty-two principal causes of death in the United States census of 1900 only three are to be found which are in any way due or possibly related to overfeeding—diseases of the stomach, diseases of the liver, and diabetes.

One may say on the contrary that long years of overfeeding, which means continuous over-

work for all the apparatus of digestion and assimilation, is a good foundation for any disease whatever which may finally accrue. The doctor enumerates four or five diseases frequently due to *under-feeding*, and responsible for 30 per cent of all the deaths. Setting aside such causes as bad hygiene, want of air and light and drainage, excessive hours, overwork, mental depression and anxiety, we should say that the percentage of this 30 due to under-feeding comes down to a very small figure; that the under-feeding in these cases is below the amount advocated by the less-food movement; and that even the reduced percentage is much more the result of *bad feeding* than of *under-feeding*. An underfed infant for instance, stands a better chance than a badly fed one.

Over-feeding is nearly universal in the west. Whatever the extremes to which a reaction went, it could hardly approach the sum of injury now being done by excess. STUDENT

Ice Perils

SINCE, during this particular phase of its evolution, when so many unwise things are done, our nation eats and drinks a Himalaya of ice every day, the health authorities are statistically speculating how much of our national maladies may be due—not to the habit of ice-eating; they have not got to that yet; but—to the bacterial contamination of the material. A writer in the *Atlantic Monthly*, summarizing the science side of the matter, argues for a special group of inspectors.

Most people think that ice must necessarily be pure. That is true for the individual ice crystal; but what may lie *between* it and its neighbor? A pond freezes from the top downward. The crystals advance like a line of soldiers, pushing impurities in front of them and practically letting none through. Moreover, as the surface film protects the depths from disturbance by wind, the impurities are able to settle peacefully to the bottom. This sort of ice may be taken as pure except on its upper and lower surfaces. The writer points out, however, that the dealer may resort to two expedients which may result in its harboring any amount of impurity. He may "flow" his ice. That is, after the surface layer has been formed (with its covering of bacterial or other dirt) he may make holes and let the water beneath flow up and freeze. The original surface is now embedded in the midst of the mass. Repetition of this process causes the final product to be a sandwich of alternate layers of ice and bacteria. Or he may strip off the surfaces as they form, lay them one upon another and freeze them together—with the same result, the sandwich.

Artificially made ice is frozen in metal receptacles. The freezing layer advances inward to the center, finally accumulating there all the impurities of the water, if any, and freezing them in. Anyone getting that center piece is likely to be in trouble. Usually, however, the dealer stops the process a little before that, cracks the mass, and lets the condensed impurities escape in the remaining water.

Experiment revealed some interesting facts about bacterial life. If the ice in which the bacteria are frozen contains some nourishment for them and is not shot through with sunlight, that is, if it is kept in the dark, it may be taken far below the freezing point without killing them—at any rate without killing certain varieties of them. Some are killed at once, but these do not include our chief enemy, the typhoid bacillus. Nourishment or not, if the ice is well penetrated by sunlight, or, probably, by blue rays from the arc light, practically all the bacteria will be dead in a short period of from two weeks upward. If there is no nourishment, storage alone will in some longer period kill them all. Experiment showed that within the limits of a single species, say the typhoid species, there were sub-species absolutely indistinguishable except by their differing power of resistance to prolonged cold.

The writer therefore argues for natural ice, long stored, free from its surface layer, not "flowed" or "layered," and handled with proper precautions against contamination. If artificial ice is used the question is rather of the water from which it is formed.

STUDENT

Watering the Food

IN some cases at any rate, the apophthegm *I do not drink during meals* may have its last word changed to *mouthfuls*. To a recent meeting of the American Medical Association two physicians submitted the results of an experiment bearing on the question. But as the experiments dealt with one man only, some further work is obviously necessary.

This man was given a fixed diet for six days, all necessary data as to his condition having been taken. For the following five days he had the same diet but with the addition of rather more than a pint of water during each meal. During a third period of eight days succeeding, the water was withdrawn again.

By the end of the second period the man was in better health, weighed two pounds more, digested more quickly and his intestinal canal harbored fewer bacteria. These improvements continued throughout the third period. The only stipulation was that mastication should be carefully done.

In that stipulation lay the essential. For most of the digestive work of the saliva is done during the act of mastication. And as saliva bears a great deal of dilution it could continue its work beyond the mouth. The gastric juices were not diluted by the drinking. They are mostly secreted after the meal is over, and water taken during the meal is quickly absorbed. But it would seem better, nevertheless, to do the drinking before the meal, say half an hour.

If one watches the eating at a restaurant one will see people drinking during a *mouthful*. This means the *substitution* of the water for saliva in order to save time or from pure ignorance. Healthy saliva is an antiseptic as well as a digestive, and the practice spoils the work of both functions. M. D.

Nature

Studies

The Moon and the Weather

A SCIENTIFIC writer considers the popular beliefs concerning the position of the horns of the new moon as an indication of wet or dry weather; mentions the firm belief of many people, especially sailors, in the truth of these signs, and goes on to show that the positions in question depend upon cyclically recurring positions of the moon with regard to the sun. His arguments against the truth of this method of prediction are that science knows of no causal connexion and that the weather would also have to be cyclically recurring (which he assumes it is not). Consequently he takes refuge in the argument:

The tradition that the crescent of the "new" moon, when nearly horizontal, foretells a "dry month," or when nearly vertical a "wet month," is too absurd to be refuted, as it is without any foundation whatever. Like most other so-called "signs," those who accept them do so from coincidences observed. Cases which prove the "signs" are noted, but those which do not are neglected, and we are convinced only because we wish to be convinced.

Suspending judgment on the merits of this controversy, one may examine the case for the negative and find it so deficient in logic as to constitute a presumption in favor of the affirmative side. Sailors note the signs favorable to their belief and neglect those unfavorable. But they must have a reason for noting the one set and ignoring the other, otherwise they might just as easily come to the opposite conclusion namely, that a horizontal moon foretells a wet month and a vertical one a dry month. They are convinced because they wish to be convinced. But why do they wish to be convinced? What has led them to the conclusion, which they seek by malobservation to vindicate, that the moon thus indicates the weather? Is not this the crucial point? And has not the speaker for the opposition left it unanswered? He may have shown that the belief is not supported by the facts, but he has not shown the reason for the belief. There is therefore a strong presumption that there are other reasons, of which he is not aware, together with a suspicion that the malobservation, due to the desire to be convinced, may as well be on one side of the controversy as the other. The argument that the tradition is without any foundation whatever, is an assumption, since the most that is proved (if it be proved at all), is that the tradition is without support from orthodox scientific views of astronomy and meteorology.

With regard to recurring cycles, it may be pointed out that taking all factors into consideration, there is no identical recurrence of any configuration within the limits of millions of years. The ancient Hindû tables use a cycle of 4,320,000 years as a multiple contain-

ing the various cycles of the revolutions, nodal revolutions, and apsidal revolutions, of the celestial bodies, in numbers which have no common factor. Hence, if we take into account every element in the moon's movements, its position might coincide with the weather without our being able to detect a recurring cycle. It seems likely that the popular tradition constitutes a *fragment* of ancient knowledge, in which other factors besides the position of the horns were taken into account. This would account both for the persistence of the belief and for its shortcomings in the light of astronomy. To this it might be added that the sailors are probably able to note many more things concerning the moon's appearance than they are able to formulate or describe; so that their predictions may be more reliable than are the reasons they give for them.

Universally we find such scraps of ancient lore, and the belief in them is inveterate. This indicates that they had a credible origin, however far they may by now have wandered from it into the mazes of vagueness and inaccuracy. It would be more reasonable to try to piece them together. All future events are connected with past and passing events by a complex skein of causation, and the art of tracing this out and so forecasting the future is difficult but not impossible. Of more importance, perhaps, than the signs themselves are the effects which the signs may produce on the feelings of the observer; perhaps, indeed, the meaning of the word "sign" ought to be extended so as to include this effect. Many animals can foretell the approach of a season that calls for action on their part, and may provide

for it months ahead, as is often observed.

The moon may be seen in an upright or recumbent posture, with or without a halo, over the left shoulder, through glass; or the change of phase may occur at such and such an hour of the twenty-four; are not all these things just unpieced scraps of a lost science? Separately considered, no one of them can be wholly true, though each probably has a limited value. This limited value, added to the sailor's intuition, which enables him to seize certain indications that he cannot formulate, serve to keep the belief alive. But sceptics often behave as they might do if they dug up a bone and said, "This bone could never have walked and talked; therefore the belief that it is a human bone is absurd." STUDENT

Lizard Entombed in Rock

THE instances of frogs or toads being found imbedded in solid rock are too common for anyone who has a well-balanced judgment to reject them as fables. People do not invent this kind of fables, nor are all the observers deficient in observing power and common sense. It requires more credulity to disbelieve the stories than to believe them; unless one has previously made up one's mind that a toad cannot possibly be found in a rock.

A newspaper report says that in a coal mine near Great Falls, Montana, a miner found a lizard about nine feet from the surface imbedded in the solid rock. There was no conceivable way by which it could have entered the cavity. The reptile was torpid; but when brought to the sun, it showed more signs of returning life after its long sleep. E.



Lomaland Photo. and Engraving Dept.

"THE CAT AND FIDDLE," NEW FOREST, ENGLAND

Students'



Path

FROM THE PRELUDE TO
SONGS BEFORE SUNRISE

FOR Pleasure slumberless and pale,
And Passion with rejected veil,
Pass, and the tempest-footed throng
Of hours that follow them with song
Till their feet flag and voices fail,
And lips that were so loud so long
Learn silence, or a wearier wail;
So keen is change, and time so strong,
To weave the robes of life and rend
And weave again till life have end.

But weak is change, but strengthless time,
To take the light from heaven, or climb
The hills of heaven with wasting feet.
Songs they can stop that earth found meet,
But the stars keep their ageless rhyme;
Flowers they can slay that spring thought sweet,
But the stars keep their spring sublime;
Passions and pleasures can defeat,
Actions and agonies control,
And life and death, but not the soul.

Swinburne

The Question of Impulse

IN these latter days when the foundations of modern faiths appear to be decaying away, the number of those who are seeking and finding pearls of wisdom in the teachings of Theosophy is rapidly on the increase. Each man does this in his own way. How else could he do it? The results of his study must inevitably be in line with his own individual capacity. But this individuality is also evidently but one facet of the power which we all possess, to recognize the Truth which is beyond personality.

In this search the dim instinctive sight which is continually ahead of us, and which must precede actual knowledge and realized wisdom, is much helped by a sort of primary comprehension of that which we later on know and realize as an actuality. Put it which way we will, all real progress in the evolution of the man by any sort of education, amounts to this. He who has fully recognized this is beyond the pale of authoritative creed and dogma, depending as he must do, on his own internal experience as his only real guide and final arbitrator.

The Secret Doctrine of Madame Blavatsky sets forth the origin of the Cosmos and of man in a sketch of a magnificent scheme, the knowledge of which has been handed down from the divine Sages of antiquity. It appeals to every sense of reason and intuitive knowledge which man now possesses, and explains with such transcendent lucidity the deepest problems of the universe, that although we cannot actually fully know of its truth of our own limited knowledge, yet we accept it as true with unwavering instinct, because in every detail it appeals to our highest conceptions. We cannot find any flaws in it, and the

longer we study it, the more we are convinced that behind the present revelation, there are boundless fields of potential wisdom.

For our present purpose, it is sufficient to confine ourselves to two important ideas, embodied in these teachings.

The first is: that man and the worlds and everything that exists, were projected into existence from the divine center of all being; so that when the apparently separate beings thus created had enriched themselves by experience, they should return to the center from which they came.

The second is: that the whole universe is nothing more nor less than "embodied consciousness."

In speaking of man, H. P. Blavatsky states that he is a "powerful consciousness."

The fact that consciousness is so little understood and realized has been the cause of endless perversions of the truth. The subject is of course far too wide to go into in detail; but when it is understood that everything, seen and unseen, is endowed with some kind of intelligence or consciousness, it will more readily be realized that man, the highest being in visible nature, is something which is far higher than a merely conscious being, for he is *self* conscious, and thus can potentially come in touch with every being in the universe, because consciousness in the abstract is *one*.

The Secret Doctrine furthermore explains that for the purpose of experience the first division of the primal consciousness resulted in a duality of spirit-consciousness and matter-consciousness; and that these, by a wonderfully harmonious system of septenaries, have resulted in the existing diversities, all of which however will finally be gathered back into their primal cause.

This is the basis of all the noble teachings of antiquity, of the great religions of India and of Egypt, from which Christianity was derived, and its history is writ in the Bibles of every race.

Looking at human existence from this point of view, it is at once evident that no impulse within us is derived from any other source than the original one which called mankind into being; and also that no impulse has any other object than to produce a further experience of consciousness.

The return to divinity which is the end in view, is accomplished by the knowledge of good and evil, which in their ultimate realization are the same as altruism and selfishness, compassion and inertness, or spirit and matter.

The teaching of Theosophy furthermore is that the great cycle of the descent of man's spiritual consciousness into the material, and its subsequent redemption, is accomplished by a period which may be compared to a vast drama of seven acts, each of which has seven scenes, in which the curtain rises and falls many, many times, and the scenery is changed in endless variety. In this drama the heroic soul of man plays many parts, forgetting in each one the details of the part he played before, but learning in each one some special experiences in consciousness.

The question now arises: what immediate lesson can we derive from the teachings of the Secret Doctrine on these two questions of Impulse and Consciousness when we have realized and tested them for ourselves? The knowledge that every impulse comes from

within and that we have the power of discrimination with regard to it, is of great service to us. The characters of the higher and lower impulses are well known. The lower are those that bear the stamp of the separate self, the animal personality; pride, anger, self-seeking, and desire in any form, and even in the more shadowy analogues of ambition, annoyance, querulousness, and unrestfulness, are caused by the material consciousness; whilst the fruits of the Spirit are, as enumerated by Paul, Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Our whole effort is directed towards the subjugation of the former states of consciousness, and the inducement of the latter. It is a question of self-government. In each case, the impulses arise from the opposite poles of our dual nature.

Thus the teaching that we are "altogether born in sin" is not true. But it is true that we are "born of God." The spiritual influence in which we are bathed, if we will have it so, is that of the Holy Ghost, the divine Christos. And the path of experience, which we are destined to tread, will ultimately bring us to the point of its full realization.

An ancient Indian scripture says:

A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart.

He who, while living in this world, and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed.

It cannot be too often repeated that all of the great religious teachers of every age, the essence of whose teachings has always been the same, have continually dwelt upon the "great heresy of separateness." Whatever may be our ideas of spirit, or of spiritual consciousness, one point is clear — its first essential characteristic is its broad loving compassionate sympathy. It is the Sun that "shines on the evil and on the good," although the former may not know it. But once they turn to it, they may perceive it shining for them also. They become a part of it when they allow it to shine through them by their conscious sympathy with and love for others. There is no separateness in the divine part of man's nature.

Most of the parables of Jesus the Nazarene illustrate this. The joy of the Father at the return of the prodigal son, is contrasted with the selfish jealousy of the neophyte elder son who had not yet fully seen his father — and become one with him. The sympathy of the Good Samaritan, is contrasted with the selfishness of those who left the outcast lying by the roadside.

The outrageously material ideas of heaven and hell which dogmatic religion has substituted for the true teachings — that these are but states of consciousness resulting from good or evil choice — are hardly yet forgotten, although they are now rarely accepted. The question as to how anyone would *feel* under given circumstances, has been misused, but the appeal has always been, even then, to a question of *consciousness*. In these days we know too well that dwelling even in a gorgeous palace, a man may really be in hell: whilst the cruel deaths of those who have given their lives for what they believed to be the truth, sufficiently prove that heavenly ecstasy may exist in a fiery furnace which consumed the body.

The all-consuming compassionate sympathy which reckes not of outward surroundings, is a possible state of which this material age knows but little. To the extent we do not know of it, we are lacking in divine spiritual knowledge, and we can only reach it by knocking at the door of our spiritual imagination. That it has existed in all ages, we have abundant historical evidence, and it needs but studious attention to perceive the first glimmerings of its glorious reality.

There is somewhere a poem for children of which the first line runs:

If I were a king with a golden crown.

We have forgotten the rest of it. But it is perhaps interesting for each of us to dwell for a moment upon what would be the result to each of us, supposing it came true. Should we be jealous of our dignity, worried with our responsibilities, filled with the vanity of selfhood, easily impressed by flattery — which are all selfish personal material experiences of consciousness? If so, our crown would be of lead, and indeed Shakespeare's wise saying, "uneasy lies the head that wears a crown," would be true. But there is another possibility. We might be so deeply impressed with the love of all men that our opportunity to promote justice, teach mercy, promote public well-being, act the peace-maker, improve the condition of the poor and suffering, would bring lasting joy to ourselves and to those whom we could influence. And then indeed our crown would be one of golden light.

It is all a question of consciousness, and not of surroundings. Which of us that is wise would not rather be a slave like Epictetus, or die such a death as Socrates, than live the life of selfishness which has led many a millionaire to suicide or despair?

It is all a question of the government of the impulse which gave us birth, and keeps us alive, so that we may rightly judge of good and evil. This can only be done by realizing the cross of material consciousness behind which lies the Crown of self-government, through the Spiritual Will.

No change of outer environment can effect this. We must accept the truth that human consciousness is one, and that we can affect it by every deed and thought which come into our daily life. We must take upon ourselves the sins of mankind, produced by inexperience and ignorance of the truth, and realize generally that bad men are only potentially good men gone wrong. This is the teaching of Theosophy. STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What does Theosophy teach with regard to the recognition of friends in future lives?

Answer That we shall recognize them, if they are friends, without a doubt. That we do recognize them, life after life. Is anyone friendless? The reason for that is in his own nature, no doubt; he wears too many prickles, is too fenced round with selfishness.

We should not fear losing our friends if we considered for what purpose we are here, and why life is such a jolting, uneasy business,

with no peace for the wicked, and very little for any of us (unless we make it for ourselves). We come into life and find ourselves among friends from the start, in all probability, for there is such a thing as family affection; most of us are born among those who love us. Then we go forth through life, meeting and mixing with all sorts and conditions of men; some we need no adjusting to; some we never become adjusted to; some we jolt and jar upon until we grow used to them, then friendship grows up quietly.

Think what an orchestra would sound like, were the instruments all at such sixes and sevens as we are in this grand pandemonium of kakophony, the world. We play our own instrument without even regard to tune; we let our own individual lives run the gamut of the discords; we do not order them, but run off into a million stridencies of passions and jealousies and insane living. Listen to each one separately, and how few you will find to be playing anything remotely resembling a tune — what sort of music, then, can be coming from the great orchestra as a whole?

Now and again two players are thrown together who play in harmony with each other; that is what we call a friendship. How long it shall last, depends entirely upon the kind of music they are playing. The music set before them is the grandest of symphonies; but they may be playing some jig or passionate matter of their own, with no eye to the written notes or to the baton. Their whim coincides for the moment, but the sequence of their moods will not be the same for long. The one will find the other diverging from him after a while, and the jar of their disharmony will be the greater, the more they set store upon their concord while it lasted. That kind of friendship is not worth much; it may endure for a life or more, or break in a few months or years. But follow the baton and play the music, and you are at one with all who may be doing the same.

Withal we are very sensitive; we love neither discord nor kakaphony. That no possible harmony can come between our notes and our neighbors', is a distinct grievance. It wears upon our nerves to hear so much cat-music; as it is very right that it should. We tend to modify our braying, and our neighbor tends to modify his. Discord always grows towards its own death, not being acceptable on any hand. Here we are, humanity; set down in this orchestra of the world, provided with instruments; the order is, play; do your part, learn your instrument, learn the great symphony, play together and produce harmony.

The end of our evolution is harmony. If we know a few persons, and understand and love but a few now, we have to grow and be exercised until we know and understand and love the whole race. That does not imply any miracle in the way of universal personal acquaintance at any one time. Whoever is eager for the same things as we are, if those things are at all deep and impersonal, he is necessarily united to us, and our thoughts and feelings are strengthened and enriched by his strivings.

So we are always being thrown into the company of these people and those; and their experience and character act upon us as the sea acts upon the pebbles, rounding us and bringing us to perfect shape. We get some in-

sight into a man's mind, and it is a warning or a beckoning hand to us; if there are wholesome depths there, we ourselves are a little deepened; what jagged roughnesses there may be will wear down our roughnesses and be worn down by them in turn. If there be some correspondence of purpose and aspiration below, ties are made and a friendship formed that are definite steps towards the universal harmony.

Are those to be undone? Will nature, having troubled to make them, lightly cast them aside? Why should we fear then, the loss of friends? Even death does not effect separation; because the star that was between friends, the aspiration that united them, remains; that they both saw it was the link between them while both were living; and its brilliance is still seen by them, and fed by their thought and eagerness, now that one of them is, as we say, dead. Because birth and death are little more to the soul than a change of garment is to the body.

Water finds its own level, and so do men. Those whom we know are always coming to us, if they have not already arrived. The person whom you are to meet (for the first time, apparently), next week, and who from the first is to be no stranger, but like an old friend to you — do you suppose that you did not know him of old, and wear down then any barriers that were between you? Harmony or friendship, like all things else, has to be worked for and won; we make a little more of it, or else waste our time, in every life that we live.

What more could there be in the recognition of a friend, than in the recognition of the friendship as existing? We shall not know what their names were before, any more than we shall know what our own names were; or do know now what our names or our friends' names were in the lives that are already past; but the knowledge would not be particularly interesting. We shall know the common purpose, the old reliabilities, the flame and color of his being, as now. We shall not regret the passing of any form, for we shall not remember any form to regret. What then? If our friendships are based upon form, we had better bury them at once; they hold no quality from beyond time. We and our friends, in that case, are but playing some little rag-time jig together, which we shall both grow mightily sick of, before long.

The object of our education in this school of the world, to which we return for life-term after life-term, is to learn at last perfect accord and friendship with every human being, so that there shall be no depths of life incomprehensible to us, no rich feeling or experience sealed. Every true friendship is a nucleole of universal harmony, and as such, a thing precious to the Law, treasured by the powers that guide our evolution. A true friendship, absolutely speaking, is one that is based on a common aspiration for the good of humanity; one into which self is not admitted, and any friendship is of value only in so far as it approaches this ideal. It cannot be broken, except by one thing; and that is a lowering of ideals on one side or the other. We lose our own personalities and forget them with each rebirth, and all things personal are lost and forgotten. But nothing belonging to the soul is ever lost. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

An Indictment of Modern "Civilization"

IN *T. P.'s Weekly* (London) is a review of a book called *The Condition of England*, which (or at least the reviewer's impression of it) strikes a deep note of pessimism. But before commenting on it, it may be as well to say that the case should not be regarded as applying to England particularly, but taken as typical of Western civilization — as indeed the reviewer says, in more than one place, instancing America. An Englishman naturally writes of his own country; but others have written in similar strain from their own local points of view. To quote from the review (italics ours):

On the whole the evidence is irresistible, and points most fatally in one direction. England, which stands here for *modern civilisation*, is going down quick into the pit, into the material pit, and into the spiritual pit. Mr. Masterman takes one class after another, states the pros and cons with admirable lucidity, states the results of his personal observation, of the observation of others, . . . gives us the evidence of the country parson and of the Socialist agitator, dissects the plutocrat, the city clerk, the farm laborer, and, as I understand him, sees on every face the awful seal and lineaments of death.

It is not that we are more vicious or less moral than our forefathers; we are not, but

I cannot help deducing from Mr. Masterman's pages his belief in the existence of a *universal and a deadly malady*. . . *It is materialism*. England rots and decays and moulders because for four hundred years she has been saying, with greater and greater emphasis, that man can live by bread alone. And the bread has turned to poison in her lips. The plutocrat professes his materialism by means of magnificent palaces, innumerable motor-cars, and unending material pleasures; the Socialist echoes the same creed by demanding a re-adjustment of material goods; the man of the middle classes slaves for his snug villa and his smug suburban joys; the working-man cries for perennial fountains of beer and everlasting football spectacles. Religion . . . is all but extinct, surviving chiefly in weak philanthropies and in the futilities of "Pleasant Sunday Afternoons." The Holy of Holies has become a decent lecture-room, where well-meaning people discuss "ground values" and ethical truisms.

All alike, rich and poor, high and low, Radical and Tory, are not content to affirm that cakes, ale, and ginger are excellent and worthy creatures; in practice, if not in theory, they all agree that there is *nothing in the universe except ginger, cakes, and ale*, and that all else is mere moonshine and cobweb and worn-out fable. And the worst of it is that thinking people are beginning to suspect that the ale and ginger and cakes are all adulterate, if not actively venomous.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

As to the state of the country-side, the following is quoted from the book:

"Whole ancient skilled occupations . . . are becoming lost arts in rural England. Behind the appearance of a feverish prosperity, . . . we can discern the passing of a race of men. . . 'There is no social life at all,' writes a Somerset clergyman. 'A village which once fed, clothed, policed, and regulated itself cannot now dig its own wells or build its own barns. Still less can it act its own dramas, build its own church, or organize its own work and play. It is *pathetically helpless in everything*.'"

As to the former state, we read:

"The evidence is abundant and positive . . . that the work done upon the fabrics of our churches and the other work done in the beautifying of the interior of our churches, such as the wood-carving of our screens, the painting of the lovely figures in the panels of those screens, the embroidery of the banners and vestments, the frescoes on the walls, the engraving of the monumental brasses, the stained glass in the windows, and all that vast aggregate of artistic achievements which existed in immense profusion in our village churches till the frightful spoliation of those who stripped them bare — all this was executed by local artists."

And the primary thought suggested, says the author, is —

"How beautiful the lives of those who made and adorned the churches must have been."

And the reviewer adds:

Their fathers carved the golden angels; they cannot make a hedge or graft an apple. And the smoke and dust of the motor-car go up to heaven.

But this must not be taken as an advocacy of that reactionary medievalism for which certain ecclesiastical influences are putting in a plea. It was no reactionary or anachronistic spirit that made those lives glad.

Thus much for the country-side; now for suburbia:

"Its male population is engaged in all its working hours in small crowded offices, under artificial light, doing immense sums, adding up other men's accounts, writing other men's letters." It has many respectabilities and even virtues, this population; "and yet at the end, . . . one closes the narrative

with a feeling of desolation; a *revolt against a life which, with all its energies and satisfactions, has somehow lost from it that zest and sparkle and inner glow of accepted adventure which alone would seem to give human life significance*."

Turning from the quiet London suburbs to the great whirlpool of America, there the author finds evident delirium.

The reviewer concludes:

It is, as I read it, a powerful indictment against the whole fabric of modern "civilization," a declaration that our modern life, far from being civilized, is fast putrefying into a barren and futile barbarism. It has rejected the things of the spirit, the gleam of high adventure; it has resolved, as I have said, to live by bread alone. And, with grim irony, its judgment is that this bread turns out to be alum and bone-dust, bitter and deadly in the mouth.

Nothing can be more certain than that in the absence of any counteracting influences, such a state of affairs as is described above must result in a catastrophe involving the partial, if not the total, destruction of civilization. For the very material concerns upon which the people are relying have only been secured to them by the faithful work of people now passing rapidly away; and the power that created this affluence is not being renewed. The capital upon which we are living must inevitably become exhausted. And then we shall be bankrupt, not only spiritually and in character, but outwardly and in resources also. There will not even be cakes and ale. Given that the conditions as described above are a true picture, the sequel can be deduced with the certainty of a mathematical equation. When the forces of decay are accelerating, and no new life is being generated, death is the inevitable result. Civilization, if it is as above represented, must collapse, either utterly, or to a point at which the people will be aroused to new and saving energy.

But is civilization as bad as that? If we regard the surface only, perhaps it is; perhaps it is even worse. But there are also mighty forces at work stirring the people to seek anew the forces of life. Our author has put very strongly the case for one side of the debate; an opponent might have made out a very strong case for the other side. He might have pointed to the *universal stir in search of something real and permanent*. But even then, our author would have had a rejoinder ready: he could have said that the apparent interest of people in reform movements and lofty speculations is all so much airy froth; or, if not

that, is at least futile and hopeless. And he would not have been far from wrong. For what strikes one most about the aspirations and speculations of today is their vagueness, their want of direction, their lack of unity, their helplessness. Aspirations that do not result in achievements are of no use. And it may well be argued that the momentum of decay is too great to be stopped by anything that can materialize out of these haphazard aspirations.

To the churches we look in vain, for they are themselves caught in the net of materialism and have no new light whatever to shed. Science is still of such a character that its very name is identified with materialism; it aids the progress of materialism rather than hinders it. Where are we to look? It is idle to answer this question by referring to more theories. A Wisdom-Religion is needed. Results alone can count. And this the world will soon find out when, turning in desperation from the brink towards which it is speeding in its auto, it appeals to that which alone has any results to show—the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Nothing else has been able, or shows any signs of being likely to be able, to render the spiritual life a living reality to men. But Theosophy *can* induce people to forsake the mad rush of personal aims and return to the old life of service, finding therein the only true happiness. And this will be demonstrated.

Speaking of modern art in connexion with what was said about the ancient craftsmanship, the writer describes it as being unoriginal, fitful, and fragmentary, revealing no beauty in the lives of the people, as did that ancient art. How can beauty be brought back into our lives, and the greatest of all arts—the art of living—from which the subsidiary arts spring, be restored? We seem to have lost the life-principle and to have nothing but physical vitality left—and even that is going. It is the presence of the life-principle that makes life glad; circumstances count for little, or adapt themselves to the needs of the man who has life—or rather there is mutual adjustment between his temperament and his lot. Physical vitality will not suffice, for it is impermanent; without this more interior vitality it cannot be retained; it cannot be managed; it becomes a burden. Where is the never-failing inner fountain of strength, the exhaustless store of joy and energy that supplies all needs and maintains equilibrium?

Here again the answer is that we must *know ourselves*—recognize the reality of our spiritual nature and cultivate it. But religion can no longer show us that way; and it remains for Theosophy to do it. ALBION

How to Instil Discipline

IN a review of a book on education by Dr. Eliot of Harvard, it is said that he believes in the training of the will, not by the method of imposing another's will, but by the proper adjustment of freedom and responsibility. This combination is to be reached by the early, systematic, and persistent cultivation in the minds of the young of the idea of service. The habit of considering, not oneself alone, but oneself as a member of a family, a group, a class, a community, a race, is broadening and steadying; and is a corrective to narrowness and most forms of folly.

But, in order that this solidarity may be more than a sentiment or theory, we need to

the desires are, and how the passions are intrusive forces masquerading as the Self and thus creating a fictitious personality. All these things should be taught both intellectually and practically. But the teacher needs to be himself a Theosophist, believing in and practising the same principles.

The presence of these conditions can accomplish that which is impossible in their absence; and the strength of the Theosophical position is equally demonstrated by its own success and by the failure of other means.

How can we instil discipline into the characters of the young without tyrannizing over them? By teaching them to recognize and obey Laws that are not man-made but inherent in human nature. But we must be in a position



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ONE VIEW OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

cultivate our spiritual nature more. And we should be much helped in this if we had philosophical and religious teachings which recognized man's spiritual nature as a fact and showed us its laws and method of culture. We require to know how to evoke in a group of people a real and definite sense of their solidarity, as a distinct experience, and as a power strong enough to sway their conduct. For this purpose the Theosophical teachings are needed.

The teachings as to the tripartite nature of the soul—its distinction into Divine, human, and animal—are not to be found, except very vaguely, in religious teachings. Yet these teachings constitute a necessary key to all understanding of human nature and how to deal with it.

The young should be shown that their mind is the battlefield of two opposing influences: the one from the selfish animal nature, inspiring to shortsighted selfishness and self-indulgence; the other from the Higher Self, inspiring to wise action in the common interest. They should be shown how tyrannous

to demonstrate those Laws; and, as aforesaid, it takes Theosophists to do that. The teachers must sufficiently have mastered the Theosophical teachings and applied them practically to the conduct of their own lives, to be able to transmit what they have learned to their young charges. Otherwise we shall but have a case of the blind leading the blind. E.

THE Secret Doctrine . . . teaches that the whole universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning. Christian Theology admits and even *enforces* belief in such, but makes an arbitrary division and refers to them as "Angels" and "Devils." Science denies the existence of such, and ridicules the very idea. Spiritualists believe in the Spirits of the Dead, and, outside these, deny entirely any other kind or class of invisible beings. The Occultists and Kabalists are thus the only rational expounders of the ancient traditions, which have now culminated in dogmatic faith on the one hand, and dogmatic denials on the other.—*The Secret Doctrine*, H. P. Blavatsky

Science and Solidarity

THE emergence of a new epoch in thought is illustrated by such articles as "The Unnecessary Curse of Sickness," in *The World's Work* for July. In this article we find the case for solidarity put in a novel light. It is shown by practical common-sense arguments that solidarity is indeed the fundamental law of human life, which cannot be ignored with impunity; and that if we will not prosper in unison, the Law will make us suffer in unison.

The article shows, by many figures, the immense waste which civilization incurs from preventable sickness. An anecdote is narrated describing the trouble, expense, and loss of time occasioned by the blundering of a clerk who was afflicted with chronic dyspepsia and could not concentrate his mind on his duties. In other respects this man was competent; and if he had attended to his health, all that trouble would have been spared. Every business establishment has to keep a contingent of understudies ready to replace the ailing. "Ill-health of all sorts and degrees is playing havoc with the orderly conduct of the nation's affairs."

Formerly we labored under two errors with regard to disease. We believed that it was dealt out indiscriminately by Providence upon good and bad, rich and poor; hence our interest in it was academic rather than practical. Again, we thought that sickness concerned only the afflicted individual and possibly a few intimates.

We had not yet learned to think in collective terms. . . . Our faith in the gospel of "each for himself, and the devil take the hindmost," had not yet been seriously shaken.

Any interest we might take in a sick stranger looked like a gratuitous display of generosity.

But science has set us right on these points. The most harmful kind of sickness is the epidemic kind. We cannot overcome this by the unaided efforts of one man.

We are daily being taught how intimately our fortunes . . . are interwoven. We are beginning to grasp the futility of planning the welfare of any one human being apart from the rest of his kind. *We are coming to think of ourselves, at last, as links in a chain so firmly bound together that when the devil grabs the hindmost the wretch is felt by the topmost—felt in the very marrow of his bones.*

Thus, it seems, science has demonstrated to us that *solidarity is the law of life*. The churches have been preaching brotherhood at us for ages, but they do not seem to have made us realize that it is the law of life. Perhaps their method of beginning by informing man that his nature is "desperately wicked" has handicapped them. Ecclesiasticism has dwelt too much on the evil in human nature, and has tended to represent the good rather as something extraneous and foreign to human nature, to be acquired by means of special grace. But here we have science assuring us that brotherhood is a radical essential quality of human nature. This is surely a better way of regarding the matter, and perhaps it will enable science to succeed where the churches have failed and to make men realize the fact of their solidarity.

The assumption that we are separate from each other is false and brings us into conflict with the facts. We can no longer get along

on such an assumption. Science has made the nerves of society so sensitive that the fact of its unity has become obvious, and we are obliged to recognize it.

But let us extend the range of this moral. If it applies so forcibly in the case of physical disease, what about moral disease? *Are we separate in our minds and hearts?* Or is that notion likewise a superstition of the past, destined to vanish in the light of science? How much money and time does the nation lose per year over preventable moral infirmities? Doubtless the figures for this, if given, would dwarf the other figures into insignificance. And the worst form of moral disease is the epidemic or catching kind, which cannot be exterminated by individual effort but demands co-operation. You, who are cherishing an impure thought, are you sinning alone? Or are you like the butler mentioned in the article who carried a typhoid bacillus into a

THE DREAMER

A DREAMER of dreams men called him,
And passed him by with a smile—
An idler in life's great market,
A scorner of things worth while.

One said to him: "Buy, sell, barter—
The world will worship your gains;
And losses are not for the fighter
Who feels red blood in his veins."

Another, who feared his dreaming,
Threw stones and railed at his word,
And cried: "Down, down with the scoffer!
No more shall his voice be heard."

The dreamer turned not from his dreaming;
The noise of bargain and sale,
The triumph of those who conquer,
The envy of those who fail,

The taunt of the prosecutor
That filled the reluctant years,
Smote ears that were strained to listen
For the music of other spheres.

Undaunted he held to his vision,
Unconquered by man or creed;
An empty hand at the plowshare—
But God was sowing the seed.

A dreamer of dreams men called him,
Vain as unending youth;
Yet one day the dull earth blossomed,
And lo, the flowers of truth!

Louise Montgomery—Selected.

house and infected all the family? And where did you get that evil thought from? Is it your own, or did you get it from a germ-laden moral atmosphere?

We are not separate from each other on any plane. Solidarity is the law of life everywhere, and to our sorrow do we attempt to ignore it. Every individual owes it as a duty to the community to keep himself clean in all respects; and collective efforts for dealing with moral epidemics and contagion are called for.

We cannot get away from it. Materialism may have set us digging into the uttermost depths of the earth, but the divine law has said, "There am I also." The momentum of our descent into the abyss of materialism is destined to give us the needed impetus on the way up the ascending arc. H. T. E.

Prayer Book Revision

THE conscience and intelligence of the Church of England have obviously outstripped the Book of Common Prayer, as for some time past there has been an agitation for its revision. The feature which is most repugnant to the enlightened mind is the so-called Athanasian Creed, which contains the well-known minatory clauses directed against those who find the Creed more than they can believe. At present its use in all its medieval style is imperatively ordained. In 1907 a Committee of the Lower House of Convocation was appointed to consider the question of revision, and now their report has been submitted. The Lower House of the Convocation of Canterbury has at the time of writing arrived at a compromise with regard to the use of the minatory clauses of this Creed, which Matthew Arnold said represented the Church in an angry mood. The arrangement suggested is that the Creed shall be retained in the Prayer Book, without the existing Rubric which commands its use on certain occasions, so that a clergyman may, if he dislike the Creed, refrain from using it, while the minister who has not got beyond the spirit of the Creed may use it if he be so pleased. It is also suggested that a form of the Creed minus the objectionable clauses be drawn up.

An alternative description to Matthew Arnold's is that the Athanasian Creed "indicates the position of a Church which had to define with exceeding plainness and with indignant force its tenets, as against the suggestion of heretics and controversialists." It would seem however that time is on the side of the heretics, and the present attitude of the Church of England as represented by the Lower House of Convocation of Canterbury, towards the Athanasian Creed, is a concession to those to whom the "old theology" is becoming as "a creed outworn." The author of this particular creed is not known, but it has nevertheless for so many hundreds of years been accepted as expressing the Christian Faith, along with the Apostle's Creed and the Nicene Creed.

F. J. UDALL, M. J. I.

The Rigidity of the Earth

IT is pointed out by a recent writer that assuming radium to be the only heat source in the earth—while noting its absence from volcanic matter, and that the earth's heat is practically constant—the deduction from the known percentage present in the crust would be that it is only about thirty miles thick, a result arrived at by Milne from the velocity of earthquake propagations. A similar result had been reached by pendulum observations in India and elsewhere, the estimated thickness, however, being forty miles. This is one-two-hundredth part of the diameter. There does not appear to be a solution of the problem of the enormous rigidity of a thin shell like this, nor how the earth has "the rigidity of a steel globe," if there be only a thin shell. The steadiness of the earth at Mount Wilson, for example, must be very great, when with the new sixty-inch reflector a star can remain perfectly bisected on the spider lines for several minutes at a time. This instrument is floated in mercury, a principle advocated long ago by Sir Howard Grubb, Dublin. There must be some unknown factor making for rigidity, it would seem. STUDENT

Art Music Literature and the Drama

The Pioneer Struggles of Richard Wagner

VIEWING from a safe distance of a few decades the life work of our men and women of genius, we are as one regarding a far away mountain top, its perilous crags softened by the kindly perspective and its summit suffused and glorified by the radiance of the setting sun. "What soul more favored by the gods," exclaims the easy-going dilettante, "than Richard Wagner! How glorious to be a pioneer, to carry the standard of a new art into the enemy's country and to plant it there! How glorious to climb the path of fame! What an inspiration must have been every day of his life, even every hour!"

But was it so? What are the facts? Wagner today is recognized as one of the very greatest of interpreters in the world of music. He had a great message to deliver, the message of the Soul Unconquerable and the Divinity of Man, and he delivered it, in some ways in the most superb and appropriate idiom that music had furnished from prehistoric days until his own time. At the close of his life he stood, it is true, with the goal in sight, and with the standard of a free musical art, an art dedicated to the ethical needs of mankind, firmly planted and no longer even needing defense. But at what cost was this won! As with all true pioneers, Wagner had to pass through untold discouragement, years of unrelenting struggle against seemingly hopeless odds, and he staggered under all the bitterness and cruel suffering that an ignorant public and the jealousy of contemporary musicians could inflict upon him.

"You write such eccentric stuff that no one can sing it," said the great Devrient when the first performance of *Tannhäuser* wrote itself down as failure. *Tannhäuser's* wonderful recitative describing his pilgrimage to Rome was accounted "pointless and empty"; the critics with one acclaim dismissed the music-drama as "without either melody or form," "so distressing that it made one nervous," and so on. It is not surprising that the young Wagner wrote to a friend shortly afterwards: "a feeling of complete isolation overcame me."

Wagner knew what the public demanded and what the critics would have praised. A weaker soul would have receded — there was the bread and butter question, and why challenge ridicule and the bombardment of jealousy and pettiness any longer? But Wagner merely stood the more firmly. One single possibility he considered, as he tells us in his memoirs — "to induce the public to understand and to participate in my aims as an artist." And he stood alone even among such musical giants as Spohr, who found in *Tannhäuser* "several ugly attacks on one's ears";

Mendelssohn, who suggested that "a canonical answer in the adagio of the second finale" would have pleased him better; and Hauptmann, who pronounced the Overture "atrocious." Even honest, courageous Schumann, who was himself so far in advance of his time, wrote: "It [*Tannhäuser*] contains deeper, more original, and altogether an hundred-fold better things than his previous operas — at the same time a good deal that is musically trivial. On the whole Wagner may become of great importance and significance to the stage. . . . Already he has finished a new text-book, *Lohengrin*."



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RICHARD WAGNER

WAGNER

Fragment

O WAGNER, westward bring thy heavenly art.
No trifter thou: Siegfried and Wotan be
Names for big ballads of the modern heart.

Thine ears hear deeper than thine eyes can see.
Voice of the monstrous mill, the shouting mart,
Not less of airy cloud and wave and tree,
Thou, thou, if even to thyself unknown,

Hast power to say the Time in terms of tone.

Sidney Lanier

But *Lohengrin* fared no better. Indeed, the world of music criticism fairly descended to Billingsgate in the effort to ridicule and condemn, if it did not succeed in obscuring, the very works of Richard Wagner which today hold audiences spellbound. And this means that the young, enthusiastic, brave and unselfish pioneer got his full quota of suffer-

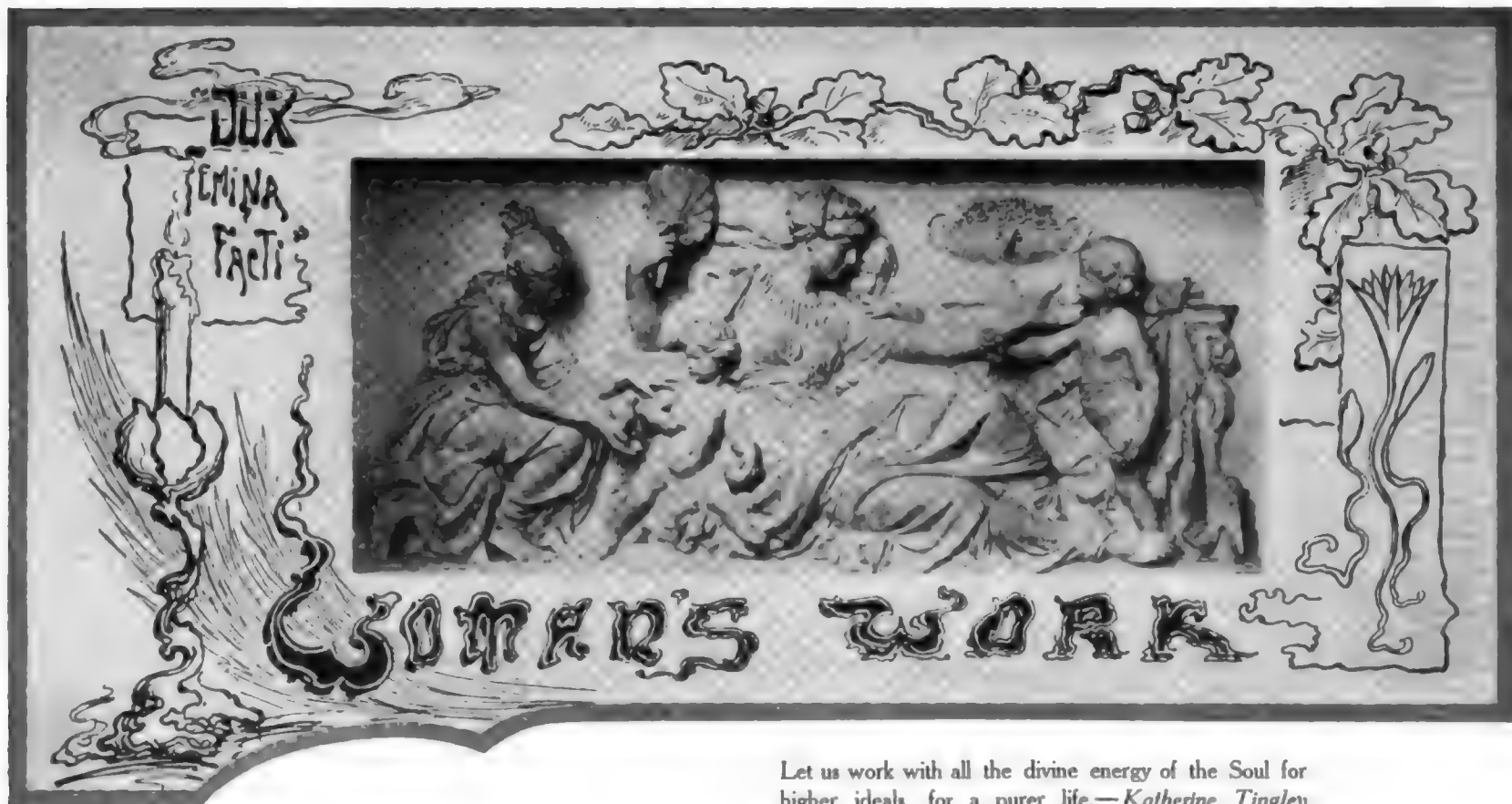
ing. It is not surprising that Wagner's attitude towards the musical world of his day was always somewhat defiant, nor that he plunged into writing for relief, and even harbored dreams of political aid and reform to the end of establishing a national theater with all its corollary advantages to struggling musicians and composers.

The first performance of *Lohengrin* took place at Weimar in 1850, under the direction of Franz Liszt. Poor Wagner had by that time risen to a more humorous view of the situation, for he dismissed, with an irony as light as it was cutting, the indifference and disapproval of the critics with these words, "Musicians had no objection to my dabbling in poetry and poets admitted my musical attainments!"

In 1860 Wagner arranged for the performance of selections from his operas in Paris, by means of orchestral and choral concerts, the Overture of the *Flying Dutchman*, four pieces from *Tannhäuser*, three from *Lohengrin* and the Prelude to *Tristan*. "Un parti très-ardent, très-actif, s'était formé autour de Wagner; les ennemis ne s'endormaient pas davantage, et il était évident que la bataille serait acharnée." At the end of nearly a year of incessant worry, annoyance and siege Wagner returned to Germany, covered with disappointment and loaded with debt, to find that the news of his fiasco had preceded him and had killed in advance all the enthusiasm with which he would, had he met with success, have been welcomed home.

There is not space to touch upon Wagner's magnum opus, the Nibelungen Tetralogy, of his later success, of the appreciation which at last came to be meted out to him, of the establishment of his work at Bayreuth, of the wonderful understanding of a true philosophy of life

as revealed in his *Lebenserinnerungen* or autobiography. His life held the struggle of the pioneer, and its lesson is that of peace in the midst of turmoil, of an inner calm unruffled by outer discouragements. Not that Wagner possessed the inner calm and peace at all times. Far from it. But he did remain forever nobly undiscouraged. Cliques and cabals created their world of suffering and broke their jealous storms over his head, and the great oak labored and swayed, suffered and groaned under the pressure and the tumult, but it never bent, and it never fell to earth broken. There was that in the man which was indomitable and the real inner history of his life, if written, would be an inspiration to all who, like him, aspire and strive. To the easy, undisciplined many, who expect some day, somehow, to arrive at commanding armies without the preliminary trouble of drilling in the ranks or of suffering in the silence, his life is a subject to ponder over. H.



Let us work with all the divine energy of the Soul for higher ideals, for a purer life.—*Katherine Tingley*

The Eternal Now

LIFE demands of each at every turn of thought and hand an honest answer to one stern question, variously put, yet ever this one: To which party do you belong? to which party?

The soul, seeking physical form, answers: See here the body, the place, in which I wish to dwell. Behold these with whom I choose now to surround myself; these are my kind. This is the field I but lately sowed and here, with great interest, will I gather a new harvest.

The soul, going out, answers: Mine was such an experience as I most wanted. These with whom I lived and whom I helped were my beloved always. That which I did and thought was of the sort that belongs to me to think and do.

To which party? We are of the light or shadow; going uphill or down; helping or hurting; and from the foundation of the world the moment of choice between them was NOW.

In this moment to close and bar the door against all the coarse crowd that has long sat idling at our fireside, eating at our expense! In this moment to choose better, freer, cleaner companionship! NOW!

In this moment we might take our little children by the hand and go in search of something better for them than we have had. They came to us in days of ignorance, it seemed, but was not their very coming a challenge? They knew where to ask for the great opportunities of life. We are not now the parents of little irresponsible human creatures who have taken up a temporary residence in our homes. We are far-journeying souls charged with the guidance of souls, blessed with their companionship from of old.

Now we shake off this heaviness; we see; we know; and somehow, we must acquire the strength to do. Who knows what traps have been laid for the darling feet while we slumbered? Now we set them in paths of pure

Righteousness, where they deserve to be. And now for them, for us, the old question dies away and out of the silent places of our happy hearts is newly heard a familiar clear voice: *This is your party. These are your people. Now, go on!* STUDENT

Theosophy is itself the highest moral code.

The ethics are there (in the Theosophical teachings) ready and clear enough for whomsoever would follow them. They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers.

Theosophy . . . is Divine Science and a code of ethics so sublime that no Theosophist is capable of doing it justice.

Gentle kindness to all beings, strict honesty, virtuous habits, strict truthfulness, and temperance in all things; these alone are the keys that unlock the doors of earthly happiness.

To live to benefit mankind is the first step.

A true Theosophist must put in practice the loftiest moral ideal.

From the writings of Helena Petrovna Blavatsky

The Science of Common Sense

THE mother who is monopolized by her home duties while she has longings for a career, may be assured that the noble work of solving a problem which has proved too difficult for the scientists depends upon her. Insanity is increasing at an alarming rate and the types of cases that were formerly curable are becoming more hopeless. This condition prevails notwithstanding the unusual amount of attention which the experts have given to the study and treatment of mental and nervous diseases.

The elaborate resources of modern scientific diagnosis and treatment having confessedly failed to keep pace with abnormal mental

conditions, the only hope lies in prevention. As the causative factors are deep-seated, prevention must begin long before any symptoms appear—in early infancy.

The average young mother who reads insanity statistics feels that the subject does not closely concern her. Probably the mothers of the many now insane felt equally secure and unconcerned about the matter, yet most of the cases have some abnormal predisposition which might have been overcome by proper discipline and training, although it would as certainly develop if it were misguided or were given free range.

Our alienists agree that the characteristic common to all insane types is an affection of the moral nature. Whatever mental distortions may be present, there is always the disproportionate personal feeling which throws the patient out of right relation to his fellows—in a word, the social or brotherhood sense is defective. Selfishness which ignores the natural brotherhood of humanity is immoral because it is unnatural.

The solution of the insanity problem, then, must begin at the cradle—if not before—and this ultra-scientific work can only be done by mothers. In spite of protests of devotion, with rare exceptions children have always been held too cheaply by their parents, who therefore have failed to do them justice. The old theology, with its belittling belief that individuals had souls that could be lost, obscured the truth that they were immortal souls with divine powers underlying the superficial impulses of the lower nature. Nothing less than the Theosophic conception of the child's dual nature will explain and justify the training necessary to direct his natural forces away from enervating habits—open and secret—and to conserve this energy for the upbuilding and strengthening of his mental and moral nature.

Without a guiding knowledge of Theosophy how many mothers are guiltless of cultivating

a more or less subtle egotism in their children from babyhood up? How many are wise enough to recognize, and courageous enough to defeat, the desires and demands of the insistent and insidious lower nature? The indelible impressions of the early years should be made with a view to their lasting influence upon the course of this and future lives.

Aside from the cruder forms of mental indulgence which cater or at least yield to, the child's capricious appetites, tempers, and selfishness, there is also a frequent failure to teach him how to cultivate an active, generous, wholesome, responsible character. Even a naturally good disposition is often only a negative virtue, and the child is untrained in any positive moral force of will which can serve to protect him under the stress and strain of personal experience and also save him from being victimized by the chaotic and injurious ideas and impulses which are epidemic in the present world of thought and feeling. Where the energies of the child are expended in normal, purposeful, harmonious activities, the abnormal bias becomes weakened and a physical, mental, and moral resistance is established in its place.

The children who have had the benefit of the Râja Yoga training are striking examples of the poise which results from systematic self-control and a free expression along the higher lines of sane living. By this method the currents of abnormal heredity can be deflected into normal channels to a degree that can never be done by this, much less by any other system, in later years.

The mother who sets up an intelligent standard of normal living for her family and holds to it is doing the morally creative work of the world. This is the science of common sense that alone can solve the adult problems which are so baffling to the experts, and when mothers rise to the heights of a clearer vision, attaining that finer discrimination which enables them to know what are their real duties and what are not, the race will have gone a long way towards the only possible solution of this problem of insanity. Theosophy stands for saneness of life and sanity means equilibrium, poise, balance; and Râja Yoga is Theosophy in its practical demonstration. M. D.

Agathe Backer-Grøndahl

TWO years have passed since the close of a life which was rich in service to the music-love of the world. "She is the equal of Grieg," said Leschetizsky of Agathe Backer-Grøndahl, Norway's greatest woman composer and one of the greatest of the present day. When the news of her death was broken to Grieg he was almost crushed

the next few years many of the great lights of the musical world recognized her unique and rare genius, among them the violinist Ole Bull, Hans von Bülow and the magician Liszt.

For many years Mme. Backer-Grøndahl appeared in concert, mainly through Norway, Finland, and Sweden, and was acknowledged as a masterly interpreter of Chopin and also

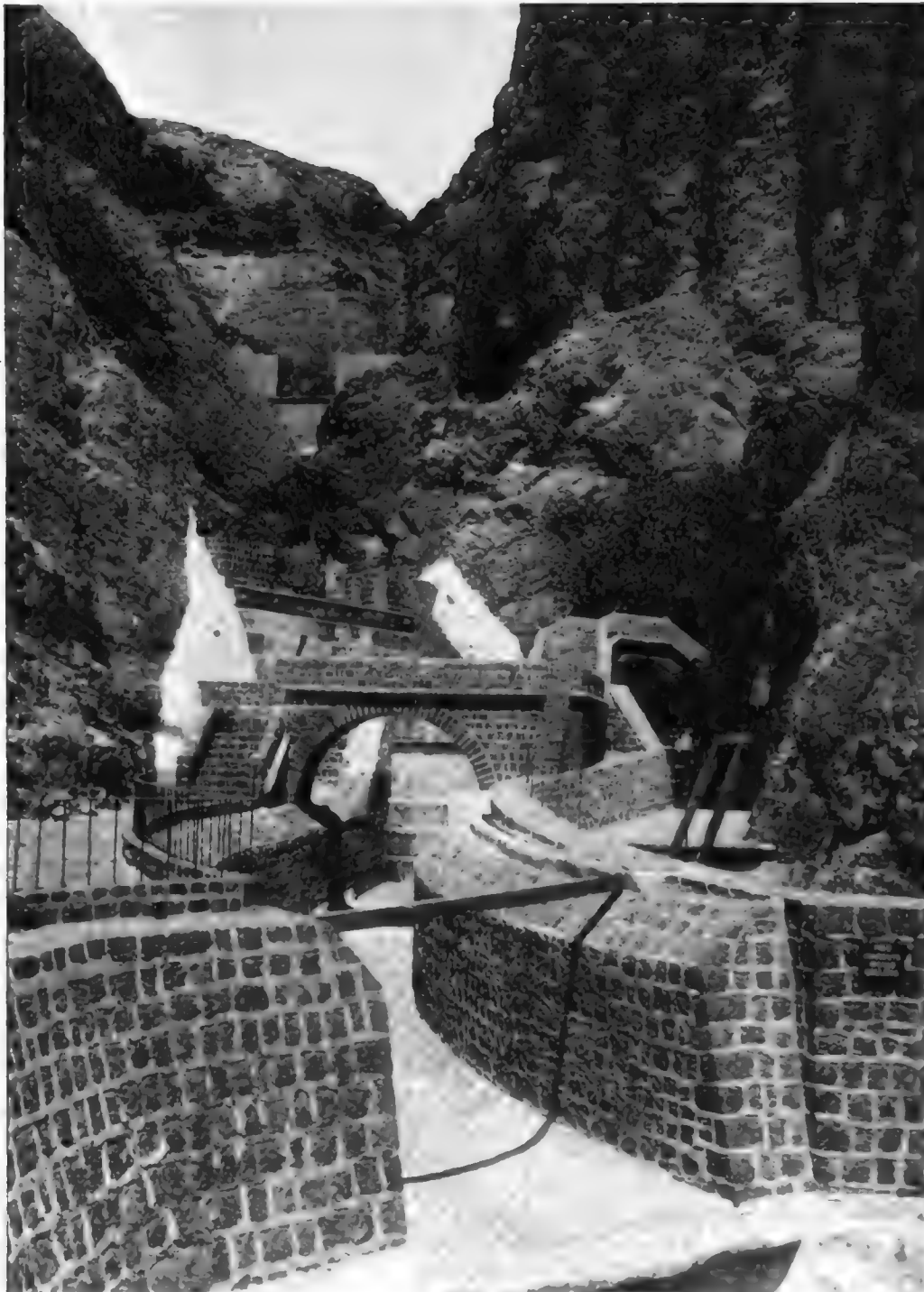
Beethoven. During her more recent tours she played chiefly her own compositions, and to the interpretation of them brought a richness that was the rare fruitage of a long period of retirement when she divided her time between the duties of a wife and mother — for three sons survive her — and her beloved compositions.

Agathe Backer-Grøndahl should be better known in America than is the case today, but that is partly due to the fact that like Grieg she never crossed the Atlantic. During the later years of her life she became totally deaf, yet her latest compositions are pronounced by critics to be among her very best, many possessing a mystical suggestiveness that her early works express far less clearly. Her last *opus* — and the list of her works numbers seventy — was composed during intense suffering.

Chief among her compositions are four Concert-Etudes, *Dance of the Mist*, a poetic, almost ethereal composition, *Prelude and Minuet*, and a number of lyrical pieces and lesser works. Her life was filled to the brim with hard and purposeful work. A great happiness was hers in congenial home surroundings, but physical suffering played a large part, and perhaps a needed one, in her life. Must not growth — all growth

— come through suffering, and can it come in any other way? Pain is a wise and compassionate teacher.

The soul of Norway speaks through her compositions and it spoke and thrilled through her superb interpretations of the music of others. One of her sons is today recognized as the foremost Scandinavian interpreter of Grieg's music, and the best of his mother's musical life and aspiration is finding expression today through the wonderful playing of Fridtjof Backer-Grøndahl — not strange, since the mother so well interpreted the ideal. H. H.



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VIEW OF A PART OF THE TANK WATER-SUPPLY SYSTEM, ADEN

under the blow, for the two had been close friends for many years. "I shall soon follow her," he said, and the words were prophetic, for three months later he also passed away.

In early childhood the little Agathe was fragile of constitution and somewhat melancholy of disposition, passionately fond of music but without the advantages of music training until her ninth year. But her progress when she was placed under teachers was rapid and at the age of seventeen this shy young girl gave her first concert, playing Beethoven's E flat major *Concerto*. Within

OUR YOUNG FOLK

Whose Side Are You On?

"I'm sure I don't know why I should be so bothered about deciding which is right and which is wrong, when I truly desire to do right," said Nell.

"Well, I'll tell you, Nell," answered her brother, "you think too much about it."

"Why, Tom, how can you say that when I am being told so often, 'Look before you leap,' and 'Think three times before you speak,' and 'Be sure you're right—then act,' that sometimes I am afraid to move for fear of doing the wrong thing."

"Oh, send Fear to the bottom of the sea!" said Tom.

"I wish I could," said Nell, "but I don't see how that would help me to decide things."

"Well," said Tom, "if you had no fear in your heart you would instantly know what was right and dare to do it and then pay no more attention to it."

"But Tom, are you not advising me to ignore the warnings 'Think three times before you speak,' 'Be sure you're right—then act,' and 'Look before you leap'?" asked Nell.

"Oh no I'm not," said Tom. "I am only giving you an easier one. Why don't you challenge yourself every time, and say 'Whose side are you on? the Fear side, or the Courage side?' Then for an instant you will feel free and be able to see the right course of action."

"Well," said Nell, "if it will help me to decide things, I shall try the challenge, 'Whose side are you on?'" E. W.

The Wireless Telegraph

IT was on December 12, 1901, that the world was first assured of the successful communication between Cornwall and Nova Scotia, a distance of two thousand miles across the Atlantic, by "wireless." Since that time much has been accomplished towards making this means of communication practical, and today we hear of scores of lives saved by the vital messages flashing through the air. For flashed through the air they are, without any visible means.

This has been made possible by the discovery of the existence of the electro-magnetic waves and the invention of apparatus to make use of them. The apparatus for creating electro-magnetic waves is quite simple. In one instrument electric batteries are used, of which the circuit is broken. Ordinarily when the wire between the poles is cut, the current will not pass over the gap as the air offers too great a resistance. But by passing the current through a transformer, which has the same effect as when a stream of water is passed through a nozzle, a high-tension current is obtained which will bridge the gap of an inch between two brass balls fastened to the batteries. Attached to one of the brass balls is a wire which runs up a tall mast. The sparks which are



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A RESIN-GATHERER AT WORK IN
THE PINE FORESTS OF THE LANDES, FRANCE

THE TWINS

THE old man and his apple-tree
Are verging close on eighty-three;
'Twas planted there when he was two,
And almost side by side they grew.
How strong and straight they were at eight,
One leafy, one with curly pate!
How fine at twenty, how alive
And prosperous at twenty-five!
What health and grace in every limb,
Was said of it—was said of him!

And now that they are eighty-three
They're almost as they used to be.
The blossoms are as pink and white,
The old man's heart as pure and light.
The apples—fragrant balls of flame—
Are looking, tasting, just the same.
And just the same his uttered thought
Of mirth and wisdom quaintly wrought.
Through all their years they kept their truth,
Their strength and that sweet look of youth.

Ethelwyn Wetherald

caused by the current leaping from ball to ball, set up electric pulsations which run up the wire and cause electro-magnetic waves to be radiated into space. We have a similar effect when a stone is dropped into water, wave after wave radiates outward. But there are other waves in nature. Air waves are caused by the disturbance which a rifle makes when fired into the air. So, also, when electro-magnetic waves are set up, air waves are caused.

But air is not necessary in the sending of electric waves because they move in ether and will go through any substance except metal. Thus they could move in space devoid of air.

The receiving instrument is similar to the sending instrument except that a coherer is used instead of the transformer and the brass balls. The coherer is a small glass tube having between two silver plugs in a space of about an eighth of an inch, silver and nickel filings. The two wires from the batteries run into this tube through the plugs, but the filings act as a non-conductor and so the circuit is broken. There are also in the tube the ends of two other wires which are attached to the wire running up the mast. When the electric waves strike the wire on the mast the filings cohere and become a conductor allowing the current from the battery to flow through. A tap on the tube will make them de-cohere and stop the current. Thus the battery current is able to operate a Morse printing instrument and an electro-magnet, which makes the filings de-cohere, according to the series of waves coming down the wire from the mast.

Waves can be sent in long or short series as the operator wishes, with his telegraphic key to make and break the circuit. Thus it is evident how signals are made and translated. As waves can be sent any length it is necessary that the sending and receiving apparatus which are different in mechanism be tuned alike. That is, both must send out electric waves of the same length. This is called "syntony."

It takes an enormous power to send waves a long distance and have them print at the receiving station, so an apparatus has been invented in which local power is used and assists in the printing.

Many inventions and discoveries have been made along the line of wireless telegraphy, and it is interesting to notice that the successful results are not the product of one mind, but that many have laid the foundation upon which the "wireless" is successfully operated. It is a great triumph of this age and makes one confident that Nature has still many subtle forces that are waiting for man's discovery and use. H. M.

Gathering Resin in France

THE sandy plains in south-western France were once covered by the sea. To protect them against the waves, all along the sea coast pine trees have been planted, the roots of which hold the sand together and help to withstand the encroachments of the sea. Large quantities of resin are obtained in the pine forests thus formed, the cut on this page showing a resin-gatherer at work. The chief industry of the interior of this sandy region is sheep-raising, which has been illustrated in previous cuts that showed the shepherds and shepherdesses of the Landes on stilts while on guard over their flocks. L.

THE CHILDREN'S HOUR

IN MY GARDEN

DEATH to the weeds! With my spade and hoe
I fight against them, they must not grow.
Beautiful flowers with fragrance rare,
And herbs for healing are planted there.
Death to the weeds in my growing mind!
Selfish desires which kill and blind.
Flowers of wisdom and love have been
Planted there by the soul within.—*Aea*

Hospitality and What Came of It

IN the days of the old Greeks, there was a beautiful spirit of hospitality among the people. Any stranger or wanderer who came to the door was welcomed, and the best fare the house afforded was set before him.

It was not unusual in those days for the gods to come to earth and mingle with men; and usually they came disguised, so that a host did not know when he was kind to a mere beggar, but he might be entertaining a god unawares.

However, in one city a very selfish man began to reason with himself that he owed nothing to the stranger who came to his door, and therefore he was not in duty bound to give him food and shelter. After convincing himself of this, he straightway talked it over with his neighbor, and the neighbor talked to others, until the ideas spread over the whole city; and instead of the old kindly custom prevailing, the city became known far and wide for its hard-hearted and wicked inhabitants.

On the outskirts of the city dwelt an old couple, Philemon and Baucis by name. These good folks bemoaned the sad condition of affairs, and did all they could to help to keep up the old custom.

One evening there came to the city a tall, noble looking man with a handsome youth, who carried a staff wreathed with two snakes. These strangers sought shelter at many a door, but instead of a welcome, they received insults; and at last a crowd collected and followed them through the streets, jeering at them.

When Philemon and Baucis saw the strangers they hastened to meet them, and offered them shelter, assuring them that, though poor, they were honored to share their humble fare with the wanderers.

The strangers gladly accepted; and soon Baucis had set before them the best she had, which was only some bread and milk, with honey and a few grapes from a vine in the garden.

While they were eating Baucis noticed that though they filled and refilled their cups with the milk, that instead of the pitcher becoming empty, as she feared, it remained filled to the brim; and she whispered what she had noticed to her husband. Then they watched more closely. Sure enough, not only did the pitcher refill itself, but there was more honey, and the grapes had changed from the poor little grapes Baucis had put on the table into great luscious clusters.

The wise old couple, however, kept silent about what they saw, although they were more than astonished at what had happened.



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THE LITTLE GARDENERS

When the strangers rose from the table they said they were very weary, so Baucis led them to the only bed they had, while she and her husband lay down to rest on the kitchen floor.

Early in the morning Philemon and Baucis arose, for they wanted to prepare the best breakfast they could for their guests; but while they were doing so the strangers appeared in the doorway.

"Come, follow us to the hill-top," said the elder. There was something so commanding in his voice, that without a word Philemon and Baucis followed. When they reached the hill-top the strangers turned, and the elder said: "Good people, know that the strangers you have so kindly and graciously entertained are no less than gods. Look now at your city."

They looked, and behold! where had stood the city was now a beautiful, shining lake; and in place of their own little cottage, there stood a large magnificent temple of marble and gold. Overcome with awe, the old couple remained speechless.

Then the god, who was none other than Jupiter, said: "My good people, you, of all the city are the only ones that have been saved, and your humble cottage I have changed into a temple of the gods. Ask me for any favor you please and I will grant it."

Quickly the old couple answered: "Grant us, we pray you, to be the guardians of your temple; and that when we die, we may go together, so that neither may mourn the other."

"Your wish shall be granted," said Jupiter, and instantly both gods vanished.

Then Philemon and Baucis guarded the temple until they were very old; and one evening as they sat before the temple door, they were thinking that life had grown rather

wearisome, and that they would like a rest, when suddenly they both vanished. In their stead stood two majestic trees; and these stood for centuries before the temple of Jupiter, and sheltered thousands of people who sat to rest beneath their branches, and heard the story of Philemon and Baucis. J.

The Tomte

THERE is a "tissel and tassel" down in the corner under the stairs that lead up from the cellar. What can it be? A little mouse? Oh, no! Just wait a minute and you will see! There he comes, the good little elf, or *tomte*, as he is called in Sweden. It is his house down there, under a tub. He is not taller than my hand, is dressed in a gray suit and a red, pointed cap. He has a long gray beard and many, many wrinkles on his face. His eyes look so bright and kind you cannot help liking him, the good old soul. For good he is indeed, the old *tomte*, and it is only in the homes of good people that he wants to live. Wherever he goes he brings happiness and prosperity.

During the night, when all are asleep, the *tomte* is busy. He cleans and dusts and sweeps. Everything must be nice and shiny when his friends wake up in the morning. Through the whole house he goes to see that all is in order. Quietly, on tip-toe, he enters the room where the children slumber so sweetly. He looks around, and when he finds all the toys put back into their places and the clothes folded together neatly on the chair, he is happy. He loves to see that the children are neat and orderly and do their little duties faithfully. And the little ones smile, when in their dreams they see their old *tomte*. B.

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Total number of hours sunshine recorded during JUNE 147.
Possible sunshine, 428. Percentage, 34. Average number of hours per day, 4.90 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JULY AUG.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
26	29.631	68	61	63	60	0.00	S	8
27	29.613	69	61	61	58	0.00	S	8
28	29.678	68	59	63	59	0.00	SW	4
29	29.738	70	61	65	62	0.00	NW	8
30	29.735	69	62	64	63	0.00	NW	8
31	29.639	70	63	65	64	0.00	NW	6
1	29.644	70	60	61	61	0.00	NW	6

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God in Nature

IN all branches of science today may be noticed the strong setting in of a return-tide towards the recognition of "god" in the universe; but this god is not the old arbitrary theological ruler come back again. The school of scientific thought that is now passing away was considered atheistical and opposed to the recognition of deity, because it either denied or ignored deity; those who still accepted god did not allow him to enter into their scientific speculations but kept him separate for Sunday use. This school of science came in on a wave of reaction from blind belief in an arbitrary creator and ruler to a belief in law and order. The enthusiasm over the discovery of method and system in the operations of Nature was so great that the awful question of ultimate causes escaped attention. The minds of the great researchers were fitted for observation and for generalization of their observations, but were not of the meditative kind that penetrates into origins. It was illogically presumed that the discovery of method and law in Nature obviated the necessity for a deity; and men of science accepted in place of a god those natural forces with which they were familiar and for which they felt no awe.

Forces are not Self-Created

But what has been the result of a close probing into these forces? It is that science has found that instead of the comparative simplicity which the superficiality of its earlier investigations had led it to assume, there is everywhere endless depth and complexity. It has found that the marvelous work of Nature, however wrought, can only be the result of design and intelligent purpose; that even if we place "forces" instead of intelligences, these forces must be equivalent to the very intelligence we have repudiated, for their action and effects are the same.

Thinkers in Nature Everywhere

The idea of being in the continual presence of deity was too much for some minds; perhaps because theology had converted that conception into a burden and a horror. But now men of science are feeling their way towards the recognition, if not of a god, at least of the universal presence of thought and thinkers in Nature. And this is surely a more reasonable attitude than the old theological one. It is a great error to jump at one bound to ultimate causes; there are such things as proximate or intermediate causes.

We have prided ourselves greatly on our monotheism, but monotheism is not every-

thing. As a reaction from a degenerated polytheism it may at times be useful. But there is truth in polytheism. The formula, "There is but one Supreme God," should be complemented by the corollary, "And countless are Its intelligent agents."

We are beginning to recognize that the real unit in Nature is the Being. The "atom" and the "cell" are seen to be but effects, emerging upon the plane of perception; and, so far from being causes, they themselves need the predication of causes to explain their behavior. As science is fond of generalization and likes to see uniformity everywhere, it can indulge its tastes by bringing the inorganic, chemical, and physical domains of its researches into line with the organic. A hive is seen to accumulate gradually a cellular structure of yellow wax, and the cells fill with luscious honey. Is this the work of blind forces acting under the laws of affinity? We do not say so, because we can see the bees; they are big and visible and we can watch them at work. Neither do we say that God made the honey, though (in a sense) that is true. Why need we reason otherwise in regard to the cell or the atom? They are smaller than the hive, yet for what does mere size count? Are not they, in their turn, perhaps the work of tiny lives — tiny according to our own (arbitrary?) scale of measurement; but is there such a thing as absolute size?

One Absolute, but Countless Intelligent Agents

We can discover no limits to the scale of organized beings, save the limits of our own perceptions. The microscope reveals us smaller beings than we can see with the unaided eye; but beyond those we know there are still smaller ones. When we search beyond these limits we discern only the effects, the motions, produced; but is it logical to assume that these motions, because we fail to descry their origin, are of a different class from other motions — say those of the bees or the microbes? On the contrary, all reason goes to show that the scale of organized intelligent life must be continued beyond the limits of our powers of perception.

No Limits to the Scale of Organized Beings

Thus we find ourselves in the constant presence of minds and intelligences, but not necessarily of an awful and threatening deity. It is this new revelation of God that science is now called upon to face. The intelligence and will that we feel within ourselves is part of a great universal intelligence; our personality is a bubble or vortex ring in an infinite ether of mind and consciousness.

But in the study of consciousness how im-

portant it is not to jump to too hasty conclusions, too narrow generalizations. It is so easy, once we have assented to the idea of universal mind, to narrow down the conception into a new dogma. As

Nature and Man -- the Same and the Other soon as people get hold of a fragment of truth they want to explain everything by that one fragment. It is not

meant that all Nature is conscious and intelligent in just the same way as man happens to be in his present stage of evolution; that would not be a reasonable conclusion. The study of consciousness is a vast and mighty study, and will be found to present infinite complexities and ramifications. We may admit that the flower we see blooming before us is a conscious intelligent being, and yet deny that it has anything like what we ourselves know as consciousness. The gap between a man and his dog is great; the dog is not self-conscious; he does not form the conception, "I am a dog"; we do not see him winking or smiling or pondering. Yet he is conscious. There are animals which have less consciousness than the dog; some probably which have no separate personal consciousness, as those which live in clusters. The plant, again, is on the other side of a well-defined gap, and its consciousness must be

The Study of Man is the Master-Science different. What is the character of the mind that dwells in the crystal it is hard to conceive, but mind there is

of some kind.

The study of the different degrees of consciousness, in man and other beings, is hinted at by H. P. Blavatsky in her published works and more fully explained in her personal teachings to her pupils. It is very profound, and no success can be achieved in it unless the pupil is prepared to make his practice keep pace with his theoretical studies. In fact, the student has to enter upon a course of practical study of human nature, as exemplified in himself and his fellow-men — and this is Rāja Yoga, Divine Magic, true Occultism, the ancient Science of sciences, the Divine Gnosis, the Secret Doctrine, etc. A man may then learn that the normal waking consciousness is not by a long way the only state of consciousness wherein he may exist and intelligently function; and that from the viewpoint of these other planes of consciousness, the world may wear a different aspect and its mysteries be seen in a new light.

Study of Nature is Study of Self Physical science, in so far as it follows its true method of impartial observation and logical inference, approaches the truth; and we see that

the earnest students have begun to realize that the study of Nature is really the study of self. And some of them are reaching the further conclusion that there is more than one self within us — that which we usually take for the self being but a pretender, destined, however, to become the fully awakened vehicle of the higher self within. And there are selves within selves. So it is not possible to progress very far in any kind of science without recognizing the all-importance of Rāja Yoga, the great master-Science; and here is where ethics, religion, science, philosophy, and all, meet on the common ground of the WISDOM-RELIGION — Theosophy. STUDENT

The n-th Dimension

THE following notes are intended as a contribution to current discussion on this topic, and as supporting, moreover, the ancient views as to the māyāvic, or illusory, nature of the phenomenal world. Sundry concepts are often confused, while yet the attempt to separate them and define them involves lurking contradictions. Such are the Euclidian attempts to define a line and a surface, involving, even if negatively, the idea of physical extension. Again *dimension* — a measurement ratio, and *direction* — meaning arbitrary directions — are confused with each other and with the idea of space; space, with volume; and volume, with physical extension.

The simplest way to perceive this is to consider a sphere, which is the most perfect ideal surface conceivable, yet without material existence. If we are to use the word dimension in connexion with it, we find, having adopted the distance between two imaginary points on some imaginary straight line as a unit of measurement, that this ideal sphere has only one dimension, its radius — or alternatively, an infinite number of dimensions, each the same; yet this is *not* the radius, after all, but merely the *number* of times the radius is greater or smaller than the imaginary line of reference; for we have no means of knowing whether they are not expanding and contracting all the time, without our perceiving it. So the ideal sphere has only one "dimension," the *ratio* of its radius (or diameter) to something else.

Clearly there is nothing to prevent two equal ideal spheres from approaching, coinciding, and separating; nor would there be anything in such circumstances warranting us in introducing ideas of three *dimensions*, or of three co-ordinate planes, as this would add nothing to the concept, except needless complexity. Just as when a dog is chasing a ball, he does not have to trouble about the position of the roof and walls of a building a mile off.

Length, breadth, and thickness are obviously not properties of the sphere, any more than they are of space. But we can arbitrarily select certain *directions* in space, for the purpose of applying, in those *directions*, dimension ratios; and we can label some of these, "length," "breadth," and "thickness," if we choose. This proceeding does not confer upon space either these or any other number of *directions*, any more than it confers three or any other dimension-ratios. Still less does it confer on space the element of *solidity* or *objectivity*, which is a property of matter or *substance* — however ethereal — not of *space*. More correctly, objectivity is an aspect of consciousness, which consciousness is itself an attribute, however mysterious, of abstract space, which is above, behind, and beyond all form, direction and dimension-ratio.

If we change ground and, instead of confusing "dimension" with "direction," say that by dimension we do not mean direction, but simply the number of numbers needed to define the position of a point, a moment's consideration shows that the number needed may be anything from one to infinity, as the points of reference may be moving relatively to other points of reference, ad infinitum. So that the *n*-th dimension-ratio may be infinite; but this again, does not confer on Space either *n* or any dimension whatever. STUDENT

Magic among the Maoris

WHEN the missionaries first went among the Maoris, they doubtless were filled with pity for those "heathens in their blindness," and probably regarded the priests of the aborigines as being of the same class as the medicine men of other more or less "savage" communities. They hardly dreamed of these priests being possessed of knowledge of Nature's secrets unknown to the white man, and of being able to control some of Nature's finer forces with which the western nations are only now on the slightest of acquaintance. And yet the priest was the historian, the poet, the doctor, the seer of his tribe, combining with his astrology a considerable knowledge of astronomy, and able to perform wonders vouched for by credible European witnesses.

Such, in the view of a writer in the June number of the scientific journal *Knowledge*, was the "tohunga," or Maori priest of old. The knowledge of the priests, he says, was guarded with extreme care, and was only imparted to those of their descendants who were worthy and could be trusted. The priesthood descended from father to son; pupils who were to receive instruction had to submit to tests, and according to the belief of the people, the ordeals partook of the nature of trials of the will-power, accompanied by the use of certain incantations, reminding one of the mantrams of the Hindūs. Some of these incantations — "karakias" in the Maori tongue — have been preserved, but they are so full of allusions to things "we have no knowledge of, that their translations are often to our ideas meaningless."

According to the writer of the article, the particular *karakia* used in the case of these tests was called a "hoa," which, he says, means as nearly as he can translate the word,

exertion of will power for the destruction of some animate or inanimate object, or to affect its state of being. The action of Jesus Christ in withering the fig tree by the wayside would be to the Polynesian mind an exact illustration of the word "hoa."

Those familiar with H. P. Blavatsky's writings will immediately recall instances she gives of the mysterious power of certain sounds, and also the teaching that sound is the source of form. It would appear, therefore, from what the writer of the article in *Knowledge* says, that the Maori priesthood had possession of occult powers which certainly the missionaries could not boast of, and whose exercise would have been by them probably attributed to the Prince of Devils.

Telepathy was to the "tohunga" no mystery.

Instances of direct transference of impressions from one mind to another at a distance are known to have occurred in days not beyond the range of living memory. We have it on the word of educated white men whose names are household words in New Zealand, that the thoughts and feelings of the "tohunga" were endowed with the faculty of locomotion and traveled by other than the material courses of which we are commonly conscious.

Prophetic vision, or a faculty akin to the "second sight" of the Highlander, was, it is stated by this authority — Mr. James Buckland — common among them. He concludes by expressing the belief that we shall discover that these alleged "tricks" have a foundation in fact. Let us add that they are relics of an ancient knowledge inherited by the Polynesians from Atlantis. LONDON STUDENT

Some Views on XXth Century Problems

Practical Philosophy

NO popular movement, no movement in our human thought, can be understood until we have asked ourselves, From what is this a reaction? Then, however groping the new thought, we shall see to what it is pointing, what need it indicates.

God as an unreachable and dreadful potentate becomes God the personal friend with whom you can almost have a chat about your family. The Absolute of austere philosophy sentimentalizes down into the "All-embracing Benevolence" of "New Thought."

This last reaction, however silly or infantile its present products, is, like any other, a reaction. German philosophy, from Kant onward, in trying to explain man and the world in terms of pure thought, had left most of both unaccounted for. Hegel tried to reach back in thought to the Absolute, to Being; and then to come downwards from that height to the world and man as they are. It was a stupendous philosophical effort, but when the down-coming antitheses of thought had ended, where was the man whose existence they were supposed to have explained? Is man no more than the end of an unfolding of *thought*, the unfolding of what was folded in the thought *Being*?

Where is *feeling*? Man has a million feelings for one thought. If he were to listen, say to the whole of the music of Beethoven, one composer only, what vast fields of his own feeling would have been exposed to him! He would have stood on mountain ranges where the air was scarcely breathable, and in flowery valleys where every tenderest color flickered upon the petals; he would have felt the sternest mood of the heroic patriot and shared the light laugh of the merry child.

But all these are folded up in "Being," the Absolute; and they, not thought, are the actual forces and motors of life, the guides of conduct. They it is, that is to say, man proper, which the Occidental philosophies leave unexplained, undealt with. The philosophies are "dry," truly and justly, with little practical value, because they hardly touch life. Real entry into the "Absolute" must be an experience only comparable to the experience at one moment of all the noblest music that was ever written — and more.

A reaction was inevitable, and its forms are sometimes dangerous and sometimes silly. It is recognized that man is a *living* thing and that in the way of his evolution he amasses more and more life. But if life is to be identified with *feeling* as precedent to its state as thought, then in practice there must be accumulation of it. The expenditure must be such as also, and more, accumulates. Sensual feeling may be carried to great intensity; but from the man's side it is *loss* of life. The gain is in a part of consciousness which effects the gain at the man's expense. The ethical maxims of all the teachers are sound philosophy as well as "mere" ethics. The feelings that we all know as "high" are an enrichment of the man's consciousness. Compassion, for instance, whatever the outer gift or deed that manifests it, gives of the man's own life pulse

to him that receives; but it more than equivalently enriches the inner life of him that gives, even if his gift be actually what we call life. Real life can be given, but cannot be given *away*; for it is man's immortality. He that gives his life finds it; after death he will know that; in his next birth he will show it. It is possible to listen to fine music or to read fine poetry, with intent to give, to diffuse, the fine essence they have awakened. The practically philosophic life begins by setting life upon the keynote of giving, of diffusing. We must *become* — not ask things from — the "All-embracing Benevolence." STUDENT

Compassion in Earthquakes

A PROPOS of the second Messina earthquake, the veteran Professor Goldwin Smith re-opens in a New York contemporary the question of an over-ruling Providence, at once omniscient, omnipotent, beneficent:

We have to face the difficulty — great, it must be owned — of reconciling what seem terrible flaws in creation with the omnipotence and omniscience of the Creator.

He is mistaken; the vast majority of the readers of that or any other journal do not "face" that or any other difficulty, do not question the universe as to its purpose and government, do not trouble themselves with any such problems. They could only be made to do so, could hardly be reined up to thought by anything less than an earthquake which shook their own houses into rubbish piles. If it is men's business to think and question, and an earthquake is the only way in which "the Creator" can arouse them, to an earthquake he must resort. Accepting the term for the time, we must remember that "the Creator" would not look at things exactly as we do. The evils of an earthquake, as we see them, are death and pain. Let us try to look at them as "the Creator" would.

Looking from above, then, he sees that death has not the slightest injurious effect upon the continuity of the thread of man's life; sees that man is immortal and after due rest returns again to birth; sees therefore that death, so far as the dier is concerned, is not an evil. That certainly wipes a good deal of the darkness out of the picture.

The pain is for those left behind. Upon this too "the Creator" looks with another eye than ours, one that sees on into the stretches of time. Somewhere, far ahead, he sees a nobly perfected humanity, ripe in compassion, ripe in every power of thought and action. And that humanity, by reason of deathlessness and Reincarnation, is *this one*.

But the ripening and enriching of the soul, as even we know, is attained by suffering. Man does not grow through pleasure. This Creator knows that in the far off time we, looking back upon what we shall have come through to reach the place of the ceasing of pain, shall be glad of each individual pain that was, remembering all.

Then, of course, opens the deeper question, Why the coming into function of the sleeping nobler elements of consciousness should be

an affair of pain. Is this inevitable law?

It would never have been so if through all these ages we had accustomed ourselves to take sides with the force of evolution instead of with those of inertia and retrogression. It would begin to cease to be so even now if we took sides with our slowly evolving inner nature instead of with that sensual and selfish outer nature against which evolution is done. Nor would even that suffer pain for very long after our desertion; its own sublimation and clarification would presently be pleasant to it.

Perhaps our mind is not yet competent to get any further than this, at any rate to speak intelligibly of what more it sees. But it sees enough to recognize that pain is compatible with beneficence. STUDENT

Diet and Crime

THE Humane officer of a Western city is about to try an interesting dietetic experiment on boy criminals. He thinks that by proper diet they can be reformed. The ordinary diet of civilized life, to say nothing of that supplied in jails and penitentiaries, is, in his view, either in respect of quantity or quality, or both, responsible for as much crime as it undoubtedly is of disease. We are, he says, the best fed and the worst nourished nation on earth; and after the alcohol and morphine habits have been eradicated, we have a larger contract on our hands in getting rid of gluttony.

The anti-crime diet he favors consists of fruit, nuts, and water. It will be administered to criminal men and boys in an experimental home for whose foundation he has secured a tract of ten acres; being accompanied by a properly regulated outdoor life in touch with nature.

We mostly are, but should not be, governed by physical or rather physiological feeling. If the liver is overfull and perhaps generating acids and even ptomaines, we are likely to be irritable, gloomy, morose, or perhaps suicidal. So with the other organs, each in its way. An excessive or half-poisonous diet, throwing the liver out of order, will consequently tend to produce those sorts of feeling with corresponding action. Crime or suicide might result, just as it might from a fragment of bone pressing on the brain.

Real education consists in learning that *self* is not identical with, and can dominate any such feelings whatever — first refusing them expression in words or conduct, and then refusing them entry into the mind. All the steps of such education — which as a whole is Rāja Yoga — are of course greatly aided by a sound body, an unfermenting digestive tract, an unpoisoned liver. And such conditions may usually be obtained under the diet favored by the Humane officer. When to this is added the humanity of his own supervision and the natural life that completes his system, very good results may be expected. The best of them all would be the awakened love of his protégés for their new conditions and the beginning of an awakened consciousness that they were souls and not animals. STUDENT

Archaeology

Palaeontology

Ethnology

Pierres-Plates

THE remains of this gallery form one of the finest specimens now extant of an *allée couverte*. It is 74 feet long, with a sharp bend about midway. On some of the upright stones are remarkable carvings, of which no explanation is at present forthcoming. In the background is seen the village of Locmariaquer, which is said to occupy the site of the Doriorigum of the Romans.

Fire Festivals in France

WHY does fire play such a prominent part in many of the "Pardons" or feasts of the saints in Brittany? At Carnac (Morbihan) is a small mount not far from the famous lines of upright stones, and every year, on the night of the 23rd of June, a great fire is lighted on it. As this little hill is the only eminence in the neighborhood, the flames are seen from a distance, and the fire on St. Michel's Mount, as the hill is called, is the signal for the lighting of scores of other fires. And what a weird sight it is! The flat country towards the sea on one side, and on the other the mysterious rows of solemn-looking granite pillars, with the tower of the village church in the distance pointing to the stars! Archaeologists may be puzzled to account for the origin of the "Lines" of stone, but it presents no difficulty to the Breton peasant, for are they not the petrified remains of a pagan army that was cursed by St. Cornély, the patron saint of the Carnac church, whom they were seeking to slay?

And at the "Pardon" of St. Jean-du-Doigt the bonfire is the outstanding feature, the one that is most eagerly anticipated, and that rouses the people to the greatest enthusiasm. This church is happy in the possession of a finger of St. John the Baptist, which was miraculously preserved from the flames to which the body had been consigned by order of Julian the "Apostate." (Who believes that the liberal and noble Emperor Julian ever countenanced such acts?) To those of only average intelligence it is not easy to see how the relic could get to this out-of-the-way part of the world, but there is of course a legend which easily accounts for it. There is nothing like a legend for disposing of awkward circumstances. Now it is very important indeed that a fire should be lighted at the fête of this saint, for mark you, if there be no fire, no sun will be seen during all the year! So there is a bonfire lighted with pomp and circumstance. Formerly there was even more of dramatic effect in the lighting of the fire than there is today. It used to be so arranged that a Dragon flew down from the tower of the church and it planted a fiery dart in the gathered firewood which caused the flames to as-

cend, and the people to cry out in their joy, "An Tan! An Tan!"

Priests may inscribe the crucifix upon the menhir, and provide the sacred wells and groves with other legends, but it is not easy fully to Christianize the Breton, whatever that process may mean. His ancient worship is as persistent in manifesting itself as is the gorse and the heather in growing in the soil of his very "pagan" country. That charming writer on Brittany, M. Anatole le Braz, who has perhaps caught the spirit of the land better than any other, says that during the night of the 23rd of June, from the highlands in the center to the low-lying coast, there is not a village or hamlet where the inhabitants do not consecrate the symbolic log invoking the sacred flame, or prostrating themselves around the ashes, according to the particular cult they follow.

Through the course of ages the meaning of the various rites has been lost, but forms and gestures remain exactly as they were thousands of years ago.

The fact that these fires are lighted at the time of the Summer Solstice is of course full of significance. In his *Popular Antiquities*, Brand has interesting references to the fire festivals at this time of the year, and thinks, apparently with very good reason, that they are the counterpart of the fire festivals at the time of the Winter Solstice. A wheel, suggestive of the wheel of time, was, he says, common to both. This wheel was wrapped about with straw, taken to the top of a high hill, there set alight, and then started on its way down the slope. This proceeding signified that

the sun, having reached the highest place in the zodiac, was beginning to descend.

An early form of pageant, this, well-calculated to inform the mind of beholders of an important point in the annual journey of the sun, "the King of Stars," as the Breton calls him, through the zodiacal signs. The resemblance between the adventures of the "King of Stars" in his annual journey and the alleged incidents in the lives of the various Saviors has often been urged as ground for supposing that religions are based on astronomical myths; but the teachings of Theosophy now happily show the world that the astronomical is but one aspect only of the story, which has its counterpart in the life of humanity and in the life of the individual, when humanity and the individual are understood as Theosophy reveals them. F. D. UDALL

Two Thousand Years of History

AT Brentford, in Middlesex, (England), a granite monument was erected last May in commemoration of the following events:

B.C. 54.—At the ancient fortified ford, the British tribesmen under Cassivelaunus bravely opposed Julius Caesar on his march to Verulamium.

A.D. 780-1.—Near by, Offa, King of Mercia, with his Queen, the Bishop, and principal officers, held a Council of the Church.

A.D. 1016.—Here Edmund Ironside, King of England, drove Cnut and his defeated Danes across the Thames.

A.D. 1642.—Close by was fought the battle of Brentford between the forces of King Charles I. and the Parliament.



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ALLÉE COUVERTE DES PIERRES-PLATES, LOCMARIAQUER, BRITTANY

✻ The Trend of Twentieth Century Science ✻

The Fate of the Leaves

HOW much poetic sentiment has been spent upon autumn leaves, falling leaves, sere and yellow leaves! If you could get at the tree's consciousness and talk to it you would still entirely fail to make it understand your sentiment. It does not *lose* its leaves; it deliberately cuts them off as soon as it has no more need of them.

Nor should we spend any sentiment upon the leaf itself; part of it does not die at all; the rest reincarnates.

The green coloring matter of leaves contains a certain amount of a yellow pigment. When the pure green, the chlorophyll, is removed, the yellow remains. This remaining yellow is the occasion of the tears of the poets. The removing of the green is done by the tree itself. It withdraws into its trunk the juices of the leaf cells, their living part — and the green chlorophyll. All that is of immediate value in the leaf, the nitrogen and magnesium, is thus stored, to reappear in another leaf next spring.

Having accomplished this bit of housekeeping the tree now proceeds to cut off the yellow shell. At a certain point in the leaf-stalk a number of small round cells are produced whose duty is to eat through the stalk's fibers at that point. The stalk naturally breaks through with the next puff of wind and the leaf flutters to the ground. The cells now constitute a cap which seals the point at which the stalk broke off. The leaf proper may be said to be still alive within the tree.

Nor is even the dead shell lost. Year after year the bed of them deepens around the roots of the tree; the lower layers decay into organic soil and are thus finally re-assimilated: the tree has lost nothing.

Death, as we conceive it, never happens to anything; it is a mere conception of the bystander, arrived at by considering that which is withdrawn from instead of that which withdraws. It is the withdrawal of *extra* life from that which still retains as much life (at least) as it had before that extra current pulsed in. The leaf's shell *was* carbonic acid gas, water, and nitrogen. The tree seized these ingredients from the air and soil and combined them into the shell.

In part they return to the air, no worse off than before, perhaps in some subtle way the better. In part, in the mold, they stay in organic combination and are as such re-consumed by the tree. Where is the death in the matter?

The ancients symbolized the universe as a tree, arising and growing in eternal space. It lived on "chaos," drawing into itself diffused and formless substance to which it gave form and organization. When it had thus by consuming, organized all, it (as a life) withdrew into the place or condition of absolute life, the richer for its work and experience. The substance returned to the condition of "chaos," but not quite the same as before; it also the better for the organization it had received, the readier to enter into new and higher organization on the next emergence of the life. The life was always straining to realize an ideal,

each time getting nearer. And yet not nearer, for the ideal was absolute. The absolute ideal, and the life straining to it, were the first (or ideal) and the second (or working) Logoi.

But the symbol of the tree had of course other meanings. STUDENT

Radiant Cancer

A REAL step seems to have at last been taken in the study of cancer. The suggestion came from the now well-known fact that x -rays are capable of causing the development of malignant tumors. This fact it is which the Director of the Cancer Research Laboratories of the (London) Middlesex Hospital has followed up for the last three years.

Cancer of course arises under many other conditions. Clay-pipe smoking, prolonged contact with tar and soot, and the chewing of the betel-nut, may also induce it.

The Director explained, in the course of the last "Croonian Lecture," that careful investigation of a number of these common causes had revealed that the materials are all radio-active. Is it in this way that they induce the disease?

It then appeared that the organs most frequently attacked by cancer are often more radio-active than the others; and that the general radio-activity of the tissues becomes greater towards the period of life when cancer is most usual.

The outlines of a theory begin to appear. If x -rays from without will excite a tissue to the development of cancer, may not the same rays generated within the body also do so? Many questions at once open up. If the rays are generated from within, what makes certain organs most susceptible to them? Sometimes injury, we know. Why does not the wearing of certain metals known to be radio-active, for example gold, produce cancer?

At any rate the connexion of radio-activity with degeneration, with breaking down, whether in the case of metals, plants, or the body, seems established. Tissues can be excited to break down by the incidence of x -rays, and conversely when breaking down they radiate the same. But again, the question of the innocuousness, notwithstanding their radiancy, of certain metals presents itself. There are evidently x -rays and x -rays, and it is possible that some of them excite construction instead of destruction.

The whole matter is at any rate a refreshing relief from serums, toxins and anti-toxins, and medicine seems inclined to enter upon a worthier and more fruitful path. STUDENT

Bodiless Mass

SOME of the confusions of physics appear to be getting worse rather than better.

What would Newton have said on hearing that a beam of light possesses mass? Not without reason does the new mechanics call itself non-Newtonian. The confusion is worse confounded by the further contention that in this case the mass does not imply body, notwithstanding that the very definition of mass is *quantity of matter*.

When a body emits a beam of parallel light it behaves as a gun does which emits a bullet; it kicks back as it were. The momenta of the outgoing beam and of the back-kicking body are equal, being equal to mass multiplied by velocity. The beam of light has therefore mass, the masses of the light and of the discharging body being respectively inversely as their velocities. The mass of the discharging body is also the less by the quantity of that of the beam. Making out the equations the following result comes into view: That the mass of a body approaches infinity when its velocity approaches that of light. "Hence," says Professor Lewis, "a body moving as fast as light would have infinite mass and infinite energy." Hence also, light is not a body, notwithstanding its mass, since though moving as fast as light it has not infinite mass nor infinite energy. Since, moreover, neither mass nor energy can be greater than their respective infinities, we must not only regard the velocity of light as the highest possible velocity, "but we must so change our present ideas that this shall be the highest conceivable velocity in a material system."

The result which relates mass to velocity has been to some extent experimentally worked out for the electron. Both it and light are somethings possessing mass, but differing in that if the velocity of the former approached that of the latter its mass and energy would approach infinity. The incorporeal massivity of light is certainly something that needs pondering over. STUDENT

Our Alcohol Bill

AT a recent meeting of the American Medical Association, Dr. Nicholl, of the New York Red Cross Hospital reported the results of his study of 30,000 school children, undertaken as part of the general study of alcoholism.

Seventy-eight per cent of them were drinkers, the amount ranging more or less according to age from one glass of beer per week to five glasses a day, one fifth of them, however, using wine and spirits.

Nearly all of these children had drinking parents, a large percentage of the latter being classified as "moderates."

Of the children found to have parents addicted to the use of alcohol, seventy-one per cent are afflicted with functional or organic disorders directly traceable to their inherited weakness from alcoholic parents, and the trail leads even down to the grandchildren.

Begin the estimate by trying to imagine the margin between the amount of good work for themselves and the nation which these children, if healthy, might have done — and that which they will actually do.

Then add the amount of work and money that must be spent by the rest of us in caring for the sick, insane, idiotic, criminal, and prematurely senile.

And finally add the amount of crime into which they will be led by their physical and mental constitution, considering that the whole bill springs from our ignorant or hypocritical use of the word "moderate." STUDENT

Nature

Studies



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THE EXTREME END OF POINT LOMA, FROM THE PACIFIC

Point Loma Forest 300 Years Ago

THE geography department of the Forest Service calls attention to the "Report of the Superintendent of the U. S. Coast Survey for 1858," in which occurs the following:

G.

Next to San Francisco, no harbor on the Pacific Coast of the United States approximates in excellence that of the bay of San Diego. It is easily approached, and a depth of 20 feet can be carried over the bar lying between the southern extremity of Point Loma and the tail of the Zuniga shoal. . . .

Point Loma is the southern part of the western boundary of the bay, and the termination of a remarkable narrow spur of coarse crumbling sandstone rising south of Puerto Falso, or False Bay; and after stretching south for about 5½ miles, gradually increasing in height, terminates very abruptly. It is covered with coarse grass, cacti, wild sage, and low bushes. . . .

The eastern side of the entrance to San Diego bay is low and flat, covered with thick bushes and grass. It is called "The Island," although but a peninsula, being very low and narrow towards the head of the bay. . . .

San Diego bay was discovered by Juan Rodriguez Cabrillo, a Portuguese in the service of Spain, in September, 1542; called Port San Miguel. . . . He found great numbers of Indians here, who received him hospitably, but with cautiousness. It received its present name from Sebastian Vizcanino, who surveyed it in November, 1602.

In his time there existed a forest of tall straight oak and other trees bordering upon the N. W. side of the bay [Point Loma]. This forest was said to be three leagues in length and half a league in breadth, whilst to the northwest of it was a good harbor, now known as Puerto Falso.

Color of Gems Changed by Light

MANY minerals, when exposed to radium radiation or ultra-violet light, undergo a change in color. Kunzite passes from lilac to green under the action of radium; ultra-violet light restores the original color; and the changes can be repeated several times. An experimenter exposed a large number of minerals, borax glass colored with metallic oxides, and ordinary glass, to the action of radium. He also tried heating these substances in oxygen, nitrogen, and other gases. It was found that some were very stable in color, others very readily affected. So-called idiochromatic substances, whose color is due to their chemical composition, were scarcely affected by radium, and were affected by heat only when their chemical composition was changed thereby. But minerals whose color is due to the presence of a foreign substance were easily changed. Among these latter are sapphire, quartz, fluorspar, and most borax and silicate glasses. The arc-light has little effect on minerals in their natural state; but if they have had their color previously changed by radium, it restores the original color. Further experiments showed a good deal of variation in the results produced, according to the particular mineral and the particular treatment. This opens up a new branch of inquiry which may lead to important results in the applied arts. It is of theoretical interest in further illustrating the connexion which seems

to exist between light and the forces that build up matter. The phenomenon of the empurpling of glass when exposed to the air in certain localities finds its explanation along these lines. T.

A Remarkable Stork's Nest

A WRITER in the London *Globe* tells of a stork's nest investigated on the summit of the Cathedral of Colmar in Upper Alsace. It was about thirty years old, measured six feet across and five high, weighed sixteen hundredweight (English) and was such a solid mass that a pickaxe had to be used to break it up. It was made of twigs cemented by clay, and the materials filled 24 sacks. The walls of the nest were found to contain seventeen ladies' black stockings, five fur caps, the sleeve of a white silk blouse, three old shoes, a large piece of leather, and four uniform buttons.

Reclamation in the Sacramento Valley

THE scheme of reclamation being undertaken in the Sacramento Valley has for its object the control of the flow from a watershed of over 4000 square miles and the improvement of the two great rivers of California. Over 600,000 acres of arid land will be brought under irrigation, and large areas of bottom land subject to flooding will be reclaimed. Enough water-power will be acquired to provide electric light and power over most of the Sacramento Valley, 450 miles long.

Students'



Path

THE OPEN ROAD

FOR me the open road over the moor—
Across the ungirdled wilderness, abloom
With flower o' the broom!

For me rich treasure (seeing I am poor
In earthly things) of flowers by hill and plain,
A-glint with silver rain.

I would be free to follow the wind's flight
Where wind and cloud and perfume are all one
With the blessed sun,
To draw to Nature's bosom in the night,
And watch the stars their mirthful dances thread
Through a leaf-bower overhead.

For me the open road that winds all day
Eternally to the sea, where thought is lost
As the foam is tossed
About stark boulders but to pass away,
Like mystic blossoms of the melting snow
That are so swift to go.

Yea, there my soul would stretch its futile wings,
And in my heart a purpose would be born
Of that old scorn

For slavish love, who, knowing heavenly things,
Endures the clamor of the market place,
To serve a thankless race.

Pall Mall Gazette

Is National Decay Avoidable?

THE law of ebb and flow pervades all Nature and is seen to operate in every field of human life. Our health increases and declines in regular successive waves, and in our mental life brightness and dullness alternate. Through all the regions of immensity, from glow-worm to the "variable stars," this periodic rise and fall of vital forces may be traced. In lives of nations the vast surge of cyclic law moves us to awe and wonder as it passes on its way so passionless, impersonal and calm.

A simple tribe of nomad herdsmen multiplies its units and outgrows its borders. Slowly it rises to a climax of efficiency in science and in art, and then descends the downward slope that leads to squalid savagery. While man contents himself with living only in sensation, in emotion, in the lower mind, and does not venture to explore the tideless soul, he needs must be subservient to the intermittent pulses which at first promote the growth of civilized communities and by reaction seemingly beyond control withdraws the stimulus, thus leading to decline.

An equal tendency may be observed in individual lives. The brain of youth expends its scope, the thirst for knowledge deepens, while the great ideals are acquired and nourished in the mind. A glorious flower and fruitage seem to be well upon their way. But toward the middle period of life, the body and the brain, deprived of the propulsive force of youth, slacken their forces, tamely obedient to the ebbing of the tide. Unless

the full-grown man advances to the spiritual levels of experience, forcing his strenuous way into that life which seems at first unreal and unsubstantial because impersonal and vast, he needs must falter and relax his efforts when the full vigor of the body dies away.

When nations reach their culminating point of great control of natural resources and the full tide of progress carries them to the far limit of achievement both in intellectual life and in material success, then comes the hour of trial. The masses of the population have no further aim than to repeat and to intensify the pleasures now at their command. They vainly try to call a halt upon the summit of the hill. They think to hold the current stationary at the flood. Man's puny will is powerless to restrain the action of the cyclic law. The tide ebbs backwards and the forces which impelled the mental and material advance withdraw their stimulus by slow degrees so that the social structure, powerless to resist the falling tides, lapses into decay and final death.

Why should not men resolve to use their temporary vantage ground of confident control of Nature, as a starting-point from which to enter on the path of spiritual life? The physical necessities are easily supplied. No longer is man forced to grinding toil and ill-equipped endeavor to extort the means of livelihood from grudging Nature. The mental leisure which allows him opportunity to take the first initial step of his great enterprise is now at his command.

Whether there ever will be mustered a sufficient band of spiritually-minded men (salt of the earth) to stay the forces of disintegration which set in when civilized society has reached its gorgeous bloom, the future will declare; but here and there already do we meet with individuals in whose eyes glows the bright light of something that defies decrepitude and death; eyes which, as the body's forces wane, burn even brighter than before. Such forceful souls have passed behind the veil of Nature and respond no longer to her fluctuating tides. They enter on the life of Spirit and are free both from the wild excited bursts of frothy zeal and the dull ebb of the reaction when the wave subsides.

Could we but gather a sufficiency of men like this to form the heart of our great body politic we might perhaps prolong the splendid flower for ages. Then might we keep control of our appliances for making Nature serve our physical necessities, but center all our interests in the higher life. We never should be chilled by that satiety which is the portion of the multitude who see no further than the highest crest of civilized achievement and accomplished end. The flush of high endeavor and the limitless unseen inviting our advance would then prevent the deadly slackening of attempt which always follows hard upon a realized ambition, and the tardy consummation of a long desire. Can we not lift our eyes and pierce futurity and get a far off glimpse of a community like that described?

Can we not dimly see a race of spirit-dominated men with a supreme command of civilized appliances and arts but utterly indifferent to their uses save only as they minister to purposes of soul? Were men's minds thus linked on to the true ends of evolution, they would be safe civilized or simple; only as the vision dies do the people perish. STUDENT

Individuality

HAVE the peoples of the earth today attained to true individuality of character? This is the boast of Western Civilization. But on closer consideration, what is individuality? Do we say that a man who has a certain magnetism; who has, in the eyes of the world, always, succeeded, is a man of great individuality? Or is such a man merely one who has abnormally developed his personal will? We are a race of strong personalities, if you choose, but of great individuals, ready to lay down their lives for their country's welfare, no.

Let us explain this distinction thus made between individuality and personality. The former is of the higher, soul nature; the latter of the lower, selfish, grasping nature. The former has regard to the whole of humanity, and its welfare; the latter seeks only for self, and says always, "I, I." True individuality is shown as much in right service as in command.

A man of true and strong individuality is self-reliant. Place him in any situation upon this whole wide earth, and he will immediately lend a shoulder to work that is valuable and noble. He will never attempt to act just like others about him, pretending to be more than he is; nor, on the other hand, will he ever stoop; to such is cant unknown. Try this man in a position of great danger and trust; will he ever become discouraged? No, he has given his word of honor like the knight of old, to stand by his post until death. He has the self-confidence of one who has ever been faithful to his higher nature.

A man of true and strong individuality always adheres closely to his own duty; not in slavish obedience to the directions of another, but sanely recognizing his own powers, in ready obedience to those directions which he knows by intuition are right. What a magnificent thing it is in our days to encounter a man really contented with his own path in life, whether that of the sturdy tiller of the soil, or that of the famous personage before the public gaze who manages yet to maintain a proper dignity.

Think of our modern building, the exemplification of a thousand different styles, and then think of the calm, stately form of the Greek temple. The former is the outcome of intensified personality; the latter is the creation of a true and strong individuality. The one confuses and shatters; the other clears and composes. He who borrows the robes of others displays an ungainly appearance to his neighbor, but he who clothes himself befittingly commands universal respect. STUDENT

We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not that ye are the temple of God, and that the spirit of [the absolute] God dwelleth in you?" Yet let no man anthropomorphize that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from either finite man or the infinite essence—for all are one.—H. P. Blavatsky, in *The Key to Theosophy*

MYSELF when young did eagerly frequent
 Doctor and saint, and heard great argument
 About it and about; and evermore
 Came out by the same door wherein I went.

With them the seed of learning did I sow,
 And with mine own hand wrought to make it grow;
 And this was all the harvest that I reaped—
 "I came like water, and like wind I go."

"Into this universe, and why not knowing,
 I came like water, willy nilly flowing;
 And out of it, as wind along the waste,
 I knew not whither, willy nilly blowing."

Up from earth's center through the Seventh Gate
 I rose, and on the Throne of Saturn sate;
 And many a knot unraveled by the way,
 But not the master-knot of human fate.

There was the door to which I found no key,
 There was the veil through which I might not see:
 Some little talk awhile of "Me" and "Thee"
 There was, and then no more of "Thee" and "Me."

Earth could not answer, nor the seas that mourn
 In flowing purple, of their Lord forlorn;
 Nor rolling heaven, with all his signs revealed
 Or hidden in the sleeve of night and morn.

Then to Thee in me, that works behind
 The veil, I lifted up my hands to find
 A lamp amid the darkness, and I heard
 As from without—"The Me within Thee blind."

Fitzgerald's Omar Khayyam

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Why is it that when an effort is made towards reform, when the spirit of true progress is awakened, the evil and selfish forces are aroused to redoubled vigor?

Answer You would expect it, would you not? No such effort was ever made, but was the bringing, not of peace, but the sword; and all human upliftment has to be carried over ramparts fully manned and formidable, unstormed these thousands of years.

Each one of us has lived life after life; and in every moment of every one of these we have been laying up stores for ourselves of good and evil and indifference; there have been moments of self-sacrifice and fine endeavor, moments of weakness and treachery, and wasted moments of heedlessness which are the most common of all.

All of these return to us some time; they have become a part of our selves, and are not done with until we have met them again, and transmuted all that was ill in them into good. This opportunity that I have lost now has gone from me, weighted with the inefficiency and idleness I have let slip into it; it will come to me again in its cycle, a little harder to profit by than now; I shall never escape from it until I have seized it and turned it to true value for the universe. Meanwhile the failure will lie hidden within me, amid a vast accretion of other failures.

That which appears of us in any one lifetime is but the smallest fractional part. Consider: you are the result of experience in thousands of ages; how much of all that do you manifest now? You have lived average lives and good lives and bad lives in all historic times and prehistoric times; and much of the ill you have worked must remain to be paid for, as much of your good must still remain to be rewarded. There is all that past

to be sorted out and set in order before you shall stand free and unmanacled for the great service of the world.

Do you remember the man that was shown the barnful of seeds; and he was to separate the wheat and the flax and the oats and the millet, and have them all in their own piles before he could obtain the boon he was seeking? One night he was allowed for the work; an impossibility, as it seemed—if he had had no superhuman helpers.

In all our past lives we have been shoveling seeds in that way into a barn, the good and the evil together; we have kept no count of them; our affairs are thoroughly mixed. The barn is the submerged region of ourselves, and the seeds are our thoughts and actions. Life by life Karma brings forth a few of them into the light; and wheat and tares they grow up around us and we reap them; while we reap, still throwing more seed and confusion into the barn.

Then some time the will comes to us to turn inward, to make straight our lives, to advance; we are content no longer with the old ways of living, but must devote ourselves to better things. Personality has grown too meager, the personal life a bore; we are weary of seeing the confusion and inanity of things as they are, and determine to stake ourselves against this present state of disorder. "I will arise," we say, "and go to my Father"; realizing of what nature has been our food latterly. We desire soul for self, not personality; and to undo some portion of the gross bewilderment and discord of the world.

Then the door is opened of that secret barn that we have been filling all this while; and it is no longer that Karma shall take out a few seeds, good and bad, in a lifetime for our reaping; we must go in, sort them all; be enriched with all the wheat and afflicted with all the tares; according to the strength of our aspiration shall our deserts fall upon us swiftly or slowly. There is no passing on before the work is finished.

We hardly know what it is we have to conquer, when we speak of self-conquest. That which we sometimes call the human elemental, which lives in the body with us; an undrivable and exasperating animal; a pig hankering after every byroad; a mule for stubbornness; a creature of stupendous cunning.

You are feeling as amiable as may be, and no sign nor rumor of him in your consciousness; some duty has to be done promptly, and—there, the brute has tripped you again; you have done everything, but not that duty; he balked and gibbed and was down the bystreet, and yourself in pursuit of him, at the very moment it came to your hand to be done.

You have imposed silence on your personality as to some matter; you stop to bid someone good morning, all sunshine and good nature, nothing less in your thoughts than the pig you are driving, who has been going like an angel all day long. What! There he is between your legs again, and down you go; away he is, racing for the place you set out from; I mean, you have blabbed it all out unawares; the promise you made to yourself of silence is gone to the winds. Whatever is in your mind, be sure that wretched pig is watching; trust him least the more he goes like an angel! If you call your destination Cork, then is his Dublin, and—

Now we come to the region of fairytales; it takes the imagination of the ancients to supply a likeness for what is to happen on the road. The more you have sworn to get to Cork with him, the more you are to find what a thing it is you set out to driving. He was a simple pig at the start; he shall finish up as a raging unsubduable demon (but that you yourself, as a soul, are more unsubduable still). He will undergo more changes than the legends record; you shall battle from sunrise to sunset with dragons; once you have shown him your quality, he is to show you his; and it is to be life and death between you. That is the crux of the thing; it is to be life and death between you; you or your lower self are to survive; the kingdom has been divided against itself; the lower elements are not going under without a struggle. The more your energy threatens them, the more they will fight. They have reserve forces, as you have. Your reserve is the Soul; and the whole divinity of the universe; theirs is the accumulated, unseen, unpaid-for evil of all your lives.

Now what is true of the individual is also true of the race. When any body of people rise up to set things right, and to strive towards wiping out some of the abuses of the world, a challenge is given to all evil; and in proportion to the strength and wisdom of the challengers will be the response. The world may be floating along ever so peacefully, a meek and orderly people ever so careless of any betterment of things, of their lives lived like oxen, of perils to which they have grown accustomed, no longer seeming to threaten. It is easy for the ignorant to be docile, for the unaspiring to be meek. But let some reformer of the true sort arise; let that old peril to the world's enemies, the Theosophical Movement, show its head; let men strive to reach the higher life and proclaim it and induce others to strive for it; and the peace is gone in a moment. There must be fighting then. Where they took only stragglers before, deeming the whole flock safe for them and to be taken at their leisure and pleasure, the wolves must now make invasion in force; their power and livelihood are threatened.

For whatever one shall find within himself, he shall find outside and in the great world also, macrocosm reflecting microcosm. We have a soul in us, which one day rises and will permit no more the old, unhappy dullness and the going in fat, effortless pastures. There is a soul in the race too, whose voice speaks through the great Teachers in their cycles; well for those who listen and obey. And just as there is also a subtle, demon, lower self in each of us, that is accentuated and comes out into the light and wages fiercer battle when we take a stand for the Higher Life, so there is a demon lower self of humanity; and there are men in whom the world's soul is incarnate, and men who embody the world's evil.

We cannot suppose that the Children of Darkness will hold truce with the Light, when the Gods themselves have gloriously broken the truce. This world is the heritage of the Gods, but has been usurped by the demons; let us rejoice when these latter are aroused and rampant. It means that the divine clans are gathered, and that Kurukshetra and Moytura and Camlan are to be fought and won again.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Behind the Scenes of History

IN the science of history, as in natural science, we find certain mistakes due to the limitations in the minds of the students.

The world of physical phenomena is a world of effects, whose causes lie invisible beyond. The prescribed sphere of physical science limits it to the study of these effects and bars it from a study of their causes. Therefore we find ourselves obliged to postulate some kind of causes, but prevented from finding the real ones, seeking for causes among the effects, and making a generalization of the effects do duty as a cause; as, for instance, when gravitation is said to be the cause of bodies falling, or force is described as the cause of its own manifestations. These statements, logical if the words are taken to mean invisible potencies, become mere tautology when the words denote a generalization of the effects.

And may it not be so in history? Historians depict for us various movements and tendencies and new spirits sweeping over the people and bringing about changes. But what it is that causes a people, after lying quiet or retrograding for ages, to spring suddenly into new life, is not sufficiently indicated. To what extent are we to regard a new movement as a mere outcome or effect, and to what as a cause?

It is clear that we must postulate the existence of some ever-active always-aspiring spirit in the human breast, which burns with a perpetual fire according to laws of its own, using circumstances as leverage to achieve its ends and as obstacles against which to brace itself. To speak of circumstances as the causes which produce progress is as illogical in history as it is in science. Circumstances *alone* can do nothing, any more than environment alone can cause development in the natural kingdoms. An obstacle is not an obstacle until something resists it; all force is dual; there must be action and reaction. Circumstances produce different effects according to the force that encounters them; one race may succumb to them, another overcome them. We cannot learn much from a study of circumstances alone; we need to know the strength and quality of this innate force that is encountering them.

Some races are rising and progressing,

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

others stagnating or degenerating. Why is this? It cannot be the circumstances; if these were interchanged, the result would be the same. It is something in the race. Or perhaps a race which has been advancing begins to show signs of decaying and succumbing. What is really the matter with it?

To answer such questions we need to know something about the nature of the life-forces within a race and their fount and origin. This means a study of psychology, both individual and collective.

Those whose cast of mind is too practical to allow them easily to remain satisfied with postulating abstractions as causes, will seek to find some definite concrete cause for the effects seen in the historical drama. And reasoning by analogy from the present day, they will infer that the agent in such movements has always been men, actual people, individuals and bodies. A careful study of history would show that for long before any given movement has emerged upon the plane of visibility, it has been brewing in secret. Behind the visible movement in society at large would be found the small group of workers, ahead of their time, courting misconception and resistance. Behind that again would be found the individual, the leader, the prophet. But this machinery, the real cause, usually escapes the notice of the historian; the marionettes are seen, but the almost invisible strings connecting them with the concealed operators are overlooked.

The real clue to history has yet to be recognized. If we could see behind the scenes we should find, throughout the ages, that there have been individuals springing up from time to time, inspired with a message and with unusual energy, who have gathered around them a band of pioneers. This body has been despised and persecuted, and hence has usually worked in secret; but the power of its thought has been so dynamic that it has stamped itself on the race, and its ideas have become the ideas and the inspiration of ensuing generations.

Such leaders are discernible in history, but nearly always strangely dissociated from the events of which they were the real inspirers. Impostors and fanatics they are often called, out of touch with the times. But, since they never worked for reputation, they willingly sacrificed it, yielding to others the credit for which they were not seeking. Those who work for the uplifting of human life have to do so, sooner or later, without recognition or thanks.

To explain the existence of such individuals it is necessary to understand something about human nature and the doctrine of Reincarnation. It is necessary to realize that in other times man has been much more of a conscious director of his own affairs than he is at present. In the present cycle man is not conscious of the source whence his guiding motives spring or of the power that governs his destiny. In his ignorance he imagines a god and sundry theological machinery to fill the gap; or perhaps he is fool enough to think that the mere interplay of human propensities is sufficient to account for the phenomena of history. But a fuller knowledge would reveal to man the causal part of his own nature and initiate him into the mysteries of the World of Causes that lies beyond the World of Effects.

There have never been absent from the world great beings who watch over its destinies during epochs of ignorance and darkness. Unable to work openly, they have been the secret inspirers of the noble movements that have afterwards resulted in visible developments. The awakened individual is the real mover in human life; not abstract forces or ideal Gods.

STUDENT

The Moon Laughed When Adam Fell

ALL creation wept when Adam fell — the sun and stars and all created things.

The moon alone laughed, at which God was very angry and obscured her light. So says an ancient Jewish legend. The influence of the moon is well known, both in its physical and its mental effects. It is connected with the psychic nature of man; hence its classic association with witchcraft and sorcery. The moon is no child of the earth, and a well known astronomer has recently admitted this, having proved it mathematically. T.

Reincarnation

REINCARNATION is a subject which is fast coming to the front in the West, but at present in some quarters the Theosophical teaching is confused with the transmigration of souls. In the "Library of Living Thought," has just been published a volume on *The Transmigration of Souls*, and the London *Telegraph* devotes no less than a column of its space to its review (written by Mr. W. L. Courtney). Obviously, before there can be a transmigration or reincarnation of souls there must be souls to transmute or reincarnate, and it is here that the initial difficulty arises in the mind of the reviewer. He is driven to ask the old old question in another form, "If a man die, shall he live again?"

The doctrine, it is admitted, is very widespread, and has been held from the very earliest forms of recorded thought, but how did it arise? Does the theory rest upon those vague feelings of reminiscence we have, when we seem to feel that the experience we are at a certain time passing through has really taken place years before, or has it been derived from the phenomena of dreams "as so many early myths are derived"? Granted that there is a "soul" which is independent of the body, then it can possibly migrate, but if we accept

scientific doctrines, and think that the soul indicates merely our name for the characteristic bodily functions including also the activities of the brain, which a man may exhibit—under a supposition of this kind, of course it is impossible for the soul to migrate, just because it is inseparable from its corporeal envelope.

The reviewer in this manner sums up the situation respecting the existence of the soul at the beginning of the 20th century. It is a position of nescience. Scientists cannot by means of the knife and the microscope and the laboratory find the soul, and so it is fancied that there is no solid ground for supposing that it exists; and so far as religion is concerned, the existence of the soul is entirely a matter of belief. The Society for the Propagation of Christian Knowledge does not seem to have propagated very successfully.

It is to Theosophy that men will have to look for knowledge of the nature of man and his destiny, and it points out the "Path" to tread if one would have the certain knowledge that he is more than his body. The review in question refers to the "soul" in animals and also in plants, as evidenced by the apparent consciousness of the latter, but difficulties of that kind disappear when one remembers that the *universe is embodied consciousness*, and that the "heavenly diapason" ends only fully in man. LONDON STUDENT

The Common-Sense of Evolution

IN *Science* appears a controversy between "philosophic zoologists" and "philosophic palaeontologists," as to whether the variations that occur in animal species are produced fortuitously or purposefully. The philosophic zoologist is quoted as follows:

Whether definite variations are by chance useful, or whether they are purposeful, are the contrasting views of modern speculation. The philosophic zoologist of today has made his choice. He has chosen *undirected* variations as furnishing the materials for natural selection. It gives him a working hypothesis that calls in no unknown agencies; it accords with what he observes in nature; it promises the largest rewards.

The philosophic palaeontologist says that this shows the absolute divorce between the zoological and the palaeontological observer. He thinks the above hypothesis may prove to be a dogma unsupported by facts. He challenges zoologists to produce a single instance of a series of animals in which "adaptive characters are being accumulated through the selection of undirected variations"—defining the word "undirected" as meaning "in which there is no law evident." The philosophic palaeontologist, he says, has also made his choice; and he finds no evidence of such fortuity. To quote him:

The materials for natural selection are furnished by the *ensemble* of an enormous number of characters, each of which is a unit pursuing its independent history and fluctuating and mutating and moving in direct lines under laws which the philosophic palaeontologist has proof of, but totally fails to understand. Consequently he assumes the agnostic position that there is some principle or principles of direction; or, better, . . . "unknown agencies," still to be discovered, other than the principle of order coming out of fortuity.

Here, then, we have two schools, both claiming the facts in support of their opposite theories. The natural conclusion to be drawn, under these circumstances, is that the facts have not had very much to do with the theories; or, to put it otherwise, that each observer's view of the facts was considerably modified by his preconceptions.

The first theory would seem to be that slight variations exist among animals of a species, due to "chance"; that of these varieties, those survive which are best suited to their environment, while the others die. This is familiar theory; and scientists are divided on the question whether or not such variations can be transmitted to offspring. The second theory seems to differ from the first chiefly in giving a different name to the cause of the variations; instead of "chance" we have an "unknown cause." But this unknown cause is considered as being purposeful, while "chance" is not.

Chance, of course, is simply a word used to cover our ignorance. Every effect must have a cause; we use the word "chance" when we cannot trace the cause.

But why is the palaeontologist so puzzled to find a cause for the purposeful actions which he sees in nature, when there is a simple explanation ready to hand? Why not *the mind of the animals themselves*? What else can we conceive of as directing purposeful actions except mind? Every cell in our body has mind; every atom in the universe has mind; everywhere we look we find purposeful action. It is this omnipresent mind that enables the organism to adapt itself to changed conditions. We have the same mind in our own bodies, which will adapt themselves to changed conditions; as, for instance, when a muscle develops after being much used.

The hypothesis that there is mind everywhere explains the facts easily; any other hypothesis requires the predication of unknown forces to supply the place of mind. We first pronounce a thing unintelligent, and then set about seeking a cause for the intelligence which it shows. When we see a man building a house, we infer that he is intelligent; we do not first pronounce him unintelligent and then theorize as to what unknown cause makes him act so. Why is it not the

same in the case of the animal, the organism, the cell? They all act intelligently and purposefully.

The old theory was that Almighty God directed every one of the operations going on in nature. But this sweeping generalization would not satisfy science; yet is not science really creating God over again under different names?

How do bees make honey? Is it not a good enough explanation to say that they have intelligence and have learned how? If we need further explanation, then we must study mind and consciousness. Variation in the animal kingdom is undoubtedly the result of purposeful action on the part of the animal intelligence; though the animal, not being *self-conscious*, acts in obedience to an instinct. In the same way we are not self-conscious of the mind that acts in our own organs and cells; yet there is such a mind—call it automatism or by what name you will. STUDENT

The Churches Day by Day

Can Churches Keep up with the Procession?

IT is interesting to see how theology is striving to show that it is essential to the true progress of humanity, and how difficult a task it seems to find it. A prominent theologian, Rev. P. T. Forsyth, declares, in the *Hibbert Journal*, that the world is trying to prove that the doctrine of Christ is not necessary for the moral emancipation of the race. He thinks, however, that there never was a time when social and personal righteousness found such earnest advocates as now. There is a passion for the reconstruction of our social order in the interest of an ideal righteousness. As private interests are borne down by public justice, so formal religion is on the wane, and with it the membership of the churches. This is accompanied by a turning away from theology.

Abandoning the historical Christ as an effectual factor in modern aspiration, the writer takes his stand on Christ as a "moral fact of the present." The secularist reformers—

have never taken due measure of Christ as a moral fact, still less as a moral factor in history. They have indeed been interested in the historical Christ, and they have owned the spell of his character in the procession of prophets. . . . But they have not dealt as seriously with the moral meaning of the fact as with its moral effect or its aesthetic or historical aspect. They have never integrated him into the moral philosophy of history, into the grand moral psychology, into the spiritual organism of the race—as theology has at least tried to do.

This, and what follows on the same point, is vague, and scarcely calculated to impress the modern hungerer for righteousness as described. This idea of Christ as a moral fact of the present is too shadowy. The proper complement to a historical personality is a modern personality, not a "moral fact."

The main difficulty of the churches is to show where they themselves come in as influential factors in the problem. They are seeking by argument to convince the world of those claims which they have failed to establish by their actions. If they really have any special power to hold up this moral ideal and render it serviceable to humanity, no doubt humanity will find that out and be ready to admit it. But humanity seems to need convincing.

It is of course open for the churches to

say that the movement towards greater social righteousness is too formless and needs the directing and cementing power of a definite belief; but this is just where the churches show their real weakness. For, if they had anything more definite to give, what a golden opportunity would be theirs at the present moment. That they are not seizing this opportunity must be taken as evidence that they are not competent to take it. The maintenance of their existence as *churches* depends on their assertion of the old time-worn doctrines which the world has outgrown. Many ministers are trying to adopt a position of compromise between, but the old adage about the two stools applies to their case. They do not go far enough for the free-thinkers, and too far for the orthodox.

A Clerical Stockbroker

A PAPER announces the resignation of a pastor from the ministry in order to engage in the business of selling bonds; and adds that he had for some time been carrying on both businesses, on the basis of an agreement with his church directors to be relieved of a part of his ministerial duties. The double harness plan seems to have ended as might have been expected.

On the other hand a clergyman with private means is announced as having decided to devote his private income entirely to charity, and to have sold his automobile and carriage, while he lives on his ecclesiastical revenue. This he does as a true follower of him who had not where to lay his head.

Can Religious Toleration be Overdone?

All men are free to hold what religious views they will, *provided these are not subversive of public order.*—Charter of the First French Republic, Oct. 3, 1789.

No one can accuse the above charter of being too conservative or not radical enough; yet it had to recognize a restriction on toleration.

Toleration is now being lauded in high quarters without a sufficient regard to qualification. There are some things that cannot be tolerated. Sooner or later it will become necessary to define "religion" in order to prevent the abuse of toleration principles and declarations. Cases are often published in which ecclesiastical organizations, claiming a perfect unity and solidarity, have declared that the laws of a state are secondary to the laws of the ecclesiastical organization. Another question is, Can religion be treated as a kind of indifferent pursuit, like fashion in dress, profession, language, etc? It may be so for some natures; but with others it is an affair of the most vital concern. When religion is viewed from the latter standpoint, it becomes a matter of importance what a man's religion is. After studying the views which are promulgated by some religions as being essential parts of their teachings, a wise man would think twice before placing one of their adherents in a position of responsibility.

State-Provided Theology

THE Berlin *Kirchenzeitung* says that there is so much radicalism among the theological teachers appointed by the State to the chairs in the universities, that students often lose faith under the ordeal of teaching, instead of being confirmed in faith. To combat this the church has established vacation courses and

even special institutions to undo the work of the theological professors. This is taken as indicating a growing rift between church and state. It certainly adds a new complexity to the distribution of party lines in religion and politics.

Dogmatism and Enlightenment

PROFESSOR FOSTER, the Baptist minister whose resignation on account of broad views has aroused such interest, is reported as predicting that there will soon be two world-religions: all the Protestant churches will unite with the Romanists against the free thinkers. A union of the other churches with the Roman church will surely be like the union between the wolf and the lamb. But it is certainly true that clericalism is gathering into a focus, as clericalism, not as churches; and that church which is the most clerical will naturally predominate. On the other side are gathering all anti-dogmatic tendencies. It is dogmatism against mental freedom. And on the side of dogmatism we see other things besides clericalism ranging themselves.

All that tends to limit liberty of conscience, whether it be frankly tyrannical or masquerading as a movement for emancipation, belongs to the same category. H. T. E.

'And even Convocations Move'

CONVOCATION, the Convocation of Canterbury of the English Church, has been discussing the Athanasian Creed, as has been already alluded to in this Review. Moved by the spirit of the time it has inspected "the damnatory clauses" with a critical eye.

Upon certain Feast Days the congregations have hitherto been required to express their conviction that whoever does not keep "the Catholic Faith"—which, as expressed in this Creed, consists of a series of incomprehensible propositions—whole and undefiled, "shall without doubt perish everlastingly"; and whoever has done evil shall in due course retire to "everlasting fire."

No one who really accepted these clauses could possibly consent to their being omitted or made optional; it would be far too important that they should be known to every man, woman, and child on earth. But Convocation has consented. The use of the Creed is to be optional; and even when used, the "perish everlastingly" and "everlasting fire" clauses may be omitted.

Even Convocation is therefore moving, however slowly. Perhaps it would hardly relish perceiving that in the front of the same procession of which it occupies the rear is President Eliot, late of Harvard, with his proposition that there should be a new religion altogether. This, he said, will not be bound by dogma or creed.

There will be no supernatural element; it will place no reliance on anything but the laws of nature. Prevention will be the watchword and a skilled surgeon one of its members. The new religion will not teach that character can be changed quickly. It will not deal chiefly with sorrow and death, but with joy and life.

This may or may not be all right; it depends on the significance of the phrase "laws of nature." Philosophically, there can be nothing *super-natural*. Yet there are countless possibilities awaiting recognition by those who become perfected in putting in practice the Wisdom-Religion of Antiquity. H.

Tide-Mills

ALMOST every one has wondered why the rise and fall of the tides is not more used as a source of power, and the answer can only be that there are practical difficulties in the way which render the plan commercially unprofitable. A writer in *The Engineer* (London) considers the question and gives descriptions of some existing tide-mills.

The conclusion arrived at, is that given a suitable natural site, and given a good local market, the tide mill may successfully compete with the coal-fed steam engine and the gas engine as a source of power for generating electricity or for direct driving of a mill; but that without these conditions, it cannot do so.

Old charters show that tidal power was used for grinding corn as early as the 11th century, and tide-mills have been in operation from that time to the present day. In the earlier mills no attempt was made to obtain a head, but the rush of water, both into and out of the pound, was used to drive a paddle wheel. The inflow and outflow could both be used, either by arranging the sluices so that both currents would pass the wheel in the same direction, or by using reverse gearing between the wheel and the machinery. The wheel had to be raised and lowered so as to keep only its lower paddles in the water; but later were introduced paddles which turned on a pivot so as to lie edgewise to the water after completing their stroke, and in this case the whole wheel was sometimes submerged.

In order to avoid an expense out of all proportion to the advantage contemplated, it is essential to have a natural site where a pound can easily be made by erecting a dam across an estuary or other inlet. It is not practicable to arrange matters so that the water can be used both ways. A rise and fall of at least 12 feet is necessary. There must be a local market and an existing road leading to it. Very few situations command all these facilities.

At Woodbridge there is a tide-mill used regularly for grinding corn. The pound covers 310,000 square feet but is very shallow. The average rise and fall is about 12 feet, and the wheel works with a 6-foot fall, operations being begun a little before half-ebb and continued for 5½ hours at spring tides. The wheel is undershot, 14 feet diameter, 6 feet width, with radial wooden floats. Power is transmitted by bevel gearing to a vertical shaft. At St. Osyth the pound is 1,120,000 square feet and there are two wheels, each capable of developing 20 H. P. Seven pairs of stones are driven, and the two periods of running total up to nearly 12 hours at spring tides.

The writer thinks the late improvements in turbines would enable these to be advantageously introduced into these mills in place of the wheels. But after going into figures on the various questions of cost, he comes to the conclusion that tide-mills cannot in general compete with gas and coal, for the main reason that they cannot be had where they are wanted and that it is too expensive to transmit power from where the conditions admit of their erection.

Large sluices are sometimes turbine actuated from the water-head behind them, and water-power is now much employed. T.

Art Music Literature and the Drama

Prehistoric Art in Ireland—Part I

THROUGH storm and strife, through incessant attacks from without and in spite of centuries of internal dissension, the Irish race has ever looked forward hopefully to a good time coming. Today, in defiance of much that is depressing, there is a new life stirring; the people seem almost ready to respond to the regenerating spirit of liberation calling them to awaken to the deeper meaning of the ancient and prophetic title of the land—the Isle of Destiny. What can this wonderful destiny be but a pre-eminence in spiritual life, in the realization and practice of Brotherhood with its accompanying moral and physical blessings, a rebirth of the conditions of the older times when Ireland was in the forefront of European progress, when literature and the arts flourished in a sympathetic and prosperous environment, when the products of Irish looms and workshops, aye, and the learned scholars from the colleges, were called for and held in highest appreciation in foreign lands?

This reincarnation of ancient greatness will be on larger lines than anything yet seen. It does not mean more congested cities with their extremes of wealth and poverty, more soul-killing drudgery for the many and unwholesome luxury for the few; nor the vain pursuit of excitement, falsely called pleasure, which is such a serious blemish on the face of modern civilization. Nor does it imply great military power; the Irish people have never been taunted with pusillanimity in strife, but the valor of the race will be demanded in other fields under the better conditions of the future.

The Irish nation has within its keeping the heredity of a past whose ideals were higher than those of today; it has certain more or less latent qualities of mind and heart which are destined to stand forth prominently in the better times coming when the lessons taught by the suffering of ages will have purged the dross and brought a clearer vision of the real object of living. Strength must not be wasted in lingering mournfully and sentimentally over past glories, which are quite useless unless they inspire the people of today to bring out the best that is lying within them. "There are as good fish in the sea as ever came out of it."

In the record of Ireland's artistic past we find a splendid promise of the future, for the vestiges remaining show the possession by the Celtic people of a high and individual quality in the decorative arts, in music, and in poetry. History may be, and generally is, perverted by

national, theological, and personal prejudices, but the story told by the art treasures cannot be gainsaid. They prove that a high culture prevailed throughout Ireland from very remote periods, for you cannot have a race of skilled craftsmen doing quantities of the highest class of art work without the existence of a public capable of appreciating it.

The object of the articles, of which this is the first, is to give a brief account of some of the most interesting features of Irish art, so that they may be better known and that some hints may be gained as to the lines on which present-day Irish arts and crafts should proceed in order to do the best work in harmony with the spirit of the nation.

low goldfield yielded \$70,000 worth of the precious metal. Sir William Wilde, a good authority, says that a greater number and variety of antique objects of gold have been found in Ireland than in any other country in north-western Europe. Most of them have been discovered deep below the surface of the bogs which cover so much of the low-lying parts of the country. A few have been recovered from tombs or ancient battlegrounds, but most of the golden articles have been found in separate places. The few hoards or collections unearthed are supposed to have been left by plundering Danes who were not able to carry them off after their final expulsion from Ireland. In one stone chamber \$15,000 worth



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PYRAMID OF CAIUS CESTIUS—GATE OF SAN PAOLO, ROME

The public museums in Dublin contain great treasures of antique and medieval jewels and gold, stone and bronze, but only a comparatively few persons can go to see them; most of the Irish and other people in America who are interested in them, have had, until recent years, to depend upon descriptions and photographs for information about the remarkable achievements of the ancient Irish artists, but there is now a wonderful collection of facsimiles of the finest specimens in the Field Columbian Museum, Chicago. The New York Metropolitan Museum of Art last year added a large number of similar reproductions to its collection. These copies are mostly taken from metal work of the early Christian centuries, but there are some which show the high development attained by the native art of working in gold, silver, bronze, and enamel, long before the advent of Christianity.

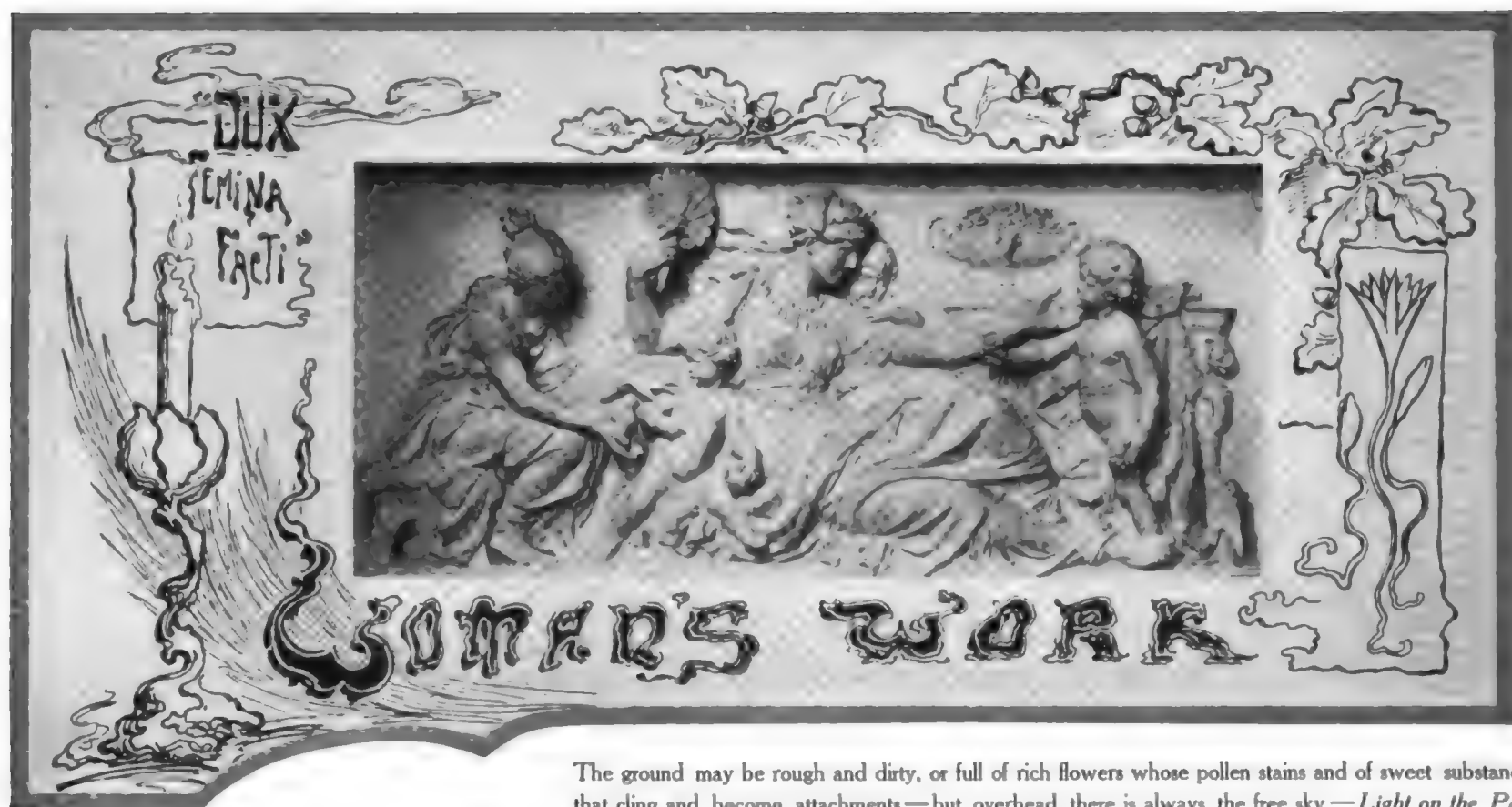
Gold is still found in several districts in Ireland, but little has been worked since the middle of the last century. In 1795 the Wick-

low goldfield yielded \$70,000 worth of the precious metal. Sir William Wilde, a good authority, says that a greater number and variety of antique objects of gold have been found in Ireland than in any other country in north-western Europe. Most of them have been discovered deep below the surface of the bogs which cover so much of the low-lying parts of the country. A few have been recovered from tombs or ancient battlegrounds, but most of the golden articles have been found in separate places. The few hoards or collections unearthed are supposed to have been left by plundering Danes who were not able to carry them off after their final expulsion from Ireland. In one stone chamber \$15,000 worth

A Literary Mecca of England

THE place to which the lover of English literature will sooner or later turn his steps is Twickenham. No other small town can boast of having been the residence and beloved abode of so many famous literary lights. With it are associated the immortal names of Pope, Horace Walpole, Swift, Gay, Lady Wortley Montagu, Gibbon, Boswell, Johnson, Tennyson and Dickens. Surely this is enough to make any place doubly immortal! Twickenham was well named by Horace Walpole the Baiae, or Tivoli, of England; for it has truly been to London what Baiae was to ancient Rome—indeed, in a far higher degree.

The big red house in Montpelier road where Alfred Tennyson lived for so many years of his earlier married life was the one in which many of his earlier poems were written. . . . That house should surely be sacred to all lovers of English literature, which saw the dawn of *In Memoriam*; which witnessed those delightful gatherings . . . within its walls. It is today called "Tennyson House" and is now without a tenant.—*Westminster Gazette*



The ground may be rough and dirty, or full of rich flowers whose pollen stains and of sweet substances that cling and become attachments—but overhead there is always the free sky.—*Light on the Path*

THE medical journals all note the present appalling mortality from cancer, statistics showing that one woman in every eight past her thirty-fifth year will die of cancer! This, notwithstanding that the profession keeps up an unremitting search for the cause and for a cure of the disease.

Pathologists, who have so far failed to find a cancer germ upon which to put the blame, describe the malignant tumor as a collection of a normal type of cells. Now cells can do two things, but they are able to do only one at a time: they can multiply in number or they can work for the benefit of the body, as the gastric cells do in furnishing digestive fluid, the liver cells bile, etc. The cancer cell does nothing useful, it performs no function; but it consumes nutrition and then goes on dividing, subdividing, and piling up a purposeless, functionless mass which crowds and injures the surrounding tissues. Finally it breaks down and poisons the system with its products of decay.

It may be a long time yet before present lines of research arrive at either the cause or the cure of cancer, and the statistical record, "one woman in every eight," is coming near enough home to concern all women. Leaving the laboratory tests for the profession, it would be well for every woman to test herself by the standard of clean, normal, purposeful living. One need not be a learned physiologist to understand that a healthy body, with an active, contented mind and the forces of nature unselfishly controlled by the will, do not make up the culture medium for any kind of disease germ—malignant or otherwise. Upon the other hand, since every cell is on the telegraphic wire of a live nerve, these units, even in a strong body, will surely show the continued effects of physical or mental disturbance, be it excessive or improper diet, dissipation, fear, jealousy, envy, or any selfish emotion.

Even where there is no special anxiety or

The Cancer Problem and Woman's Work

disturbance, a restless, dissatisfied mental condition is reflected throughout the body by the subconscious telegraphic system of sympathetic nerves and the function of every cell is affected in some way. The balance of the complex

THE BETTER PART

BEYOND the forms and the faces I see ineffable things,
Above the cry of the children I hear the beating of wings;
Gracing the graves of the weary are blossoms that never were blown,
And over the whole of Knowledge stands all that shall yet be known.
The City is not my prison—the world cannot stay me there;
For whole wide earth and beauty there's beauty beyond compare.
The wealth of the wind-blown music, the gold of the sun are mine.
In light of the light men see not—in sight of the things divine.
For truer than all that is written is all that has not been told.
The yet unliving and unliving are truer than all the old.
The fairest is still the furthest; the life that has yet to be
Holds ever the Past and the Present—itsself the soul of the three.

Elbel Ashton, in The (London) Outlook

processes of nutrition and waste at the fine point of health is lost. When the functional impulse of the cells is not given normal expression and the unexpended impetus is thrown back upon them, as it were, their increased numbers somewhere make for abnormal useless growth. It is significant that in this strenuous, materialistic age, this restless

period of transition, so pregnant with possibilities for the creative and nutritive life forces to find new and worthy expression, cancer is most frequent in the pelvic and digestive organs.

As the racial evolution is at a point where old things are passing away and the awakening soul sense is stimulating both brain and nerves, the body cells become more sensitive. May we not logically relate the impulse of increased activity in the restricted, useless cancer cells to the inco-ordinate, disturbed, restless inner sense of limitation which is found on every hand? Many brilliant women of affairs today are too sane and busy to brood or worry, and yet at times the whole scheme of modern life palls upon them and something within—the truer self—is vaguely and miserably sick for more of the reality. Their trained minds and wide sympathies make them but the more alive to the oppression and cramping misery of the sordid standards of life around them. The outgrowing of old faiths has left many of a negative, sensitive type peculiarly susceptible to social depression and hopelessness.

There is no lack of activity; humanity is strenuously seeking possessions, amusements, education—gratification of all the mental and physical senses and appetites—according to the individual bent. But is not the average life typified by the mass of selfish, useless cancer cells? Are not the majority busy accumulating possessions or acquiring experiences for self-gratification while contributing little or nothing helpful to the real welfare of the human brotherhood of which each man and woman is as much an integral part as the single cell is a part of the body? While the pathologists are absorbed in the study of animal experiments and microscopic specimens, may we not reason by analogy and see the disturbed, self-centered, inadequate quality of modern life reflected through the nervous system into the functionless, multiplying cells

of perverted power and pernicious activity?

H. P. Blavatsky foresaw the danger of this time when, with the passing of old beliefs, the awakening soul sense should impel to activity the minds and bodies of a developing humanity that would turn away from an unsatisfactory theology to seek expression in an unsatisfying materialism. Because the time was ripe, she again brought forward the ancient truths of Theosophy, with its science of right living as a safeguard.

Real satisfaction comes only from service, from a worthy output of energy affording the better part of the nature favorable conditions for its functional expression. Failure to live up to one's higher possibilities produces that intangible feeling of unrest and limitation, that vague longing for a peace and freedom which has been attained somewhere, in some life, and then deserted for some pet license or laziness.

Because life might be richer and fuller today than ever before, Nature demands that we make it so; and she will make us pay the penalty of suffering until we cease to break the law and turn to the natural life. LYDIA ROSS, M. D.

A Queen's Initiative

THE heroic protest made by Queen Victoria of Spain against bull-fighting, which was recently noticed in these columns, seemed at first a futile one. In spite of her appeal to the Spanish veneration for Queen Isabella by showing that Isabella herself had protested against, and fully intended to abolish this sport which has not even the virtue of being Spanish in its origin, Queen Victoria seemed destined to lose in the battle for the cause she had espoused, so much a part of the national life had bull-fighting become. But within the month the tide has turned, due to what many Spaniards believe to be the interposition of Providence, this interposition taking the form of a succession of frightful and alarming casualties. On one day only, in June last, (a Sunday, of course), twelve *toreros* were killed and one injured in Madrid, seven were killed or seriously wounded at Bilbao, several were injured, two fatally, in the rings at Santander and Minola, a *matador* met death in Seville and a *banderillero* was carried dying from the ring at Pantereto.

If this list of casualties were extended to include the families of the victims, with the mental suffering, the anguish of loss, and the deprivation that nearly always, in those classes, follows the death of the breadwinner of the family; if the report could become prophetic as well as historic, so that we could know how many members of these families will in the future, late if not soon, become paupers, to swell the lists of Spain's beggards, a more just idea of the Queen's real beneficence would be gained. As it is, the Minister of

the Interior has now taken legal measures to protect *toreros* from violent death and has also barred from the ring all bulls that have had experience in it, for these soon learn the tricks of *torero* and *matador* and so become trebly dangerous. A wail of protest is being heard from a certain class which declares all enjoyment gone in the sport if it degenerate into a mere killing of animals by *toreros* who are not coquetting with death at every turn. But it is likely to have little effect, for the keynote of humanity has been sounded in high quarters — by the Queen of Spain herself — and with the notable step taken by a Minister of the realm, other steps will follow in logical sequence.

Whether we believe this awakening due to

passed, and "Divine interposition" has quietly shifted the burden to its own shoulders! Even more than the Queen had dreamed of securing so soon has been done already.

There is a divine magic invoked, say what you will, when a pure, strong, heart-appeal is made to the finer forces of life, for those who make it become by the very sincerity and compassion of their invocation co-workers with, even directors of, Universal Law. The nations need more trust in the hearts of their people, not more votes in their ballot-boxes. They need men and women who have that divine courage which will act and act and act in protest, though ruin and defeat may be the only prospect ahead. Particularly do our nations need women who dare to challenge



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MONT-SAINT-MICHEL, FRANCE. N. E. VIEW

"Divine interposition" or not, there can be no doubt, for all history, all philosophy, proclaims its truth, that an earnest protest against evil, for humanity's sake and in the service of right, does awaken an echo in the great Universal Heart of Love and actually shapes and forges events themselves, like fragments of some hero's broken sword, into a weapon of magic power.

No woman has a right to believe that she can do nothing for humanity. What could have been more seemingly hopeless of success than the Queen's crusade against Spain's national pastime? The very fact that she was of foreign birth and training militated against her efforts. Spain itself, by nature and education both, had come to consider this pastime in the light of a necessity. Men high in Spanish councils laughed at the idea of abolishing bull-fighting, the King himself said that he was powerless to render aid, and the English papers commented upon the Queen's crusade as "Quixotic." Yet only a few months have

evil, armored by that superb faith in their own Divinity which can build victories out of the very ether itself. STUDENT

Woman and the Law

THE death in her seventy-second year of Mrs. Burnham Kilgore, of Philadelphia, reopens the earlier pages of America's recent scripts on woman and the law. Mrs. Kilgore was the first woman to be admitted to practice before the Supreme Court of Pennsylvania, and the fourth admitted to practice before the Supreme Court of the United States. When, in 1871, she applied for admission to the Law School of the University of Pennsylvania she was curtly refused, and it required just ten years of siege to batter down the walls of prejudice sufficiently to allow her entrance; but in 1883 she received her diploma as Bachelor of Laws. Mrs. Kilgore was the author of several articles in the *Encyclopaedia Britannica*, and later aided in revising the law terms in *Chambers' Encyclopaedia*. H.

OUR YOUNG FOLK

VERSES ON A DICTIONARY

OH wondrous book, thy leaves unfold
The sum of all that e'er was writ;
Like pearls unstrung, here lie unrolled
The words of Wisdom, Folly, Wit;
Thousands of words, like bells to ring
Their countless changes to the heart,
Then thoughts, their subtle masters, bring
The pen or voice to aid their art.

Here lies the future statesman's speech,
The coming poet's mythic lay
The wisdom that the past should teach
The words that shall the future sway.
And thou, a prophet, shape the speech,
Or gather up the scattered lay;
Show millions how the path to reach
Where Truth and Wisdom lead the way.

Weigh well thy words, choose well thy theme;
Hear soaring Fancy while she sings;
Listen to Reason's thoughtful scheme,
But bolt the page that Folly brings.
Thousands of words before you lie;
Wisdom and Truth you here may view,
But choose with purpose fixed and high
Words that are loving, pure, and true.

Found written on the fly-leaf of an old dictionary, and signed, W. H. N.

Legends of the Rainbow

THERE are many legends connected with that beautiful phenomenon of nature, the rainbow. It is only natural, for does not everyone feel a curious thrill of wonder and delight when gazing at the gorgeous arc of color in the sky? The Hebrew story of the rainbow, how it became the Bow of Promise, is the one best known to us, but there are many other legends, which deserve to be better known.

The ancient Greeks believed that the rainbow was a bridge let down by the gods, and over it was wont to pass Iris, the Swift-footed, on the messages of the gods. To the Scandinavians also, the rainbow was a bridge of the gods. They called it Bifrost, and believed that it stretched from Midgard, the earth, to Asgard, the white city of their gods, and that in the last days of Midgard the bridge would be broken down. It was by Bifrost that the souls of the mighty, slain in battle, crossed into Asgard where Valhalla awaited them. The rainbow-bridge was only seen by mortals when a hero was slain, for then Heimdal, the Warder, sounded his horn for Bifrost to be let down.

The Irish hold that

Where the rainbow strikes the ground,
There the crock of gold is found.

Another pretty Irish legend says that lying buried at the rainbow's foot are a pair of magical slippers, and that whoever seeks and finds them can travel surely and safely to his heart's desire. Again it is said that under the rainbow the earth gives forth an odor of mysterious fragrance.

But not in all of the legends touching the rainbow are there good omens, nor do all tell of its beneficent effect. In Africa there are



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IN THE PINE FORESTS OF THE LANDES, FRANCE

tribes who believe that the man who passes under the arch of the rainbow will die a dreadful death, and an English couplet of the sixteenth century runs:

When the rainbow touches the tree,
No caterpillar will hang on the leaves.

Of course the caterpillars are of doubtful benefit, but there is a fairly widespread belief that the rain which falls through the rainbow blights whatever it falls upon.

Many superstitions regarding the weather are connected with the rainbow. We are told thus, "when a perfect rainbow shows only two principal colors, which are generally red and yellow, expect fair weather for several days." Sailors call the rainbow "a sun dog" and an old sea-rhyme runs:

A dog in the morning,
Sailor, take warning;
A dog in the night
Is the sailor's delight.

Although we laughingly quote these weather prognostications, they are sometimes very truthful, and tend to show that our ancestors were close observers of nature; and, with the legends, they reveal the poetical, symbol-seeing mind which belongs to all peoples at certain stages of their growth. H. M.

KEEP your head and heart full of good thoughts and bad ones will find no room. The cup that is full will hold no more.

The Giant and the Law

ONCE upon a time there was a great giant who said he would work for the greatest power in the world. Now, money seemed to be the greatest power, so the giant said, "I will work for money, for one can have everything and do everything when one has money." So the giant worked hard and became very rich.

One day someone who was under the power of evil, stole all the giant's money.

"Well," said the giant, "there is certainly a power greater than money, or my money would not have been stolen." So he stopped working for money and went to work for a number of thieves, and after he had worked for them for some time, he found out that they were afraid of being caught. They said that the law would be after them.

"Well," said the giant, "this law is a greater power than thieving"; so he stopped working for the thieves, but was unable to find whence came the power of the law. Then he began to work for poor people and to help all who were in need. As time went on he found himself growing able to help more and more. He was able to do good in many ways and he began to love his work. The more he loved and helped, the wiser he grew, until at last he found out that he was working under the greatest power on earth. the Law of Brotherhood and Compassion. Then he was satisfied. E.

The Earliest Americans

THOSE who have studied the myths of America tell us that the oldest myths refer to a race of beings who lived on earth and in the country beyond the sky, before man existed. The people on earth at that time are said to have had great power; they had only to wish for something in order to have it; they knew the thoughts of other people; knew when people were coming before they could see them. In time these people came to be divided into two camps: a camp of good persons who originated different kinds of food, arts, games, and religious ceremonies for the race; and a camp of cunning, ferocious people who worked evil for the race.

When the Indians appeared these people had vanished. A part of the good camp and all the evil workers became the beasts, birds, plants, stones, fire, rain, snow, sun, moon, stars, etc.; only a small number of this early people who had prepared the world for man, left the earth. Some myths say they went beyond the sky to the land there; others, that they sailed away over the ocean westward until they were lost to sight beyond the setting sun. There they are said to live now, free from pain, disease, and death. G. R.

UNSKILLED workmen will blame their tools. VALUE a good conscience more than praise. AN honest endeavor is worth ten promises.

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THE CHILDREN'S HOUR

The Blackbird and Elsie

"WELL, Elsie," said the blackbird as he walked along towards her as she sat in her little chair under the palm tree one day. "Have you been doing any thinking since I saw you last?"

"Yes, Mr. Blackbird, I have," she said, "I am trying to think why I can't be happy all the time. I wasn't a bit happy yesterday and I am not so very happy today."

"Well," said the bird, "that is bad. What do you think is the reason?"

"I wanted to have a silk dress for my dolly like the one Esther has and Mother said she could not afford it."

"O ho! you *wanted*," said the bird, "that is it. It is because people want all the time that they have not time to be happy with what they *have*. You wouldn't be any happier if you had the silk dress, for then you would have wanted a new dolly, and you would go on and on wanting things."

Elsie opened her eyes and said, "I did not know wanting things made one unhappy. Should I stop wanting and never get anything?"

"Wanting the silk dress has made you unhappy, has it not?" said the blackbird. "It is strange," he went on, "but wanting is a thing which keeps on growing the more you let it. It grows bigger and bigger and never gets satisfied and it has the most to do with making people unhappy, until they can control it and realize that they really do not want everything they see. It is because people want more than they need that so many people cannot have what they need to keep them in food and clothes. It is one reason why people are poor."

"Oh," said Elsie, "I did not know that wanting did that!"

"It is just as I said last time," the bird replied. "You don't know who you are nor what you are here for, or you would not want things because others have them, and make yourself unhappy. You see, you are here to learn what it is that really makes everyone happy and then you will begin to find out who you are. Good bye Elsie; don't think about wanting things for a while and see what will happen," and off he flew and left Elsie thinking hard.

EUGENIA

Three "Samples"

LUCY, Minnie, and Ted were in great delight. They had not seen their cousin for six months, which was a long time in their little lives, and now they were showing him the various improvements and changes that had taken place in his absence. Finally they came to the orchard. The pears were setting into shape small green models of what was to come, the peaches coloring pink, but hard as waxen models yet, while the golden tinted apricots were ripening fast.

"We must not touch them," called Lucy



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TWO CUBAN BOYS AT POINT LOMA

THE SONG SPARROW'S TOILET

A SPLASH into a silver brook;
A dainty little dipping;
A dart into a quiet nook,
With all his feathers dripping;
A little shake, a little tweak,
To stir up every feather;
A pretty preening with his beak
To lay them all together;
A stretch of wing, some fluffy shakes;
A flash—he's flown away!
This is how the sparrow makes
His toilet for the day.

Selected

warningly as Ted's fingers closed on a beauty. "Mother wants them for something."

"It would not matter to take one," said the boy giving the tree an irritable shake. "Auntie would never miss it. There it has fallen to the ground! I will have one half and you two little ones can have the other." He stooped and picked up the fruit. Fat little Minnie's eyes were opened wide in astonishment.

"No, no!" she cried, "We must be 'samples,' and 'samples' can't steal."

"I'm not stealing," said Ted hotly, "if Auntie were here she would give it to me."

"She hasn't given it to you," replied Lucy quietly, "and it is greedy to want to eat the first for yourself, anyway."

Ted flushed up for he knew it was the truth.

"Wouldn't you like to be a 'sample' too, Ted," asked little Minnie. "Its helps people when you are." Just then a gentle voice said

softly, "So this is where you are, children," and the little girl's mother gently felt the fruit near her, carefully picking three ripe apricots and placing them on a bed of glossy leaves in the little basket she carried. Ted silently held out his apricot which she placed beside them.

How tempting they looked! "Children," she said, "You may either eat this fruit, or give it to me for Mrs. Thornton who has been very, very ill. But if you give it to me, it must be a willing gift. There are only these four ripe today." She placed an apricot each in the children's hands and turned away down the long path.

"Poor sick lady!" said little Minnie. Lucy's silent decision was made. "Guess it will give her a surprise to see four apricots this size," said Ted firmly.

"We are all samples, Mother," cried little Minnie flying down the path after her mother, and they all arrived together.

So the apricots were sent. Two days afterwards at luncheon time the children tasted their first apricots that season, and truly they were luscious.

"I heard from Mrs. Thornton's sister today, Ted," said his aunt, "and she tells me that the Doctor says that the apricots were the first thing she had eaten for days. She is so grateful to my little people for their gift to her sister."

It was more than Ted could stand and he blurted out the history of his temptation and his cousin's valiant stand.

"You took your chance to make good your past mistakes when it was offered to you, Ted," his aunt replied, "and see how it has helped."

"Ted is a good sample too, isn't he, Mother?" said little Minnie, and Mother smiled.

ETHNE

Boys Who Were in Earnest

NOT long ago two boys were found during the night studying their lessons by the light of a street lamp. Of course the policeman who saw them had to find out why they were on the street at night. They told him, in answer to his questions, that their mother was very ill, that they were nursing her and so were getting very much behind their classes. They did not like to keep their lamp burning for fear it would disturb their mother, and so when she dropped into a quiet sleep they hurried out of the house and started to study their lessons. It is to be hoped that these boys will not have to give up their studies, for they are in earnest. They remind us of the little Chinese boy who was so poor that he could not afford to have a lamp, but who was so fond of study that he would gather a great number of fireflies and hold them in a guaze bag to serve as a light for him to study by, when his other tasks for the day were done. When boys are kind and studious too, like these boys, they deserve to have success in what they do. G.

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		MAX	MIN	DRY	WET		DIR	VEL
2	29.724	69	61	66	62	0.00	W	6
3	29.679	69	61	63	62	0.00	NW	8
4	29.641	69	61	66	64	0.00	W	4
5	29.634	71	63	68	66	0.00	W	4
6	29.666	73	64	68	64	0.00	NW	3
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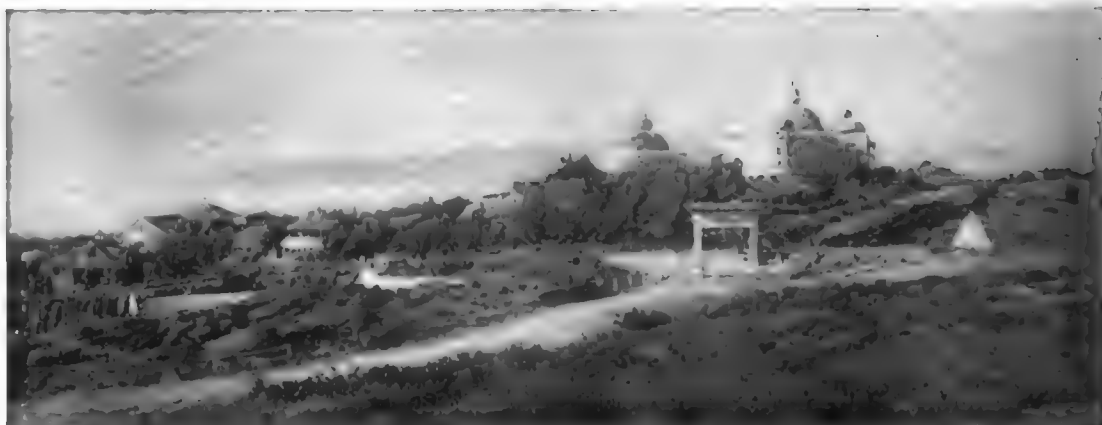
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ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XII

AUGUST 22, 1909

No. 42

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 42

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Atomic Theories and Occultism

"ATOMIC Theories" is the subject of an article by Professor Louis T. More in the July *Hibbert Journal*, in which the writer, seeming to take for granted that knowledge cannot be reached by metaphysical speculation, announces his conclusion that neither can it be reached by science; and, as he does not mention any method by which knowledge can be reached, this perhaps being outside his subject, the reader is left in doubt as to his views on this point. The effect of thus placing both metaphysics and science may give a handle to religious dogmatism, and supply the churches with an excuse for claiming for their pretensions a value which they have not been able to vindicate. It is important, therefore, to show what is the true way of knowledge, that neither confusion nor false hopes may mislead the unwary.

And the answer is simple. The professor shows, in the course of his article, that modern science when it keeps to its sphere of observing actual phenomena in the sensible world, and using these alone as data for its reasoning, achieves successes in the acquisition of useful knowledge, and is infallible within its limits. It uses the method of actual experience, as opposed to that of speculation. The question then naturally arises, Can the range of this method be enlarged; can we extend the limits of the visible universe; can we apply direct observation to regions of nature that lie beyond the scientific pale?

Theosophy answers, Yes; this is the method of Occultism. As declared by H. P. Blavatsky:

The occultist . . . declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-Race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations.—*The Secret Doctrine*, vol I, p. 477.

This touches the root of the matter, and defines the place where Theosophy steps in to complete and round out the thought of the world today. Current thought points out the limitations of ordinary channels of knowledge, and carries us up to the boundaries of the field—there dropping us. It remains for Theosophy to conduct the pilgrim farther. And this it does by affirming the existence of the Science of sciences, Occultism, the data for which are the direct observations of the awakened inner senses, and which is therefore independent alike of speculation and of observation limited to the physical realm.

Hence the writer's statement that "we cannot by reasoning from our consciousness obtain an objective knowledge of natural causes," must be modified, subject to the meaning given to the word *consciousness*; not by reasoning from our present normal waking consciousness perhaps—but how about other planes of consciousness? We may be mocked at this point by a sneer at the words transcendentalism and mysticism; but the subject of higher orders of consciousness and perception obtainable by man as gateways to knowledge cannot be so readily dismissed, in spite of the nonsense, both ancient and modern, that may prevail in connexion therewith.

The professor concludes his article with the words:

Should not the men of science . . . confine their efforts to the legitimate function of science—the discovery of natural phenomena and their classification into general laws derived by logical mathematical processes?

This follows a demonstration that the symbolic theories of science are of a highly metaphysical character, involving great confusion of thought, the mistaking of imagination for reality, and the dogmatizing upon an inadequate basis. This reminds one of the introduction with which H. P. Blavatsky prefaces Part III of the first volume of *The Secret Doctrine*:

So far as Science remains what in the words of Professor Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premisses—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. . . . It is only when its more ardent exponents, overstepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its living Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories.—p. 477

The professor next traces historically the developments of the kinematical theory of the universe. With the development of the Cartesian geometry and the calculus had come the possibility of discussing the motions of bodies. By this all problems concerning the paths of moving bodies and their velocities were capable of solution, without the necessity of considering the forces which produced those motions. Lagrange and Laplace generalized this into a law to include and solve all problems relating to a system of bodies in equilibrium and at rest. Their problem may be stated thus:

Given the positions and masses of any system of bodies, to find the configuration of the system at any time previous or afterwards.

By the aid of the principle of centers of inertia each heavenly body could be replaced

by a mathematical point at which the whole mass was concentrated, and endowed with a force of attraction according to Newton's law of gravitation. In the same way every terrestrial body was considered to be composed of small elastic particles, invariable and indivisible, to each of which was ascribed the force of attraction. Thus the whole universe was explained by simple dynamic laws, and Laplace said, "In this system there is no need of a God."

So solidly had this theoretical universe been built, that it defied criticism for a century and established science finally, as it appeared, on a mechanical basis. The other branches of physics . . . fell promptly under the influence of this mechanistic idea. . . . We have the wave theories of light and sound, the dynamic theory of heat, and the mechanical theories of electricity and magnetism. . . . In all these theories, attributes of matter . . . are measured solely in terms of the mechanical units of length, mass, and time. . . . The universe was a complicated machine, whose visible parts were connected together by a system of intangible links called atoms, whose complex motions, while they might defy our analytical skill, were yet completely expressible by general mechanical laws.

Then he says that most scientists now reason as though the atom were a matter of experimental proof rather than metaphysical speculation."

He points out the *reductio ad absurdum* involved in the postulation of an ether to explain the transmission of force from atom to atom, when this ether itself requires a similar explanation to account for its own constitution and properties; it must either be atomic, in which case the reason for postulating it at all disappears; or else continuous, in which case it cannot exhibit the mechanical properties required of it. Thus we have to go on multiplying ethers indefinitely. This has been pointed out by Theosophical literature for thirty years past.

Speaking of the use of hypothetical theories, such as the wave theory of light, and other theories which involve the use of hypothetical bodies like atoms and ethereal vortices, he emphasizes their usefulness when employed strictly as *provisional* theories; but adds:

Their free use tends to confuse the essential differences between hypothesis and fact, between metaphysics and physics, and this confusion does now exist in the minds of the public generally and even in those of many scientists. A desire has, consequently, often shown itself to explain away, or set aside, facts inconsistent with a preconceived hypothesis. . . .

A metaphysical hypothesis, valuable solely for its utility, is always dangerous, for by its constant use we tend inevitably to give an objective reality to things which in the beginning we knew to exist only in our own minds. . . .

Now the belief in the objective reality of molecules, atoms, aethers, and aetherial vortices has grown so steadily that little objection has been made to the creation of a whole new class of objects, called indifferently ions, corpuscles, electrons, or particles, which are assumed to be the constituent elements of the hypothetical atom.

And he compares the remark of a man of science that "we know far more about the aether and the atom than we do about sensible matter," to the remark of a Frankenstein who might say of a mechanical man which he had constructed, "I know more about him than I do about the real man!"

Such confusion of thought is directly traceable to the fact that many scientists have forgotten the distinction between the creations of nature and the

creations of their imaginations. We can never say more of molecules, ions, and the aether, than that they may exist; but ponderable matter, as perceived by the senses, has an objective existence, or else there is no place for science.

Lagrange has proved that any phenomenon which obeys the laws of conservation of energy can be explained by a mechanical theory. But the important point is that *there is an indefinite number of other mechanical theories which will equally meet the case.*

Then is considered the case of Rankine, who, realizing the hypothetical nature of such elements as atoms, etc., sought to frame a satisfactory mechanical formulation by assuming *energy* as a general attribute of matter. He thus chose for his basis something amenable to experimental observation, and was on less unstable ground. But his followers have fallen into the old error and tried to give objective reality to the mathematical equation of energy.

Larmor resolves the molecule into a system of positively and negatively electrified portions in a state of steady orbital motion around each other; a theory in the highest degree metaphysical and artificial, and explaining simplicity by complexity.

The influence of these abstruse and metaphysical theories on scientific thought is already apparent in a certain eagerness to advance startling hypotheses and novel ideas. Many men of science of today have temporarily put aside the sobriety and restraint which should characterize scientific reasoning. The most tremendous results are based on insufficient evidence. . . .

Such confusion of thought and dissolution of the boundaries between fact and fancy is deplorable, and if they create trouble in the minds of scientific men, they have absolutely bewildered the general public. Books of a popular nature are constantly appearing which change the results of speculation into established fact, and their readers naturally credit the most astounding statements.

In conclusion, let it be repeated that Theosophists have no wish to seem to lend themselves to anything which may be taken as discrediting science in favor of religious dogmatism. It is easily possible to make too much fuss about the inaccuracies of scientific research and speculation. One should distinguish between the work of the pioneer and that of the methodizer and plodder who comes after him. Too much addiction to formality and precision will get us nowhere; if we are always to wait until we are quite certain, we would never venture onward. What this professor stigmatizes as wild wanderings of the imagination may sometimes contain flashes of intuition, and sometimes be morbid fallacies. There are both kinds, and discrimination is needed. Anyone writing on a special subject is apt to be carried too far by his enthusiasm for the particular point he is making. But just as naturally as he does this, so does the critic naturally modify, and bring up the other sides of the question.

It is a time of rapid change, and of dissolution, and re-formation in the world of thought. In this ocean of ideas we see many fish, but they are not all sharks nor good herring. We must distinguish. And the great question is, *What is the way of knowledge?* On the one hand we have the blessing of free scientific inquiry; but just as we think it is saving us from dogmatism, some dogmatist tells us that science can never get us anywhere except on the material plane. And if we

turn for consolation to the Occidental religions, we are met with more than equal doubts as to their credentials and efficacy.

In this sea of speculation we can only cling to the rock of solid fact. And we are beginning to realize that the observations of the physical senses, though so reliable in material concerns, cannot afford us the basis of fact we need, upon which to ground our hopes. We must turn to *Occultism, the ancient Science of sciences*, which declares that man can, through self-discipline, acquire the means of direct perception with respect to the world of causes underlying the world of effects; and which points out the means by which alone he can safely and successfully pursue this path. In short, Theosophy is the only beacon by which we can steer in all this chaos.

STUDENT

Right and Left

AN anatomical professor is described as having published an essay on the question of man's righthandedness, in which he agrees with the view that it is due to the preponderance of the left hemisphere of the brain; and this preponderance he attributes in turn to the asymetry of the blood-vessels and other organs of the body. But this is surely about as lucid an explanation as that of the village wag who told the bumpkin that the telegraph posts were meant to hold up the wires, and the wires were to hold up the posts.

Why is man asymmetrical? Why should he be otherwise? may just as well be asked. And, while we are about it, we may as well ask the professor to give us a definition of right and left. Just what does he mean by the right side of the body? If he replies, "That on which the right hand is hung, or that on which the liver lies," this will be reasoning in a circle; and will amount to saying that the liver is on that side of the body on which it is. He might reply that the right side is that which points to the east when man stands on his feet and looks northwards; but then what is the east? The east is that part of the earth which lies to your right hand when you face the north. There is surely something very radical about the difference between right and left and this should be gone into first. E.

Perishable Newspapers

IT is found that the wood-pulp paper, on which newspapers have been printed for the last two decades, is perishable, the files becoming as brittle as dry pine shavings. So not even our paper lasts; we build for the moment, and our civilization will leave few if any traces behind it. It is likely that there have been other civilizations similarly blotted out. Anything worth preserving ought to be printed on durable paper and stored away in a vault; it would not take up much room.

But there is not an indefinite supply of wood for paper. Reliable government statistics, based on local reports and actual measurements, state that the annual consumption of wood in the United States is 23,000,000,000 cubic feet, and the annual growth of the forests only 7,000,000,000. Contrast our perishable records with such as the zodiac in the temple of Denderah, which records the passage of three cycles of precession, a period of nearly 80,000 years, and then boast of modern civilization — if you can. T.

Some Views on XXth Century Problems

Waking Dreams

FOR a short time, when the fame of Carlyle was at its height, his marked and peculiar style proved itself infectious. Young men at the debating societies wrote papers about The Silences, and The Immensities, and cultivated grotesque and uncouth phraseology. But Carlyle was living and no one supposed himself to be possessed by the soul of the sage. Most young men of imagination and ability, saturating themselves with much reading of some strong writer, go through a period of imitation. Their ears are filled with the phrases and their minds with the spirit of the thought of their original. The same occurs with young students of the arts of painting and music.

When we meet with an extreme phenomenon in human life, it is better to wait before making a theory to explain it, until the wonder phase of it has ceased to weight the mind. Then see whether there may not be steps of transition from the normal to this abnormal.

A young man, a goldsmith, has just suddenly taken to painting pictures. He thinks that he is in control of the soul of the dead painter, Robert Swain Gifford. "My hand, but Gifford's soul," he says. Slightly acquainted with Gifford, six months after that artist's death the goldsmith attended an exhibition of his paintings. Whilst looking at them he suddenly thought he heard his voice. Soon after, images of landscapes and so forth began to stream through his mind.

Then out of the mass grows color . . . and (I) gather the intent of Mr. Gifford's plan. Then I paint rapidly under his direction. I know nothing of technique.

Professor Hyslop has examined the case and rendered a report. He thus summarizes:

On any theory we ought to recognize that the identity of Mr. Gifford is clear. . . . The communicator has been and still is influencing Mr. — and influencing him to paint.

Professor Hyslop should know something of psychometry. When a man has been long at work upon a piece of material of any kind, a subtle emanation of his subjective personality remains about it. This stands to his *mind*, as that grosser emanation by which his dog would recognize that he had touched the material, to his *hands* and person. From contacting that material, or even, in the case of a painting, from being in its neighborhood, a very sensitive or mediumistic nature would catch some of the thought or pictures which had been in the worker's mind whilst working.

Knowing now-a-days something of what the "subconscious" is capable of doing, especially when uncontrolled by a strong judgment — and in some people it is nearly as uncontrolled during their waking hours as it is in all of us during sleep — and what a dramatist it is: can we not make a better theory than Professor Hyslop's?

A mediumistic nature is one which is extremely sensitive to those subtler emanations from human life, past and present, and of which one class is the subject-matter of the psychometrist; is of essentially negative temperament, occasionally concealed behind an

acquired sharp and positive manner; is of imperfectly active judgment; and is liable to those incursions from the world of his own subconscious which, when occurring without order, without any deceptive mental fashioning, and in sleep, constitute dreams. For even the most negative nature, when awake, gives an unconscious mental fashioning and plausibility to these incursions.

In a mediumistic or similar nature, then, coupled with the subject's acquaintance with the dead painter, and with his sudden environment by a number of the paintings, we have the materials for a better theory, surely, than Professor Hyslop's. We would recommend him to read Theosophical Manual number 5, *Man After Death*. The soul of a departed painter has something better to do than wearily haunt the neighborhood of his own paint, waiting until somebody mediumistic enough happens to come along. STUDENT

The Meaning of Pain

THE doctrine of pain, just enunciated by Professor George Foster of Chicago, may be at once true and not true. We can never eliminate suffering from the world, he told his divinity students,

for pain and suffering are essential to the advancement of mankind. . . . The only rational solution of the dilemma would seem to be the conclusion that pain has a functional importance. Otherwise how could we believe that the universe is rational?

Professor Foster's faith that the universe is rational means for him that if we could look into the finer work of any sort of pain suffered by anyone, we should see that it was serving to enrich in some way the character of him who suffered, or to teach him something. Here is no reason for not trying to relieve it, for those who pour compassion in thought and act into the world *also* enrich their own characters as well as the characters of all whom the compassion touches — and who, in the end, does any ray of compassion emitted anywhere *not* touch? Nature has these two ways: suffering, which it is *her* business alone to inflict; the relief of it under the influence of compassion, which it is *our* business to supply. This latter is really hers also, at root, whilst also ours; for he who feels compassion has let her soul into him or become a working ray of her soul, Isis. We have no business with the infliction of suffering, for we do not know what mode of it nor what degree of it is applicable to the particular state of evolution of any creature, — *unless* we have gnostically approached very close indeed to the Divine Law and see as it sees.

Pains usually drive us, and always drive the physician, to the search for their cause; for we have an inner absolute faith that somewhere they have a removable cause. When a man has dyspepsia he reforms his ways at table, knowing that he must have broken a physiological law. Having learned to live by that law, his pain vanishes.

But if it be true that man has only learned of some of the profounder laws, and will only learn of the rest, by the pain following the breaking of them, it must also be true that as

he fully learns them the pains will vanish. Subtle forms of *mental* pain may endure long after we have learned so to live that *physical* disease and pain have disappeared; but these too, having had their day, will cease to be.

But before that we shall have learned, and many know it now, that pain and the profoundest joy or peace may co-exist. He has the peace who has felt the Divine Law within him in all its beneficence and transcendent approval of his efforts to live by it; he can stand above his pain, looking down upon it and even glad of its work upon him. This peace and joy is the lot of all who live for humanity, even though, having become too great to be even conscious of their own personal pains, they have fully accepted the pain of humanity.

It may be that when all pain of every kind has absolutely ceased everywhere, the universe as we know it may cease. But that may be the beginning of a real life to which this was but a preliminary and preparation.

So we are justified by a great hope in throwing ourselves upon pain anywhere and working to relieve it. STUDENT

Twentieth Century Degeneracy

WE have recently summarized the report of an investigation into the physical condition of 30,000 New York children. The investigator laid his results at the door of alcohol. The same cause has been adduced to account for even worse conditions prevailing among the children of Chicago, conditions to which we have also called attention. The eyes, for example, are defective in eighty per cent; the ears in sixteen per cent; in twenty per cent there is disease of the nose, mouth, or throat; seventy per cent suffer from anaemia; and so on. The figures are of course much worse for city dwellers than for those who live in the country. Making allowances, we should probably find general conditions to be much like those exciting alarm in other nations. In England, for example, an investigation of 40,000 children in different parts of the country showed that 13 per cent had defective vision, 1 per cent heart disease, 1 per cent lung disease, and 2 per cent some sort of deformity.

In England they are not laying all the blame on alcohol, though its evil is pretty well recognized. The increase in the consumption of alcohol, if any, is in no relation with the increase in physical degeneracy. They recognize the evils of town life, but the degeneration is also in progress among country-bred children.

Miscellaneous marriage of the already unfit or degenerate, think the eugenicists, urging some sort of regulation of marriage as the remedy. But marriage is no more miscellaneous than at any other time; the increase of the unfit remains to be accounted for. Something *increasing* must be sought.

The people to do the seeking are the parents, the physicians, the teachers of schools, and particularly the heads of public boarding schools. There is something in the habits of an enormous percentage of children of all social ranks which needs to be brought fearlessly into the light and dealt with. M. D.

Archaeology

Palaeontology

Ethnology

An Eskimo Sun and Moon Allegory

IN *Scribner's Magazine* there is recounted an Eskimo myth of the Sun and Moon, which may seem strange to those who have no clue to the understanding of myths except that of imagining them to be a kind of dramatization of the phenomena of Nature, but which is readily understood by the light of the interpretations of ancient symbology given by H. P. Blavatsky. Through this interpretation we also see that the Eskimos were not inventing dramas, but that they must have brought down this myth from ancient times and from ancestors skilled in sacred astronomical lore.

For one thing, the Sun is female and the Moon male—a circumstance which surprises the critics. Yet in ancient symbology we often find the Moon, *Deus Lunus*, masculine. Originally it was a sexless symbol; then, after the Fall of Man, it became androgyne; and later still, masculine and feminine alternately. The symbol is so comprehensive that it can be considered as masculine or feminine according to its relation to the other things under consideration at the time. In the same way the Sun has often been considered feminine. Indeed in a modern language we have *der Mond* and *die Sonne*.

The Moon is forever in love with his sister the Sun, and chases her through the heavens, each carrying a lamp, she attended by light, summer and plenty, and he by the long Arctic night, continues the Eskimo myth.

Here we find the allegory of the human soul chasing its divine counterpart. The Moon is a frequent symbol of the changing mind of Man, shining by reflected light and presenting a cold delusive light; in contrast with which is the pure warm radiance of the Sun, symbolizing the light of the Spirit or Higher Intelligence. The chief reason why we know that this is the right way to interpret these astronomical symbols is that we find the self-same symbolism universally, and also the same truths as to Man's nature allegorized in different symbols. But to assume that all the astronomical myths in the world are merely astronomical in their meaning requires too great a stretch of imagination. STUDENT

Herodotus and Memphis

HERODOTUS is generally regarded as a perfectly honest historian, who believed everything that he wrote about, but had unfortunately a capacity for belief greater than the moderns. In view of this estimate of the "Father of History," it is always gratifying to those who have admiration for the ancient historian to come across facts which go to vindicate some of his history; and these are coming to light every year. Londoners and visitors to the Metropolis are favored annually with an exhibition at University College of Egyptian antiquities discovered in the preceding twelve months by the British School of



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THE VIA APPIA NUOVA AND THE AQUEDUCT OF CLAUDIUS, ROME

Archaeology under Professor Flinders Petrie. The exhibitions of this year and last contained a good many extremely interesting little figures of men and women, in terra cotta. Some were of Egyptians and Nubians, others Greek, but there were some representing people who were greater "foreigners." For example, there was a Persian king, a Persian cavalry officer wearing the regimental badge mentioned by Herodotus, and, what are regarded as the most important, a number of Indian figures, "clearly showing that an Indian colony existed at Memphis." Now the existence of a foreign quarter at Memphis is mentioned by Herodotus, and Professor Petrie, having this fact in mind, made his excavations, with the result that he was the first to locate the site. In reply to an inquiry, the Professor kindly sent a note to the present writer, in which he says that he was led to the discovery of the site by the description of Herodotus. Other figures are those of a Spaniard or Sardinian, and a Karian with the helmet crested like a cock's comb, "as named by Herodotus," and many others with peculiar helmets.

The feature of this year's collection, however, is what is described as probably the richest entire burial that has been brought from Egypt. It was found in one of the valleys to the north of the Tombs of the Kings. It is believed to be of the XVII Dynasty. At the side of the coffin lay a basket for toilet objects. In it was a horn enclosed by a decorated plug at the wide end, and with an ivory spout in the form of a bird's beak; a blue marble bowl with four monkeys, whose tails curve round to form the base; a bronze cutting-out knife; a sharpening stone, two flints, and a ball of thread. Inside the coffin was a wooden head-rest (the stem inlaid with ivory and ebony) an obsidian kohl-pot, a basket with

an alabaster vase of ointment, two bead-work pouches, and a bead fly-whisk. At the sides of the coffin were cakes of bread, and a dish of grapes and dates, two stools, and a chair. The jewelry placed with the body included a collar of gold consisting of four strings, each of about four hundred rings, gold ear-rings, four gold armlets, and a girdle of electrum. On the third finger of the left hand was a green scarab with "nofer" and scrolls.

LONDON STUDENT

Modern Inventions Among the Ancients

FALSE hair was worn in Egypt 5000 years before our era, says Professor Waldstein; and he added that in explorations in Greece, he had come across a perfect set of false teeth, made very much on the same plan as our dentists adopt today, and gold-filled, although dating back to the 4th century B. C. In the same country ladies' perfume boxes, containing scents and rouge, have been found. Razors also have been found, those used by the Greeks and Romans being crescent-shaped.

In the south of France there is a concrete arched bridge, known as the Pont du Gard, which was erected in 56 B. C. It is composed of alternate layers of large and small stones, gravel, etc., and of cementitious materials. Vitruvius, says *Cement Age*, describes the materials and methods in use before the Christian era; and other writers accurately describe the ancient method of using boards laid on edge and filling the space between with cement and all sorts of small and large stones mingled together. The ancient builders must have been more conscientious, or better looked after, than some modern ones, or their concrete would not have lasted so long; which shows that conscientious work is the main thing after all.

STUDENT

✻ The Trend of Twentieth Century Science ✻

Our Beverages

THE medical profession has not yet been able to say the final word concerning the relatively innocent stimulants of modern life, tea and coffee. The finer action of these two herbs is still obscure; the recognized verdict is that for some people any dose of them, and for all people an excessive or too frequent dose of them, is bad. The verdict of the philosophers is still to be given, and it would be useful to try to get it.

That they stimulate means that they throw nerve protoplasm into an alertness of function which *should* occur under the pulse of vitality. It does not ordinarily occur because the vitality of few of us is normal.

Since the excitation has been artificially produced, it would seem that it must ultimately die away to a point as much below the usual as it was raised above it. But this equivalent reaction is commonly unnoticed or attributed to ordinary fatigue; whilst the excitation, being immediate, is recognized and sought after.

A newspaper writer has his daily quantum of words to turn out. To help himself he uses tea or coffee, and finally cannot very well make his brain move at the necessary speed without them.

If, upon entering a morning's *physical* work, a man finds that his muscles are sluggish, he puts his will into them, turns the vital current in better stream into them. Under normal circumstances their sluggishness presently departs. He has then gained something by his effort — more will and probably more health; the first of which, at any rate, he would not have gained if he had used some conceivable drug which should do for the muscles what tea and coffee do for the nerves.

Well; should not the writer do for the latter, with his will, what the physical laborer does for his muscles? If he replies that the amount of his work is too great, that his will is not equal to forcing his cells to the work necessary for daily bread, does it not seem probable that the aid of tea and coffee is invoked at the cost of a later breakdown or at least of premature nervous outwear or senility? What to us is now the "normal" period of such outwear is in the view of nature premature by perhaps 40 years — assuming that she would have us live to 120. So it would seem that what *can* be done, with practice, by will, *should* be so done; what cannot, and therefore calls for stimulants, theoretically and ideally should not be attempted — which is a counsel of perfection in these fierce days. But maybe there are fewer situations than we suppose, however arduous, that we could not meet if we lived wisely, reserving from the clutches of excessive appetites that vitality which should be expended in work and in real living.

For the ordinary worker, therefore, whose work is well within his normal powers, or could be made so by use of will, and who wishes to develop will, who wishes to have the power over the protoplasm of his nerves that he is entitled to, these stimulants are philosophically a mistake. What they are physiologically, we leave to the physiologist to ascertain. At present he knows only a dozen or

so of crude facts about their grosser action.

Tea and coffee are related in a certain way to sugar, salt, vinegar, and condiments. All of them are as it were abstractions. They are the qualities which make food agreeable to us, and to which in their natural degree as present in food we have become insensitive. Its natural stimulation, its sweetness, its saltiness, its acidity, its flavors, are insufficient. So we accentuate them with substances that *only* stimulate, are *purely* sweet, purely salt, purely pungent or acid or aromatic or savory. Their presence on our table indicates our inability to respond to the degree of these qualities already sufficiently present in food, to a perfectly healthy organism. And most of them tempt us and enable us to eat too much. M. D.

Some Pathological States

THERE are certain public exhibitions of hypnotism in which the victims are made to perform feats impossible to their normal quantum of muscular strength. A New York medical journal, holding forth on this topic, informs us that they are all of them fraudulent. That one, for example, in which some slim youth lies outstretched with occiput on one chair and heels on another, and the operator jumps up and down on his unsupported body, is explained by the youth being a confederate and wearing a steel harness beneath his clothes.

For many performances that explanation may do very well. But when the journal goes on to say that hypnotism is a purely subjective phenomenon in which no ultra-normal physical expenditure can occur, it merely shows ignorance of the literature. In cases of mania, whether of the nature of delirium tremens or otherwise, almost the entire physical reserves may be expended in a few hours or even minutes; the subject will do feats of strength absolutely beyond his normal possibility and may require five or six strong men to hold him down. The ultimate result is of course bankruptcy and even death.

In the hypnotic state there is sometimes the same liberation of all the reserves; only instead of being expended wildly and objectlessly, the force is run along the channel provided by the suggestion. According to the amount thus expended there is a corresponding exhaustion; where this is very great, death may occur, or prolonged coma. The hypnotic state, in these cases, may be regarded as a regulated mania or epilepsy. Induced often, it leads to the same mental decay as ordinary epilepsy. Induced once, and regarded from the physiological standpoint only, it is probably about as injurious as to be once thoroughly drunk or thoroughly chloroformed. We can therefore cordially agree with the paper named that such exhibitions should be prohibited.

The hypnotic state, often related on the motor side to epilepsy and mania, has relations also with mediumship. Some of the physical phenomena of the mediumistic state are due to the liberation of the medium's reserve energy *beyond* instead of into his muscles, producing some of the cases of apportionment of objects, moving of furniture, and the like. The same

exhaustion follows as in the case of an epileptic or maniacal seizure, and the same mental results — with others — follow frequent repetition.

STUDENT

The Subconscious

PROFESSOR Münsterberg is trying to lead a reaction against the current doctrine of the subconscious. There is no such thing, he says; there are only brain processes remaining latent until called upon, or brain processes so subtle that consciousness does not ordinarily become modified by them.

As a matter of fact the field of the subconscious is vaster than we can possibly imagine. Every cell in the body is in its way possessed of consciousness, memory, and thought. These little flames of consciousness are synthesized into the larger consciousness of the organs; and the synthesis of the organic consciousnesses is the consciousness of the body as a whole. Only an occasional note of this infinitely complex harmony reaches the indwelling man. The subconscious appeals to him when it needs his co-operation, as, for example, in the craving for fresh air or food. All the rest is its own secret. In his turn he calls upon it to do for him what he has not the slightest knowledge how to do for himself; for example, to move a muscle, or wake him at 5.30 tomorrow morning. The healing of a wound or the destruction of bacteria he must leave for it, merely ensuring good external conditions for its work or adding something it may find useful.

If man really knew the measurelessly busy creature with whom he is associated in his own body, he would know some of the profoundest secrets of physical — and even some of divine — nature. But nature knows better than to trust him as yet. She has permitted him a little control over his respiration, for instance; and in this very country there are numbers abusing her confidence by systems of breath-holding, deep-breathing, and what not. What would he not do if she let him play with his heart?

STUDENT

The Winged Egg

WE live, according to the latest word of astronomy, in a winged egg. Mr. Lewis tells us (*Memoirs of the British R. A. S.*, vol. LVI) that this egg, of which we do not (at any rate now) occupy the center is about twice as great in the long diameter as in the short, the latter being perhaps 300 light-years. The wings of the egg are constituted by one or more spirals thrown out from it and twining about it. These coils constitute the Milky Way. On this hypothesis the Milky Way is not therefore a closed ring, nor a pair of rings inclined to each other at a small angle. The spiral is two-branched and makes apparently two turns, of which we see one projected upon the other.

We live, therefore, in a vast nebula still in process of formation and organization around and within its egg-shaped nucleus. We can dimly guess at its future progress from the study of the lesser nebulae and systems within the all-including parent.

STUDENT

Nature

Studies

A Giant Octopus

THE remains of the largest octopus on record were thrown up on the beach not far from St. Augustine, Florida, recently. They were dead, having been knocked about by storm waves that left only the main trunk of the body. But as this was 21 feet long and 5 feet in diameter, and weighed 6 tons, the tentacles, eight in number, must have been fully 100 feet long. When it was thrown up a scientific man was fortunately on hand to measure it, and a portion is now on view in the Smithsonian Institution.

This monster may be taken as a sample of the denizens of the ocean depths, such as rarely appear on the surface, but are believed to exist in numbers and to form the food of the sperm whales. It shares with the giant squid the honor of supposedly being the celebrated Sea-Serpent; and indeed tentacles 100 feet long might well resemble such a monster. A writer in the *Hartford Times*, who chronicles this discovery, speaks of these creatures as inhabiting "the dark unfathomed caves of ocean"; but this is scarcely what the poet meant when he sang—

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear.

T.

Instinct and the Animal Mind

WRITING on "Evolution in Nests," *Forest and Stream* mentions that many years ago a naturalist gathered swallows' nests from the window sills and placed them in a museum at Rouen. Forty years later he sought for similar nests and was astonished to find that these showed a real change in their form and arrangements. They were from a new quarter of the city and showed a mixture of the old and new types. Of the forms described by naturalists of earlier periods he found no trace. The new nests were better adapted to the needs of the young.

Here is much food for thought. If this instance is typical, as doubtless it would prove on investigation to be, it shows that we are too hasty if we assert that "instinct" is fixed, unintelligent, and unadaptable. It shows that the birds have a mind, which studies and learns, albeit very slowly; and that so-called instinct is simply the accumulated experience of past generations of birds. And this view is borne out by other observations. Place an animal in unfamiliar circumstances, and it is at first daunted; but close observers have

found that it will gradually adapt itself to the new situation. It is noteworthy here that different observers come to different conclusions according to the thoroughness and patience of their study. One man, holding a brief for the view that animals do not think, notices that the bird which builds its nest to match the color of the lichen on the tree also goes on building nests of the same color on trees which have no lichen; and he argues that the bird is a fool. Yet, if he had watched longer, he might have found that the bird

THE STRONGER CHOICE

NATURE, so far as in her lies,
Imitates God, and turns her face
To every land beneath the skies,
Counts nothing that she meets with base.
But lives and loves in every place;

Fills out the homely quickset-screens,
And makes the purple lilac ripe,
Steps from her airy hill, and greens
The swamp, where humm'd the dropping
snipe,
With moss and braided marish pipe;

And on thy heart a finger lays,
Saying, 'Beat quicker, for the time
Is pleasant, and the woods and ways
Are pleasant, and the beech and lime
Put forth and feel a gladder clime.'

And murmurs of a deeper voice,
Going before to some far shrine,
Teach that sick heart the stronger choice,
Till all thy life one way incline
With one wide Will that closes thine.

Tennyson



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AN ANDES PEAK, WITH "ETERNAL SNOW." ALTITUDE 3900 M.

would gradually correct its mistake. We can hardly expect animals which have grown accustomed to one set of conditions for perhaps thousands of years to change their habits suddenly when the arrival of civilization alters those conditions. It might well take them many generations to adapt themselves.

But there seems no doubt that the so-called fixity of Nature is, in most cases if not all, simply slow change; and that animal instinct is ready to adapt itself if given time.

Another unnecessary view is that of regarding instinct as the work of some mysterious power designated "Nature" or "God." The most natural assumption is that a bird builds a nest by its own intelligence, acquired by infinitely small bits through innumerable generations. But because the bird only knows how to build a nest, get its food, and a few other things which it has learned; and because it does not know how to do other things which it has not learned, we assume that it has no intelligence and we have to invent this term "instinct" to supply the place of mind.

Of course it is presumed that the mind of the animal is transmissible and is added to bit by bit whenever a novel experience renders this necessary. This indicates that man may do a great deal in the way of teaching animals—especially if he sets out with the assumption that they are teachable, and is willing to find them slow pupils.

Finally, we may avoid the apparent necessity of disbelieving ancient writers when their accounts differ from our experiences. H.

Students'



Path

The Larger Science

MUCH has been said and written during the last few years about the increasing tendency to materialism amongst the thinking people of Europe and America. A want of confidence in the teachings on religious questions, which have done duty for two millenniums, has grown up in the public mind, and has evidenced itself in countless ways. One feels that change is in the air on all sides, and it becomes necessary for every man to consider very carefully the principles of ideal and the motives of action which should guide his life.

The ancient teaching that the universe has two main aspects, which mutually interweave and complement each other, is admitted by everyone. The ideas which are presented by the words *spirit and matter*, are the opposite poles of that which contains the whole. The study of the meaning of these two ideas is therefore of the first importance. At present there is much misunderstanding about them. Comparatively few people have taken the trouble to dwell upon them sufficiently to arrive at a clear conception of their essential and polaric difference.

And then the question arises: what is it which enables us to deal with them at all? What is that which constitutes the man himself? the entity or being which ideates, cogitates, seeks, and understands? Evidently this must be something in the man which is able to study not only his body, but all its states, senses, and perceptions, and also everything else in the universe which comes within the grasp of his conscious knowledge. According to the well known teaching of Theosophy, the real man is not any material thing, such as the body in which he dwells. The real man is something very different. H. P. Blavatsky called it "a powerful consciousness."

The argument advanced by some materialistic thinkers, that this consciousness, which is man, results as a by-product of the qualities of the matter of which the body is composed, and that when the body dies the man becomes non-existent, is now relegated to the dust-bin of materialistic thought. The testimony of all ages, the innate intuitions of all peoples, and the positive knowledge of very many who are qualified to know, are against it. Man, the consciousness, does not die with the body. He is a positive and eternal entity and he cannot be conceived of in terms of matter.

If this be so, the question arises: how can he be conceived of? And what is consciousness?

In looking at this question, one is sometimes amazed to find how few people have any idea of the term consciousness. They have not thought about it, or if they have, they have limited its meaning, and have drawn a line somewhere. But if one begins to look

at it fairly, continually enlarging the circumference of one's outlook, the truth of the saying of H. P. Blavatsky, that the "whole universe is nothing but embodied consciousness" begins to dawn upon the thinker. The student of *The Secret Doctrine* will find this explained therein in the fullest measure.

If then we make use of our human self-consciousness, and apply it to the properties of matter, through the imagination of the brain-mind, we arrive at certain conclusions. Firstly let us consider space. We can only image a space of three dimensions. The limits of this image are the mathematical point on the one hand, and the infinitudes beyond the farthest star, on the other. But does this include all experience? Is there not experience of another kind that has no relation to space, or time, or matter? The brain-mind with which we cognize the material world is a limited instrument of consciousness being material only, and with it we can gain but limited conceptions, as a little consideration will convince us. Yet we know that however imperfect our knowledge, there are existences far more real than those which can be expressed in terms of space and matter. Such, for instance, are Truth, Life, Honor.

The ultimate properties of matter are still a mystery and no brain-mind can conceive of them. The limitations which we call extension, have already been referred to. We require some other intelligence to explain gravity, cohesion or chemical valency. We do not even yet know why water may become either ice or steam. We know something of the laws governing these conditions, and that is all. But it is certain that when the last secret of these mysteries of matter is finally understood, it will come through an analogy which man will find in some consciousness which is part of himself. How else could he understand them?

This may be illustrated by the fact that the human tendencies which we designate as material, are specifically those of the lower side of man's conscious nature. The passionate, self-seeking, crystallizing forces, the attractions and repulsions, the form-seeking, the burying of latent potentiality, the inertness, are generally recognized as material in their nature. If we can study these and master them, we shall know more about matter than all the microscopes and all the speculations in the world can tell us.

The effects which we call Color, Sound, Heat, and Light, become evident to our consciousness through the sense organs of the body. No one has yet been able to explain these. Science really knows nothing of the causes of them, although theory has been heaped upon theory. That they are not specially material in their nature is evident, since they stand outside the properties of matter as we know them. It is true that they generally become known to us through a material agency, and yet we can instinctively perceive that they have an absolute existence of their own which is of an immaterial nature. They produce effects upon our consciousness but we do not know them for what they are.

If we proceed further we perceive that we have a mind or intelligence which is not limited by the brain. Through it we are able to cognize and estimate the value of the states of consciousness which lie below itself, and also those spiritual states which are above

itself. It can experience and choose. It has a free will of its own. It is, in short, the Ego—the man himself—who is passing through the cycle of experience that he may become ultimately a god, knowing good and evil.

This is the consciousness which extends to things spiritual. This higher, constructive imagination can create for the man that which is already potentially his own. By its means he can consciously assimilate strength, patience, peace, joy, purity, humility, sympathy, compassion. He can become acquainted with the science of the divine attributes—the fruits of the spirit. He does so as the result of study and experience.

The scripture says: "The kingdom of heaven is within you," "The kingdom of heaven must be taken by violence." If these sayings mean anything at all, they mean that the potentiality of attainment lies within the science of human consciousness.

When these facts are rightly understood they throw a flood of light upon the study of ancient religions and of the ancient divine Mysteries. The wise in ancient days knew far more than we do about the divine science. The "gods" of ancient Egypt, India, and Greece, when properly realized, will do much to enlighten a man who is studying to know himself. For these gods were neither more nor less than the states of consciousness which pursue, help, hinder, or transform, the hero-soul of man on his journey towards perfection. Everyone who cares to do so may study this out for himself.

Thus man is a consciousness which is seeking experience by the process of assimilation. The student of *The Secret Doctrine* will find the outlines of the path to this experience on the authority of those who have attained perfection, the Elder Brothers of the human race. We are endowed with discrimination and will to help us in our quest. We learn by experience. We may choose heaven or we may choose hell; but these are far different from the grossly materialistic conceptions with which theology has disfigured them. They are the states of consciousness which are the results of good or evil choice.

What then is the highest state of consciousness which man, as such, is capable of perceiving? Acknowledging with all reverence and humility that our limitations are such that we can hardly approach its borders, we know that we can find no words to convey such a conception even in the barest outline. By our bodily limitations we are confined within the narrowest bounds. None of us can raise our ideals to that center of all from whence came the worlds and the hosts of heaven and hell, visible and invisible. We all know that we are seeking for something. Virtuous and criminal, rich and poor, gentle and simple, there is a force behind us which gives us existence and keeps us moving in this apparently vain search. All, whether they know it or not, are seeking happiness, peace, and joy. In vain we try one scheme after another to obtain it. Life after life we pursue and pursue. Slowly, very slowly, we learn and profit. This struggle is in our very nature. It is the reason why we live.

Where is the goal? It cannot be anything outward and it cannot come from contact with matter, with sense, which is only one pole of the universe.

There is, however, a possible conception of

an attainment which we may term, for want of better words, *The Divine Harmony*. This does not present itself to us as a negative condition of conscious bliss, but as that positive omnipotent, omniscient and dynamic Beness which emanated the worlds and all that they contain. All beings are only partial manifestations of it, and to it they will return when they have found it within themselves.

That harmony is the most powerful force which man can conceive of does not require much proof. Even on the material plane the experiments of Keely demonstrated its titanic energy. But when higher ground is taken and unity of thought, purpose, and ideal are brought into play, its power is obvious. Nothing can withstand it. It is the solver of all difficulties, the royal road to Truth and to the knowledge of Divinity.

The sympathy and compassion which will not rest in peace until all suffering and disharmony is removed, is a part of this divine harmony. Recognizing that he is only a part of the great whole, it is the duty which every man owes to his greater Self, to work for others, that the divine purpose which extends to all may be fulfilled. This is true religion.

The world needs in these days a fuller realization of these Truths. They are written on the sacred pages of the bibles of all races, and they form the substance and essence of the teachings of all the great Saviors of mankind. We need to recognize the reign of Law in this Higher Science. Its unfailing action would unfold itself to our gaze if we would but study it. And then would disappear for ever the absurd and man-made concept of a personal god, and the notion that anyone but himself can raise a man to the knowledge and wisdom which he can only acquire by his own interior effort.

STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

Are pain and suffering necessary to the advancement of our evolution; and if so, why should any effort be made to combat them?

Answer

It would seem that they are necessary, we being what we are. It is hard to say what we should do without them; or rather, it is not hard to say—we should go down into corruption at once. As things stand, pain is the price we pay, not merely for advancement, but for holding our own. Nature, desiring the best of you, sets your face towards gigantic difficulties. She puts the ocean behind you, and the hard rock before; work your way through that, and you shall be saved.

For salvation means nothing vicarious; or unreal; but such actual qualities as courage, invincibility, persistence, which are no holiday blossoms, and do not ripen and fall into one's mouth. There is no safety, except in what we call danger; and we must attain peace armed cap-a-pie, and with flaming swords always drawn. But then consider; the real Self of us is warlike, and courts exertion and activity; we ought to remember that ease is the thing most repugnant to its nature. It insists that all muscles shall be used; and to the muscle grown slothful, use is pain. If our life is a burden to us, it

is because we have grown up in a thousand false ideas, and our whole conception of things is a warped and ghastly distortion. We are these personalities, we imagine; and work is a curse; and we are sensitive to and revolt against pain. What jars against our personal feelings is evil; what chimes in with them is good. That is our bottom-most philosophy, conceal and disguise it how we will. Rubbishing stuff, and unworthy; not even milk for babes, but a sickly and poisonous dilution; how are we to grow up on it, and be men?

Now the fact is, we are two things, all of us: inhabitant and thing inhabited, which latter includes mind and passions, as well as the body of flesh, all that we call personality: the former, the inhabitant, is the soul. The paths of these two are different, and their desires nowise akin. It is not to be thought that we ourselves know anything of pain and suffering, which are rather the obscuration of our true selves; or their sting and objectionableness are. It is personality, the thing we inhabit, that needs the plow and harrow of the Law before it will bear fruit for us; such plowing and harrowing affecting us as pain. It is not the thing itself, but the way in which we accept it, that is the evil.

Think what a congealed, congested, dried-out thing a man is, as a rule. Somewhere at the back of our consciousness, we know ourselves for better things than appear; and it took a deal of slipshod going, to bring us down to this humdrum, uninteresting level. Yet even now there are awakenings and surprises for most of us; there are times when great deeds of self-sacrifice are done, great thoughts laid hold on, and purple and gold and glory flow into our lives. Certainly fountains congealed and hidden are within us, and illimitable magnificent possibilities. Who cannot look back, and see some opportunity neglected, which might have led to the noblest things? But we were fond of ease and self, and afraid of our own greatness; the little things we liked crowded about us, and drowned us away from our proper manhood and godhood. Ought we not to welcome whatever will call us back?

We have so concerned ourselves with the lower nature, as to be forgetful of the divine part of us; and the very word *soul* has come to have a wretched Sunday sound with it, and very little meaning. It ought to mean a universal and glorious thing, alive to the purposes of evolution, and with no anxiety save for furthering the universal plans; a mighty agent, at one with the Law of Laws. To say *I am a Soul*, ought to be the equivalent of saying, *I am divine, without beginning or end, and never to weary of bettering and building up the world*.

These personalities are entrusted to us for their training; they are animal or elemental things, without heroism, without compassion, without wisdom or strength. It is for us to endow them with these qualities, and change them into the nature and likeness of ourselves. Should not pain aid us in our task? We are at one with the Law and the Divine Will; our own eternal volition precludes the possibility of ease and no correction for these unwieldy beasts our personalities. It is shame for us, and our sorrow and degradation, that they should be lacking in the godlike qualities.

Our pain is, when they are at ease in oblivion of divinity; when they graze sluggish in the lush places, and have no aspiration towards the heights. Their pain, that harries and guides them with sharp, faithful teeth, we ought to recognize in a measure as our true servant, and have a certain joy in.

So that these are not the real evils, but what they indicate are the evils, and the necessity for them. It is really within our choice, whether humanity shall go on bleeding and confused under their fangs. They are not set here to trouble us needlessly; but are the result and means of cure for our long ill-doing. We have done so ill so long, that were its fruit to ripen for us unreservedly and at once, the whole world would be plunged into destruction. Too much punishment—which would be about half of what humanity deserves, if one is to go by what is recorded in history—would drive the world into acute madness, and sweep away all our attempts at civilization. So that there is a necessity to hold pain back from humanity, as far as we can; to undo the terrible conditions everywhere, alleviating suffering wherever it may be possible to do so. One's duty to one's own pain is to profit by it, learning strength and endurance; one's duty to the pains of others is to combat them, developing that other and most cardinal quality of the soul, compassion. For pain is the first great enkindler of compassion, and the soul always hopes for a hearing at the sight of pain.

We ought then, to fight the evil of the world with all our power, attacking it mainly at the root, which for us begins in the evil of our own individual natures; in subduing this we acquire a certain power against evil wherever it appears, for we hold no personal property in either good or evil, but draw from a common stock. Most of the philanthropic work in the world is only half useful, because founded on no true knowledge of the connexion between the suffering it attacks, and that which causes suffering, the wrong living which it does not know how to reach or alter. You can postpone human suffering along those lines, no doubt; and that in itself is often worth doing on the sufferer's account, and almost always, as developing latent compassion on the account of him who so postpones it. But to do effectual work one must go deeper, and show men how that suffering ceases, when the causes that set it in motion are no longer at work; and that it is possible to live so that the universe will no longer have reason to oppress you.

STUDENT

IN this virtuous Voyage of thy Life hull not about like the Ark without the use of Rudder, Mast or Sail, and bound for no Port. Let not disappointment cause Despondency, nor difficulty Despair. Think not that you are sailing from Lima to Manilla, when you may fasten up the Rudder, and sleep before the Wind; but expect rough Seas, Flaws, and contrary Blasts; and 'tis well if by many cross Tacks and Veerings you arrive at the Port. Sit not down in the popular Seats and common Level of Virtues, but endeavour to make them Heroical. . . . Make the quarrelling Lapithytes sleep, and Centaurs within lye quiet. Chain up the unruly Legion of thy breast; lead thine own captivity captive, and be *Caesar* unto thyself.—*Sir Thomas Browne*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Spiritual and Physical

THE necessity for solidarity is everywhere felt today, at a time when great changes in our material circumstances have at once weakened our hold on the old moral stays and granted us such increased facilities for self-indulgence. But nowhere is this need more urgently felt than in connexion with the rise of the new interest in matters "occult."

Great as is the danger from the selfish use of new discoveries, it is small in comparison with the danger threatened by the misuse of psychism. For this latter is so subtle as to be often beyond the reach of the law, and its effect on the health and morale of the people is far more disastrous.

Under these circumstances it will not be surprising that a body like the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, whose primary aim is the teaching of humanity, should discountenance all attempts to pursue the study of occultism without the necessary safeguards, and should insist on the culture of unselfishness and purity as the first and indispensable step. Theosophy will not thwart its own objects and abandon its sacred duty by ministering to curiosity, vanity or ambition. The duty of protection is incumbent on Theosophists, nor will they flinch from their efforts to do all that is possible for the protection of the race in its danger.

Man has already suffered enough through allowing the grosser forces of his animal nature to obtain the predominance over his will and intelligence, and through the prostitution of his intellect and other faculties to the service of blind selfishness. To allow his awakening psychic nature, with its subtler forces, to become the servant of the animal, would be to court speedy disaster to civilization, which would necessitate a return to barbarism and a setting back of the hand of progress for ages.

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become Black (malignant), or White (beneficent) Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, un-

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

less the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it.—*Practical Occultism*, "Studies in Occultism," Vol. I; by H. P. Blavatsky.

The spiritual and the psychic must be carefully distinguished. A force is not necessarily good because it acts on the astral plane. This is perfectly obvious, for "good" means "uplifting," "ennobling," or "of benefit to humanity," and we can see that such forces may be used for selfish and sensual purposes. Let us take hypnotism as an example: cannot this force be used malefically, or—what also produces dire results—ignorantly? Imagine hypnotism let loose in society as society is today. Imagine, not alone hypnotism, but other powers, stronger and subtler. But we do not have to imagine, when we can see, as we already do in some quarters.

Look around and see the various agencies and influences that seem converging to the point of familiarizing humanity with the existence of psychic powers; some of these influences acting blindly, other perhaps not. Does it not constitute a grave menace to our race, its sanity, its moral integrity, its health?

To counteract all this undermining influence it is essential to insist on the spiritual powers and on the meaning of true Occultism.

True Occultism has for its one purpose the attainment of Sacred Knowledge to be used in the service of Humanity and the cause of Truth and Purity.

The highest morality is the primary condition exacted by Theosophy as a preliminary to Occult teaching. How necessary this is, is seen by the results which ensue from ignoring it. The student loses his way, falls a victim to the delusions created by his quickened passions, and the moral and mental balance are destroyed, causing him to embrace, propagate and defend pernicious doctrines.

We must keep alive in the human heart the aspiration for all that is clean and bright and wholesome. We must maintain the sacred purity of childhood, of the marital bond, and

of every right human institution and relation, such as are threatened by this horrible psychism. All lovers of the true, the pure, the beautiful; all who love sanity and balance, should withstand everything that is neurotic, emotional, erotic, unbalancing. If we value things we must defend them; none but the brave deserve the fair. If we think we

can continue to enjoy the beauties of life in idle indifference, we shall find out our mistake; they are threatened.

We can only escape from the meshes of desire and passion by sacrificing desire and passion; a sacrifice which is no sacrifice.

But Occultism is not merely philanthropy. The great message of Theosophy is that spiritual powers are *realities*, and that he who aspires to use them in the service of the Right shall have them—the ancient message of all the Christs.

STUDENT

How Science Demonstrates Solidarity

ONE instance of the way in which scientific discovery tends to reveal the interdependence of human beings and the consequent necessity for solidarity, is the emphasis that has recently been laid on the fact that persons who are well may be carriers of disease germs. The problems raised by a consideration of this fact touch the whole question of the relationship of man to man. When it is asked what we shall do with these unailing individuals who are a constant danger to their fellows, we find that the familiar standards that have hitherto dictated our policy in such matters are no longer adequate.

A writer in the *Boston Transcript* points out that the report of a recent outbreak of diphtheria in an institution was false, being due merely to the fact that the physicians had discovered diphtheria germs in the throats of a large number of well people. But in removing one scare, we create another; for this is by no means unusual, but in fact the rule. Such persons, designated "carriers," are people who, though well themselves, on account of their constitutional strength or immunity, yet are creators and distributors of disease germs. It seems indubitable, from what is stated, that there are many such persons, creators and distributors, not only of diphtheric, but of tuberculous and other germs. And these germs are liable at any time to pass

from the quiescent to the virulent state, thus causing the disease to break out in the carrier; or they may, though quiescent in him, assume the virulent state when communicated to somebody else.

After giving figures to show the prevalence of carriership, the writer asks what we are to do with the carrier? This is a difficult question; because first we have to discover him, which cannot be done unless we examine everybody; and next, when discovered, it is hardly practicable to seclude for an indefinite number of years an individual who is to all recognized intents as well as anybody else. He will not submit to the treatment, especially when he knows that he is no worse than many who are permitted to go at large.

This brings home to us the fact of our mutual dependence and the need for solidarity. It is not merely that we recognize the danger better; it is that the danger actually is greater than formerly, on account of the increased intimacy and more widespread intercommunication brought about by science. We must level up our ways of living into conformity with the changes introduced by science; our conduct must be altered to suit our altered circumstances. Otherwise our society is threatened with many dangers.

But the need for solidarity is emphasized in another way by the same problem. We have seen how difficult it is to provide precautions against the spread of contagion by well persons. Is not the reason for this difficulty to be found in the fact that we have not enough solidarity to be able to act effectually in concert, to be able to pool our knowledge, to be able to appoint and obey a recognized authority? Any authority which ventures to assume the direction of the community in such important matters must be able to establish to the general satisfaction its *fitness* to act in that capacity. It must be able to command the public confidence; for it will never, unless by unexampled tyranny, command their blind obedience. And before such an authority can emerge, we must have attained to a solidarity in our beliefs and sentiments such as we see no signs of at present. Nevertheless the goal is definite; solidarity is seen to be the essential law of human life, from whatever point of view we examine life.

STUDENT

Religion Day by Day

Church Provides an Arctic Hell for Alaskans

THE following interesting episode is quoted in the *Literary Digest* from a book on the natives of Alaska by a Russian missionary of the Greek Church:

A missionary was constantly threatening his impenitent converts with the flames of hell. But he noticed that this threat, instead of filling them with terror, was exceedingly agreeable to them, for the thought of being warm in the next world filled them with joy. The missionary made a complaint on this point to the bishop, who understood at once that a Northern hell must be represented differently. He therefore told the missionary to teach his people to expect a hell of frost, where the cold is ten times as intense as upon earth. This freezing Gehenna terrorized them, and the refractory ones were soon reduced to obedience.

This anecdote throws serious doubts on the question of the missionary's and the bishop's belief in their own teachings. They appear to have regarded the doctrine of hell-fire as a story invented for the purpose of reducing

sinner to obedience. Surely it would never do to let the story reach the ears of penitents in the temperate regions of the church's authority. Or is it possible that the penitents regarded the ecclesiastical authorities as a kind of magicians able to doom them to suffering after death? In any case the anecdote is not very creditable to the reputation of church doctrines.

The Christ of Promise

IN a brief mention of a book called, *The Christ of Promise in Homer, Hesiod, Virgil, Ovid, Horace, etc.*, we read that the author seeks to show by many excerpts from these classics that the story of Christ has been told for a much longer period than is popularly supposed, and that Paganism was never universal among Gentiles between Noah and Augustine.

Now let us imagine a learned Hindû pundit or a great Chinese scholar commenting on the above. What would our Jewish Biblical traditions and our Greek and Latin scholarship be to him?

It is creditable, of course, to have enlarged one's view as much as is indicated in the above title, but how much longer are we to be dominated by Hebraic traditions and the twisting of the Graeco-Roman classics?

Are we to suppose that all those authors, from Homer downwards, were alluding to the particular Jesus of our own borrowed theology? The *Christ of Promise* is a universal belief, and refers (1) to the dawning of the Self-Knowledge in man; and (2) to the periodic appearance among men of epochal Teachers. At all times men have felt that periods of spiritual enlightenment would come and that they would be marked by the appearance of great spiritual Teachers.

The coming of the Christ in the first of the two senses mentioned, is an event that may occur to any man in the history of his Soul's pilgrimage. It means his arrival at the state of Self-Knowledge, when he becomes freed from the delusions consequent upon ignorance of the true Self, and is "reborn" in spiritual knowledge. In the second sense, history shows us the records of a continuous succession of great Teachers among all nations; men ahead of the generality in their evolution, coming at times of darkness to instruct and help humanity.

President Eliot's New Religion

PRESIDENT ELIOT'S prophesied new religion has been too widely reported and commented on to make it necessary to consider it at length here; but one or two points may be considered. He says that the new religion will have no place for obscure dogmas or mystery, and will admit no sacraments except natural hallowed customs, and it will deal with natural interpretations of such rites. Also it will comprehend only persons of good will.

It would seem that the President has made his subject too formless and too forceless. Negative virtues will not withstand positive vices. The human passions are strong, and will lead unless they are led. A body of amiable people with indeterminate views cannot dictate to people of purpose and conviction. Religions have always started from great enthusiasm and conviction, definiteness of purpose, and (above all) leadership. The reason why our present religions are not succeeding is that there are virtually no men of light and

leading in any pre-eminent degree. There may be able and clever men, but no men of such marked spiritual pre-eminence that they can claim authority on their merits.

The world has had plenty of theories and claims. Instead of having people who carry lanterns and say, "Here, follow me, I can show you the way," it needs people who will open the shutters and *let in the daylight* so that people can *see the way for themselves*. A new religion will not drop from heaven into our expectant laps nor generate itself out of our praiseworthy hopes. There has never yet been a religion founded without a leader; and if the new religion is to be anything more than a temporary agitation the leader must be one whose qualities will command the attention of the world without his having to put forward any pretensions. In fine, he must be a *real* leader.

Amiable men and women will not make a new religion. There must be men and women of character and conviction. And they must be profoundly versed in that greatest of all studies, the study of man. The new religion will be grounded on a proper knowledge of the mysteries of man's nature. This does not mean mere theories or dogmas about it, but definite knowledge, founded on experience.

Our present religions cannot initiate us into anything; they can only give us good advice. The new religion will have to be able to initiate people into something or it will command no attention. People will not pay much respect to a mere body of good-intentioned people humbly seeking for the light. They want people who can show them something real. Hence we must look for the emergence of a new religion, if there is to be such, among people who have definite knowledge to impart and who can make their words of some effect; people who can and do actually teach and help and bring light, not people who merely proclaim new theories.

Where can such positive and age-old teachings be found outside of Theosophy?

Minister Assails Churches

A MINISTER, who is reported as having recently "stirred up things at a Christian convention," spoke strongly on the uselessness of the denominations in face of social needs, and pleaded for a union of all Christian churches on the basis of essential Christianity, which he said consisted in two things:

A Social Message, and
Personal Piety.

Two things which he said are worthy of special mention. One is the forcible figure of rhetoric in which he conveys the contrast between the church's lofty ideals and its trifling practices:

To put in bath tubs and horizontal bars will not solve the real problems of the church.

The other is where he represents the church as voting with the good old parties to please the deacons, but talking to the socialists in the parlor.

A school must have two things: teachers, and something to teach. Without these they cannot ask the people to come to them. The churches are realizing that they scarcely have these essentials, and that this is the real reason why the people drive by their doors. The people want tuition.

But will the message come from the

churches, or the people of piety appear in the pulpit? It was not so in the days of Jesus, when he condemned the churches of those times, as quoted by the minister. The Christian churches, as such, are no longer in the van, but in the rear; they are following, not leading. How can we lead the people whither they want to go? is the burden of their cry. The attitude is illogical. Some, no doubt, would have the column face round and march back under the leadership of the rear ranks, and this attitude is more logical; but fortunately the people will not do it.

There does not seem much use in ministers who feel as this one does staying in the church; they can never make its organization subservient to their views. They could be better teachers outside of it.

To become a spiritual teacher it is necessary to have studied one's own nature and to have acquired some mastery over it greater than that possessed by the average man. But the churches do not seem to have the Gnosis, but merely dead dogmas. What has become of the esoteric teachings of Jesus? H. T. E..

The Awakening of the East

THE newspapers of China, says the *Literary Digest*, have only recently become "live," reflecting the opinions of the people and giving them material for their opinions. The new press is rousing the masses from their indifference to political questions, says a Chinese editor, writing in a London magazine; it freely criticises the abuses and arbitrary conduct of the officials and spreads a knowledge of European institutions and of the possibilities of China. This is quite a change from the old-fashioned official newspaper. Weeklies and monthlies, of a more or less literary character, are also being developed; while a comic paper exercises the Chinese talent for irony.

This awakening of the East does not play a sufficient part in the forecasts and anticipations which people make for the future of our civilization. We cannot afford to omit so important a factor from the equation. Is it a light thing that a nation of such vast size and remarkable national solidarity should be adopting Western methods? Knowing, as we do, what the press can effect, we must completely invert our estimate of China's value as a factor in the world's affairs; just as in algebra the larger a negative quantity is, the larger it becomes when the sign is altered to positive. And other Eastern countries the same. It seems as if, after this has gone on for a few years more, the influence of Eastern thought will have become so great as to affect all our problems, political, social, religious, commercial, and what not.

And the Orient does not put on western civilization over a naked skin, as we may be said to have done, but over a profound conservatism and adherence to ancient ideas. The amount of stored-up *character* in China is something inconceivable. Its capacity for absorbing and assimilating the races that have "conquered" it from time to time is well known. And this reflection raises an "awful question."

Can it be that, without knowing it, we have gone and "conquered" China — not with the sword this time, but with modern weapons? If so, will China proceed tranquilly to digest us, and does this news about the papers and

so on indicate that the process has already begun? How long will it be before the British Parliament wears queues and orates in Chinese? These are awful questions, but they are far from ridiculous in view of the facts.

The survival of the fittest; the predominance of the big-brained; nature's rigid justice;—and finally the engineer hoist with his own petard, and the modern scientific phrase-monger hoist with his own phrases! All very well, these phrases, when *we* happen to be the fittest; but suppose the case were reversed? Then it would be a chance for the philosopher to evince the courage of opinions and meekly go to the wall or to the hindmost.

Rolling down hill may be pleasant while it lasts, but is apt to have consequences. And may not some of our philosophies be described as rolling down hill? It is force of character that wins the day; and if there are any who do not wish to become a portion of the future Chinese empire, they had better develop a force of character that will keep them from that destiny. Is trade our boast?

TO THE MUSES

WHETHER on Ida's shady brow,
Or in the chambers of the East,
The chambers of the Sun, that now
From ancient melody have ceas'd;
Whether in Heav'n ye wander fair,
Or the green corners of the earth,
Or the blue regions of the air,
Where the melodious winds have birth;
Whether on crystal rocks ye rove,
Beneath the bosom of the sea,
Wandering in many a coral grove,
Fair Nine, forsaking Poetry;
How have you left the ancient love
That bards of old enjoyed in you!
The languid strings do scarcely move,
The sound is forced, the notes are few!
William Blake (Selected)

Then how indeed can we hope to compete with a thoroughly westernized Chinese people, equipped with all modern inventions? If trade is to rule the world, are we likely to be the rulers?

The press supplies plenty of material for answering this question. Orientals can drive our workers from the labor market. The very principles on which our commercialized civilization is founded make it right, according to those principles, that the employer should employ the cheapest labor he can get. Then the Orientals are taking to manufacturing goods themselves instead of importing them.

We are building railroads, ostensibly to carry us and our goods and influence to the East; but railroads run two ways, and no doubt the Bagdad railway and others will serve equally well to carry Orientals to the West.

This awakening of the East is indeed a challenge to the West. Has Jack been playing while the giant slept? We had better make up our minds whether we cannot learn a few things from the East in return for what we have been teaching it.

The Eastern peoples are far older than we, and they have preserved an idea as to what are the essential factors of life. Our own ideas of reliance upon material resources and personal ambition seem to them to be imper-

manent ideals which they have long since outgrown. They place their reliance on certain qualities of character in the people, and we shall have to set about studying character and the mysteries of human nature in order to get a permanent basis for our civilization. If we continue to rely upon superficial forces we shall become a mere adjunct of Oriental civilization. H. T. EDGE

Is Mass Permanent?

WE learn from an article in *Die Umschau* (translated in the *Scientific American Supplement*) that:

The law of the indestructibility of matter (or the conservation of mass) forms the very foundation stone of modern chemistry.

Anaxagoras, Aristotle, Empedokles and Demokritos affirmed it; Lavoisier re-affirmed it.

No attempt was made to test rigorously the truth of the law. In every chemical reaction its truth was so plainly evident that it seemed unnecessary to ask for further proof.

Nevertheless, in connexion with experiments requiring great accuracy, the question of its absolute truth has been raised. Stas found that in the synthesis of silver bromide and iodine, the mass of the product always fell a few milligrams below that of the constituents.

But as our faith in the security of edifices depends on an accurate knowledge of the movements of foundation stones, Kreichgauer made actual experiments to determine to what extent this law was a dogma, and was followed by other investigators. By the most elaborately careful experiments with reagents in sealed glass tubes and specially constructed balances of greatest delicacy, it was found that there was always a loss of weight. Staunch to their law, however, the experimenters found themselves unable to resist the conclusion that some of the ingredients must have gotten out through the glass. So they placed silver foil outside the glass vessels to catch any metallic vapors that might diffuse through; and they did catch them and tested them qualitatively, and quantitatively.

So the law of the conservation of mass is not necessarily disproved. Whether it was actually refuted depends on whether or not the amount that oozed through was equal to the amount lost from the tube, and on this we are not definitely informed. The point is whether mass remains a constant quantity throughout the whole of a chemical reaction. And let it be observed that even if it does not, still the truth of the axiom that "Nothing can arise out of nothing, and nothing can ever be destroyed; all the events which occur in the world consist in changes of form, in the mixing and separating of bodies; the essence of nature is a perpetual cycle"—the truth of this axiom of Demokritos is not disturbed.

Briefly, everything is changeable except that which is unchangeable. All philosophy has to postulate an unchangeable to start from, and this unchangeable gives rise to changing forms of varying degrees of relative permanence. Matter is more or less permanent according to how much we include under that term. Mass seems to be the most permanent thing we know, yet even that may be a variable quantity, capable of being created out of some substratum and of being resolved into it again. STUDENT

Art Music Literature and the Drama

Prehistoric Art in Ireland—Part II

ABOUT 250 lake-dwellings of prehistoric age have already been found in Ireland, and there are no doubt a great many more to be discovered. One in County Donegal was covered by 35 feet of peat which had formed above the original lake-bottom. An abnormally low tide lately revealed the remains of another off the coast of Ardmore, County Waterford, in a place normally covered by the sea. There are many such evidences proving that these prehistoric habitations must be of enormous antiquity. Yet among the many valuable "finds" that have been made in the "crannogs," as they are locally called, many objects occur which show that the builders were far removed from savage conditions. Gracefully carved bone combs (see illustration), pottery, harps, and chess boards are often found. The skill shown in the structure of the crannogs—which have remained fairly intact for thousands of years—under the severe handicap of the primitive tools in use, shows in itself ability and perseverance of a high order.

Few if any gold ornaments have been found in the crannogs. This is probably owing to the ravages of the Danes. Most of the golden objects we have were unearthed from the peat bogs, and were generally found singly. The *torc* or *torque* ("twisted collar" in Irish) of gold is fairly common. Some of these are very large; one known is 57 inches long and weighs over 27 ounces.

These large ones may have been carried on the body, but it is suspected that the smaller ones were worn in the hair as emblems of authority. It is said that when Julian "the Apostate" was proclaimed Emperor, one of his soldiers took off his torque and put it on the imperial head.

Archaeologists have been greatly puzzled to account for the purpose of the golden crescent-shaped plates or lunettes called *mind* in Irish. They were most probably placed upright on the heads of distinguished persons, producing the effect of a nimbus or glory. Many gorgets, or neck collars, rings, and other golden objects have been found whose use is apparent, but there are some things which defy explanation. Among them are the open rings with cup-shaped ends (see illustration) and a curious object resembling a flute with a number of little birds on it. If the latter is really a musical instrument we have certainly lost the art of playing upon it, for there appears to be no way of making sound with it. It is

very probable that some of the curious and inexplicable things found were used by the Druids in their ceremonies and that we shall not learn their use until we regain the lost mysteries of antiquity. It is known that the Druids used a golden sickle-shaped (lunar) knife to cut the sacred mistletoe.

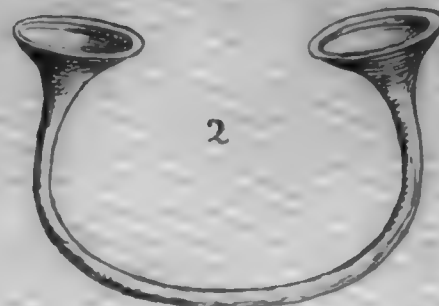
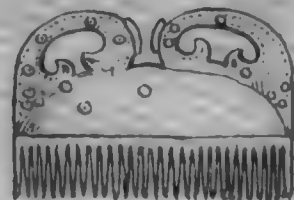
The date of all these beautiful golden objects is quite uncertain; some authorities place them between the fourth century B. C. and the tenth A. D., but they may be far older. They are well made and agreeably decorated, chiefly with geometric patterns, but they show more care and mechanical ability than high feeling for art.

During the same dark and mysterious pre-

A Strange Manuscript

I DO not know who he is, or where he lives, and I have only spoken to him once, though for I cannot tell how long we have sat on the same seat in Kensington Gardens every fine morning. He is old and gray, and bears the look of one whose bitter sorrow has been mellowed into sweet melancholy. In his hand he always carries a certain manuscript, though I have never seen him open it to read or write in it. He just handles it with an affection that seems like that of a mother for her child. One day he turned to me suddenly and asked in an abrupt manner, strangely at variance with his gentle voice:

"You are wondering what is in this manu-



Lomeland Photo. and Engraving Dept.

IRISH ANTIQUITIES

1. Gold "torc" or torque probably worn on the head (reduced)
2. Gold object of unknown use (natural size)
3. Bone comb from prehistoric Lake-dwelling

Christian ages to which some, at least, of the gold objects belong, in the dim prehistoric past, the three great tumuli—so-called tombs—on the banks of the river Boyne, about thirty miles north of Dublin, were built. These are enormous artificial hills or circular mounds of stone and earth, now partly covered with trees, the largest being seventy feet high and 1100 feet in circumference at the base. Each one contains passages and chambers, and singular carvings, circles, spirals, "fishbone" patterns, zigzags, and "lozenges" or diamond shapes, as well as what seem to be ideographic inscriptions. These carvings are very carefully executed, and appear to be the earliest remains of symbolic art in Ireland. Representations of human or other forms of life are noticeably absent. Similar designs are found in Brittany and in other Celtic regions, and, singularly enough, in the most primitive Greek remains. The latter resemblance is particularly important and will be referred to in a later article of this series. CASHEL

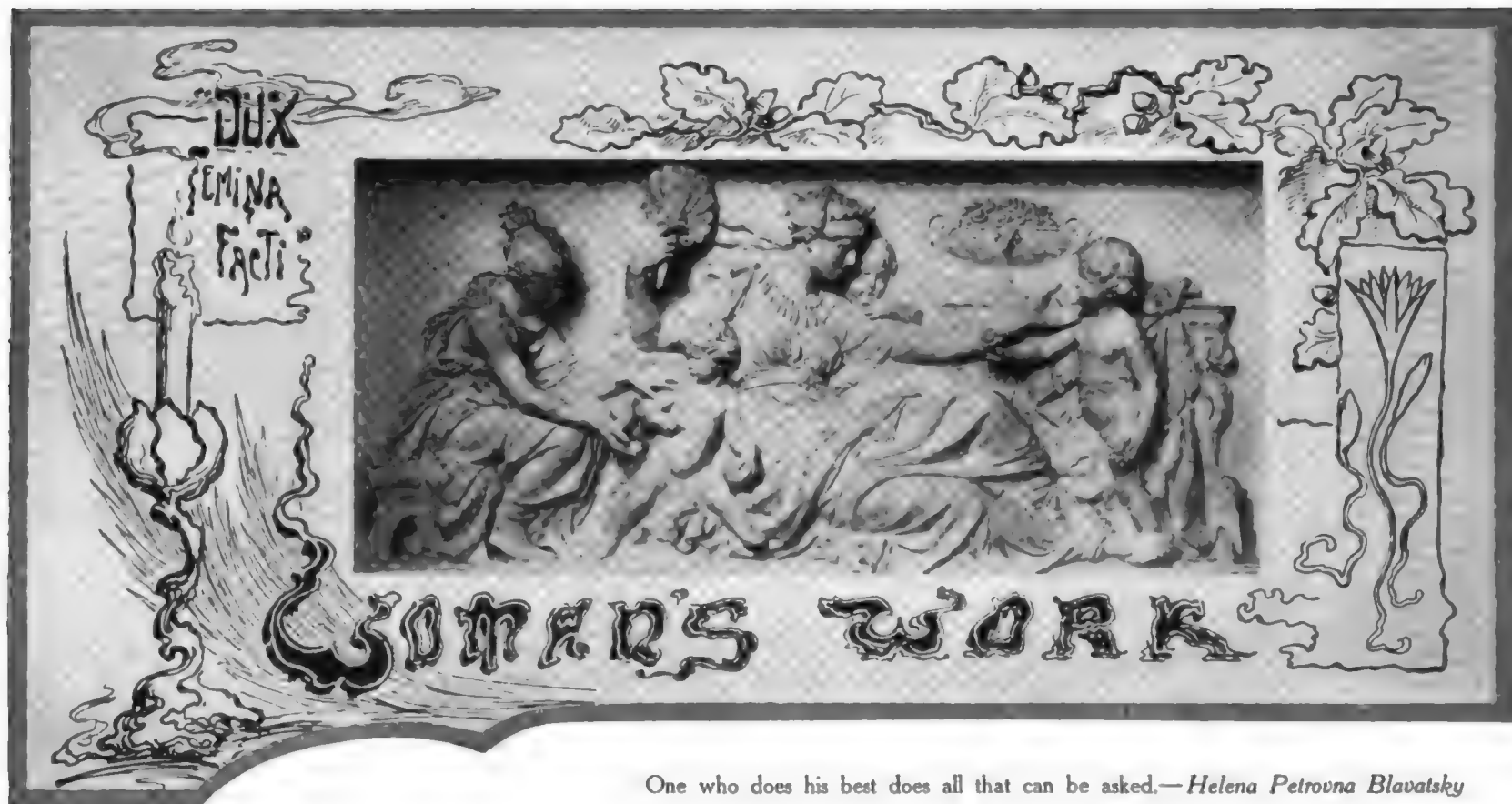
script?" Then, without waiting for a reply, he went on, "I will tell you. It is a story—a great story, full of imagination and romance, yet not wild. Full of truth and realism, but not morbid. Full of tenderness and pathos, yet the two characters in it are happy from beginning to end. It is the story of a good man who is in love with a pure woman, and she loves him. They have no secret to warp their minds and no sin to warp their souls. There is no obstacle, and they marry. They are happy together, and are blessed with healthy and happy children. Then, in course of time, the mother dies a peaceful death, and the father lives more or less happily with her memory and her children, till he too dies, and is buried in peace by her side."

"And surely that is not all?" I asked.

"What more could you want?" he cried.

"Why," I exclaimed, "there is no story at all—no plot, no incidents, nothing remarkable to attract the reader's attention, nothing

(CONCLUDED ON PAGE 15)



One who does his best does all that can be asked.—*Helena Petrovna Blavatsky*

Teaching the Children

AN active woman of education and ability, but, like many another, without a definite idea of life's purpose, had been reading about the Râja Yoga Schools. In telling a Theosophical friend of her own weariness and discouragement she said: "I know that the two or three purple hills I still see for an hour on the horizon would not be purple even could I reach them; and so I have no courage or faith to make the attempt. I remember as a child being told that sorrow was sent us to wean us from the world. Well, I am weaned; I long to go; and yet here I am. I wonder why. It seems as if I had fulfilled my mission. . . . I wish I were one in spirit with you and with your work. If I were I would ask to teach the children, for I am a born school ma'am."

This touches the vital point which makes the Râja Yoga training so essentially different from the prevailing educational methods. The Râja Yoga system teaches first, by example and precept, a practical philosophy of life, and then relates the different subjects of study to the art of living. The usual educational system trains the body and the mind, but, failing to recognize the central fact of the soul as the Perceiver, it has no definite purpose by which the various subjects are correlated into a science of life.

No purely conventional teacher, however cultured and willing, could teach a child Râja Yoga and no one who had lost the faith and courage to try to reach ideals would be allowed to attempt it. There are plenty of "born school-ma'ams" but they can no more meet the crying needs of the hour than can the old theology which fails the teacher so pitifully in its philosophy. What the world needs is a realizing faith in man's divinity and not more enervating theories of vicarious atonement for the adults or the saving grace of more grammar and geography for the children.

The ancients regarded the relation of teach-

er and pupil as something sacred. Perhaps the average instructress would be somewhat appalled to learn the extent of her influence upon the children and its karmic reaction upon herself. As the teacher opens up new worlds of thought to the pupil's plastic mind she unconsciously colors every view with something of her own make-up. She is not only giving them the standard theories, but in ways beyond her own analysis she is giving something of

FORTHFARING

I TRIPPED along a narrow way,
Plucking the same flowers, day by day;
The sun which round about me lay
Had never seemed to sink.

But now at once the path divides;
I see new flowers bloom on all sides;
I stop, while doubt the sun half hides:
I have begun to think.

Winifred Howells --- Selected

herself. A pessimist in private life cannot carry a convincing sense of optimism into the class-room. The teacher's physique and health, her mind and culture and poise, her faith and hopes and morals—all, in some degree, make a lasting impress upon the developing character of the child. What the teacher herself has not acquired she cannot give to the children in her care. Schools and systems have tried it for ages, but the attempt has always been a futile one.

The magic of the Râja Yoga system lies in its naturalness. It symmetrically develops body, mind, and moral nature to meet the needs of a soul incarnating in an animal body. To find the truth after adult years of error brings a joyous sense of liberation; but when the world shall start right with the children, to what shall not the race attain? **STUDENT**

Signs of the Times

DESCRIBING a recent frightful railroad disaster caused by the undercutting, by floods, of the bank of the Missouri river and which resulted in the death by drowning of seven persons and the injury of scores who were imprisoned in the overturned, partially submerged coaches, a Kansas City paper says:

Men and women fought against the waters of the Missouri River in their efforts to escape. But there was no brutality, no selfishness in the desire for safety. Everyone seemed to be thinking of someone else; everyone seemed filled with the desire to do whatever possible to aid those who were more badly injured than they.

In the chair car, where eighty persons were crowded under wreckage, the heroism was shown. It was a case of women first, in everything—including the treatment of the injured. Two women, Dr. Turner Lohveck of St. Louis, and Mrs. Asher Rosseter, the wife of a Pinkerton superintendent, did most of the work. Sheets were stripped from the beds of Pullman berths and torn into strips for bandages, while the two women seemed to be everywhere, ordering the men about, making them roll bandages, aid in the lifting and supporting of injured and in general.

In another paper comment is made upon the seemingly astonishing fact that the entire work of first aid was managed by two women and most admirably, in fact, perfectly. That one had a physician's training and resourcefulness of course made all the difference in the world, for good intentions and ignorance are a poor substitute for knowledge and skilled initiative in any line of work. Yet women, from time immemorial, have found an outlet for their energies and the best in their heart-life in ministering to the sick and helpless, and in these modern days such an example as the above-quoted is by no means anomalous, for women have successfully handled in some of our camp-hospitals in time of war, problems that completely out-generated the whole staff of army surgeons. A notable example was the work of Florence Nightingale in the Crimea. The medieval notion that woman properly

mustn't stir unless some duly qualified authority—her Church, her doctor, or else a sometimes mistaken idea of what constitutes her duty—takes the initiative and provides a track for her to run on, is two-thirds nonsense and one-third atavism. But it will not be dissipated until competency, thoroughness, and skill are as much insisted upon in the education of all women as are the standard virtues and the orthodox intellectual accomplishments. And again, in the unselfishness displayed by those who knew they were facing almost certain death is another of the hopeful signs of the present time. It shows that the soul stepped forth and ruled the lower desires and all personal limitations, bringing out latent nobility and obscuring selfishness. V. H.

Bristol, City of Romance

BRISTOL, a West of England seaport, was during the fifteenth and sixteenth centuries the second English city in importance, and through its harbors carried on a trade with all parts of the world.

The Bristol of today stands out in bold relief upon a background of war, enterprise, reformation, and romance. Its history may be fairly said to begin with the subjugation of Gloucestershire by William the Conqueror in 1068, and it was in the next year that the citizens of Bristol successfully defended their city against the invasion of Harold's three redoubtable sons, Godwin, Magnus, and Edmund, who swept up into Bristol Channel with a fleet of over fifty ships, determined to re-conquer their father's lost domain.

It was to Bristol that King Stephen was brought after his capture by the Earl of Gloucester at the battle of Lincoln, and there he was imprisoned in the castle until the wit and energy of the Queen secured the defeat and capture of Gloucester at Winchester. This "red Earl of Gloucester" was lord of the town and castle of Bristol and one of the mightiest nobles of his age.

King John, later, was much at Bristol, and his successor, Henry III, often came for safety and quiet to Bristol Castle. It was during the latter's reign that Bristol was permitted to choose its mayor after the manner of London. Froissart tells us that in 1387 "the King was at Bristol Castle with the Queen and all the ladies and damsels of her court," and Shakespeare, in *Richard II*, immortalized Bolingbroke's siege of this splendid city.

In Bristol the doctrines of the Reformation were expounded by Cranmer, Latimer, and Tyndale, the then existing religious houses were dissolved, a bishopric was erected and the abbey church of Austin canons was converted into a cathedral.

In 1645 Bristol was besieged by Cromwell

and Fairfax, and after twenty days of resistance surrendered. Of this Cromwell wrote: "We had not killed of ours in the storm, nor in all this siege, two hundred men. He who runs may read that all this is none other than the work of God."

The first Englishman to land in America, Sebastian Cabot, was born in Bristol, and this city was the first in the kingdom to open up regular steam traffic with the United States.

The architecture of Bristol is impressive and dignified, the principal monuments remaining from earlier days being of course ecclesiastical. It was at Bristol that Mary Carpenter, that remarkable woman, lived and worked, and it was due to her that the first girls' reformatory school was established. H.

A LETTER from Germany states that court society is again scandalized, this time not by the exposure of another delinquent of high rank, but because a young noblewoman has actively and publicly, withal most energetically, espoused a not yet popular cause. The Baroness Emilie, niece of the Saxon Minister of War, has stepped out boldly in protest against the saloon evil.

She goes unattended to places where criminals and outlaws congregate, refusing police protection, and reports great progress of her work. . . . She carries no weapon, declaring that "a civil tongue and a kind heart" suffice for an appeal to the most degraded human beings.

The emptiness of life bounded only by personal interests is to this woman unknown.



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A STREET IN BRISTOL, ENGLAND

Jottings and Doings

(From a Student's Note Book)

THE following is from a cabled report of the sessions of the Anti-Vivisection society which recently met in London, arousing great general interest:

Owing to the pressure brought to bear upon the police by vivisection leaders, the anti-vivisection society has agreed not to carry banners depicting the horrors of vivisection in Saturday's great procession.

Dr. Helen Burchler of London said that since 1878 more than 350,000 animals have been used by vivisectionists in England. She denied that vivisectionists usually anaesthetized animals before operating upon them. She also denied that vivisection assisted physicians in discovering causes of disease. She asserted that the plague in India, which ought to have lasted eight months, continued twelve years owing to the vivisectionists' futile system of inoculation with plague virus.

She declared that the time was coming when vivisectionists would not be content with torturing animals, but would begin torturing human beings in the name of science.

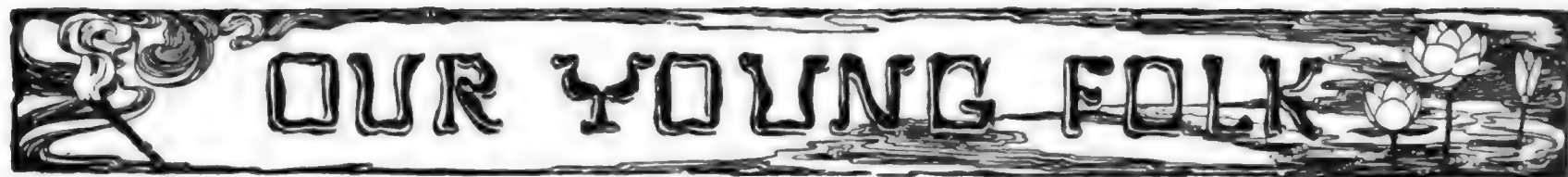
A Strange Manuscript

(CONCLUDED FROM PAGE 13)

original, nothing out of the common in real life —"

"No story at all! Nothing remarkable! Do you call it nothing remarkable for two people who were once absolute strangers to be united in mind and body and soul? Do you call it nothing remarkable to bring human beings with mysterious minds and souls into the world? Verily, you must have seen strange things! 'Nothing original!' What author has not spoilt this exquisite picture arranged by God with some clumsy crime or calamity arranged by man and the devil? 'Nothing out of the common!' Would the happiness I have depicted were as common as you think! Ah, would to God it were!" Then he lapsed again into silence, as one oppressed by some great sorrow.

And I also was silent.—Ivan Julius Collins, in *Westminster Gazette*, London



OUR YOUNG FOLK

Oliver Wendell Holmes

JUST a century ago Oliver Wendell Holmes was born in Cambridge, Mass. His entry into the world was marked in his father's almanac by the laconic record of *son b.*, against the date August 29, 1809.

His father, the Rev. Abiel Holmes, was puritanical to a severe degree, and in this orthodox atmosphere young Wendell was reared, chafing against Calvinistic training and resenting it even down to old age, if it can be said that anyone so kindly, genial and light-hearted by nature could feel bitterness in his heart against anything.

After he had graduated at Harvard University, he began to read law, but found it unsuited to his taste; then he studied medicine at home and in Paris, and in 1836 he hung out his physician's sign in Boston and began his career as Dr. Holmes. Some witty critic has accounted for his lack of patients by saying that because of Dr. Holmes' characteristic announcement, "the smallest fevers thankfully received," people who had no fever laughed and enjoyed the joke, but those who had fever would not call in a physician who seemed to treat the matter in such a light and jovial way. His success lay in his medical essays and lectures; he was professor of anatomy and physiology in the Medical School of Harvard University for 35 years.

However, it is not as a physician or a Harvard professor that the world remembers and loves Holmes, but as the author of the Breakfast Table series of books, especially *The Autocrat of the Breakfast Table* and *The Professor at the Breakfast Table*. They came out in serial form in the *Atlantic Monthly* when Lowell was its editor-in-chief. How their easy, graceful, conversational style delighted our grandmothers and grandfathers half a century ago! His novels also appeared in the pages of the *Atlantic Monthly* and he published successive volumes of verse. Flashing wit, whimsical humor, gayety of heart, and a rare quality of youthfulness so characterize his work that young people can enjoy nearly everything that he wrote, and even very young folk enjoy many of his poems such as *Flower of Liberty*, *The Last Leaf*, *The Wonderful One-Hoss Shay*, etc.

Dr. Holmes was also famous as a speaker. He lectured on the English poets and other literary themes in Boston and many of the New England towns. He said to his audiences, "It is because you are just like me that I talk and know you will listen."

Many of his sayings, such as "the world has a million roosts for a man but only one nest," give us an idea of his love of home. His declaring that he always considered his face as a convenience rather than an ornament, shows how good-humoredly he accepted his lack of personal beauty. He loved his college and made the "class of '29" famous by the poems he always prepared to celebrate its annual reunion, which he attended for an unbroken period of 30 years. In his young days his class poem was always rollicking and brim-

ming with life and fun, and he generally sang the lines instead of reciting them, thus adding greatly to their flavor. In fact these poems never grew very serious even when the class of '29 had grown old and dwindled until he had become the Last Leaf on the Tree.

The Last Leaf sounds as if he felt a certain relish in describing the infirmities of age; for old age could not sadden the spirit of one who could, in spite of Puritanical training, write the last verse of *The Chambered Nautilus*. There was something in him which knew the

THE CHAMBERED NAUTILUS

THIS is the ship of pearl, which, poets feign,
Sails the unshadow'd main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wreck'd is the ship of pearl!
And every chamber'd cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies reveal'd,—
Its iris'd ceiling rent, its sunless crypt unscal'd.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretch'd in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice
that sings:—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting seal
Oliver Wendell Holmes

Truth though he may not have been fully conscious of it; for it came out occasionally in such theosophic thought as that poem contains.

Holmes belonged in spirit and time to that group of men who gave to New England a place in the world of letters: Longfellow, Holmes, Emerson, Lowell, Hawthorne, and Whittier, gave to posterity all that was noblest and best in Puritanical New England. It was said that in New England, poet was synonymous with one of gentle blood, and it is equally true that the lives of these men were as clean and irreproachable as their birth and breeding were superior. All American writers acknowledge a debt of gratitude to them and their

literary associates. A good comradeship existed among these literary folk, and the love and reverence they felt for Boston has been compared to that patriotism felt in the past by the citizens of Florence and of Athens.

Holmes declared that his fame would rest upon his having said, "Boston is the hub of the universe." Certainly all that he did and said showed his love for his city. L. B.

The Argonaut

THERE is a little sea-animal, who, by his beauty, intelligence, and skill, has won for himself the famous name of Argonaut.

The Argonaut belongs to the kind of animals who live in shells. They are called mollusks. Because the shell of the Argonaut is all in one piece, it is called a univalve; if there were two pieces it would be a bivalve. The Argonaut belongs to the same family of mollusks as the Chambered Nautilus which the poet Oliver Wendell Holmes describes so beautifully in the poem on this page.

The Argonaut has a much thinner, more delicate shell than the Chambered Nautilus. On account of the thinness of its shell, it is sometimes called the "Paper Nautilus." This shell is oval and rather flat on the outside, but rolled into a spiral within. The last round of the spiral is so large that it curves the shell upward most beautifully. It makes it look like an ancient ship with graceful upturned prow.

The little animal who lives in this pearly, many-hued ship, has eight arms or tentacles. Two of these tentacles are broad, thin, and rounded, just like wings or sails.

When the Argonaut is resting or walking on the bottom of the sea, these sails are folded away. When he wishes to rise to the surface he draws himself into his shell, turns this over, keel upward so no water may enter, and goes straight to the top. Arrived at the surface he gives a quick little turn and sets his boat right. Then he unfurls his living sails, places two more of his arms on the water to act as a rudder, and then sails away like an elfin ship, steering whither he wills. If danger threaten, he turns over again, fills his ship with water, and sinks from sight.

The Greeks and Romans, and even the ancient Chinese, loved and admired these gallant little mariners, and wrote stories and poems in their praise. In India during the solemn sacred dances, the dancers carry one of these shells in the right hand and hold it proudly above their heads.

But think what a lovely sight it would be, to meet a thousand of these fairy ships on a moonlight night, trimming their tiny sails to the midnight breeze, an Argonautic expedition sent out by Mother Nature. STUDENT

SPEAK clearly if you speak at all;
Carve every word before you let it fall.

I FIND the greatest thing in this world is not so much where we stand, as in what direction we are moving.—O. W. Holmes

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THE CHILDREN'S HOUR



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THE NEST OF THE MISSEL-THRUSH

How a Fairy Made His Fortune

ONCE upon a time there were two fairies who had been given the duty of taking care of a cluster of arnica-plants in the garden of a pretty little cottage. In the cottage lived a little girl who was even more beautiful than the flowers, because her soul shone out in her face and sounded in her voice, so that to look at her or listen to her was like hearing the sweetest music. The two little fairies loved her very much and wished that the prince who had charge of the whole garden had given them some other work to do, something to please the little girl.

"If I had only been put to take care of a rose-bush or a lily," said one, "something that she likes, I should be so happy and work so hard that next year I might be allowed to be one of her own attendants; but what can one do for her here? She never sees these coarse plants, and they would not please her if she did see them."

"But it is our work," the other replied, "and we should do it as well as we can. After all, this is part of the garden, and she may like the odor, or like to see these plants from a distance."

"Hateful old weeds they are, and nothing else, I won't water mine any more, it's no use. I shall go and help in the pansy-bed," replied the complainer, "she likes *them* and comes every day to look at them."

"But if you go away your plants will suffer, because I have all I can possibly do to attend to these," replied the other. "Let them wither, then," answered the discontented fairy, "I'm going." And sure enough, off he went.

Now there came a time of very dry weather and the gardener was kept busy watering the

Dare to do right! dare to be true.
The failings of others can never save you.
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death.

more delicate plants, so that many of the others soon began to feel very thirsty. Then there was much work for the fairies in managing the rootlets so as not to let them drink all their water at once and to bring to them what was just beyond their reach. The arnica-plants which had been left to themselves did bravely for a few days but soon drank all they could reach and then began to wither.

But the other little fairy tended his faithfully and kept them bright and green. One day he heard a great fuss at the cottage; the beautiful little girl was crying and the doctor was sent for. The robin said she had fallen and hurt her wrist very badly. But the doctor was away and would not be back for a long time; so the white-haired old grandmother came out into the garden to the cluster of arnica and pulled up the strong green plants, but would not have the others because they were withered and small. Then she took water and put the plants to steep, until presently they were ready, and she made a dressing for the aching wrist, to lessen the pain and help to cure it.

Then the fairy was much pleased to see what was done with his plants and that they had been of good service to the beloved little girl. He went back and did all he could for the others and in a few days their health was so much better that when a second supply was wanted the old grandmother found them im-

proved and quite fit for use. Then the fairy was very glad indeed; but now he had no work; so he went to the prince of the garden, who gave him the duty of putting fresh dew, every morning, on the roses which grew by the little girl's window where she liked to come, the first thing, to see the new day and pick a rose.

But the other fairy, who would not do his work, was driven out of the garden and could not come near the little girl at all.

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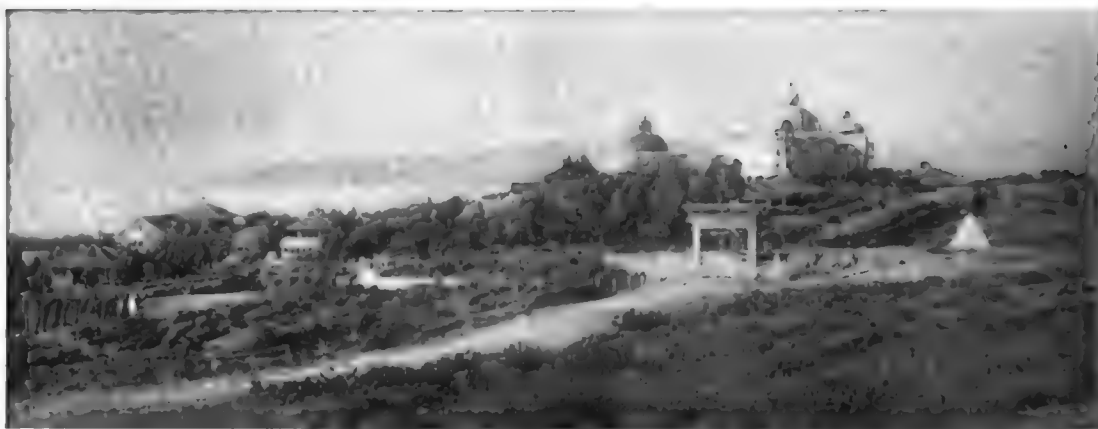
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THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 43

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Was Jesus Divine?

WAS Jesus divine, was he the Son of God in a special way in which other men are not? If he was, then the example of his holy life is not of much use to us, for he had overwhelming advantages in his favor, which we have not. This has often been felt, and it has seemed to many a mockery to hold up before them examples of what a divine Son of God can do, and at the same time to tell them that they are not Sons of God, but mortal sinners.

Jesus himself, however, according to the Gospel narratives, as also some of his disciples, taught that every man was divinely born and a potential Christ. Many churchmen of broad views now recognize this fact. All men are potential Christs; but from time to time there incarnates one who is in advance of his age, as a Teacher in times of darkness. He is a Christ, and there have been many besides Jesus. But, though they claim a Divine inner birth, they do not claim it as an attribute peculiar to themselves; they teach that the Divine birth is a latent attribute of all men. Jesus, in his conversation with Nicodemus, speaks of the "second birth:"

The Divine Self in Man

Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

In using the term "second birth," Jesus was using an expression well known in the parlance of students of the ancient Mysteries; as he was also in using the terms "water" and "Spirit." Physical procreation provides the tenement for the indwelling Soul; the Higher Soul itself "cometh from afar," and is not of terrestrial but of divine origin. A man is said to be "born again" when he takes a certain step in his development, when he recognizes the Divinity within him (spoken of as the "Father") and vows to abandon his previous selfish indifferent life and follow the guidance of his Divinity. Then he begins a new life and experiences a second birth; the Divine nature has, as it were, been sown in the human nature, and the human nature henceforth grows more and more into the likeness of its Divine prototype.

This was the teaching of Jesus, as can be seen from his accepted utterances, and it is acknowledged to be such by many leading divines of today. But it is also the teaching of other great sages, as may equally be proven by reference to their teachings. In short, it is one of the eternal verities; and, as such, has been taught in all ages by

enlightened men, teachers of true wisdom.

Jesus was neither a special and unique Son of God, nor a mere philanthropic human being. He was an Initiate—a man who had progressed in development to a point which for most other men lies yet far in the future. He had performed the At-one-ment, or uniting of the human with the Divine; his Divine nature had become consciously active in him. He had mastered the lower passional nature; and, being no longer under its dominion, was able to make it his servant, and *by that very fact*, to perform the deeds which are called "miracles," i. e., wonders, prodigies, but not supernatural in any sense of the word. Having overcome the *delusions* of the lower mind, he was filled with *wisdom*. He could read men's hearts and minister to their real needs. His chief object was to set the feet of other men on the same path; and to point out to them the way to emancipation and understanding.

A Divine Mastery of Nature

We should take Jesus, the Christ, together with other Christs, as examples of the possibilities that await all men, and aspire to the condition of emancipation which these Sages have held up to us. They have taught how to find the road to peace and happiness in present opportunities; to take for ideal that of the conqueror who is lord over his own subjects and king in his own domain. The foes we have to withstand and which keep us in bondage, are the untamed desires and false mental pictures of our mortal nature. The power we must invoke in order to withstand and overcome them is that of our own real divine Self, which has its seat in the Upper Triad, Atmâ-Buddhi-Manas. By following the precepts of Jesus as to study, compassion, and purity in conduct, we can gain the light which will light our footsteps on the path we have chosen. And this path is characterized by the absence of all pretension and self-glorification.

STUDENT

Science Bursting its Barriers

EVERYWHERE we look we find evidence that the reign of materialism is passing away, and that there is a renewed interest in things unseen. In scientific papers we find curious unexpected allusions to subjects which a few years ago would have been considered quite out of place there. The beliefs of the ancients are always being brought up; writers seem unable to keep away from the subject; it is "in the air."

For instance, in *Knowledge and Scientific News*, one writer takes as subject, "Stones from Heaven: the Veneration of Meteorites in Ancient Times." Beginning with the orthodox scientific remark, that before the advent

of strict scientific investigation, it is no wonder that stones which fell from heaven should become objects of veneration, this writer gives quite a lengthy account of various sacred stones of antiquity, launching out into totally irrelevant particulars about the temple of Diana at Ephesus, its size and construction. Thus the article becomes an account of the beliefs of antiquity on the line of what might be found in *The Secret Doctrine*, and naturally leads the unprejudiced reader to ask himself whether all these mighty nations whose opinions are quoted may not have had for their views some better ground than mere superstition.

Another writer undertakes to give some notes on the "Ancient History of the Planet Mercury," but it is quickly evident that the planet of that name plays but a very small part in the history he recounts. In fact he mixes up astronomy with quite other matters in a wholly impartial manner. It may be relevant to give Cicero's statements about the position of the orbit of Mercury, and Ptolemy's observations for the year 265 B. C. But is it relevant to mention that the Assyrian and Babylonian Mercury had under his care all learning and knowledge? Can this have been the planet? Also, what is the mere scientific planet Mercury doing with a female consort? The subject of the temple of the Seven Spheres may be very interesting and instructive, but how does it come to be described so particularly in a paper on the planet Mercury in a scientific magazine? Clearly the Mercury here mentioned among so many different peoples, under so many different names cannot be the humble and inconspicuous planet; and again the reader is led to ask why all these great nations of antiquity should, with one consent, and with a universality that bars the thought of collusion, have agreed to represent Mercury as the god of wisdom and to make such an important matter of his worship. The papers have to write down what is in the air and what their readers want, no matter what their title may be. They are signs of the times and one is glad to see them.

Again, in the same journal, we find it noted that some years ago a French physiologist wrote a paper to show that the colorless fluid in which the red corpuscles of our blood float, is the same fluid as that which constituted the primeval sea. In this fluid floated the earliest forms of life, all naked and uncovered, so that their cells were bathed in the primeval brine. But, alas! for the shade of Charles Darwin, whose centenary is largely dealt with in the same number, the writer does not forthwith pack his trunk and sail the globe in search of facts. This one point about the salinity of the blood plasma seems quite enough for him, and he launches forth into his speculations without more ado. Evolution raised that primeval jelly-fish into an animal with a silicious covering, and some of the brine got shut in; so that when finally the creature evolved into a land animal and waded ashore, he took a portion of the primeval ocean with him in his veins, so that he might bathe his corpuscles whenever they were tired, without resorting to a sea-bath. And ever after man has walked the earth with drops of the archaic sea laving his corpuscles.

How is this for folk-lore? Compare it with the beliefs of the ancients. Put it into the form of a translation from Herodotus:

Now in the land of Gallia there are physicians whose skill is so great that many resort to them from all parts of the world. And while sojourning there I was told this story on very credible authority, namely, that they have a singular belief as to the reason why the blood of men and animals is salt. For, say they, in the times before the age of Historius, there were no living creatures on the earth save such as swam in the ocean, which in those days covered almost all the earth. Now these creatures had no blood, for their veins were, as it were, open, in such wise that the water of the sea served them for blood. And when Evolution changed these creatures into creeping things, he enclosed a portion of the sea within their veins, that they might not die, and this became blood. And so it came to pass that ever after that day all creatures, and man likewise, have sea-water in their veins. This story appeared to me to be very singular, but as it was the belief of many reputable persons, I thought well to write the same down.

It is added that experiments have proved that white corpuscles can continue to live in sea-water. Apart from imaginative evolution theories, an interesting analogy is brought out between the organisms swimming in the sea and the organisms swimming in the brine of the human body. By collecting these analogies science is accumulating material which may help to show that the ancients had some reason in speaking of water, salt, etc., as universal elements, instead of restricting the meaning of the terms, as we do, to the physical, chemical, substances of those names. Ancient knowledge may have been aware of broader generalizations than our science has yet ventured upon. The human body is seen to be, in one aspect, an ocean of brine, wherein swim minute creatures.

These freer views of science certainly do often lead to truths which the more laborious methods would never attain to. It shows that the intelligence of man will not be bound down by methods, and that the intuitive faculties play a very large part in scientific research.

STUDENT

What is the Function of the Brain?

IN a scientific note it is stated that—

In modern physiological theory the brain is not the sole depository of thought or mind. Man thinks not only with his brain, but in a certain sense with every organ of his body.

Most people are under the impression that this was the *ancient* view, and that the moderns located mind and thought in the brain. The very words surviving in our languages prove that former generations located the mind in the heart, bowels, spleen, kidneys, gall, etc., and not in the brain alone. The above note implies that modern science is coming round to their view, though it ought to give them more credit.

Modern science knows very little about the functions of the brain, and this large and elaborate organ seems to have a structure altogether out of proportion with the functions that have been traced to it. H. P. Blavatsky tells us that *the brain is the organ of a power higher than the personality*. The ordinary mind and thoughts of man have nothing to do with the brain, but operate through the sympathetic nervous system and its ramifications in the bodily organs. In fact, while the nervous system and organs are the center for the *lower mind*, the brain is the organ of the *Higher Mind*—as yet almost wholly inactive in the average man.

This is where the Theosophical teachings

as to the duality of the mind (the *lower manas* and the *Higher Manas*) connects with physiology. Until the existence of the Higher Mind is admitted, many physiological mysteries will remain unsolved. Again, the neglect to discriminate between the Higher and lower mind has led many to suppose that the human mind is dominated by the bodily functions. But, while it is true that powerful instincts and desires are seated in our bodily centers, and that we may weakly allow them to occupy the arena of our thoughts, it is also true that we have aspirations, ideas, and purposes which are quite disconnected from the animal propensities and their physiological centers.

Occult physiology teaches that the body, as a vehicle of mind, is twofold in its structure. It is compared to a harp with two sets of strings, one set of coarse catgut, the other of fine silver wire. The catgut strings respond only to the grosser thoughts and emotions, such as proceed from the lower mind; the finer strings will not respond thereto, but can only be made to vibrate in response to the breath of the Higher Mind. The cells of the body may vibrate to the touch of the lower mind, with its selfish thoughts and animal desires; but the atoms within those cells can respond only to the touch of the Master—the Higher Mind, with its pure motives and lofty aspirations.

Thus, even physiologically and anatomically, man is dual—the Angel and the demon, the Flame and the clay. The Spiritual nature is not a mere abstraction; it is a real Being and has its temple here on earth. But it is little wonder if our bodies, after long generations of abuse and pollution by gross living, and after long neglect has well-nigh atrophied their higher functions, should fail to manifest their higher potentialities.

Long training in *purity of life* is an indispensable preliminary to the mastery of the higher functions of the body. Without this, all attempts to evoke "occult powers" result in an intensification of the gross animal nature, leading to loss of moral and mental balance, as has been demonstrated in the case of some who have wandered from the true path through ambition or vanity.

There is plenty of knowledge in store for those who are qualified to receive it. They may learn the mysteries of their nature, spiritual, mental, psychic, physiological. But, as said, wisdom is to the pure; knowledge, for the strong. All that Teachers can do, in this age, is to disclose enough to point the way, so that those who will may follow. So long as selfishness is the ruling power in the world, all the powers of the lower nature will be used in a way disastrous to the race and to the individual. Therefore the Spiritual powers have first to be evoked by purity of life, for by them alone can the lower powers be controlled.

STUDENT

MOTHER Shipton prophesied we should go over and under rivers. But now we can go through two others elements besides earth: water, by submarine; and air, by aeroplane. The crossing of the English Channel by M. Blériot in an aeroplane is the culmination of a century of invention, without a parallel since Atlantean times. And like Alexander we shall soon be wishing for more elements to conquer. Perhaps there are more. J.

Some Views on XXth Century Problems

The Opportunity of Age

NO reviewer of M. Finot's much reviewed book on longevity has pointed out the really weak place. He tells us that we die much before we need, giving us this prescription:

It is suggestion ill employed which undoubtedly shortens life. Arrived at a certain age, we drug ourselves with the idea of the approaching end. We lose faith in our powers, and they abandon us. Under the pretext of the weight of age upon our shoulders, we take on sedentary habits. We cease to busy ourselves with our occupations. Little by little our blood, vitiated by idleness, together with our ill-renewed issues, opens the door to all kinds of diseases. Premature old age attacks us, and we succumb sooner than we need in consequence of a harmful auto-suggestion. Now let us try to live by auto-suggestion instead of dying by it. Let us have ever before our eyes the numerous examples of robust and healthy old age. We must store up in our brains healthy, serene, and comfortable suggestions.

Then he tells us, very truly, that the soul and in a certain sense the body are immortal: thinking that with these knowledges, and the further knowledge that with the application of his prescription we can add another twenty or more years to our lives, fear of death will disappear.

But it will not, unless a man learns not only that his soul is immortal, but that he is that soul; and that old age is a pre-eminently favorable time for full realization. It is no more desirable to prolong middle age, with unchanged mind and occupations and interests, into old age, than to prolong childhood, similarly unchanged, into adult years. Each of the three periods of life has its appropriate belongings and doings, each developing something almost peculiar to itself.

Childhood is physical; adult life intellectual; old age spiritual—which does not mean that in the first there can not be and should not be any intellectual or spiritual work; that in the second there should not be any physical or spiritual culture; or that in the third the intellect and body should be given no further work and attention. But each stage should develop the basis for the next, a sound mind resting on a sound body, spiritual consciousness being gradually cultured in the intellectual. If the other parts of life have been properly lived, then, as the senses and organs begin at last to fail, that very failing will be the unhampering of spiritual consciousness; old age will enrich and deepen instead of dimming; antiquity's ideal of wisdom will be reached. By the time that death comes, and it may be long before, the consciousness of *being* soul, not of *having* it, will be perfected, and death will have absolutely lost its terror. It should be *reached* in childhood; it should be held and developed throughout middle life; then in old age it would function positively, even as in middle life the intellect pre-eminently and positively functions. For this consciousness is not mere quiescence and beatitude; nor is it what is ordinarily called piety. When developed it is as much a functioning part of man as is the body and intellect. Old age should make of each man a teacher to others of what he has learned to see.

Repeating this achievement life after life, we should find that in each of them the spiritual awakening came earlier and more easily and reached greater perfection. It is by this that humanity's great Teachers have come by their rank.

STUDENT

The Infinite Revelation

TURNING in thought from what men and women are, to what they will be, and holding that picture constantly in thought, is one of the ways of becoming ourselves what we shall be.

Within every creature a unique revelation is concealed. Once that Reincarnation is considered, it is not so hard to realize that. The highest creative geniuses came slowly through many lives of effort to what they are or were. Has not each, whose work we have entered into and appreciated, revealed to us something unique? In his work, in his hour of creation, each went up to the highest and raptest state possible to him and brought down what he found there. No one else could have brought it; Wagner could not have given us the *Ninth Symphony*; nor Beethoven *Parsifal*; nor either of them *The Divine Comedy*. Yet the two musicians, though they may never have read the poem, went the higher because it had been composed and was in the air and had been lifting the general consciousness for centuries.

As each of us, in this or some other life, begins to lift himself towards the eternal and infinite Light, it begins to give us a message, a revelation of itself, *for the rest*. Receiving and translating it, we help each of the rest in some smaller or greater degree upward on his path to that same Light for the reception of his message, needed also by us.

The *entire* message and revelation of infinite Light is only by way of the infinite totality of lives. Its message for the group of our earth is by way of all earth lives. Its delivery in fullness waits until all earth lives reach up and get, each for itself and the others, what is there waiting. That is the promise of perfect brotherhood. Unwise and untrue to his humanity is he who despises or hates or rejects another; for so long as he does so he is keeping his soul shut to a message that may even now be developing in that other. And as each can only conceive so much of the infinite Light as is within himself, he is surely ill-advised in shutting out any of the rays that may come in to him from his fellows. The ultimate Divinity is that which, when approached by any man, awakens in him the power to confer something necessary for their growth upon others; it is absolute beneficence. For that reason is compassion the path to it and the sun that lights that path. Compassion comes from the attempt to see in all men and women some ray of that divinity which shall sometime shine out in all their being, however completely it may now be hidden in flesh and passion and mental darkness.

The universe is for the *expression* of its supreme soul by its children. As they progress, new ways of the expression will open

up; they will develop new powers, new creative arts. Sometime, nature herself—*material* nature, as we now call her—will be the canvas, and human creative imagination the painter thereon. For nature will be given to man to fashion as soon as he is ready. That will be the new earth.

STUDENT

"Nature"

HOW often and for what lengths of time will people dispute about "Nature" without any preliminary definition of the word! There is perhaps no word with more meanings. There is the "Nature" which we are advised to "live close to," to whose voice in the winds and trees we should listen; there is the "Nature" which we question as to her goodness or badness and sometimes accuse of being wholly red in tooth and claw; there is the "Nature" to be followed by obedience to every elemental passion.

One of these Natures, Professor Weinell tells us in the current *Hibbert Journal*, was once the basis of a little religious cult in Germany:

There used to be in Friedrichshagen, on the shore of the Müggelsee near Berlin, a circle of young writers tired of Naturalism in art . . . who founded a community for the purpose of cultivating this new religion in the course of common walking tours. Their intention was to cultivate the power of listening to the secrets of Nature, of feeling and reverencing the great All of life, which, surrounding us on every side, speaks to us in mysterious language through man and beast, through tree and flower, through wood and lake and rock. By these means they would behold the "New God," and conquer the "Future Land" of humanity, the "Third Realm," the "Realm of Fulfilment."

The group, like many another such, has broken up. But if you are going to Nature to find her consciousness, her soul, with what organ of cognition will you detect it? And what is this god, or goddess, worth to humanity—her children—if they can only find their mother by weeks and months of leisurely sojourn by the side of mountains and lakes? Is that necessary? If they are her children, every finest quality and element that she possesses, from her midmost soul downward, must be present in them. Why need they look beyond themselves to find her?

Let her be judged—first as to goodness and badness—by the highest of her children, men and women, and by the highest that there is yet evolved within them. The judgment is rendered. The organ by which her soul can be known, is man's own soul; only in proportion as he gets awake to that, or gets that awake in him, can he look beyond himself and know her. He must find his absolute self-conscious highest and look through the eyes of that. Unless he has begun that inner looking she will be but an appearance, however beautiful. Mere sensitiveness to natural beauty, however extreme, unless moral values are being cultured in the soul by meditation and aspiration and compassion for all that lives, is no safeguard against a grossness that will finally destroy it and wipe out the possibility of real comprehension of Nature. With the results of such culture in full activity, this sensitiveness is a step to comprehension. C.

Archaeology

Palaeontology

Ethnology

The Temple of Castor

THIS temple was founded to commemorate the apparition in the Forum of the Dioscuri announcing the victory of Aulus Postumus at Lake Regillus, B.C. 496. It was restored in 119 B.C., and rebuilt in 6 A.D., to which period belong the three existing Corinthian columns and piece of entablature, of the finest workmanship, in Pentelic marble. The podium is an example of the enormous solidity of Roman construction. Solid tufa walls, 8 feet thick, are built under the whole of the cella and the front row of columns, while the side columns rest on spurs of similar walling. The interior of the podium is filled up by a solid mass of concrete, of broken stone and lime, the whole forming a platform 22 feet high, solid as a rock, on which the superstructure is erected.

Ancient Sky-Scrapers

SKY-SCRAPERS cannot be reckoned among modern inventions, except perhaps so far as steel construction goes, as the *Kansas City Times* points out, quoting some facts in support.

Herodotus says that there were houses in Babylon four stories high and that in Carthage houses often exceeded six stories. In Tyre, where the building area was limited, there were houses ten stories high, as in other sea-side cities, according to Greek historians. In Jerusalem were houses eight and ten stories high; and one rabbi speaks of having to climb more than 100 feet to his room. Athens had a building law limiting the height of residential structures to ten stories. In medieval Venice, where space was crowded, the height was limited to 70 feet, and in Florence to 100. Rheims had a law forbidding any residential structure to rise higher than the eaves of the cathedral.

But, excluding residential buildings, the ancient world surpasses us in the matter of size. One has only to mention the Great Pyramid, the temples of India and adjacent countries, and the masonry of Peru and Mexico.

Prehistoric Remains in Essex County, Massachusetts

THE Newburyport *Daily News* has an article on the age and origin of the thousands of prehistoric implements commonly known as Indian relics, found in all parts of Essex County, Mass., in graves and shell-heaps, and just beneath the surface of the fields. The writer concludes that they may



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COLUMNS AND FOUNDATION OF THE TEMPLE OF CASTOR AND POLLUX IN THE FORUM, ROME

be classified as follows: a few are the relics of the earliest primitive inhabitants and may be 1000 years old; the majority are of Algonkian local workmanship, made from Essex County rocks or other native materials, nearly all prior to 1620 A.D. The objects of foreign introduction are European, brought not earlier than 1500, and few of them later than 1630.

The older relics consist of shell-heaps, chiefly clams, but also oysters; and there are bones, broken implements, and pottery; in one case human bones, in a compact mass, as if turned out of a pot, seem to indicate cannibalism. The Algonkins have left carved stone faces, carved animal figures, and stone implements.

The writer says that the original peopling of this country must remain a matter of speculation; and that the most reasonable theory would seem to be that the primitive man came from Europe through the northern regions in remotely early time, before the glacial period; that these were then forced southward by the ice-sheet, the southerners becoming more advanced, while the northerners remained primitive. After the recession of the

ice, the north became re-peopled from the south.

One feels inclined to ask, Why suppose that the inhabitants ever came from Europe at all? Is not this a rather one-sided way of looking at it? Here is surely a chance for Americans to declare a new Independence by forswearing their allegiance to tyrannical European theories and establishing an independent theory of their own to the effect that the primitive Europeans came from America. Doubtless the Behring Strait road, like most roads, led two ways, one back and the other forth. Have we not in America the ruins of ancient temples which can vie with those of Egypt, and whose walls are decorated with strange hieroglyphical languages which promise, when they are fully deciphered, to be the gates to a knowledge even more profound than that of ancient Khem? Have we not in Peru the remains of architecture on a scale of such unparalleled immensity that nothing, even among the colossal structures of the Old World, can compare with it? Why then may not the Old World have been peopled from the New?

One cannot but think, too, that the writer has somewhat neglected the great prehistoric civilizations of Central and South America, and that any theory of the peopling of America which does not take them into account is somewhat partial and premature. What figure, for instance, would savages of a few centuries ago cut by comparison with the great pre-Incan builders? In fact the writer seems to be handicapped by the theory that the human race has developed within a comparatively recent period from savagery, a theory which is now rapidly becoming superannuated. The most advanced archaeologists now admit that savagery is a condition existent upon the earth in all ages and indicative of nothing so far as a historical time-scale is concerned; and that kitchen-middens and bone-yards are being accumulated in various places as we write. It has been sagely pointed out that our own civilization would, after the lapse of a millennium or so, yield to the archaeologist of that day an interesting but not very informing collection of just such articles as we are now digging up; for our iron pots would be veins of hematite and our copper blue vitriol, and there would not be a shred of the triumphs of modern industry left. Beyond a few stone foundations, there would be no architectural evidence; and the archaeologist would have to solace himself with clamshells and earthenware. T.

✻ The Trend of Twentieth Century Science ✻

The Return to Animism

HOW long now before science comes back to "animistic savagery"? In its European young days it set itself to understand and explain this perplexing universe of matter. Why do things behave as they do? Why does matter move and change in the stone and the tree and the test-tube? The animising savage would say. Because it has a soul or a lot of souls in it which move it and change it.

But that is animistic savagery; it will never do for us. Suppose matter consists of a lot of almost infinitely small round things, each like any other and each possessed of a given amount of energy and inertia; how is that for an explanation? It seems to work very well and we say accordingly that such round things actually *are*, and call them molecules. The savage endows matter with a conception of his own mind—a soul; every tree has a soul, and so on. We laugh at him whilst endowing it with a conception of *our* minds, namely molecules!

But presently we found that we could not explain happenings by regarding the molecules as all alike. So we invented another conception. Each molecule, still being a little round thing, consisted of still smaller round things, atoms. Some molecules had two, some twenty, and so on.

But without our noticing it, the molecule has now departed from the plane of matter, has become metaphysical, has even ceased to exist whilst still existing! By a part of its definition it is a round thing. But it may also consist of two smaller round things, atoms, side by side. Let anyone try to construct a sphere of twelve inches diameter by putting beside each other two spheres each of six inches! The molecule is evidently a mere conception of our own with which we mentally surround two or more smaller things.

Some deeper phenomena have now required us to attack the atom in the same way. It too has become an imaginary sphere containing still minuter round things, the electrons, each with its inertia and charge of energy. The universe is now thoroughly explained by reading into it a series of often incompatible conceptions born in our own minds. And we still go on laughing at the savage because his conception does not happen to be ours.

But now they say, Why have the little round things at all? Why not wipe away these things *possessing* energy and inertia, and have *only* the energy and inertia? There are no things at all; the energy pulsates from its centers through the ether. We *must* have ether to account for the energy pulsing about. The ether is (admittedly, this time) a *conception* which we *must* suppose to be real. It is even *two* (at any rate) conceptions, being infinitely elastic and as rigid as steel; and we are extremely sorry that these two are incompatible, for they simply *must* combine! But, happy thought! why not try the little round things again? So the ether is a set of round things still smaller than the electrons. Now surely we are all right. And that absurd savage,

actually daring to read his mere conception into nature! And those ridiculous metaphysicians, daring to read theirs, reifying—"thing-ifying"—their concepts!

Finally it turns out, when *all* the little round things have disappeared into mere centers of energy, that energy itself is but a *conception* read out into nature to account for our *perceptions*! It is but a comment of thought to account for feelings that now are, or were and have become memory, or will be or may be! And "nature" is likewise but a conception of the mind to account for, or lend a basis to, changes and strains of feeling that are, have been, or will be! We are as animistic as the "savage"! Only our *anima* is inanimate.

Why does not science rise to the situation and admittedly consider energy to be active feeling in that "stuff" which we know to have the capacity of feeling, namely mind? It would not be, then, that the substantive universe is an extension of my mind; but that my mind, and any mind, is an *intension* of the greater mind, a drop in that ocean. I can know it as it plays around me because of this identity of essence. Mind, becoming thus ever richer, becomes ever more perfectly the educator of its indwelling ego-soul, its awakener to fuller self-consciousness. STUDENT

The Lesson of Mimicry

A FRENCH naturalist argues, from a somewhat unique standpoint, that belief in an intelligent consciousness in nature, maintained and accumulated for two or three generations, will suffice to bring about an entire change in humanity. Children who are brought up to feel that they are in the presence of, and in part the product of, an all-surrounding natural intelligence comprehensibly working behind all that they see, will feel a unity with, a sympathy with, the natural world which will make them almost new beings. And this sympathy or friendliness may open some ways of communication of which we can now hardly conceive. Theology, he thinks, still stands in the way; for its God is more and less and other than the intelligence he argues for.

A good deal of his case rests on protective mimicry, a weak creature's mimicry of some better protected one, or of its surroundings. A moth, for example, may resemble a wasp; a butterfly, a dead leaf or twig; a sapid beetle, one of very ill odor and taste; and so on, thousands of cases being now known. According to the current theory of natural selection, these resemblances—often unbelievably close—arose very gradually, the slightest variations in the required direction being accumulated little by little until perfection resulted.

But if that be the way of their origination we should be able to see it going on, see everywhere the steps of the transition. Yet there are practically no steps visible, and the past evidences none. As Professor Kellogg says:

No indubitable cases of species-forming or transforming, that is, of descent, have been observed; and no recognized case of natural selection really selecting, has been observed.

The resemblances, then, occurred suddenly as cases of leap or "mutation." Are we to suppose that the leap, so marked, so eminently useful to the creature, resulting in so photographic a mimicry, was accidental? If so, why never a leap in the opposite direction? Why did a wasp never suddenly come to resemble a moth?

Natural selection would of course have eliminated any such injurious mimicry; but if it occurred, or if sudden changes of form, of magnitude equivalent to that of mimicry occurred, we should have some sight of them before elimination had done its work. Moreover it would have no work to do if the sudden change happened to be neutral as to harm or benefit. Useless mimicry we never see, however. Is it possible to entertain any other hypothesis than intelligent design?

The argument seems perfectly valid. It does not, of course, credit the insect with having varied itself or with having decided that the next egg it laid should hatch into a new type; but with being in the hold of a deeper intelligence working consciously in the interest of evolution.

One wonders whether some people may not already, unknown to themselves, be in touch with that, and in some degree guiding it; people who can make anything grow anywhere, people whose plants vary and mutate with extraordinary facility in the directions they desire.

And one can understand something of the enriching effect on a child's mind if it comes to feel that in caring for flowers and animals it is helping this inner soul of nature. For such a child at any rate, materialism would never be possible in after life. STUDENT

Vital Rays

IT seems to be definitely established that the human brain emits a special type of rays, provisionally named by their discoverer *v-rays*. Starting from the brain they emerge from the forehead, but also run down along the nerves and may finally be detected at the finger tips. The evidence of their existence, recently furnished by Major Darget to the French Academy of Sciences, consists in their power to affect photographic plates thoroughly protected with black and red paper. If in addition there is a sheet of printed paper between the forehead and plate, and an hour's exposure is given, an impression of it, either as positive or negative, is obtained. As an exposure to the sun caused no change in the protected plate, it seemed to follow that the rays were somewhere up in the region generally labeled *x*. Whilst able to penetrate glass as well as paper, they were stopped by thin films of various metals. They appeared, however, to do some sort of work on these, for the sensitive plate bore curious markings like those of electric discharges.

The whole trend of recent research makes the existence of such emanations at any rate probable. And when the probability has become certainty, science might gracefully render a little act of homage to Reichenbach. He demonstrated such rays sixty years ago. C.

Nature

Studies

Weed Eradication

THE agricultural department of the University of Wisconsin, while conducting tests in hemp growing, found that the crop's greatest usefulness was in eradicating weeds. Some of the experimental plots were infested with quack grass, Canada thistles, wild mustard, and other deep-rooted weeds. These plots were sown with hemp, which grew to a height of ten or twelve feet; and when the crop was removed and the land broken, it was found that nearly all the weed roots had been killed. The weeds, however, had not affected the growth of the hemp. Thus the hemp can be made of double service, for, apart from its weed-killing power, it pays to grow it as a crop.

The government recommends a solution of sulphate of iron as a spray for killing weeds in grain. Applied when the weeds are young, it kills their tender foliage but does not injure the grain. It is cheaper than the copper sulphate and the proportion is 100 pounds of iron sulphate (copperas) to 50 gallons of water, which is sufficient for an acre. It is said that weeds in gardens and lawns can be attacked by the same method, but amateur experimenting is not recommended. H.

Tree Lore

TREE lore is the subject of an article in a contemporary, which gathers together instances of the veneration for trees from the ancients and from the poets in the usual chatty style, drawing no conclusions. We are reminded of Bryant's line, "The groves were God's first temples," of the Druids with their oaks, of Moses and the burning bush, and many more; and finally the tree of Eden is mentioned.

The Tree is one of those symbols of the ancient Wisdom-Religion along with which may be mentioned the Serpent, the Bird, Water, Fire, Cross, Sun, Moon, etc. When used as symbols they did not denote the natural objects to which the names are generally applied, but certain principles or powers in Nature for which we have no name. These principles were denoted by the name of that natural object which best typified them or corresponded with them. Thus Water meant the principle of fluidity or solution or fertility, which was symbolized by the actual physical fluid of that name; Fire was the spiritual life of the universe, symbolized by its physical counterpart the terrestrial flame; the Cross is the symbol for a fourfold manifestation, like terrestrial Nature with its four elements and its cubical plan of construction; and so on. In like manner the Tree is a symbol for one of these very comprehensive and profound conceptions of the ancient Wisdom-Religion.

The Tree of Life is by no means peculiar to our Bible, but is found in the Mosaic account in common with many other religious narratives.

The Symbol for Sacred and Secret Knowledge was universally in antiquity a Tree, by which a Scripture or a Record was also meant. Hence the

word Lipika, the "writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.—*The Secret Doctrine*, vol. I, pp. 128-9

The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called "the tree of Life," as also all the adepts of the good Law, while those of the left Path are referred to as the "withering trees."—*Ibid.*, II, p. 496

The Norse Ask, the Hesiodic Ash-Tree . . . and the *Tsile* tree of the *Popol Vuh*, out of which the Mexican third race of men was created, are all one. . . . The Occult reason why the Norse Yggdrasil, the Hindu *Aśvattha*, the Gogard, the Hellenic Tree of Life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the western scholars can tell?—*Ibid.*, vol. II, p. 97

The Tree figures conspicuously in American mythology, and occupied a prominent position in the ceremonies and rites of the native religions. In the cosmical pictographs of the Mayas and Nahuas it stands in the center of the universe, its branches rise to the fertilizing rain-clouds, while its trunk is rooted in the vase of primeval waters from which all things took their origin. In the Mexican sacred formulas the tree was prayed to as *tota*, "Our Father." . . . Did the ancient Quichés desire offspring, they sought some spot where a tree overhung a fountain, and to it they addressed their prayers. . . . To this day the green tree . . . is an object of reverence near the native hamlets of Central America. It is the sign of life, and its honor is a survival of that of the primal tree which their ancestors adored.—Brinton, *Myths of the New World*

So there is far too much evidence to enable us to doubt that the word *tree* has been

universally used as a symbol, while the actual tree has been venerated as typical of that of which it was the symbol. The natural tree was also recognized as a living *being* or soul, whose presence enshrined and radiated certain qualities; but now-a-days our materialism confines its knowledge to a recognition of the hygienic and commercial qualities of trees. Nevertheless trees are mighty manifestations of the universal Life, whatever we may choose to call it by; and the Power which creates them, whether natural or divine, must be a great power. STUDENT

Electrical Fixation of Atmospheric Nitrogen

AN account of the *Birkeland-Eyde* process of fixing atmospheric nitrogen, and thus obtaining nitrates and nitrites for fertilizing purposes, is given in the *Scientific American Supplement*. The writer, whose name is Eyde, claims that this process has created the synthetic nitrate industry, through the discovery that the best results could be obtained by using great quantities of energy in the electric arc, instead of small quantities of energy as was formerly believed to be best. The factory works on an enormous scale, passing the air through hot arcs, collecting the nitrous gases formed, purifying and condensing them, and then neutralizing them with lime; electricity is the only power used, derived from power-stations, and no coal is burnt, the heat of the arcs being utilized for the other processes. Descriptions of the results obtained in agriculture by experimenting with this calcium nitrate are appended.

This is a veritable triumph for synthetic chemistry, in which the scientific "Mercury"—electricity—plays the wizard's part. T.



Lomaland Photo. and Engraving Dept.

VIEW IN NATIONAL PARK, NEAR SYDNEY, N. S. W., AUSTRALIA

Students'



Path

The Limitations of Space-Concepts

IN the *Scientific American* of July 3 is published the essay by Lieut. Col. Graham Denby Fitch which won the \$500 prize offered by that excellent journal. The essay is a clever résumé of the well known arguments advanced by the fourth dimensionists; but nothing further is adduced to show that they have any useful purpose, or that they throw any light upon the problems which are influencing either the collegiate or the public mind.

If we concentrate our attention upon an image of space, pure and simple, we find that it represents a *void*. The moment we imagine a point in it, we have introduced a limit, acknowledging that we can see nothing *within* the point, and in the same way we subconsciously think of a circle which bounds the space, although we do not cognize it, and try to make ourselves believe that it does not exist.

It is from the point, that all dimensions must start, and by the use of the well known three dimensions, we can then fix the position of any other point, and thus proceed to build up what we call *form*. But form is a very different thing from space. It is only a strictly limited portion of it, and when we have postulated that the point produces the line, the line the plane, and the plane the solid form, we are dealing with limitations which began with our point, no matter what form we build up. It would therefore appear that the "three dimensions" of space are only extensions of mere limitations.

Further there is no other extension which the mind can conceive of unless we imagine something which is *beyond* space and which the essayist calls "hyper space," which if it means anything at all, means space viewed from an outside standpoint.

Now it would appear that the mind of man is in just this position. It can by imagination build up every kind of form within space. It can take a triangle and turn it round until it views it edgewise. It can make a cube and expand and contract it to any extent. It can change one form to another. But it cannot see that fourth dimension which assumes, for instance, that there is a thing called a tesseract, a body resulting from the extension of the cube, so that it is bounded by cubes. If the argument is advanced that no particular form need be specially taken, it will still remain true that any space bounded by other spaces is not that which we mean when we talk of the infinite space.

All this might seem comparatively trivial and unworthy of much thought were it not that there are ideas which may possibly throw further light on the subject.

Let us return to the hypothetical *point*, from which the "three dimensions" are supposed to start. If we traverse the routes of the three dimensions in the six directions

which spring from the point, we can barely imagine going on, and on, and on, by each of these six routes, out and out, towards the boundless. But go on which route we will, we are compelled to imagine that impossible thing, an infinity which has a finite beginning, but no end.

Is there nothing within and beyond the point which we cannot see? Is it unreasonable to suppose that within the point there is something which is of the same essence as the boundless infinitudes on the outside of the elusive circle?

If we consider this along with the first conception spoken of, viz., a blank void, we may begin to suspect that perhaps we are looking at a vision which we have created, or using an instrument which is imperfect, not delicate enough, not sufficiently adapted to the circumstances to be able to perceive the truth. As a matter of fact we are face to face with the truth stated by H. P. Blavatsky, that "the mental and physical fantasy called space is a nightmare of the human imagination."

The teaching of Theosophy that the Cosmos is of a dual nature, Spiritual and Material, and that man himself partakes fully of that same dual nature, will enable us to realize the above statement. The higher mind, which is the only true man, is a part of the spiritual nature, and in considering the above question it is by its reflection functioning through the brain only. But the brain is a very imperfect instrument, and can only cognize especially the material side of things. Now the idea of extension upon which the three dimensions of space are founded is purely material. Extension is a property of matter, and not of spirit, and hence when the idea of extension is looked at in the pure abstract, as in the above case, the result is either a void or an impossibility.

It is of the utmost importance that we should have clear ideas as to the means by which we can form a right judgment on all questions which come before us for solution. As divine Souls, we have an eternity behind us, as well as before us. We did not begin at any hypothetical point to continue for an infinitude. Our life is one of continual experience or consciousness, and it is by enlarged experience or consciousness that we live and move and have our being. The experiences received through the brain-mind and the senses are illusions of matter. The experiences received through the higher mind come from the source of real being.

No one who has experienced high ideals of duty, honor, peace, strength, truth, justice, mercy, will dare to say that they occupy any *portion* of space, or that they do not exist, because he cannot see them with the brain-mind. He knows very well that these experiences are such that they are his very life, and yet that to argue about them to one who felt them not, would be a profanation.

From the fact that the soul of man is placed, as it were, for the sake of experience between the two poles of spirit and matter, he has to find a path for himself and a means of self-guidance. He does this by the higher reasoning faculty within him which gives him discrimination and ultimately wisdom. He may thus be independent of dogma or creed. Vicarious knowledge is of no use to him. In the words of St. Paul, he must "judge the spirits." He will recognize that the material

consciousness of the body, the appetites and dislikes, the inertness, the annoyances, must be overcome and replaced by the higher, more real, and eternal spiritual experiences.

And more than all, he will learn that the material illusion which separates him from his brother man must be overcome. The soul of man is *outside of our space* and is undivided in its essence. Every human soul is but a facet, a ray, of that which eternally exists and fills everything behind the illusive appearances of our bodily life, brain, and senses. The Cosmos is filled with that which is, with Eternal Life, and the more we live with the invisible experiences of the true reality, the more we shall realize the divinity of our real nature. As says the ancient Hindû scripture:

The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, knowing it to be thus, thou should'st not grieve.

STUDENT

Borrow's Bewilderment

THE insufficiency of Christianity when confronted by the deeper problems of life is admirably illustrated in the case of George Borrow, the heroic and sagacious agent of the British and Foreign Bible Society in Spain during the third decade of the Nineteenth century.

Borrow had been arrested and was confined in the *carcel* of Madrid in company with some of the most abandoned ruffians of the neighborhood. One murderer he met with was imprisoned with his son and accomplice, a boy of only seven years old, and Borrow was naturally impelled to wonder at the mysterious ways of Providence which had entrusted this child to the care of a villain who had already begun to train him for a life of infamy.

Borrow was a man of a vigorous cultivated mind, and yet the only result of his reflections is to produce a feeling of absolute helplessness and mental fog in the presence of this difficulty. He writes:

How dark and mysterious are the sources of what are called crime and virtue! If that infant wretch become eventually a murderer, is he to blame? Fondled by robbers, dressed as a robber, born of a robber. Is it right? Oh man, man, seek not to dive into the mystery of moral good and evil, confess thyself a worm, cast thyself on the earth and murmur with thy lips in the dust, Jesus, Jesus!

No Theosophist would regard the child of this criminal as a newly created soul placed by an over-ruling Power among such unfavorable conditions; but rather as one who in past lives had encouraged such tendencies and fostered such desires as could only find their natural development among the outcasts of society. Here the bitter harvest of the previous seedtime ripens and is reaped in tears and suffering; wisdom is slowly gained and virtue by degrees becomes instinctive in the character.

Such necessary lessons can be learned by some only in the hard school of experience. The Theosophist fails to understand in what way the situation is relieved by groveling in the dust and murmuring the name of any son of man however exalted; he prefers to stand erect and calmly face the problems of existence in the light of the two great laws of Karma and Reincarnation.

STUDENT

THE BATTLE OF THE WORLD

THIS warfare hath been waged and waged again,
And never moment passeth, but therein
The Wise Gods triumph o'er the foes of men,
Or else the demons win.

There is one Host of Light: time surgeth on
Through all lands and ages towards one goal.
Ho, slumberers, arise, the night is gone;
Ye are not dust but soul.

There is one Host of Darkness; all the years
Have drawn their sufferings from one fount of woe.
But now the dawn of Liberation nears;
Sing, moments, as ye go!

For now the august and shining Clans are out
Who will not brook we longer drift or dwell
But human froth and flotsam, whirled about
The black, waste tides of hell.

A thousand reckonings have them dight in arms
Innumerable, lightning-sworded; ne'er of yore
So swelled their battle-song above the alarms
Of earth and hell at war.

Now have they risen! They will not stand denied
To see fulfilled their oath and compact ta'en
When Julian fell, when bright Hypatia died,
When Joan of Arc was slain.

K. V. M.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What reason have you for saying that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is "a part of a great and Universal Movement which has been active in all ages?"

Answer We ought to take broad views of things; then such a statement as this would be readily understood. If there were less need to insist on what Theosophy is *not*, one glance at history would answer you. But humanity has brought itself to such a pitch, that if a wrong idea can be formed about matters which, for lack of examination, are not comprehended, it will surely form and cherish that foolish conception, and hold it to the exclusion of patent truth.

Theosophy is not a crank system, but in line with the eternal purposes of evolution; it is enthusiasm on the side of the angels, and the expression of a universal will towards perfection. It is not psychism, and takes little interest in seeing ghosts. It prefers an honest doubter to an unbalanced psychic or a charlatan; much prefers him, whoever may persuade you to the contrary. Nay, more; since there are high places; since there is a truth in the world, and that spiritual, uplifted, glorious, full of hope and promise; is it not a sort of blasphemy when some tawdry lie decks itself out as truth and invites men to the ruin of their lives? So much that is false and tawdry is proclaimed as Theosophy by irresponsibles, that these things must be said. Theosophy is spiritual, and an urge towards magnificent life.

There is a road from matter to spirit, and it is written that a man shall turn neither to the right hand nor to the left. Set out here from the material world, from ordinary living and conventions and indulgence; the direction to take is the purification of life. Clean out self-seeking, clean out uncleanness; cultivate the grand purpose and compassionate strength. There are many byroads, such as this of psychism; shun them, says Theosophy; for the

end of them all may be figuratively called hell; they are useless, outside the aim of evolution, slippery; and on either side of them is the bottomless pit. It cannot profit a man to follow them, in the present stage of human growth; except to his damnation. No, those words are not too strong; consider the moral and physical ruin that follows so often obviously in the train of psychism. With just these bodies and minds at our disposal, we are selfish enough, and have already brought the world to a pretty pitch and congestion of misery. Would you give a child dynamite, when it has already burnt itself out of all recognition with a harmless squib? We could not do as much good now, if we had all the psychic powers in the world, as we fail to do with simple hands and feet and hearts and minds; what we could and would do, is unexampled, titanic, monstrous, unimaginable harm.

Is not this truth plain: that the world is a great battlefield, whereon Armageddon is being fought from the beginning to the end of the ages? History of the deeds and motions of men is one long record of it; forces of upliftment and nobility on this side, forces of retardation and ruin on that. Supposing the whole life story of Napoleon were exhibited to you in all its intimate details of thought and motive and action; would you not see an archangel battling with a lord of hell, from the time he lay, a baby, in his cradle, until his fall? There was the possibility of a regenerator for Europe; there were primordial genius and the mastery of things, high ideals too, we cannot doubt: and there were the seeds of demoniac, overmastering selfishness and ambition. There must have been some moment and critical turn when the seed of his worse success was first sown; an event, probably, so small that no one would have noticed it. In sober truth, all history is made up of such moments and events; and every minute action may be, as it were, the beginning of an avalanche: the fruitage of what you are doing now may fall out over the wide world for food or poison after the passing of a century, a decade, a year or a day. It is the thoughts we nourish heedlessly in our minds, that travel forth and quicken in a thousand other minds; and increase, bearing harvests of actions, customs, destinies.

In certain of our moods, when thought makes for purification and self is set aside, we are sowing roses along the track that humanity is to travel. At other times, when self and the lower life dominate us, we strew the seed of thorns and sorrow; for humanity, by infinite littles, is always preparing its own fate and future. It would be easy to go down; heaven knows what an impulse towards selfishness and indulgence is among us; but then there is the other side perpetually struggling. No man goes to ruin morally, without some protest from a voice within him; the first taste of evil is usually at least bitter in the aftermath. All humanity is a great man; and man is a little copy of humanity. Good and evil are eternally at war: an Armageddon throughout the ages, a conflict that never is over.

Now in all warfare there are campaigns, apparent intermissions and sudden burstings into activity. So history confirms that there have been in this greatest warfare of all. The material and dark side can show you perhaps

a certain sequence and external unity; but the spiritual "bloweth where it listeth"; and the greater part of its connexions will be behind the veil. Possessing the whole, and foundationed in the indestructible, it cleaves not forcedly or of necessity to any material anchorage, such as a church; but enters and re-enters the world by gates of its own choosing, finding embodiment where it will and can. Its unity and old connexion are not a matter of names, formulae or gorgeous paraphernalia; but of what goes behind and enlivens these, intent and flaming vitality. He who was the servant and benefactor of mankind in antique China, is of one kindred with the like-minded in new America; and it is as Jesus said, when they told him that his mother and his brethren were awaiting him.

But the war is being waged always, either within or beyond the vision of men. Now it will emerge into the general consciousness, kindled there by some one of the world's spiritual heroes and leaders; and a great movement will appear, such as is the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, or as were of old the bodies that grouped themselves around Buddha, Confucius, Jesus, Zoroaster. At such times you may say that the armies of the Gods have taken the open field with banners and music; but because in the interim you hear no war-drums and see no pennons flying, you are not to conclude that they have left the world to its fate. There will be scouts about at all times, and secret motions, and holding the enemy in check. Every event which blossoms for the world's advantage has grown up out of seed unseen. What was it wakened the grand dream in the mind of Columbus; moved Huss and Luther to their questionings; brought down Gustaf Adolf from the north? All this was the Gods' scout-work and guerilla warfare, and you will find the marks of it in every land and time.

And we too, in all the moments of our lives, take our stand on one side or the other; and no one can tell what glory may flow from the least deed of self-sacrifice, the most hidden firm opposition to the clamor of his lower man;—

The hosts of angels, and the embattled stars
And all the winged and flaming hierarchies
By whose high warfare darkness is driven back
And these worlds guarded from untimely sin—
Raised a great shout of triumph yesternorn,
And flung their phalanx irresistible
Against the legions of the nether night;
And shouting so, and singing as they came,
They brake the black battalions, and drove forth
The fiercest chaos warriors, that had stood
Enramparted unvanquished, close-assailed
Almost a thousand years; and planted fair
God's flag upon the battlements and peaks
Of a new-conquered world.

And when I asked
What fateful action, done in the front of the field,
Had brought such courage and exalted joy
And sweeping victory to the Sons of the Gods;
They told me that 'twas you, who had left undone
Some evil thing you were impelled to do. M.

THINK not that Morality is Ambulatory; that Vices in one age are not Vices in another; or that Virtues, which are under the everlasting Seal of right Reason may be Stamped by Opinion. And therefore, though vicious times invert the opinion of things, and set up a new Ethicks against Virtue, yet hold thou unto old Morality.—*Sir Thomas Browne*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Power of Compassion

RECENTLY has been reported the suicide of a factory girl, who is believed to have belonged to a club of factory girls, whose members had agreed among themselves to commit suicide as the best available means of escape from their daily grind. Whether the surmise about the club is correct or not, the fact remains that such a surmise was held as being likely, and that the idea is not unprecedented. We read in the history books about the various reform measures that abolished child-labor in factories, and other forms of slavery; but we see that something besides legislation is required to reform the human heart.

We are apt to lay the blame for such a condition on the shoulders of those immediately responsible; but when we come to try to prevent them we realize that they are but part of a great system that pervades all society and of which we ourselves are links. The enormous pressure which crushes the victims is made up of a myriad imperceptible pressures all converging, just as each passenger contributes a little to the weight that kills the poor horse. The case is well illustrated by a certain accident that occurred in London some years ago. A holiday crowd was surging down the steps to a railway station, singing popular songs as they went. At the top of the steps all was thoughtless gaiety; at the bottom, where the strong gates had by mistake been left locked, people were being crushed to death. And still the crowd surged on singing. So the mass of civilized humanity are singing, while each irresponsible unit adds his unconsidered mite to the pile whose weight finally converges on the victims at the bottom.

Selfishness is the force that crushes the victim; and each of us contributes a tiny rill to the streams that converge into the torrent that overwhelms. When,

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.



Lomalind Photo. and Engraving Dept.

TO THE MEMORY OF RALPH WYTHEBOURNE

A TRUE THEOSOPHIST

WHO DIED IN THE PERFORMANCE OF DUTY AUGUST 29, 1905

therefore, we hear of horrors in our midst or on the wave-front of "civilization" in distant lands, let us modify our righteous indignation by reflecting on our share in the guilt; but let us not modify our compassion, for that is needed to nerve our heart to resolve. Compassion; not the feeble emotion, rather of self-pity for our own throes than of real pity for the victims, sufficient, perhaps to set us talking and writing to the papers or contributing a little of our money to a society for the suppression of the abuse; until, realizing the futility of our efforts, we lapse back into forgetfulness. Compassion is what results in action. And it "begins at home." Right this next moment may occur an opportunity to offer up selfishness on the altar of compassion. If we let it slip, then we are not fit for the larger work to which we have so presumptuously aspired.

But so far from discouraging the efforts of societies and movements for the suppression of abuses, let us endeavor to strengthen their hands by pointing out some of the reasons why they do not meet with greater success. Does it ever occur to would-be reformers that a mere casual impulse to do good to humanity is not necessarily sufficient reason why they should forthwith be accepted by the world as worthy champions of compassion and justice? Has it ever struck them that their life's record may possibly not show a sufficient balance on the side of righteousness and moral force to equip them as triumphant warriors in the cause of right? Does the mere fact of having an emotion of horror, accompanied with a vague desire to do good, qualify them to stand forth before the world and cry "Halt!"? Can we step out from a life of careless self-indulgence and pose as champions of mercy and justice, and expect the world to hear and obey?

Thus the reason why we are not

more successful may be that our motives are not sufficiently deep and sincere. But let us not desist; let us make them more sincere. It will surely comfort those whose hearts ache over the wrongs suffered by others to know in what way their efforts can best be applied towards alleviating those sufferings. Let them know, then, that by beginning at the beginning—"at home"—they can set foot forthwith on a path of opportunity that will radiate out from that starting-point in ever-widening ways, until they become such a power for good that their single efforts will count for more than the agitation of thousands. This is a sacred Truth. It is a great *Occult Mystery*. One of the *greatest practical secrets of Occultism* is how to use the present place and the present moment rightly, how to begin at the small beginning.

Occultism is the great Science; it teaches us how to use our highest powers in the service of Justice and Mercy; it is often called the Heart Doctrine. The power that inspires an Occultist is Divine Compassion. With this power burning in his heart and illuminating his mind, he vows an eternal vow of battle against the demon selfishness; and he challenges the vow in the field wherein it challenges him—in the field of his own character. He sees that it is this demon that unnerves his hand and strikes him with impotence, so that his voice is not heard in the world. He realizes that he can never hope to defeat this foe in the larger sphere of the world if he quail before it when it confronts him in his own sanctum.

Therefore our compassion over these horrors is a call to duty. Let us reflect well how much of our feelings are mere emotions and to what extent our motives are tinged with the desire to soothe our own breast and relieve our own conscience. Having eliminated these selfish emotions, let us preserve the real spirit that compels to action, and resolve to set foot upon the *beginning* of the path. Shall we still add our weight to the load? Shall we go on sending out selfish thoughts and moods to swell the torrent of cruelty?

But let us not be deterred by the destructive doubt that our own individual efforts can count for naught. If they have not counted, it is only because we have never tried in the right way. It is an Occult Law that right

thoughts and deeds and aspirations are like grains of mustard seed and will grow into a mighty tree. Soon we shall become the life-center of a spreading forest of branches.

You who speak of your *love* for the widow and orphan—is this love of yours an ornament that you wear before men or a nectar on which you feed your private soul? If that is all you mean by "love," I will agree that it is hardly worth fighting for. But there is a love that is worth fighting for; there is a love that men *will* fight for—not because it

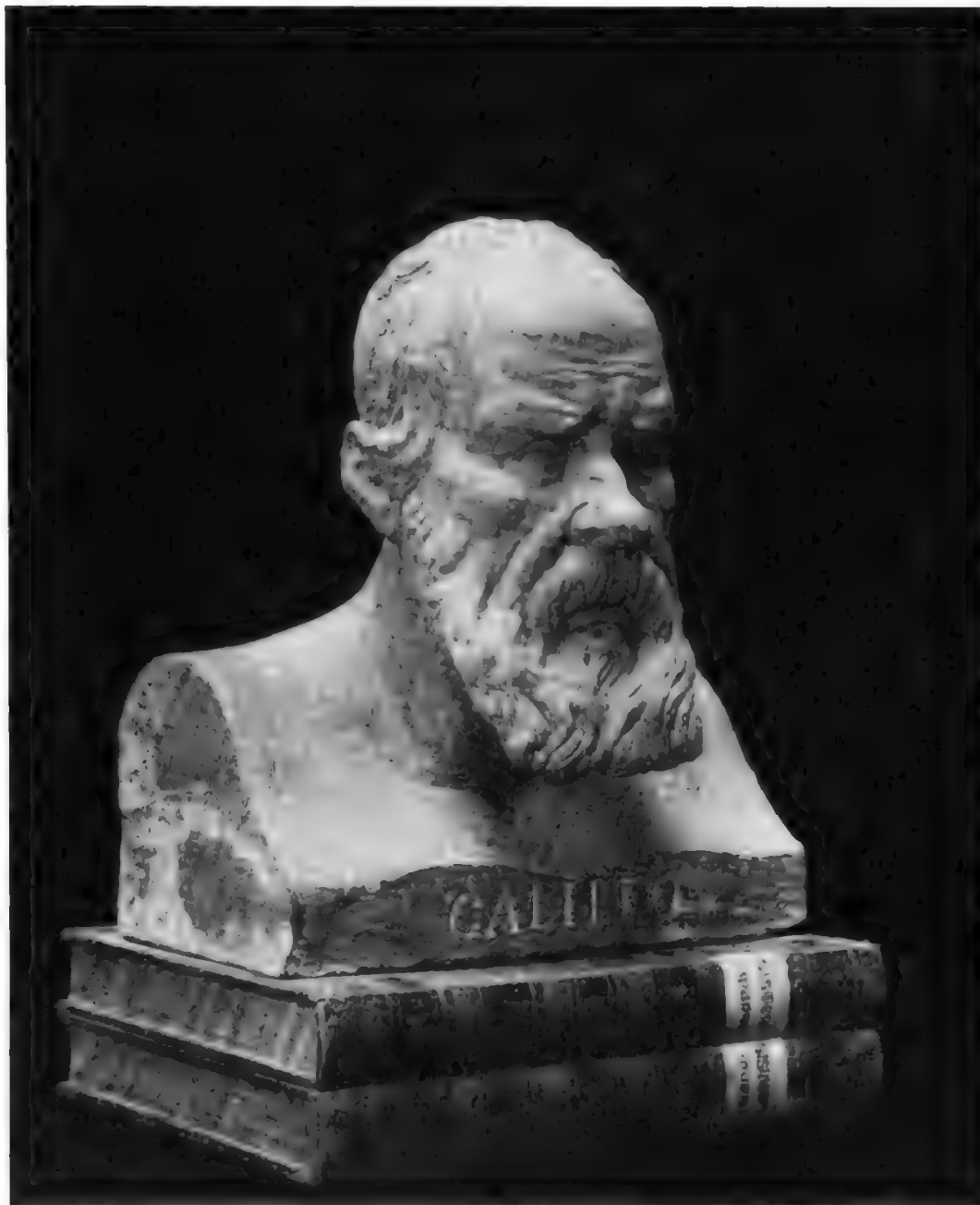
The Tercentenary of the Astronomical Telescope

IT is exactly three hundred years ago that Galileo Galilei, perhaps the greatest scientific martyr to theological ignorance and bigotry, made the first efficient astronomical telescope of which we have positive knowledge. It was a very small and crude instrument, but it allowed Galileo to see the moons of Jupiter, the mountains on the moon, the sunspots, the rings of Saturn (though not clearly enough to make out their nature), and the crescent shape of Venus; which set at rest the arguments against the Copernican system.

Galileo was the inventor of the astronomical telescope. It may have been known to the most learned among the ancients; there are traditions that some kind of spy-glass was used in the great lighthouse of Alexandria, the Pharos, and that Nero had one; certainly a lens has been found in the ruins of Nineveh. Roger Bacon, who died about 1294, after having predicted so many modern inventions, had undoubtedly arrived at the theoretical proof of the possibility of making both the telescope and the microscope. Giambattista da Porta in Italy and Leonard Digges in England are known to have had practical knowledge of the principles of refraction of light, before Galileo's time, but the honor of bringing forward the first telescope to the attention of the world must be given to Hans Lippershay, a spectacle maker of Middleburg, who offered three primitive instruments to the States of Holland in October, 1608.

Lippershay's perspective glasses were very

feeble, mere toys in fact, but they attracted wide interest, and when Galileo heard the rumor of their success he instantly set himself to solve the problem of making a satisfactory instrument with which to examine the wonders of the heavens. He shortly had an instrument which magnified eight diameters, and finally he succeeded in making one of thirty-three diameters, the result of extraordinary patience and skill. It was impossible for him to exceed this power, because the form adopted by him, of a convex object-glass and concave eye-piece, produced colored fringes round everything, which increase and become unsupportable under high powers. The Galilean principle survives in the modern opera-glass, for it is a convenient method of getting an



Lomaland Photo. and Engraving Dept.

is right to do so, but just because they *will*. If this love should be born in your heart, you would need no guide to point out your duty, no mathematical calculus to settle the mixed relations of conscience and convenience. For the light of compassion burning in the heart unscales the eyes, and man becomes a Seer, like the Masters of Compassion who have pointed out the way. So let us have no hypocrisy. Either get rid of your uncomfortable emotions or else transform them into deeds. Let the world's cry feed your silent resolve: You can rise from the plane of helplessness—one of the crowd—to a higher level whereon your very thoughts will shine as from a hill-top and your individuality will become a calculable power in the world. STUDENT

upright image, but of course later inventions have practically eliminated the color-fringes even under fairly high powers.

It was hoped that science would have been able to celebrate the tercentenary of Galileo's telescope by the construction of the largest implement of astronomical research ever made — the 100-inch object-glass for the Mt. Hamilton Observatory, California — but unfortunately the giant lens has defects which render it useless. The difficulties of making glass disks of the colossal size required seem almost unsurmountable. The greatest telescope lenses in use today are those of the Lick and the Yerkes Observatories, 36 and 40 inches in diameter respectively; both of these are in the United States, but there are several others here and abroad which closely approach them in size and power.

The reflecting telescope, in which a concave mirror takes the place of the object-glass, was not known to Galileo. Sir Isaac Newton, who was born the same year that Galileo died, 1642, made the first reflector. Sir William Herschel, at the end of the eighteenth century carried the reflector to a high state of perfection. He made all his discoveries by means of reflectors of his own making, the largest being 4 feet in diameter and 40 feet long. There are several reflectors of great size in use today, but their usefulness is not in proportion to their magnitude when compared with the refractor. They have the advantage of comparative cheapness, though, and it seems probable that the next advance in telescope building may be on the remarkably ingenious plan now being worked out by Mr. R. W. Wood of the Johns Hopkins Observatory, who has made a reflecting telescope mirror of quicksilver, which takes the required concave form upon being rotated rapidly. If the ripples which arise upon the surface can be eliminated there seems a good possibility of getting a huge reflector of 10 or 20 feet diameter at reasonable cost.

The primitive Dutch telescopes were introduced into England almost immediately after their invention, and Thomas Harriot, explorer, astronomer, and mathematician, a friend of Sir Walter Raleigh, and the most distinguished English scientist of his day, procured a couple and made a number himself. These early spy-glasses were called "cylinders" or "trunks," and Harriot succeeded in making one that magnified fifty times. He is credited with the independent discovery of the sunspots.

What thrilling sensations these early pioneers in the noblest of the physical sciences must have felt as the strange and unexpected wonders of the heavens first presented themselves to their astonished gaze! What would they have thought if they could have lifted the veil of the future and seen the blazing glories of the illimitable fields of clustered stars, the soft, mysterious streamers of the spiral nebulae, the spectrum of the sun, or the magical beauty of Saturn, as shown by the powerful instruments of our day! STUDENT

The Church's Tribute to Science

A CORRESPONDENT to the *New York Evening Post* (last December) writes to point out how the churches are coming round to the views of Thomas Paine, and in illustration quotes two tributes to science, one from Paine and the other from Dr.

Aked in *Appleton's Magazine*. Said Paine:

But some perhaps will say: "Are we to have no Word of God—no revelations?" I answer, Yes, there is a Word of God; there is a revelation. The Word of God is the creation we behold; and it is in this Word, which no human invention can counterfeit or alter, that God speaketh universally to man. . . . It is in the creation that all our ideas and conceptions of a Word of God can unite. The Creation speaketh a universal language, independently of human speech or human language, multiplied and various as they may be. It is an ever-existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publisheth itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this Word of God reveals to men all that is necessary for man to know of God.

And Dr. Aked says the following true and noble words:

We have passed from signs and wonders to law in the heavens, from the prince of the powers of the air to meteorology, from magic to chemistry and physics, from miracles to medicine, from fetish to hygiene! And to whom do we owe it? Absolutely and without exception we owe it to the nature searchers whom it is the fashion of little men in little pulpits and in stodgy religious papers in this country to decry. They have asked questions of nature. They have pressed for replies. They have seen their contemporaries now silenced by fear, now lulled by content. Some have ventured so far as the threshold of the unknown, have stood doubting, fearing, then turned back rather than lift the veil boldly and face the light. And others have been satisfied to abide in the known and the safe and the near, not so much as caring to inquire whether there was life and light beyond the narrow circumference of their world. These inquisitive souls have asked questions of earth, air, and sea. They have taken up the challenge of the Almighty to Job in the immortal drama; they have entered into the springs of the sea and walked in the recesses of the deep. If the "gates of death" have not yet been revealed to them, yet have they comprehended the breadth of the earth.

Thus this courageous minister of the church recognizes the supreme services of a power outside the churches, a power whose achievements have depended on the fact of its dissociation from theology and orthodox religion, a power which has often been bitterly at variance with ecclesiasticism on essential points. This admission takes down ecclesiasticism from its place of supremacy and makes it at best a partner of science on equal terms. Future claims by the churches are discounted by this confession of past error. Too often we find ecclesiasticism trying to keep up with the procession and lead it at one and the same time.

But though Nature is a book of knowledge, that book will remain sealed for those who cannot read it. And can science, if endowed only with bodily senses and the instrumental aids thereto, fathom the vital secrets? Neither can the physical eye discern nor the untrained mind comprehend these mysteries. Vision presupposes Seers. Should it not, then, be the function of religion to purify and sublimate our carnal nature, that the cataract of selfishness drop from our eyes and we see as do the Masters?

How to attain Divine Wisdom and Perfection is surely the path which religion ought to point out. Can the churches persuade science to make spiritual truths a kindred object of its quest? If so, they will be worthy coadjutors, and Nature's book of wisdom can be

read through and not merely skimmed and misinterpreted to the discredit of religion.

Religion and Science are one and ought never to have been separated. Knowledge is sacred; sanctity is wise. If piety is associated with ignorance, it is because the ideal of piety is in fault. And if the quest of knowledge be dissociated from the motive of Duty, the knowledge attained will be no true knowledge and will bring woe to mankind. H. T. E.

Mexico

ACCORDING to a recent book on Mexico, which is reviewed in the *New York Sun*, the ancient inhabitants of that land have preserved their identity to a far greater degree than in most other Latin-American countries; and the resulting nation is likely to play a very important part in history. Whether this is due to the peculiar character of the Aztecs, or to the topography, or to fortunate conditions of government, or to a combination of circumstances, is matter for debate. The various Indian races are still to a large extent distinct from each other and from the pure white Mexicans; and in Oaxaca alone there are at least fifteen perfectly distinguishable tribes of pure Indians, of which two comprise more than half the population. In Mexico, unlike other countries of similar ethnologic composition, the Indian population does not tend to decrease.

The Mexican character is summed up as that of a people in the making; at the beginning, not at the end, of their civilization; not decadent but evolving. The average Mexican knows more about the chief men of his native land and about its history and institutions than do the average Briton or American about their countries.

The thought sometimes strikes one that Americans and a few European nations discuss "world-problems" among themselves without sufficient regard for the existence of other important members of the family of races, whose lines of thought and ways of regarding life differ considerably. We may discuss our own problems in religion, economics, or literature; but to regard them as world-problems is a mistake, and perhaps they do not count for so much, in the way of indications of the future, as we may suppose. Europe and the United States are not the world; Latin America and Asia are both pulling rapidly to the fore.

BRITISH-CALIFORNIAN STUDENT

Thoroughness and Enthusiasm

FRANCE has given more valuable lessons to the world in many ways than almost any other modern nation. She has shown again and again that the most intense enthusiasm can go hand in hand with the utmost practical thoroughness in achievement. Real enthusiasm is intensely practical. In engineering alone the French have proved this repeatedly. They were the pioneers in the construction of reinforced concrete, submarines, and automobiles, and it is due to their enthusiasm that the recent conquest of the English Channel by an aeroplane, and even the achievements of the Wright brothers are due, for the aeromotor is the outcome of French perseverance with automobiles. The publications of French engineering societies show a scientific thoroughness unapproached by those of any other country. Why? Enthusiasm! STUDENT

Century Path---Supplement

Point Loma, California, U. S. A.

Vol. XII

AUGUST 29, 1909

No. 43

Pictorial Review of Katherine Tingley's Work for Cuba

*There is
no Religion
higher than
Truth*



*No hay
Religión
más
elevada que
la Verdad*

Young Cubans at the
Parent Râja Yoga Academy,
in Lomaland, California.

Jóvenes cubanos en la
Academia "Râja Yoga"
de Lomaland, California.



View of the Râja Yoga Academy, Aryan Memorial Temple, and Student's Group Home, Point Loma, California.

Vista de la Academia "Râja Yoga," el Templo Conmemorativo Aryan, y Casa de Grupo de Estudiantes, Point Loma, California.



Plaza de Dolores, Santiago de Cuba—First festival of Cuban Children's Liberty Day, March 12, 1899, established by Katherine Tingley on her first visit to Cuba at the close of the war, and made an annual public holiday by proclamation of Mayor Emilio Bacardí. To commemorate the occasion the children planted trees on the plaza—one in honor of Cuba and one in honor of America.

Plaza de Dolores, Santiago de Cuba; primera fiesta infantil, "Día de la Libertad de los Niños," instituida por la Sra. Katherine Tingley en su primera visita á Cuba después de concluida la guerra, y declarada fiesta anual oficial de la Ciudad por el Sr. Emilio Bacardí, Alcalde de Santiago. Para conmemorar esta fecha, los niños plantaron dos árboles en la plaza, uno en honor de Cuba, y otro en honor de América.

The Universal Brotherhood and Theosophical Society

Established for the benefit of the people of the earth and all creatures

OBJECTS

This BROTHERHOOD is part of a great and Universal movement which has been active in all ages.

This organization declares that Brotherhood is a fact in nature. The principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religion, science, philosophy, and art; to investigate the laws of nature and the divine powers in man.



Applicants for relief at the Headquarters of the International Brotherhood League, Santiago de Cuba, on the occasion of Katherine Tingley's first visit to Cuba, 1899, bringing food, medicine, and clothing to the suffering and destitute from the ravages of the war.

Necesitados en busca de socorros, delante de la Casa de Socorro de la Liga Internacional de Hermandad en Santiago de Cuba, durante la primera visita de la Sra. Katherine Tingley á Cuba, en 1899, con alimentos, ropas y medicinas para las víctimas de la guerra.



Headquarters International Brotherhood League 1899, Santiago de Cuba.

Casa ocupada por la Liga Internacional de Hermandad en 1899 en Santiago de Cuba.

La Fraternidad Universal y Sociedad Teosofica

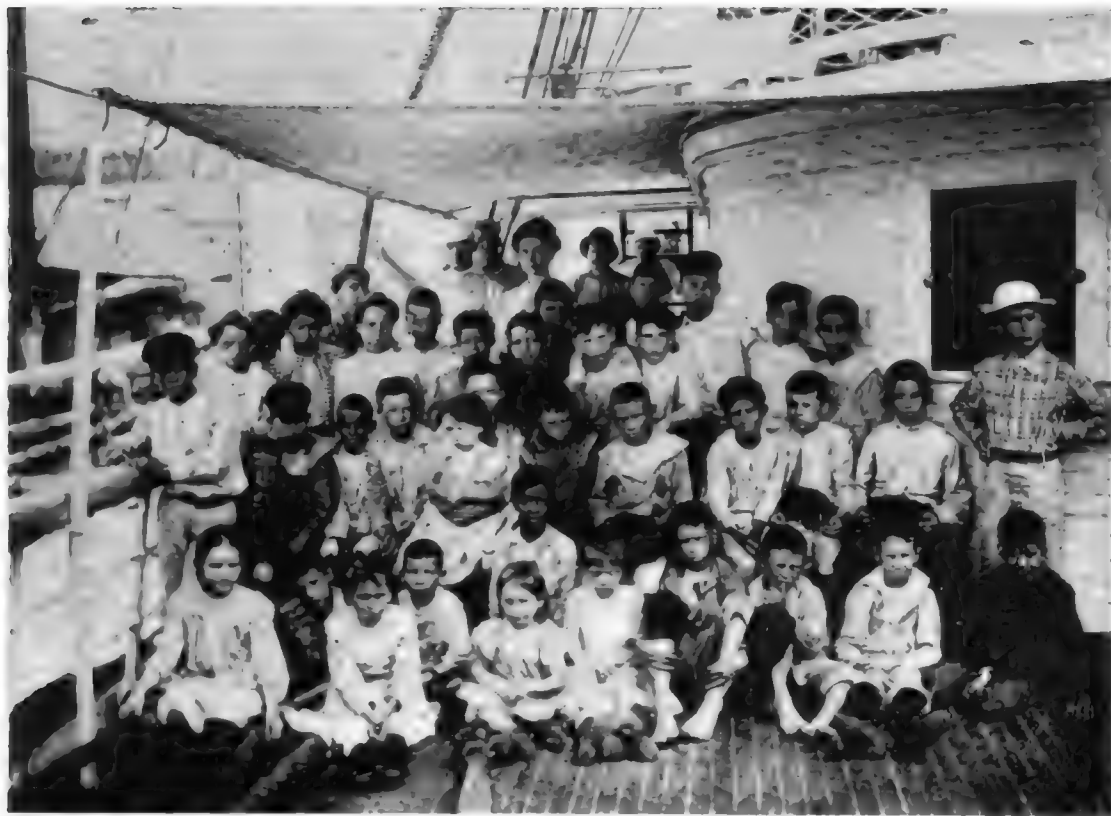
Establecida para beneficio de los pueblos de la tierra y de todas las criaturas

OBJETOS

Esta fraternidad es parte de un gran movimiento universal que ha sido activo en todas las edades.

Esta organización declara que la fraternidad es un hecho. Su principal objeto es enseñar hermandad, demostrar que la fraternidad es un hecho natural y hacerla una fuerza viva en la existencia humana.

Sus objetos subsidiarios son: el estudio de todas las religiones, ciencias, filosofía y artes, antiguos y modernos, y la investigación de las leyes naturales y de la divinidad inherente del hombre.



From photograph taken 1901 on board Morgan Line steamer *Excelsior* of Cuban Children from Oriente Province brought to the Râja Yoga School, Point Loma, California, arriving at Point Loma, September 15, 1901. All transportation expenses were paid by Katherine Tingley.

Niños cubanos de la provincia de Oriente, Cuba, llevados á la Escuela "Râja Yoga" de Point Loma, California, donde llegaron el 15 de Septiembre, 1901. Todos los gastos de viaje fueron pagados por la Sra. Katherine Tingley. De una fotografía tomada en 1901, á bordo del vapor de la línea Morgan *Excelsior*.

The International Brotherhood League

FOUNDED IN 1897 BY KATHERINE TINGLEY

ITS OBJECTS ARE:

- 1 To help men and women to realize the nobility of their calling and their true position in life.
- 2 To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.
- 3 To ameliorate the condition of unfortunate women, and assist them to a higher life.
- 4 To assist those who are, or have been, in prison, to establish themselves in honorable positions in life.
- 5 To abolish capital punishment.
- 6 To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
- 7 To relieve human suffering resulting from flood, famine, war, and other calamities; and generally, to extend aid, help and comfort to suffering humanity throughout the world.

Liga Internacional de Hermandad

FUNDADA EN 1897 POR KATHERINE TINGLEY

OBJETOS

- 1° Ayudar á los hombres y á las mujeres á realizar la nobleza de su ocupación y cual es su verdadera posición en la vida.
- 2° Educar á los niños de todas nacionalidades según los principios más amplios de fraternidad universal y preparar niños huérfanos ó destituidos para que lleguen á ser obreros para la humanidad.
- 3° Mejorar la condición de mujeres desgraciadas y ayudarlas á una vida más elevada.
- 4° Facilitar empleos honorables á los que estén ó hayan estado en prisión.
- 5° Abolir la pena capital.
- 6° Establecer mejor conocimiento mutuo entre las razas civilizadas y las llamadas salvajes, promoviendo entre ellas relaciones más íntimas y más simpáticas.
- 7° Aliviar sufrimientos humanos resultantes de inundaciones, hambrunas, guerras y otras calamidades, y, en general, extender ayuda, alivio y consuelo á la humanidad doliente en todo el mundo.

Cuban Râja Yoga Pupils at Point Loma, California, 1907. Photograph taken on Cuban Independence Day, May 20, 1907.



Estudiantes cubanos de "Râja Yoga" en Point Loma, California, 1907. Retratos en el sexto aniversario de la Independencia de Cuba, Mayo 20, 1907.



A class in drawing—Cuban and American boys, Râja Yoga School, Point Loma, California.

Una clase de dibujo, niños cubanos y americanos, Escuela "Râja Yoga," Point Loma, California.

Children above all things should be taught self-reliance.

H. P. Blavatsky

A los niños se les debe enseñar sobre todo á confiar en sí mismos.

H. P. Blavatsky

Two Cuban children receiving a lesson in cooking—Domestic Science Department of the Râja Yoga School.



On the way to school.

En camino de la escuela.

The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.

Katherine Tingley

El saber que somos divinos nos da la fuerza de dominar obstáculos y de osar hacer lo que es justo.

Katherine Tingley

Dos niñas cubanas recibiendo una lección de cocina. Departamento de Ciencia Doméstica, Escuela de "Râja Yoga."



Cuban children woodcarving, Râja Yoga School, Point Loma, California.
Niños cubanos tallando en madera, Escuela "Râja Yoga," Point Loma, California.



Cubans learning typewriting, Râja Yoga School, Point Loma California.
Cubanos aprendiendo á escribir en máquina.



Young Violin Makers — Cuban boys being taught the use of tools.

Jóvenes fabricantes de violines—muchachos cubanos aprendiendo el uso de las herramientas.

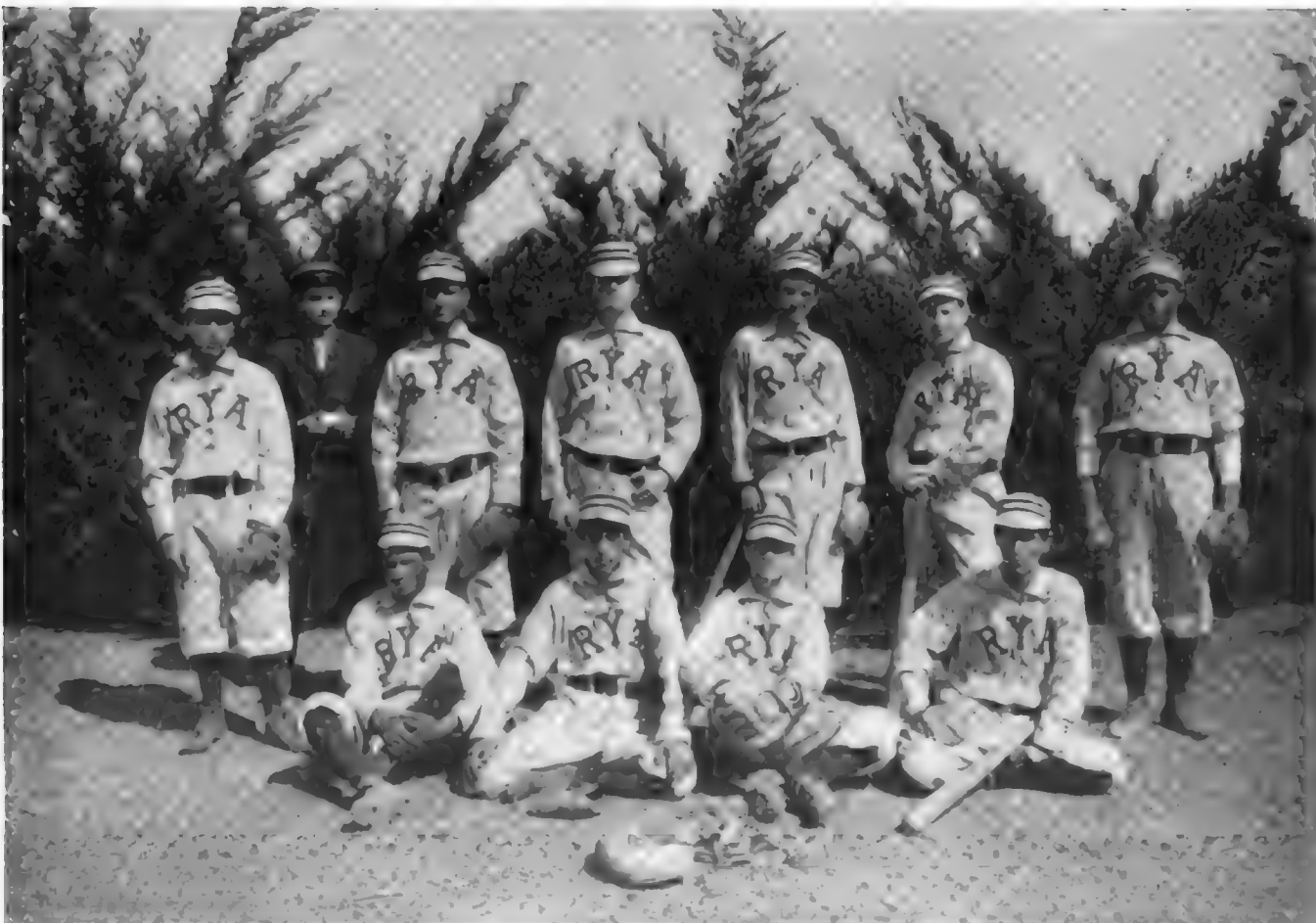


Cuban boys receiving instructions in taking observations at the Râja Yoga Meteorological Observatory.

Jóvenes cubanos recibiendo instrucciones en hacer observaciones al Observatorio Meteorológico, Point Loma, California.

No man is made happy by the mere possession of objects. The measure of our desires is the measure of our slavery. Only by an acquirement of the science of life can happiness come, and it is only the true philosophy of life which can make man triumphant in the world, the master of the world and of himself.—KATHERINE TINGLEY

No hay hombre que sea feliz sólo por la posesión de objetos materiales. La amplitud de nuestros deseos es la medida de nuestra esclavitud. Sólo la posesión de la ciencia de la vida puede traernos la felicidad; sólo la verdadera filosofía de la vida puede hacer al hombre triunfante, señor del mundo, y de sí mismo.—KATHERINE TINGLEY



Baseball Team of the Râja Yoga Academy, Point Loma, California.

Una novena de base ball, de la Academia "Râja Yoga," Point Loma, California.



Orchestra practice at the Râja Yoga Academy,
Santiago de Cuba.

Orquesta ensayando en la Academia "Râja Yoga,"
Santiago de Cuba.

It depends upon you if the path of the children shall be broad and full of light, or narrow and dark. I repeat, it depends upon you.—KATHERINE TINGLEY

Depende de vosotros si la senda de los niños sea ancha y llena de luz, ó estrecha y sombría. Os lo repito, de vosotros depende.

—KATHERINE TINGLEY



Domestic Economy class, Râja Yoga Academy,
Santiago de Cuba.

Clase de Economía Doméstica, Academia "Râja Yoga,"
Santiago de Cuba.



Primary class in the Free Râja Yoga School,
Santiago de Cuba.

Clase primaria ó de primera enseñanza en la Escuela
libre "Râja Yoga," Santiago de Cuba.

The Theosophic education is not so much a something which is imparted. It is a liberation from the powers of the lower forces which hinder and check a growth which ought to be unchecked and spontaneous.

—KATHERINE TINGLEY

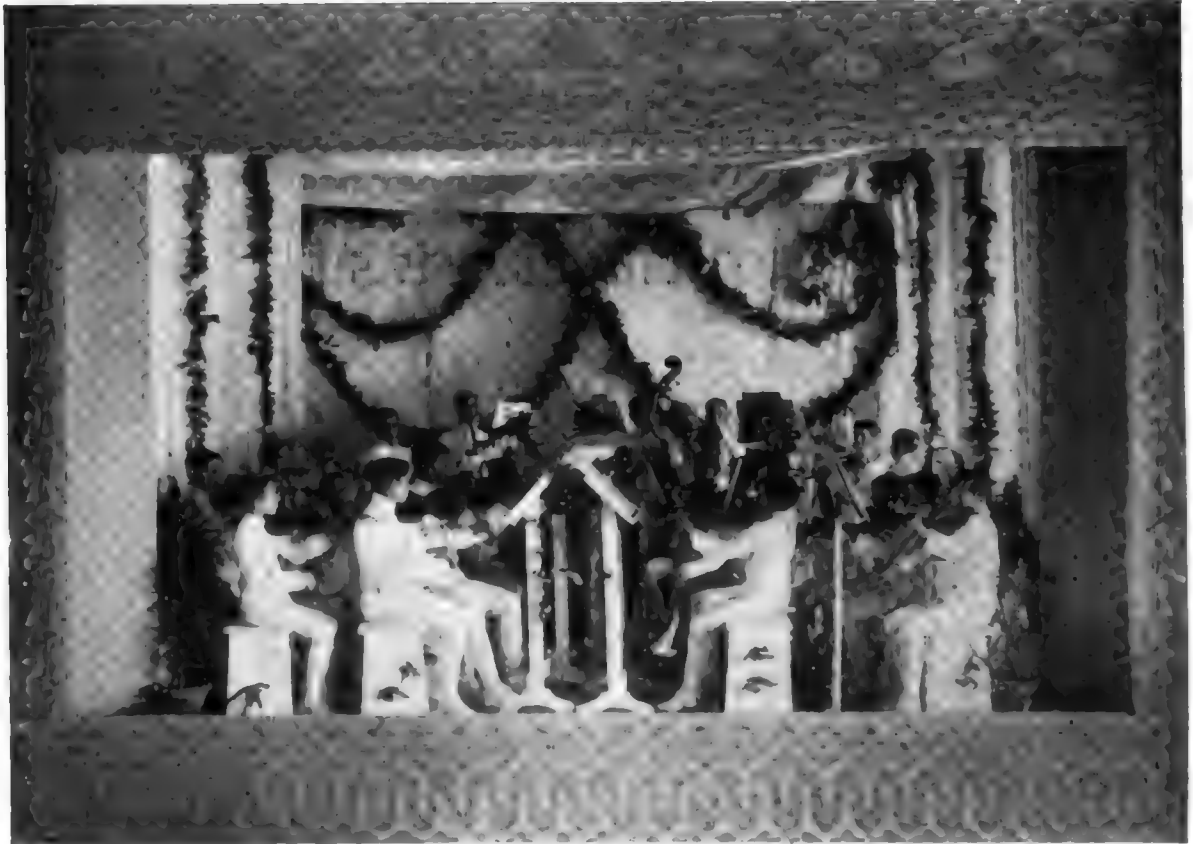
La educación Râja Yoga no es tanto algo que se enseña, como es una emancipación del vasallaje de los poderes de las fuerzas inferiores que impiden y retardan un desarrollo que debe ser libre y espontáneo.—KATHERINE TINGLEY

The power of beautiful expression is not an affair of the intellect, nor of custom, nor convention, nor can it be learned intellectually, nor from books. It comes from the arousing of the inner powers of the Soul which are in sympathy with whatever is high and pure.

—KATHERINE TINGLEY

El poder de expresar la belleza no es cuestión de inteligencia, ni de hábito, ni de convencionalidad, ni puede ser aprendido intelectualmente ni leyendo libros. Proviene del despertar de las fuerzas íntimas del alma que están en simpatía con todo lo que es puro y elevado.

—KATHERINE TINGLEY



Râja Yoga Orchestra in a recent entertainment, Santiago de Cuba.

Orquesta "Râja Yoga" en una fiesta reciente, Santiago de Cuba.



Girls at wand drill—Free Râja Yoga School, Santiago de Cuba.

Niñas en el ejercicio de varita—Escuela libre "Râja Yoga,"
Santiago de Cuba.

¿QUÉ ES "RÂJA YOGA"?

"Râja Yoga" es un antiguo término y significa, literalmente, "La Real Unión."

Katherine Tingley, al explicar el significado, dice que es "el perfecto equilibrio de nuestras facultades, físicas, mentales, morales y espirituales: esto es asequible."

Ello implica, consecuentemente, un desarrollo armonioso en todos sentidos sin recargar ó desarrollar demasiado en una dirección con perjuicio ó menoscabo de la otra.

WHAT IS "RÂJA YOGA"?

Râja Yoga is a very ancient term, and means, literally, "the Kingly Union."

Katherine Tingley, in explaining its meaning, describes it as "the perfect balance of all our faculties, physical, mental, moral, and spiritual—this is attainable."

It implies, therefore, a harmonious development along all lines, without any overstraining or overdevelopment in one direction, at the expense of a deficiency in another.

—RÂJA YOGA ACADEMY PROSPECTUS



Company I, New Century Guard—Free Râja Yoga School, Santiago de Cuba.

1ª Compañía, Guardia del Nuevo Siglo—Escuela libre
"Râja Yoga," Santiago de Cuba.



Reception at the Rāja Yoga Academy, Cuabitas,
April 14, 1906.

The central figure is Dr. Tamayo, President of the Society of Benevolence and Correction. To his right are Katherine Tingley, Hon. Salvador Cisneros Betancourt, President of the Cuban Republic during the war, Hon. Miss N. Herbert; to the left is the Hon. Emilio Bacardí, National Senator. Surrounding these are representatives of the International Brotherhood League, Delegates to the Conference of Benevolence and Correction, and the Rāja Yoga boys of Katherine Tingley's party. To the right at the foot of the steps is Miles McAlpin, a representative of the Senior Boys' Club of Lomaland.

Recepción en la Academia "Rāja Yoga," Cuabitas,
Abril 14, de 1906.

La figura del centro es el Dr. Tamayo, Presidente de la Sociedad de Benevolencia y Corrección. A su derecha están Katherine Tingley, el Honorable Salvador Cisneros Betancourt, Presidente de la República de Cuba durante la guerra, y la Honorable Nan Herbert; á la izquierda está el Honorable Emilio Bacardí, senador por Oriente. Los demás que rodean, son representantes de la Liga Internacional de la Hermandad, Delegados de la Conferencia de Benevolencia y Corrección, y jóvenes de "Rāja Yoga" de la comitiva de la Sra. Tingley. A la derecha y al pie de los primeros peldaños, Miles McAlpin, un delegado del Club de Jóvenes de Lomaland.

THE children of the Rāja Yoga School are not only shown the beauty of self-help, but they are also shown the uselessness and the folly of anger and pride and jealousy. They are afforded glimpses of their own natures and are thus taught to discriminate between the higher and the lower, between the real and the unreal. Every essential moral lesson which can be taught to adults can be taught also to children; and surely it is better that the little ones should learn, in the love and sanctity of the home, the lessons which the world has a rougher method of imparting at an age when mental habits have become confirmed.—*Katherine Tingley*



Rāja Yoga Academy, Pinar del Río, Cuba, established by Katherine Tingley, September, 1906.

Academia "Rāja Yoga" de Pinar del Río, Cuba, fundada por Katherine Tingley en Septiembre, 1906.



The Patio of the Rāja Yoga Academy, Pinar del Río, Cuba.

El Patio de la Academia "Rāja Yoga" de Pinar del Río, Cuba.

A LOS niños de la escuela Rāja Yoga no sólo se les enseña lo bello que es bastarse á sí mismo, sino también lo inútil y lo tonto que son la cólera, el orgullo y la envidia. Se les permite ver vislumbres de su propia índole y se les explica como se aprende á distinguir lo elevado de lo mezquino, lo real de lo ilusorio. Cualquiera lección moral que un adulto puede aprender también se puede enseñar á un niño, y de seguro que es preferible que estos aprendan rodeados del cariño y santidad del hogar, las lecciones prácticas que el mundo imprime con rudos métodos en una edad en cual los hábitos mentales ya están confirmados.—*Katherine Tingley*

THE truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind: it is to bring out, rather than to bring to, the faculties of the child. The grander part is from within.

The teacher evokes the ideals and fosters them; he points to the path, so that the day comes, in time, when the child finds its place, following instinctively first, afterwards intuitively.—*Katherine Tingley*



A class of Girls in Flower Dance, Râja Yoga Academy, Pinar del Río, Cuba.

Niñas en una clase de baile de flores, Academia "Râja Yoga," de Pinar del Río, Cuba.

Lo más cierto y lo más bello de todo, en cuanto á educación, es encaminar la mente del discípulo hacia el hecho de que el alma inmortal está siempre tratando de elevar al ser, en su conjunto, á un estado de mayor perfección. El verdadero secreto del sistema "Râja Yoga" consiste, más bien, en hacer evolucionar el carácter del niño que en recargar su mente; en

hacer aparecer, mejor que sacar las facultades del niño. La parte más sublime proviene del corazón.

El maestro evoca los ideales y los nutre; señala la senda de manera que el día llega, en su oportunidad, cuando el niño encuentra su lugar, siguiéndolo intuitivamente primero, é intuitivamente después.

Katherine Tingley



Baskets made by Children of the Râja Yoga Academy, Pinar del Río, Cuba.

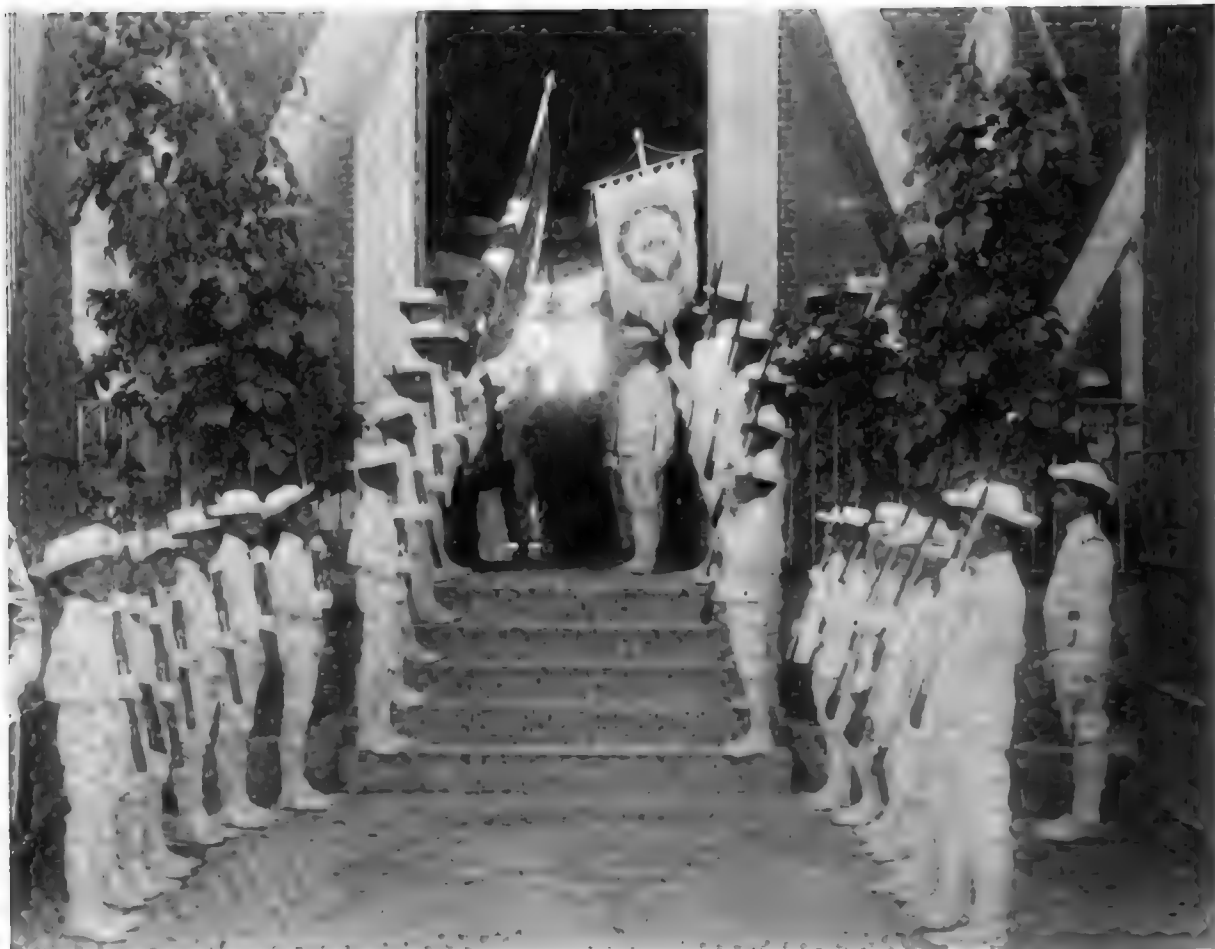
Canastillos hechos por las niñas de la Academia "Râja Yoga," de Pinar del Río, Cuba.

ONE of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in the world's work.

In the very youngest as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The children are taught the importance of the little courtesies of life, and that happiness comes only from trying to make others happy.

Rāja Yoga Academy Prospectus



The Official Reception at the United States Consulate, Santiago de Cuba, to the American and Cuban Commissioners on the occasion of the Dedication of Battle Monuments in honor of Cuban and American soldiers at El Caney and San Juan Hill, February 14 and 15, 1906. The Rāja Yoga Military Company the exclusive Guard of Honor.

La Recepción Oficial al Consulado de los Estados Unidos, Santiago de Cuba, á los comisionados cubanos y americanos, con motivo de la consagración de los Monumentos erigidos en el Caney y Loma de San Juan, en honor de los soldados cubanos y americanos, Febrero 14 y 15, 1906. La Compañía Militar de "Rāja Yoga" fué la única que hizo la Guardia de Honor.



Special Chorus of Junior Girls Singing a Lullaby—Rāja Yoga Free School, Santiago de Cuba.

Coro especial de la segunda clase, cantando un arrullo (lullaby)—Escuela Libre "Rāja Yoga," Santiago de Cuba.

UNA de las más importantes características de este sistema es el desarrollo del carácter, la formación de una mente pura y una confianza propia, viril, en el hombre lo mismo que en la mujer, de modo que cada discípulo esté preparado para tomar una posición honorable y de confianza en las labores del mundo.

En los más jóvenes como en los discípulos mayores se implanta el sentimiento del honor y de la responsabilidad personal.

Se enseña á los niños la importancia que tienen en la vida las pequeñas cortesías y que la felicidad se experimenta tratando de hacer felices á los otros.



Some of the Official American and Cuban Commissioners leaving the Rāja Yoga Academy after the Reception offered them. Group comprises Secretary of the Interior Freyre de Andrade and wife, Gen. Rodríguez, Gen. Rojas, Capt. José Martí, Mrs. Adna R. Chaffee, Miss Helen V. Chaffee, Mrs. S. B. M. Young, etc.

Parte de la oficialidad que componía la Comisión cubana y la americana, al salir de la Academia "Rāja Yoga," después de la recepción ofrecida en esta en su honor. El grupo comprende el Secretario de Gobernación Freyre de Andrade y esposa, General Rodríguez, General Rojas, Capitán José Martí, Sra. Adna R. Chaffee, Señorita Helen V. Chaffee, y Sra. S. B. M. Young, etc.

THE basis of the whole of this education is the essential divinity of man, and the necessity for transmuting everything within his nature which is not divine. To do this no part can be neglected, and the physical nature must share to the full in the care and attention which are required. Neither can the most assiduous training of the intellect be passed over, but it must be made subservient to the forces of the heart. The intellect must be the servant and not the master, if order and equilibrium are to be attained and maintained. In such a system as this it is a necessary part that all service be voluntary, and therefore no salaries are paid.—*Katherine Tingley*

LA base de la totalidad de esta educación es la divinidad esencial del hombre y la necesidad de transmutar todo aquello en él que no es divino. Para hacer esto es preciso no descuidar ninguna parte y la naturaleza física tiene que participar por completo en el cuidado y atención requeridos. Tampoco puede eximirse el más asiduo cultivo de la inteligencia, pero esta debe hacerse subserviente de las fuerzas del corazón. La inteligencia debe ser el sirviente y no el amo, para poder obtener y mantener orden y equilibrio. En un sistema como este es necesario que todo servicio sea voluntario y por lo tanto no se pagan salarios á nadie.

Katherine Tingley



Cuban Rāja Yoga Children visiting a United States Warship in the harbor of Santiago de Cuba, on invitation of the Officers.

Niños cubanos de la Escuela "Rāja Yoga" visitando un buque de guerra de los Estados Unidos, en el puerto de Santiago de Cuba, invitados por la oficialidad del mismo.



Memorial Archway on San Juan Hill Battlefield—
dedicated by Katherine Tingley, November 22, 1908.
The Archway bears the inscription:

“Tribute of Katherine Tingley
on behalf of the
Universal Brotherhood and Theosophical Society
to the
Memory of the Cuban and American Heroes
of the war of 1898.”

Portada Conmemorativa en el Campo de la Loma de
San Juan, dedicada por la Sra. Katherine Tingley en No-
viembre 22 de 1908. La Portada lleva la inscripción
siguiente:

“Tributo de Katherine Tingley
en nombre de la
Fraternidad Universal y Sociedad Teosófica
á la Memoria de los Héroes Cubanos y Americanos
de la guerra de 1898.”

Cavalcade of the Flags of all
Nations.

A brilliant part of the Parade.

The Parade from Santiago de Cuba to San Juan Battlefield on the occasion of the unveiling and dedication of the Memorial Archway, November 22, 1908. In the Parade were the following: A squad of mounted police; companies A and C 17th U. S. Infantry with band; 4th Company Cuban Artillery; 3rd regiment Rural Guards with band; Râja Yoga Military Company; cavalcade, Flags of all Nations borne by double file of horsemen; Katherine Tingley, President of the International Brotherhood League; Hon. Sr. Manduley, Acting Governor of Oriente Province; the Secretary of the Provincial Government; Hon. Dr. Grillo, Mayor of Santiago de Cuba; U. S. Consul Holladay; and in carriages, Representatives of the International Brotherhood League; pupils of the Râja Yoga Academy; Hon. Emilio Bacardí; Foreign Consuls of the United States, France, Sweden, Germany, Italy, Venezuela, etc.; the Judiciary; Officers of the Masonic Lodge “Prudence” in full regalia, and about two hundred carriages with the most distinguished and representative men and women of Santiago de Cuba.



Cabalgata con las Banderas de
todas las Naciones.

Una parte lucida de la Parada.

Parade de Santiago de Cuba al campo de la batalla de San Juan, con motivo de descubrirse y dedicarse la Portada Conmemorativa, Noviembre 22, 1908. En la parada iban los siguientes: Un piquete de policía montada; Compañías A y C del Regimiento de Infantería décimo séptimo del ejército de los Estados Unidos; 4ª Compañía de Artillería Cubana; 3er Regimiento de la Guardia

Rural con su banda; Compañía Militar de “Râja Yoga”; cabalgata con Banderas de todas las Naciones llevadas por doble fila de jinetes; en automóvil iban la Sra. Katherine Tingley, Presidente de la Liga Internacional de Hermandad, el Sr. Faustino Manduley, Gobernador interino de Oriente; el Secretario del Gobierno Provincial; Hon. Dr. Grillo, Alcalde de Santiago de Cuba; el Cónsul americano Sr. Holladay; en coche, delegados de la Liga Internacional de Hermandad; estudiantes de la Academia “Râja Yoga”; Hon. Emilio Bacardí, senador por Oriente; Cónsules extranjeros, el de los Estados Unidos, Francia, Suecia, Alemania, Italia y Venezuela, etc.; Magistrados; Consejo Provincial, Oficiales de la Logia Masónica “Prudencia” con sus insignias, y unos doscientos coches con las damas y caballeros representantes de lo más distinguido de Santiago de Cuba.

At the laying of the Corner-Stone, November 29, 1908, of the Râja Yoga Academy and the Cuban International Theosophical Headquarters on San Juan Hill Battlefield, which was purchased by Katherine Tingley about two years ago. In the Corner-Stone were placed records and matters of historic interest.



Acto de la colocación de la primera piedra de la Academia "Râja Yoga," y del Cuartel General Teosófico Internacional en Cuba, Noviembre 29, 1908, en el campo de batalla de la Loma de San Juan, adquirido por la Sra. Katherine Tingley hace unos dos años. En dicha piedra han sido encerrados documentos y objetos de interés histórico.

Theosophy is the unifier of religions, because it has no creed —because it imposes no obligation except the service of Humanity and an inward search for God.

La Teosofía es el unificador de las religiones, porque no tiene credo; porque no impone otra obligación que la de servir á la humanidad y de mirar adentro hacia Dios.

The Theosophical Society will open the way to the practical realization of the Brotherhood of all men.



La Sociedad Teosófica abrirá el paso á la realización práctica de la Hermandad de todos los hombres.

Sheepskin from the Masonic Lodge "Prudence" of Santiago de Cuba, placed in the Corner-Stone of the International Educational Center, laid by Katherine Tingley, November 29, 1908.

Pergamino de la Logia Masónica "Prudencia" de Santiago de Cuba, encerrado en la piedra angular del gran Centro de Educación Internacional, que fué colocada por la Sra. Katherine Tingley en Noviembre 29, 1908.

GRAND LODGE OF THE ISLAND OF CUBA. LODGE "PRUDENCE" No. 2.

GREETING: Altruism, unselfishness, is the scattering broadcast of good; to educate and instruct is to make men useful to their country and to humanity, and this is the purpose of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY of Point Loma.

We, the officers of the Worshipful Lodge "Prudence" No. 2, of Santiago de Cuba, constituted under the Most Worshipful Grand Lodge of Cuba, identified with the wholesome doctrines of that worthy and universal institution, wish to leave this record at this solemn ceremony of the inauguration of the

gigantic work which is being erected at San Juan, consecrated to the welfare of the People of Cuba, and which is destined to last through the centuries as will also last the memory of our grateful people.

Santiago de Cuba, 22nd November, 1908.

(Sgd.) Prisciliano Espinosa,
Worshipful Master
(Sgd.) Miguel J. Rodríguez,
Junior Warden

(Sgd.) F. E. Antúnez,
Senior Warden
(Sgd.) S. Pujals,
Secretary

*For every flower of love
and charity you plant in
your neighbor's garden, a
loathsome weed will disap-
pear from your own.*

—H. P. BLAVATSKY

Safe at Point Loma, California. Dr. Van Pelt and the eleven Cuban children who were unjustly detained at Ellis Island, New York, by the Gerry Society for the Prevention of Cruelty to children, November, 1902, but were released by order of the United States Government after a most thorough investigation of the Râja Yoga School and Institution at Point Loma, California. This investigation was made, in response to a demand of Katherine Tingley, by Commissioner General Sargent of the Bureau of Immigration.



*Cada vez que plantáis
una flor de amor y de caridad
en el jardín de vuestro vecino,
desaparece una yerba ponzo-
ñosa de vuestro propio jardín.*

—H. P. BLAVATSKY

Salvos en Point Loma, California. La Doctora Van Pelt y los once niños cubanos que fueron injustamente detenidos en Ellis Island, Nueva York, por la Gerry Society (Sociedad Protectora de la Niñez), y puestos en libertad por orden del Gobierno de los Estados Unidos, después de una minuciosa investigación en la Escuela é Institución "Râja Yoga" en Point Loma, California. Esta investigación fué hecha por el General Sargent Comisionado de la Oficina de Inmigración, por haberla solicitado la Sra. Katherine Tingley.



Dr. Van Pelt and her charges.
La Doctora Van Pelt y sus confiados.

*The term education . . .
means no less than the de-
velopment of the Soul, with
all the capacities which be-
long to it.*

—KATHERINE TINGLEY

*La palabra educación . . .
significa nada menos que el
desarrollo del alma, con todas
las capacidades que le pertene-
cen.*

—KATHERINE TINGLEY



Raising the Cuban Flag at the Râja Yoga School.
Izando la bandera cubana en la Escuela "Râja Yoga."

Seeing that the children of today will be the men and women of the future, the great importance of this work surely cannot be over-estimated. Only by wise teaching, by training and self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the highest be developed, so that the children who are brought in touch with this Movement shall in their turn become practical workers for humanity. One of the great objects must be to bring home to their minds the old, old teaching that they are immortal souls, not divorced from beneficent Nature, but in deed and in truth a part of it.

—KATHERINE TINGLEY



At home in Lomaland

Five of the eleven Cuban children who became famous through the persecution of Katherine Tingley by the Gerry Society.

En el hogar en Lomaland.

Cinco de los once niños cubanos, célebres debido á las persecuciones llevadas á cabo por la Gerry Society, contra Katherine Tingley, al arribo de estos á Ellis Island.



Little girls in a Japanese dance in the Patio of the Raja Yoga Academy, Pinar del Río, Cuba.

Niñitas en una danza japonesa en el patio de la Academia "Râja Yoga," Pinar del Río, Cuba.

En vista de que los niños de hoy serán los hombres y las mujeres del porvenir, no es posible exagerar la importancia de estos trabajos. Sólo la sabia enseñanza, la instrucción práctica, la confianza en sí mismo, la disciplina propia, la concentración y el reconocimiento del poder del silencio, pueden subyugar las cualidades bajas y desarrollar las elevadas, de modo que los niños que toman contacto con este Movimiento vendrán á ser á su vez obreros prácticos en pro de la humanidad. Uno de los grandes objetivos debe ser imprimir en sus mentes la viejísima lección, que son almas inmortales, no divorciadas del resto de la benéfica Naturaleza, sino en realidad y en verdad parte de ella.

—KATHERINE TINGLEY

A Lesson
in
Forestry.

Râja
Yoga
boys and
their
teacher
in the
Euca-
lyptus
Groves,
Point
Loma.



Una lec-
ción de
selvicul-
tura.

Jóvenes
de la
Escuela
"Râja
Yoga"
y su
maestro
en una
arboleda
de euca-
líptos,
Point
Loma.



A Signer of the Declaration of Independence.

Cuban Student at the Râja Yoga School at Point Loma, in dramatic presenta-
tion given at Isis Theater, San Diego, July 5, 1903.

Uno de los firmantes de la Declaración de la Independencia Americana.

Estudiante cubano, de la Escuela "Râja Yoga," Point Loma, California, en
una representación dramática celebrada en el Teatro Isis, San Diego, Julio 5, 1903.



Two promising young pupils of the Râja
Yoga Academy, Santiago de Cuba.

Dos jóvenes alumnos que prometen, de
la Academia "Râja Yoga," Santiago de Cuba.



A Young Musician

Cuban pupil of Isis Conservatory of Music, Point Loma.

Una Joven Arpista

Alumna cubana del Conservatorio Música Isis, Point Loma.

If we would all stand for even a short time face to face with our own souls, we should realize that the sin and shame of the world are our sin and shame, and that we have a great responsibility in righting it.

Katherine Tingley

Si nos pusiéramos todos, aunque no fuera más que un momento, cara á cara con nuestras propias almas, realizaríamos que los pecados y la vergüenza del mundo son nuestros pecados y nuestra vergüenza, y que tenemos la gran responsabilidad de arreglarlos.

Katherine Tingley

While your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole.

Katherine Tingley

Aunque vuestro primer deber sea para con vuestras familias, vuestros pueblos, vuestro país, hay sin embargo otro deber que tenéis para con el mundo entero.

Katherine Tingley



Râja Yoga Pupils on the Golf Links, Point Loma.

Alumnos de "Râja Yoga" jugando á Golf, Point Loma.



Cuban Pupils at the Râja Yoga Academy, Point Loma.

Alumnos cubanos de la Academia "Râja Yega," Point Loma.

Hear me, my brother, There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing—whose growth and splendor has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.

THE IDYLL OF THE WHITE LOTUS



Cuban girls in an art needlework class in the Râja Yoga School, Point Loma, California.

Niñas cubanas en clase de costura artística, en la Escuela "Râja Yoga," Point Loma, California.

The Râja Yoga education is but a permission to the child to grow without the chains of self-love which will ever remain outside of its nature if the foundations of education be laid aright.—KATHERINE TINGLEY

La educación Râja Yoga no es más que un permiso acordado al niño de crecer libre de todas trabas del egoísmo, que quedarán fuera de su ser íntimo para siempre, si las bases de su educación quedan bien sentadas.—KATHERINE TINGLEY



Group of Cuban Râja Yoga Children at Point Loma, California, gathering flowers from the Academy gardens to decorate the Children's Homes.

Grupo de alumnos cubanos de "Râja Yoga" en Point Loma, California, cogiendo flores en los jardines de la Academia para adornar las casas de los niños.

Escuchadme, mis hermanos. Hay tres verdades que son absolutas, y que no pueden perderse, y sin embargo quedan silenciosas por falta de lengua que las exprese.

El alma del hombre es inmortal, y su porvenir es el de una cosa cuyo crecimiento y esplendor no tienen límites.

El principio que da la vida reside dentro de nosotros; es inmortal y eternamente benéfico; no es percibido por el oído, ni por la vista, ni por el olfato; sólo es percibido por el hombre que desea obtener la percepción.

Cada hombre es su propio y absoluto legislador; el dispensador de gloria ó de oscuridad á sí mismo; el dictador de su vida; el concedente de su recompensa y su castigo.

Estas verdades, que son tan grandes como la vida misma, son á la vez tan sencillas como la inteligencia más simple entre los hombres. Alimentad con ellas á los hambrientos.

IDILIO DEL BLANCO LOTUS

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.



Photograph, taken May 15th 1909, of all Cuban boys from Santiago de Cuba, now attending the Raja Yoga School at Point Loma, California. This group shows (after 8 years at Point Loma) seven those of who came in 1901.

Fotografía tomada en Mayo 15 de 1909, de todos los muchachos de Santiago de Cuba, ahora en la Academia "Raja Yoga" de Point Loma, California, incluyendo siete, después de ocho años, de los que vinieron en 1901.

LA FRATERNIDAD UNIVERSAL Y SOCIEDAD TEOSÓFICA fué fundada por Madame H. P. Blavatsky en 1875, continuó después del fallecimiento de ella, bajo la dirección del cofundador Señor W. Q. Judge y está hoy dirigida por su sucesora la Señora Katherine Tingley, teniendo su Cuartel General en el Centro Teosófico Internacional, Point Loma, California, Estados Unidos de América.

Esta asociación no afilia ni apoya ninguna otra sociedad que use el nombre de Teosofía.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.



Group of all Cuban girls from Santiago de Cuba at the Raja Yoga Academy, Point Loma, (including three of the group arriving Sept. 15, 1901). Photograph taken May 15, 1909.

Grupo de todas las niñas de Santiago de Cuba en la Academia "Raja Yoga," Point Loma, (incluyendo tres de las que vinieron en Septiembre 15, 1901). Fotografía tomada en Mayo 15 de 1909.

LA FRATERNIDAD UNIVERSAL Y SOCIEDAD TEOSÓFICA admite cordialmente como miembros á todos aquellos que realmente amen á sus prójimos y deseen la eliminación de los males resultantes de las divisiones de raza, credo, casta y color que tanto y por tan largo tiempo han impedido el progreso humano; á todos los amantes sinceros de la verdad y á todos que aspiran á algo mejor y más elevado que los meros placeres de la vida social y están prontos á hacer todo lo posible para que la Fraternidad sea una fuerza viva en la vida de la humanidad; á todos estos sus diferentes departamentos ofrecen oportunidades sin límites.



"Cuba Libre" — Tableau by Cuban Children of the Râja Yoga School, Point Loma.

"Cuba Libre" — Apoteosis por alumnos cubanos de la Escuela "Râja Yoga" de Point Loma.

THERE is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally SELF-REDEEMED.

H. P. Blavatsky

HAY en la Naturaleza una Ley Eterna, una ley que siempre tiende á ajustar las contrariedades, y á producir una armonía final.

Cuando esta Ley de desarrollo espiritual supere á la ley física y á la puramente intelectual, la humanidad se librará de sus falsos Dioses, y se encontrará finalmente REDIMIDA POR SÍ MISMA.

H. P. Blavatsky

The Universal Brotherhood has no creed nor dogma, it is founded on the basis of commonsense.—*Katherine Tingley*

La Confraternidad Universal no tiene ni credo ni dogma; está fabricada sobre la base del sentido común.—*Katherine Tingley*

Cuban and American Students costumed for one of the dances in *Midsummer Night's Dream*. Presented in 1907 by Katherine Tingley at Isis Theater, San Diego, California.



Estudiantes americanas y cubanas en traje de baile para el *Midsummer Night's Dream*, (Sueño de la noche de San Juan), drama presentado en 1907 por Katherine Tingley en el Teatro Isis, San Diego, California.

For further information regarding the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and the Râja Yoga Schools, address KATHERINE TINGLEY, International Theosophical Headquarters, Point Loma, California.
Para mayores informes respecto á la FRATERNIDAD UNIVERSAL Y SOCIEDAD TEOSÓFICA y las escuelas "Râja Yoga," dirigirse por escrito á KATHERINE TINGLEY, al Cuartel General de la FRATERNIDAD UNIVERSAL Y SOCIEDAD TEOSÓFICA, Point Loma, California, U.S.A.

Art Music Literature and the Drama

Prehistoric Tumuli in Ireland

IN a richly wooded country, within easy reach of Dublin and almost under the shadow of Tara, the ancient seat of the high kings of all Ireland, we find the three principal tumuli of a lost civilization. These impressive and mysterious structures, whose designers are unknown, and whose purpose is misunderstood by the modern archaeologist who knows nothing of the mysteries of the Ancient Wisdom, are situated in the antique Royal Cemetery called the Brugh-na-Boinne, and are surrounded by numerous smaller companions, tombs.

The resemblance between this Field of the Dead on the left bank of the Boyne river, and the famous necropolis on the left bank of the Nile, in which the three greater Egyptian pyramids pierce the blue with their flame-points, is of considerable significance to the student of Theosophy, for there is an obvious parallel in more ways than one. "New Grange," the largest of the Irish "pyramids," as we may call them without too great a strain on the imagination, bears the strongest resemblance of the three to the great pyramid of Khufu or Cheops in its internal arrangements. As a skilful piece of mechanical work it is remarkable, for the stones covering the entrance passage are enormous in size; one of them measures 17 feet by 6. The entrance to this passage is marked by a great stone 10 feet long, carefully carved in a peculiar manner, the meaning of which is not suspected by archaeologists who take them as decorations. The passage itself is 63 feet long; about 20 feet from the entrance there is a sudden narrowing or obstruction through which it is difficult to squeeze. Beyond this the way is easier and ultimately it widens into a large domed chamber with three recesses, in two of which there are large blocks of granite slightly hollowed out. An obelisk is said to have once stood in the center under the dome.

The other tumuli (Dowth and Knowth) bear a general resemblance to New Grange but differ in detail. In the annals of Ulster we read that in the year 62 A. D. these "caves," as the chroniclers call them, were rifled by the Danes, so it is impossible to prove that the few calcined bones, glass, bronze, and other articles found in some of them were placed therein by the original builders.

The conventional and popular opinion of archaeologists is that these tumuli were intended only for tombs, but to the student of comparative religions and the mysteries, in

the light of H. P. Blavatsky's *Secret Doctrine*, this is more than improbable, though they *may* have been used for burial at some period subsequent to the age in which they were put up. The obstruction in the main passage, which would be an inconvenient hindrance to the carrying of a body, the shallowness of the so-called sarcophagi which are not deep enough to contain one, and the obviously symbolic nature of the carvings within the recesses — *where they serve no possible decorative purpose*, for they are hidden in obscure places — all point to a much more important use, i. e., that of initiation into the mysteries. These tumuli can have been nothing less than the central features of a racial period when the most sacred rites were enacted.

In the archaic legends New Grange is called

More beautiful than all beauty was his form,
His dress was ornamented with gold,
And he held a silver tiompan in his hand,
Of red gold were the strings of that tiompan,
And sweeter than all music under heaven
Were the sounds upon the strings of it;
A wand of melody sweet an hundred fold,
Over it were two birds.

This brief study of Irish tumuli would be inadequate if we did not glance at the relation between them and those to be found as well in various other countries. With regard to the great and mysterious tumuli near the river Boyne, it is not perhaps surprising to learn that in other countries not very far away similar structures are found whose purpose and origin, if the truth be told, are equally obscure, but which, of course, are popularly supposed to be merely tombs. There is a

remarkable one at Gaur Innis, Giant's Island, in Brittany, which is covered with inscriptions of symbols quite similar to those in Ireland; and near Kirkwall, in the Orkney Islands, north of Scotland, there is an immense tumulus called Maeshowe, closely resembling the New Grange, Dowth, and Knowth tumuli in Ireland. Maeshowe is 36 feet high, and has the usual long passage (50 feet long) leading to a central chamber with three side rooms.

STUDENT



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GREAT TUMULUS CALLED MAESHOWE
NEAR KIRK WALL, ORKNEY ISLAND, SCOTLAND

From THE SEA LIMITS

LISTEN alone beside the sea,
Listen alone among the woods;
Those voices of twin solitudes
Shall have one sound alike to thee;
Hark where the murmurs of thronged men
Surge and sink back and surge again,—
Still the one voice of wave and tree.
Gather a shell from the strown beach
And listen at its lips; they sigh
The same desire and mystery,
The echo of the whole sea's speech.
And all mankind is thus at heart
Not anything but what thou art;
And Earth, Sea, Man, are all in each.
Dante Gabriel Rossetti

the dwelling of a god, Angus Og, the Gaelic Apollo or Balder, who wandered through the world playing strange music. He is described by a King of Tara in these words:

There appeared to me upon the brow of Tara
A splendid youth of noble mien,

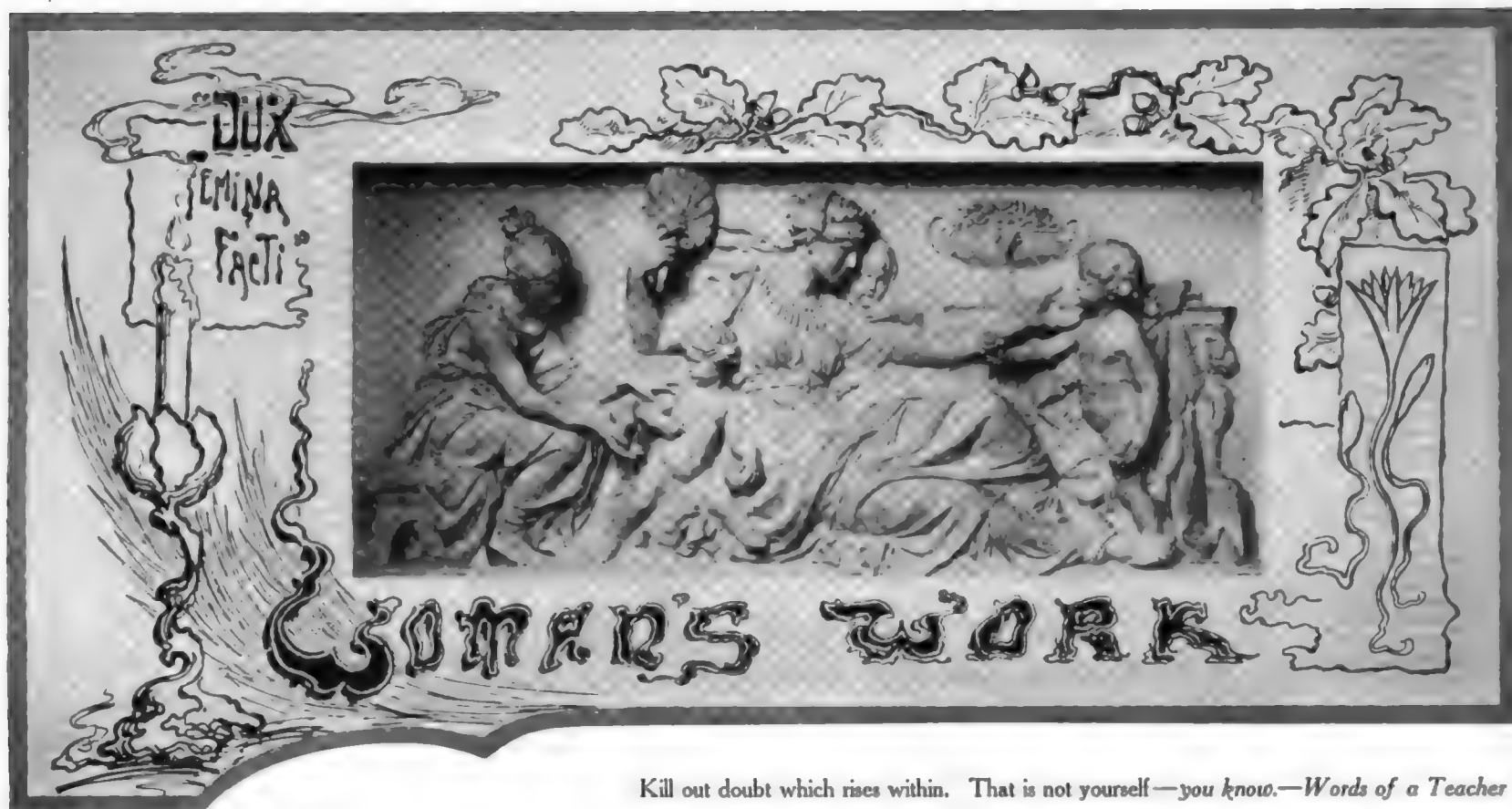
initiation of a soul into compassion through the doorway of suffering. It tells of Niwatreka, a beautiful Maori maiden, who, though deeply loving her husband, is unable to bear his delight in bloodshed and cruelty. So she takes up her abode among the shades of the nether world. Her husband, noble at heart, is so grief-stricken at her loss that he willingly undergoes the greatest sacrifice and suffering in order to pass into the other world and redeem her from the shades. Through this suffering his whole nature is changed and from being a bloodthirsty tyrant over his people he becomes a compassionate ruler.

Another legend is of a daughter of the sky who weds an earthly husband. But he fails to understand the opportunity that is his, and instead of trying to rise to her heights he ignorantly tries to drag her down to his level. She returns to the sky and her husband is only able to regain her love by climbing upwards to her. Such legends are allegories of the pathway of the human race. STUDENT

Some Legends

of the Maoris

WITH but few exceptions the legends of the Maoris have refinement and beauty. There is one which gives a symbolic picture of the



Kill out doubt which rises within. That is not yourself—you know.—*Words of a Teacher*

THERE is a small fox terrier at Point Loma with many qualities of devotion and gratitude that are quite beyond those exhibited by average humanity. It has likewise some foibles that many humans must confess to showing. With the alert hunting instincts of his kind liable to die of inanition in this peaceful place, where the birds have not known the sound of a gun in many years, and where even the predatory rabbit is kept in place and the gardens protected by nothing more unbrotherly than a fence of wire netting, this small dog spends a goodly part of his time searching for excitement. When other things fail he sometimes goes to the top of the wild flower garden, plants himself squarely in the upper path, facing south, and with the air of a Don Quixote gives one sharp bark. Quickly an answering bark is heard and the vocal battle soon wages warm. The answering bark is merely an echo thrown back from the broad front of the Industrial Building just south of the garden. But the small dog does not know that, and doubtless in his doggy brain is something that warms convinced of the inspiration of a knightly mission in life.

Is not a very human tendency mirrored in the antics of this restless little dog? How many of us, about once in so often, must—simply *must*—stir up some old mental echo, of our own or another's creation, and then set out to argue it into silence, to beat it by our dear, courageous, personal and limited protests? And how do all these protests, so absurd and gratuitous, serve to make us feel that we are great warriors, such strong souls doing battle against—what? In nine cases out of ten, against a nothing-at-all, a delusion, an outworn notion or misconception, an echo merely.

There is an old, old script, so old that the Hebrew Scriptures are as yesterday's print beside it, from whose record of wisdom H. P. Blavatsky translated many paragraphs for the

BARKING AT ECHOES

use of disciples. One of these refers to the wild antics of the mental self when the soul-light, the discriminating power, is dimmed or quenched:

And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.—*The Voice of the Silence*

WOMANHOOD

SO gentle and so bounteous doth appear
My lady, when she maketh a salute,
That every tongue, trembling, becometh mute;
The eye to look upon her doth not dare.
Though conscious that her praise pervades the air,
In beauty clothed, she moveth modestly,
As if she were a being from on high,
Come down to earth to show a marvel here,
So grateful seems the vision from above,
The heart drinks sweetness from the entranced eye
Which would mock Fancy if it were not proved;
And from her lips it seems as there were moved
A delicate spirit, breathing full of love,
Which ever biddeth the rapt soul to sigh.
Dante, translated by G. W. R. (Selected)

The great battle is against that unseen besieging army, the progeny of our own and others' thoughts, that ever whirls and surges about the door of mind, seeking, forcing entrance, to spread as far as permitted, destruction and despair. Our own thoughts and the thoughts of others—those wicked inspirers of despair and fear when they would be bringers of joy instead had not humanity so pitifully failed in the doing of the real, the inner, work—it is these which we invite into our minds, or allow to come in, from restlessness and ignorance far more often than from

wilful bad intent. Yet they are only echoes; echoes of our own past thoughts and acts, and those of others. Why stir them up at all? Why stop to argue with them when, in an unguarded moment, they force their way into the citadel of mind? It is as silly a process as the barking of that little dog, and for all our boasted "warrior attitude" and the brave battle we put up, the waste of time is absurd, the uselessness of all that effort patent enough when we stop to think of it.

If we understood our own natures even to a degree we would have the power to discriminate between what are echoes merely and what are our real foes. And we would have plenty to do in confining our attention to the latter. Worlds of energy now wasted would be saved, and, which is more to the point, we should get somewhere in the end.

What is insanity, among other things, but an inability to tell the true from the false? And quite apart from Theosophy, which alone of all philosophies and sciences can throw light upon the constitution of the mind, we have the testimony of physicians that thousands are yearly pushed over into the abyss of insanity from such seemingly simple beginnings as harboring an imaginary grievance, worrying over some slight until its imagined self is a thousandfold larger than the real slight ever was, in short, barking away at echoes.

The wise Student, which means one who is working along sane and sensible lines, early learns to conserve his energies, to let the past take care of itself, to let the echoes lie in their proper state which is a dormant one, to dismiss at once every idea that starts up an inside fever for self-justification, for recognition, for praise or flattery, for anything that serves to disturb.

The "Gate of Balance" can only be unbarred by one whose hand is strong enough resolutely to brush aside everything, no matter

how honeyed or how distressing to the personality, that tends to delude, blind, and disturb, and whose perceptions are so keen that these echoes, these vagrants of the inner realms, are at once seen to be what they are and simply ignored.

The wise student holds to quiet, to calmness, to the firm, unbroken and golden thread of duty, expending his energies on his duties, not on personalities nor grievances, nor echoes. One's own duty, however simple, is always enough if it be done rightly, for all things are of the Law.

There are plenty of battles all along the road that winds up the Purgatorio Mount; we do not have to go back and down into the Inferno to get our share of horrors and sights and enemies to do battle with. STUDENT

Juliana van Stolberg

THE birth of a little daughter to Queen Wilhelmina and the Prince-Consort of Holland, and more particularly the christening of the child as "Juliana," have again directed attention to the great ancestress after whom the little Princess was named. It is said to have been the Queen's desire, in so doing, to honor the memory of a remarkable woman, one who was of most noble, unselfish life, and whose influence was positive and direct upon the history of her own House and also that of the Netherlands.

Juliana van Stolberg was the mother of Prince William of Orange, the real propelling force behind the struggle that finally freed the Netherlands from Spanish domination and the horrors of the Inquisition. Ostensibly in the background she was yet foremost in her real influence upon her son and the statesmen of her day.

One historian says that Juliana van Stolberg may rightly be called the conscience of the Prince. It was she who urged and aided his brothers and sisters to serve as co-warriors and faithful allies, and it was she who, during times of bitterest struggle, of almost utter discouragement, continually besought the Prince never to compromise, never to give up the cause, never to sacrifice even the thought of right and victory for expediency or through fear.

She became old before Dutch freedom was established, and poor because of her sacrifices for it. Through blindness she became unable longer to guide the pen herself, that pen which had served and inspired the cause of liberty—as did Thomas Paine's the principles at stake in America's great struggle to be free. Yet even then, by the hand of a clerk, she continued to admonish her son to hold to right, to freedom, to altruism, to the highest good, regardless of suffering or assault.

No records in the history of Holland are more touching than the letters which she wrote to her illustrious sons in the times of their direst need, those critical times when the fate of nations hangs in the balance and when the weight of a word has been known to turn the scale.

In a letter which she wrote to her son Lewis, who was acting as commander of the forces under William of Orange, she said:

With anxiety I see the dangers that surround you. Consider nothing, do nothing, that might be against the Word of God, against the well-being of your soul, against the interests of the country or its inhabitants.

At a later time when the ecclesiastical enemies of Holland were using every device to induce William to accept a seemingly honorable peace, yet one that would compel the sacrifice of absolute freedom of conscience, and not long after she had passed through the unspeakable grief of seeing her noble Adolphus, her chivalrous Lewis, and her beloved Henry, her youngest born, sink into bloody graves in heroic defense of principle, she wrote to her eldest son, the Prince:

My heart is longing after reliable tidings from my Lord, for as I think, the peace now in prospect will prove injurious to the freedom of the soul



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JULIANA VAN STOLBERG

MOTHER OF WILLIAM OF ORANGE. (FROM AN OLD PORTRAIT)

and conscience. I trust my dearly loved Lord son will be supported by the grace of God to do nothing against God and the blessedness of his soul, for it is better to lose the temporal than the Eternal.

Though her thought was clothed in a theological garment, as almost of necessity must have been the case in her day, it is easy to see behind the letter "the spirit that giveth life."

The birthday of the little Princess Juliana, April 30, witnessed an outflow of enthusiasm and patriotic feeling such as no Hollander can remember having witnessed before, not even at the birth of the present Queen. The tie which for so many years united Holland to the House of Orange was recognized to be thus immeasurably strengthened and it seemed as though the people, with one acclaim, pledged themselves anew to the principles so gloriously defended by that high and noble house.

"*Nomen est omen.*" May the baby Princess hold to the high ideals of her House, and, if need be, battle for them as valiantly as did her noble ancestress. A DUTCH STUDENT

Jottings and Doings

(From a Student's Note Book)

ONE of New York's wealthiest young women has taken possession of one of her father's ferry boats and fitted it out for a floating tuberculosis hospital for the poor. There will be accommodation for three hundred patients, with special arrangements favoring children. Milk, eggs, fruit, and fresh vegetables will be furnished from the farms belonging to the donor's father, and what with nurses and physicians in attendance on board, sunshine and sea-air, in all likelihood that touch of brotherliness and compassion which is often more healing than drugs, this floating hospital must become a potent center of helpfulness. And we asseverate that this young woman will not suffer from *ennui* nor will the paths leading to disappointment if not suicide, and which are so often traveled by the idle rich, present any attractions to her. A life, nay, even a single act, is so powerful for good or for ill. The opportunities of existence, the sacredness of life in its every phase—how little do we seize the one, how seldom do we realize the other!

As the result of the passage of a special ordinance by the Common Council of Chicago, the women inspectors of the police department—of whom there are six—will henceforth go about their duties clad in uniforms. These are neat, attractive, and although simple to a degree are wholly feminine in tone. The only feature, in fact, which would suggest to the lay mind that they were uniforms at all is a black band worn upon the sleeve, on which is inscribed in gold letters "Health Department Inspector."

THE battle against tuberculosis is being nobly waged on behalf of Ireland by the Countess of Aberdeen. As President of the Woman's National Help Association of Ireland she has been carrying on an active campaign against this fearful disease which finds such favorable conditions for its fatal propaganda among the undernourished and ignorant peasantry. Although the Countess began her work but a year ago three sanitariums for the cure of this dread evil are already in operation. She recently said:

Against a wet climate, a low dietary and a scanty fuel supply the poorer people of Ireland have sought warmth by shutting off ventilation. The results have been lamentable. There are 11,000 victims a year, and the disease has a grip on 120,000 of the population.

QUEEN ALEXANDRA of England, whose wondrously beautiful wild flower garden has been described in these columns, has recently designed new flower gardens at Sandringham. Shrubbery and ornamental trees form a large part, while, as a matter of course, there are included in the general landscape plan large beds of the Queen's favorite flowers, roses and violets. The lawns and gardens of England are unique in their dignity and beauty, while the supervision, and even the actual care of them, is often the favorite occupation of those who belong to the highest social class.

OUR YOUNG FOLK

THE CITY TREE

I STAND within the stony, arid town,
I gaze forever on the narrow street,
I hear forever passing up and down
The ceaseless tramp of feet.

I know no brotherhood with far-locked woods,
Where branches burgeon from a kindred sap,
Where o'er mossed roots, in cool, green solitudes,
Small silver brooklets lap.

I see no flowers, but as the children race
With noise and clamor through the dusty street,
I see the bud of many an angel face,
I hear their merry feet.

No violets look up, but, shy and grave,
The children pause and lift their crystal eyes
To where my emerald branches call and wave
As to the mystic skies.

Isabella V. Crawford (Selected)

A Word in Season

MRS. Carisbrooke was feeling troubled; Bennie was not doing as well at his office as she had expected. Complaints about his carelessness had come again, and as the mother looked across the table at her handsome high-spirited son, her heart sank. The father was away in another State, striving to make a home for them there, and any day might mean success—but meanwhile! Her face grew sad, and she sighed, as she helped the little girls to their tea. Isobel was six and Muriel was three, and very fond of each other they were; indeed so close was the tie of affection between them all, that Mother's sadness stilled their usual merry chatter and Muriel's big eyes fastened themselves upon their mother. Ben had an uncomfortable feeling that things were not as they should be, but pushed it aside with an irritable excuse to himself—"I can't help it; a fellow must have a little fun sometimes; old Dodds is too particular."

What was best to be done, she wished she knew, for how dear all her darlings were to her! She looked at her little girls, and as she looked she wondered what Râja Yoga would have to say about the present situation. She felt glad her girls had got the chance her son had missed, for they went to the beautiful Râja Yoga School newly opened in their city.

Did the little one catch her thought? For in the silence, you know, our hearts are very close to those we love, and out of the silence she spoke in her emphatic, earnest little way, her eyes fixed on her mother's face: "*There is a Mighty Power, that do be in us all.*"

Involuntarily both mother and son repeated it silently, "There is a Mighty Power, that do be in us all," and in the hush that followed they looked each other in the eyes and there was no need for words, Râja Yoga had set the equation, and there only remained the doing of it.

"Bless you, my treasure," said Mother as she bent and kissed Muriel, "and thrice blessed be Râja Yoga."

"Who is going to play chasings?" asked



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CELEBRATING THE BIRTH OF THE PRINCESS, IN GRONINGEN, HOLLAND

Ben. "I" and "I" was the delighted response that chased away for ever the shadow thoughts that "Ben was too big to play with them now, and that Mother could not be merry as she used to be."

And would you believe it? the clouds were driven away. In a few weeks time Mr. Carisbrooke found a situation in the very city they were then living in, and Isobel and Muriel rejoiced that they could continue to go to the beautiful Râja Yoga School that teaches people how to be useful and happy. **ETHNE**

St. Patrick's Well

DID you ever hear of a well with stair-steps in it? There is such a one in Italy, in the town of Orvieto and instead of letting down a bucket on the end of a rope, the people walk down into the well themselves, leading their donkeys behind them, and load their backs with water at the bottom. This is called the well of San Patrizio (known in Ireland as St. Patrick) and it is the largest one in the world. It is cut through the solid rock 203 feet deep, and is 43 feet wide, and surrounded by two spiral staircases that lead to the bottom. The people go down one way and come up the other, so that there is never any passing.

Orvieto is a very ancient town, surrounded by a wall and perched upon a steep hill. Before this well was made in the 16th century, the citizens had to toil up and down the long hill for their water, and when their town was besieged, they would have to surrender or die of thirst. So they dug the well of San Patrizio inside the city walls, and it had to be very deep to reach through the lofty rock on which their town was perched, to the water beds below. It is quite cold at the bottom, and as faintly lighted as the innermost recesses of the caves of Point Loma. **B. McC.**

Rejoicings in Holland

GLAD indeed were the hearts of the people in Holland when their little Princess was born last spring. The Hollanders love their Queen and their dearest wish was for an heir to the throne who should follow in her footsteps. On April 30, the day the royal baby was born, there were festivities all over the country. The people were like a happy family. The cut on this page gives a glimpse of the celebration in Groningen, as it was seen from the entrance of the burgo-master's house. On another page of this paper you will find a picture of the mother of William the Silent, Holland's greatest patriot. **JACQUELINE**

THE highest of us is but a sentry at his post.—*Whyte-Melville*

No one does more than he knows, and no one knows more than he does.—*Schumann*

I AM what I am because I was industrious; whoever is equally sedulous will be equally successful.—*Bach*

EVERYTHING changes, nothing dies. Loss becomes gain through transformation to greater beauty.—*Herder*

FOR obedience alone holds wide the door for the entrance of the spirit of wisdom.—*George MacDonald*

TEACH your children poetry; it opens the mind, lends grace to wisdom, and makes the heroic virtues hereditary.—*Mahomet*

SINGING is as much moral and mental as it is mechanical. It is the combination of those qualities which alone can form the master and pupil.—*Jenny Lind*

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“W. good morning Elsie,” said the blackbird as he alighted almost on the end of her toes as she sat sewing under the palm tree.

“Why, good morning, Mr. Blackbird,” Elsie said, with a little jump, “I didn’t expect you to come quite so suddenly.”

“Didn’t you?” the blackbird said, with his funny squawk of a laugh. “What is it that makes you so happy today?”

“You can’t think, Mr. Blackbird,” Elsie said, “Mother is going to teach me to cook and to sew, this vacation, and she says I can be of much help if I will try; and now I am making an apron to wear,” and Elsie spread out a little blue gingham apron, all finished but the button holes.

“That is what you put on when you cook, is it? Why of course it is just the kind of a garment the old woman was hanging out when a distant cousin of mine nipped off her nose. You probably have heard that story.”

“Oh, yes,” said Elsie, laughing. “Did you have any relatives baked in that famous pie?”

“‘Sing a song o’ sixpence,’ of course I did,” he answered, “but to return to the apron, it seems to me that it is the very thing you needed to make you happy, because you will be a useful, helpful girl whenever you wear it. It is really more fun than playing all the time or being unhappy wanting things, isn’t it?”

“Wanting things does make me unhappy. I tried it again, but as soon as I made up my mind that I really didn’t want anything I was happy once more. It isn’t worth while,” Elsie said.

“But being useful and busy is worth while because it makes others happy as well as yourself,” the bird replied. “The first thing you know, you will begin to find out who you are. There is no better way of finding out who you are than being useful to others.”

“I am glad,” Elsie answered, “to learn how to find out who I am, because this not knowing is quite bothersome.”

“Keep on being useful and not wanting things you don’t need, and some day you will

be surprised to find out who you really are. Good bye,” and the blackbird flew away with a merry whistle.

EUGENIA

How Cane Sugar is Made

IN the central part of Cuba—the province of Santa Clara—several of the largest and best equipped sugar factories are owned by the Abreus, relatives of Marta Abreu, the Cuban benefactress. A visit paid to one of these was doubly interesting and instructive owing to Señor Abreu’s own enthusiasm. He proves how much heart he puts into his work by his manner of showing and explaining the different processes and methods, also by living quite near to his factory.

The cane, in variety of shape and size, straight or crooked, is cut into three or four foot lengths and arrives at the factory stacked on wagons. To an inexperienced eye it might be just dried sticks for fuel. It is tumbled all together into a shallow pit; from there gradually raised—at the same time crushed—to a platform or resting-place, where the first separation is effected. The refuse is carried off to feed the great furnace that supplies the steam power; the remaining cane is passed on and up—watered and skimmed on its way—to another stage, where again the refuse, showing now as scum on the sur-

face of the great boilers, is taken off, pressed, and used, some as land fertilizer, some as fuel.

Again and again it is boiled in circular vats until the sugar cane forms itself into crystals. The refuse is now molasses or treacle. At certain stages this brown sugar is run off for use, into sacks; the rest is carried on and still up to be further purified, and when finished is of a pretty, uncommon yellow color, showing by its gleaming crystals the sunshine it has absorbed while growing as the cane. The flavor is pure though not very sweet. If a white sugar is required the yellow is usually sent to other countries for further refinement.

This estate was owned by Señor Abreu’s father, but everything was destroyed during the war, and the present factory is modern and has the latest machinery, with both electrical and steam power.

F. J. B.

THE good is but the beautiful in action.—*Milton*

PRACTISE trust with self-exertion.—*Persian Proverb*

MANNERS are the happy ways of doing things.—*Emerson*

No fountain is so small but that heaven can be mirrored in its bosom.—*Hawthorne*



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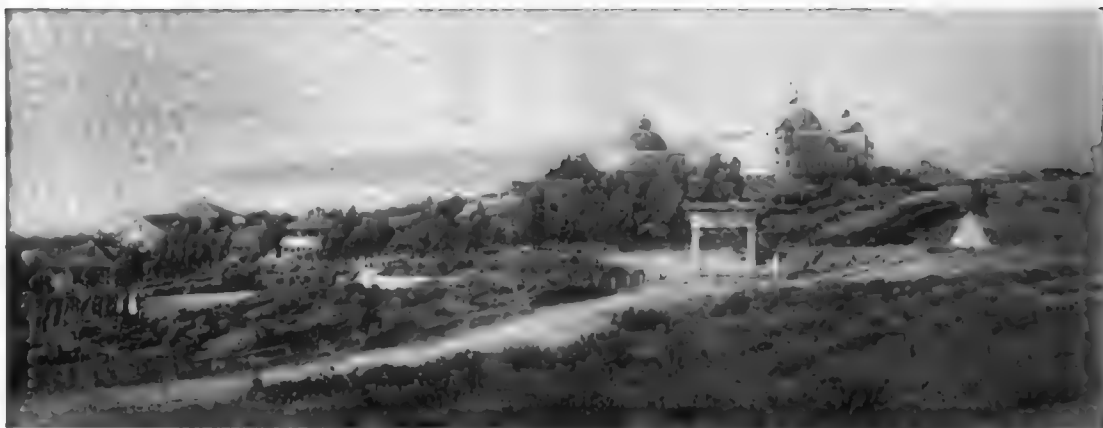
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Evolution and the Jewish "Genesis" Story

ATTEMPTS to reconcile science and the literal creation story in *Genesis*, says a writer, very truly, are absurd; no such reconciliation is possible, nor is it called for. The man who tries to reconcile geology with *Genesis* should first set about reconciling *Genesis* with *Genesis*. For, while the first chapter tells us that vegetation was created on the third day and man on the sixth, the second asserts that man was made before vegetation and that there was no vegetation before man because there was no man to till the earth.

This shows how careless must be the reasoning which can pretend to reconcile science with an account which contradicts itself. The geologist must have sought to reconcile geology with certain isolated statements in *Genesis*, for clearly he could not reconcile it with all; and one may ask what would be the use of reconciling science with part of the Jewish creation-story while leaving the other parts unreconciled? Evidently nothing is gained.

The key to the Jewish *Genesis* creation-stories is supplied by reference to ancient creation symbology in general, a study of which is essential for the scholar who seeks to arrive at the truth in the matter. Our geologist would scarcely limit his geological studies to the rocks of one country if the rocks of other countries were available for examination nor base his conclusions with regard to palaeontology on the evidence afforded by one small locality.

Why, then, should he base his conclusions as to creation allegories on the evidence furnished by the Hebrew scriptures (in the form handed down to us) alone? Available literature supplies us with many other creation allegories; and by comparing those found in the inscriptions of Babylonia, the records of India, the Scandinavian mythology, and the Red Men's folk-lore, we can obtain comprehensive views and side-lights and eliminate non-essential features and accidental modifications.

An application of this scientific method of research shows that in *Genesis* there are two separate creation stories confused together.

Man and His Various Creators

Man was first developed, say the ancient accounts, as a highly evolved animal, "mindless," devoid of the divine spark. This is narrated in chapter ii, where Jehovah creates man out of the dust of the ground, breathing into his nostrils the breath of life, so that he becomes a "living soul" (*nephesh*, in the Hebrew, meaning "animal soul"). The formation of man was completed when he received the light of

mind, which was imparted to him by certain high spiritual beings who had been men in a previous cycle, and who are called in the Hebrew account *elohim*, "gods," or "spirits." This is referred to in the first chapter, where the *elohim* say, "Let us make man in our image, after our likeness."

The above interpretation is not fanciful, for it is derived, as said, from a study of ancient symbology in general, although the *Genesis* account itself supports it. There are many other important points in connexion with the proper interpretation of this "Book of the Beginnings," into which, however, it is obviously impracticable to enter here; nor is it necessary to do people's studying and thinking for them.

Sane, Unbiased Research Necessary

The several attitudes taken up by modern thought with regard to the *Genesis* stories do but little credit to our sagacity. On the one hand the theological acceptance of this much-mutilated allegory as a literal account is worthy only of the superstitious credulity of a tribesman; but on the other hand the attitude of secularism is equally intemperate. And both attitudes reveal, by their extravagance, the ignorance upon which they are based. For no scholar adequately informed in his subject could either accept or reject in their entirety these stories. They are not verbally inspired Gospel; nor are they mere fables or guesses. A slight acquaintance with the literature of the subject amply proves this. By examining the allegories and myths preserved from other sources we find that such general accounts are universal; and their identity as to essentials, coupled with their differences in details, proves their derivation from a common source. This

Many Versions—One Common Source

conclusion, the judgment of impartial reason, should lead the well-ordered mind to ask the question, "What was that source?" But, conformably to a usage that may be expected but not condoned, many people have preferred to suffer the strict course of logic to be deflected by their prejudices, and to beat out a track to the conclusion they wished to reach rather than follow the road whither it leads.

Since evolution (materialistic as opposed to spiritual) chances to be the word with which to command respect in scientific circles today, historians, anthropologists, philologists, and even theologians, having respectfully kowtowed before it, one may invoke its magic power in the present case. When modern science (re-)discovered evolution, they found (so to say) a piece of the robe of the Almighty; but they used it as a dressing for

puppets of their own and refrained for the time from seeking to find more of the fabric. But Theosophy does not need to borrow, nor to bow down before the particular popular brand of evolution; for it has only to point to the ancient records in order to show that Evolution has been recognized from time immemorial to be the great underlying law of the universe. But while modern science has so far remained content to trace out one or two minor threads of the fabric, ancient knowledge had a more comprehensive view. By it, evolution was traced not only in the kingdoms of physical nature, but in those less external and more real realms wherein operate the powers that are causal to the phenomenal world.

Evolution Far More than a Physical Fact

The ancient mythoi, of which the Bible story is one, were symbolic records of the evolution of worlds and of all animate beings, from the mineral to the man, and beyond the mineral and man in both directions. These records were originally compiled by Initiates in the Sacred Knowledge, in times when that Sacred Knowledge was more generally recognized among men than it is in this present cycle. Containing, as they thus do, the imperishable seeds of Truth, they have been enabled to exist all through the succeeding dark ages; and men repeat and repeat them, unwilling to abandon the form, even though they have lost the spirit. For a day will come when these embalmed seeds will be revived and men will read again in the ancient symbols the vital Truths that inspired them.

If it be thought that we are here entering upon a subject too deep or too exacting for the ordinary individual, it must be answered that nothing worth having is to be won without effort, and that if knowledge dropped from the skies into the laps of the indolent there would be nothing left to reward the efforts of the energetic. Mathematics, science, music, use complicated notations that are meaningless until diligent study has invested them with their significance; and there is no branch of learning or of industry that does not call for patient effort. In religion alone has the indolence of humans been appealed to, by the provision of a scheme of salvation requiring only the profession

Truth in Ancient Symbols

of belief in another's sacrifice. So long as people are willing to remain satisfied with this indolent form of religion they may leave all to Jesus; but if they "ask to see the distant scene," they must gird up their loins and put on their sandals. So, if we do not find that science and theology will fit comfortably together and save us all trouble, let us either give up the problem or make up our mind to solve it. If we take the latter course, let us expect effort and patience. Neither hasty conclusions nor petulance are at all admirable, much less helpful. There is such a thing as the Truth, and many have found it, but it is not for the faltering.

More virile conceptions of religion are much needed at the present day, especially when there is so much force on the other side. No religion is worth the name unless it demands sacrifice and effort, encourages free inquiry, and a bold attitude towards life. STUDENT

Individual Effort needed for Real Results

and these four, of which science is just beginning to discover a fraction of numbers (1)

Photographing the Vital Fluid

SHADE of Reichenbach! In the *Technical World Magazine*, and reprinted in the *English Mechanic*, is an article called "Rays of Life," describing how one Major Darget has presented to the French Academy of Sciences the record of his experiments in photographing rays emanating from the human body. He first obtained impressions from the finger-tips held near plates in the developing-bath in a dark room; and later, inferring that the rays must be analogous to *x*-rays, obtained impressions from the forehead through a triple layer of red, white, and black paper. A printed paper placed over the negative was even reproduced on it by these rays from the forehead and through the opaque papers. This experiment was checked by exposing the plate, with its printed paper and triple covers, to sunlight and to shaded light, with no result in either case. Other experiments, recorded, show that all has been done under exacting test conditions; and the conclusion arrived at is that living bodies emit rays. We are promised a demonstration of the practical use of the discovery by physicians in diagnosis. The color effects on the plates vary, it is stated, with the individual and his states of mind and health. The experiments, adds the writer, seem likely to lead to a method of immediately observing the processes going on in other people's minds.

Reichenbach and some others were before their time. And what becomes of the theory that life-force is but a phrase summing up the activities of molar particles actuated by "attraction," "affinity," etc.? Here we have it represented as rays of the ultra-spectral kind. Is this not just what Reichenbach said, though he had no modern formulae to express himself by? And then the derided Dr. Richardson, with his "nervous ether," so approvingly quoted by H. P. Blavatsky in *The Secret Doctrine*. Will justice now be done him? In vain do we search the account of these experiments for his name, or that of H. P. Blavatsky, or of Reichenbach. If the author of the French Academy paper himself has been more just and has mentioned them, it is well; but no mention appears in the account quoted above. It is not the customary usage to make these amends; and the exceptions to this usage, of which there are some, shine by contrast.

How materialism shook its sides over Dr. Richardson's "nervous ether," and how it slighted that rashly generous man! Will it now put up a statue to him, or are his ashes not yet cold enough?

Of course we shall have a pound of speculation for every penn'orth of fact, and doubtless this new vital fluid will be invited to assume the throne vacated by the Almighty, and pose as immortal soul to man and as prime agent to the universe. In other quarters it will be provided with an atomic structure and its functions calculated out in terms of $\frac{1}{2}mv^2$. More important than ever is it that our Theosophical teachings as to the constitution of man and of Nature should be known. For, according to the septenary classification, we have:

1. Physical Body.
2. Vital Principle.
3. Linga Sarira ("astral" body)
4. Personal Mind (*kāma manas*)

and (2), constitute only the lower quaternary, beyond which we have:

5. Higher Manas.
6. Buddhi.
7. Ātmā.

constituting the Higher Triad.

The discovery of subtle forces in the lower nature of man can only lead to the certain danger of their abuse, if not by the discoverers, then by others less scrupulous. The *astral* is not the *spiritual*; the *psychic* is not the *noetic*; a spook is not an angel; nor is every occult influence a good influence. STUDENT

Theosophy versus Psychic Fads

PSYCHIC fads and cults of all kinds spring up, attract people's attention for a while, and then sink into oblivion as people fail to find in them what they were seeking.

Many people are attracted to spiritism; psychic research; Christian "science"; psychotherapy; modern astrology; grotesque teachings purveyed under the name of "theosophy"—etc., etc. They are impelled thither, by an inner craving which they do not understand but which impels them to seek satisfaction for it. Sometimes they are stranded in one of such cults, but more often they find out their mistake and turn away to seek their unknown object elsewhere.

The restless movements of this vast floating population evince the hunger that is everywhere felt nowadays for something more real and earnest than the ordinary resources of life can supply. The absorption of business, the ceaseless round of pleasures, and the routine of physical habits, cannot avail wholly to silence the call of the spirit within for something that can feed it. The despair of the world, as it turns from the churches to science, and from science to the psychic fads, only to find the same showy but unsubstantial wares spread out to mock its hunger, is a greater affliction than the lack of the "bread that feedeth the shadow."

Ill work have they done who have used the name of Theosophy to cover foolish teachings, thus preventing many from finding out the true light there is in Theosophy as it was originally taught by H. P. Blavatsky. But the day is drawing nearer when true Theosophy will become better known, and then its recognition by the people will prove that it has a genuine message for them. STUDENT

Choquequiran

AN explorer who has recently returned from a trip across South America is described as the first foreigner to reach Choquequiran, which, according to legend, no man had seen for 400 years. The name means "cradle of gold," and is said to be the place where the Incas hid their treasures when they fled from the Spaniards. To reach it required a week's hard travel from Cuzco on difficult mountain ways, descending a valley 6000 feet deep, crossing a river by a suspension bridge of four telegraph wires, wading through a jungle, and then climbing 6000 feet. Choquequiran is at an elevation of about 13,000 feet. The explorer believes the place to have been a fortification. The buildings are not made of the finely-wrought stone of the palaces in Cuzco, but of roughly-hewn stone cemented together, and the interiors are in some cases plastered. The old waterworks remain, and some reservoirs are in good condition. T.

Some Views on XXth Century Problems

Vicarious Drinking

IN a monthly contemporary, an alcohol victim, hoping, as he says, "to jolt the alcoholic liquor slave business," tells the story of his life. Relying on no rhetoric or word-painting, he merely lets facts speak for themselves. The article is naturally anonymous, but an editorial note tells us that

evidence gathered in a careful investigation of the career of the author of this article shows that he has been just what he says he has been.

As he goes quietly along he throws in the following:

In 1893 William Jaques, one of the friends of my minor drinking days, one of the twenty young men influenced by my drinking habits to join me in drinking, cut his throat at a saloon bar. . . . Immediately after Billy's death I was excessively annoyed by a persistent hallucination of Billy's presence with me when drinking at saloon bars. Once Billy appeared to have "jumped" my body and got a drink for himself. I was standing at a saloon bar talking with a friend, but conscious of Billy's presence. Suddenly the "I am I" part of me was several feet from my body, attached to it by a tenuous cord at the solar plexus. Then I was jerked back into my body, and my friend was asking me, "Don't you think so, Jack?" I replied, "I don't know." He insisted, "You do. Say, come out of that. There was an expression on your face just now, when you took your drink, like Billy's." I then noticed that I had drunk my liquor without knowing I had done so. Perhaps being in the same saloon where Billy had killed himself aided in this hallucination. It gradually faded away, and in a year entirely disappeared.

"Billy" had committed suicide from despair at his inability to free himself from the alcohol clutch.

Belief in obsession died during the Eighteenth and Nineteenth centuries. Not however because there was any evidence against it; not because it had ceased to be able to account for a great mass of phenomena otherwise inexplicable; but because of practical disbelief in anything surviving the body. Materialism of course has no doubts about that. Others than materialists believe in survival, but believe in it as it were on Sunday or so vaguely as not to be a working hypothesis capable of really accounting for any actual visible fact in life.

The man who commits suicide is not only acutely conscious up to the very moment of his death, but his consciousness is *upon* that moment. His strained attention bridges the gulf, and in the moment after *he is still the same man*. The subtler apparatus of physical life was not killed by his shot or his knife; nor was it exhausted by disease or age. It must live out its term and he within it. If some appetite, like that for drink, was strong during life, it will still be so, and he may try to gratify it vicariously. If he does, and succeeds, his severance from his own soul, the bearer of his immortality, is sure; for he has now no physiologically-set limits to indulgence. The only limit would be the failure of the supply of mediums. And there are thousands in our day who make a cult of mediumship!

But if he resists this temptation to wreck himself and risk the wreck of another, the time of normal reunion with his soul will come at last. His offense will be purged and he will

have the divine rest between lifetimes that comes to all. Such, at any rate, is the teaching of Theosophy.

The victims of death by sudden misadventure is in very different case. For though in him too life is not extinct and the soul not freed for its own natural place and rest, yet he is not held awake by that intense strain of aroused and perverted will which insures for the suicide his post-mortem insomnia. He is stunned by the shock, passes into vague dream, and so finally into the real spiritual rest.

If the Church had understood even such teaching as it still actually possesses, there would be no suicides today. STUDENT

"Civilization" Victims

"YES, your attack is very just," says, the average well-meaning individual when you point to him that civilization is poisoning itself or slaughtering its own children; "but what can I do about it?" And in most cases he really does not know what to do that would be in the least effective.

Dr. Earl Barnes, the alienist and psychologist, has been attacking the typewriter. For about two months the use of it is a good discipline in attention and concentration:

After that the work becomes almost automatic. It is all taken care of by a small part of the spinal cord. The higher centers of consciousness, being given nothing to do, are *likely* to go to sleep.

The operator, so far as working hours are concerned, is likely to become as completely an automaton as his or her machine; the sleep of "the higher centers of consciousness" may be permitted to become permanent, and the individual as a potentially contributing thinker is extinct.

We have no right to put human beings to work on the plea of productiveness if their mental life is destroyed by it. We are still our brothers' keepers, although we are trust magnates.

The typewriter is not the worst offender. Any machine, in use all day, and requiring the constant doing of one or a few small acts making little or no call upon intelligence, is open to the same charge. And yet our industrial system rests upon such machines. Perhaps a great majority of the things we use come to us after having done something to destroy the minds, or the higher workings of the minds, of those who make them. Civilization works, in fact—and more and more—at a loss. It pulls the average level of mentality lower and lower. The individual victim who will, can of course save himself by proper conduct of his spare hours and of his mind while at work. But how many know enough to do that, or appreciate that it ought to be done? How many know the path *through monotony* of mechanical work, know that it may even be turned to profit?

This procedure, or the civilization itself, must stop. That is the simple law of the matter, a consequence inherent in its cause. We are not only not moving forward to, but backward from, that ideal America of which we have dreamed—or did once dream. Perhaps the dream is gone in the chink of cash and the clatter of wheels. STUDENT

The Signs of the Turn

IT is not always a good sign that science is moving swiftly. That is one of the easiest of the lines of progress. The material is always immediately visible, the next step clearly marked. Creative or imaginative effort is least essential; indeed progress can be made without power of that sort at all, by simple industry unilluminated by any anticipatory insight whatever, any sense of perspective.

Nor is a profuse literature of criticism a very good sign. When the creative epoch is gone by, the next easiest thing to production is to write about what has been produced, the way it was set forth and the men who did it.

When even the critical epoch begins to wane we get the epoch of smartness and of personality. The smart men cannot achieve a new thought yet they must somehow make an impression. In religion, free-lance heterodoxy was once a method of achieving this. Now, so universal is the heterodoxy that one English writer has gotten a reputation for brilliancy by the mere assumption of a romping orthodoxy.

The general invirility has touched philosophy. Thought's quest for unity has been formally renounced by the most noted of American thinkers; for him the universe is henceforth a "many" whose uniting bond, if any, cannot be found. And all the problems of ultimates have ceased in pragmatism.

Everywhere the wave of creative power has receded as far as it can. But this is the sign of the turn. STUDENT

Jealous Gods

THE "spirits," it seems, following august precedent, are jealous gods. They love and court investigation. They are aflame with esoteric wisdom, and if they have never yet communicated any, is not this merely because the "conditions" have never yet been exactly correct? But they must not be trifled with. They must have undivided devotion.

Hence the perplexity of a noted Eastern professor. He has been trying to make everything comfortable for the communications of a deceased scientific friend and whilom co-Researcher. But he has divided his allegiance. In plain terms he proposes to marry. He has accordingly been warned from "the other side" that this will not do. It must be all or nothing.

What will he do? If he marry, may he not be giving the spirits a permanently valid excuse that the "conditions" are unfavorable? If he do not and the communications continue to be empty, trivial, and unilluminating, will he not have thrown away a bird in the hand for illusory birds in a phantom bush?

Marriage or no, we would suggest that the spirits be left out of account. They have had sixty years of opportunity. And in all that time they have given no single gleam of evidence that they are not on the same side of the veil as ourselves; whilst they have indirectly furnished plenty that they have far less faculty than we for raising it—indeed none at all, being but *minuses*. H. C.

Archaeology

Palaeontology

Ethnology

The Mané Rutual

THE capstone of this huge dolmen when intact was about 30 feet long by 16 broad, with an average thickness of about 3 feet. Unhappily it is now broken in two, and one end rests on the ground. This silent witness will doubtless remain indestructible in the future as it has through the long ages of the past, and continue to testify to the grandeur which man has attained to and lost, until the day dawn when he shall have regained it.

STUDENT

Science and the Antiquity of Man

SCIENCE has certainly done good service in ousting the Mosaic chronology and the idea that there was a special Semitic origin of the world some few thousand years ago. Geology demands many millions, perhaps even hundreds of millions, of years for the fulfilment of its scheme. Astronomy has familiarized us with vast lapses of time. Biology requires, for its evolution theories, as much time as ever it can have.

But, so far as human history is concerned, science still lingers under the pall of theological superstition, though it may not like to be told so. It is singularly hesitating in its willingness to allow much antiquity to man, and often adapts facts to its preconceptions rather than let the preconceptions give way before the facts. But, curiously enough, the very prejudices of science militate against themselves and force it to allow a greater antiquity to man than it is willing to. The evolution hypothesis, for instance, requires immense time, because man has evolved so little (if at all) during the ages of which we have any record, that we have to put back his origin to an indefinite distance.

A writer in the *Hartford Weekly Times* describes the Mosaic account as "derived from Chaldaea as to its mechanism, from Egypt as to its theism and origin, and accepted by the Aryan from Semite oriental imagery without question."

It starts mankind in family relations, and with an immediate language; but the first men, being corrupt and unreasonable, were almost utterly wiped out a trifle later . . . simply to supply a Semitic origin for the human race after (it is alleged) a divine creation thereof had evidently failed of its purpose.

But the *Genesis* allegories might as easily be traced to many other sources; they are simply one particular rendering of a universal allegory, to be found among all peoples. The CENTURY PATH has several times quoted ancient American creation and flood stories, with Edens, serpents, arks, ravens, etc. To accept such allegories as a literal account of the creation of the world is ridiculous; but it is not less absurd to reject them altogether. What we need to do is to make a comprehensive study of ancient religious symbolism, so that we can fit such stories into their proper place

in all this vast and comprehensive scheme.

The same writer says that back of the ancient Egyptian language, there was a decaying literary language at least a thousand years earlier, so that we cannot assign less than 10,000 years to the Semitic and many more thousands to the Egyptian language.

And the Aryan language, having passed the monosyllabic and agglutinative stages, is only known to us in the inflexional stage; which gives it an almost fabulous antiquity compared with the Semitic. So scientific theories of the evolution of language demand a great antiquity for man.

But what valid reason can there be, once we have thrown over theological superstition, for limiting the age of man? Is mere length of duration in itself an obstacle? No such obstacle is admitted in astronomy, geology, and zoology; then why in man's case—unless theological prejudice still rules? If there were an earth with vegetation and animals, why could not man have been there? The reply that we find no evidences of him would not be in point here; for the present question is, Why do scientific men try to minimize the importance of the evidences? If there is no evidence, there is no need to minimize it. And there is plenty of evidence; many of the remains found are much older than the dates assigned to them, and would have been admitted to be so, were it not for the prejudices, which are allowed to color the conclusions. Some of the most ancient races were the most cultured, and therefore must, on any theory, have had a long past behind them.

So science, though it has rescued us from much superstition, needs to be careful not to become dogmatic in its turn. STUDENT



Lomaland Photo. and Engraving Dept.

THE MANÉ RUTUAL, LOCMARIAQUER, BRITTANY

Missing Pages of Classical History

OUR notions of the map of history, and of the position we occupy on it, have been derived too largely from the Graeco-Roman classics, which happen to have been preserved for us, to the exclusion of other important sources, such as those of ancient Hindûstân, China, or America.

Yet even this classical knowledge is incomplete and fragmentary.

The *Sitzungsberichte* of the Berlin Academy, speaking of a new text found on a leaf wound around a mummy, says that the style of the letters shows the date to be the second century B. C. In the text mention is made, in formal order, of legislators, painters, sculptors, architects, and mechanics. Although only the most prominent are enumerated, there are some new names. A certain Phoenician, Abdaraxos, produced the objects of mechanical art found in Alexandria, and one Dorion invented a war-engine called "the ender of war." New texts are also referred to; and this is only an extract from a larger work. Evidently our historical scrap-book contains many large and eloquent omissions, destined, if filled in, to change our ideas. T.

Chemistry 4600 Years Ago

A CHINESE delegate to the recent Chemistry Congress in London read an interesting paper on the chemical industry of China. Alchemy was known at least 2700 years before the present era, its principal object being the cure of disease. Metallurgical work and dyeing have been known from time immemorial; while the processes of making gunpowder, paper, glass, and porcelain all originated in that ancient land. STUDENT

✻ The Trend of Twentieth Century Science ✻

Rival Nebulae

PROFESSOR See is doing some service to astronomical science, perhaps better than he realizes, by his steady opposition to the current theory of the origin of the moon from the earth. No planet, he thinks, was ever detached from the sun, nor arose in a rotating Laplace-nebula of which the center became the sun. Nor was any moon ever detached from its planet. The rotation of the planets is too slow to correspond with the hypothetical original speed of the Laplace-nebula, and too slow to cause them to hurl away their moons. "It is sufficient, therefore, to say that the moon never had a terrestrial origin, and all this terrestrial speculation is without a foundation."

According to his theory two streams of cosmic matter meet "head on" or nearly so. As they graze shoulders they are drawn into rotation about each other. The center of the rotating spiral becomes the sun; planets, small and large, arise at knots in the spiral; the larger finally pull the smaller in their neighborhood into revolution around *them* instead of around the main center. Hence the moons. The theory has much in common with that of Professors Chamberlin and Moulton.

To the system thus formed, planets may subsequently be added as captured comets, and then re-captured and transformed into moons by existing planets. To which we may add that such a captured mass may be *vitalized* by the planet which captured it, the latter then "dying" and — in the case of our own home — becoming the moon of the mass which it first captured. In which sense the moon would be the mother of the earth.

The See-nebula therefore differs from the Laplace-nebula in respect of its origin, of its spirality, and of its lesser speed. STUDENT

Natural Chemistry

THE more that is known of the interplay of plant and soil, the more complex it appears. The soil is by no means a passive mass of matter, but an exceedingly active laboratory; nor is the root the mere open end of a suction apparatus. In it also, active chemical operations are going on, so arranged as to correspond with those of the soil.

In *Prometheus* Professor Witt reminds us of an old experiment upon which we have now some new light:

A vessel having an opening at the bottom is filled with loose soil and then sprinkled with a solution of niter, nitrate of potash. The stream which emerges from the opening at the bottom is pure water, the nitrate having been retained by the soil.

What became of it? How was it retained?

The experiment, whilst needing explanation, explains why a heavy rainfall does not wash all the soluble salts down out of reach of the plant roots.

The puzzle, it appears, is due to the presence of a variety of silicates known as zeolites. In addition to silica they contain alumina and another metallic base. Upon this other depends the service they render to the plants. It can be readily replaced by any other base, the one that the zeolite takes from any mixed

solution with which it is supplied being the one present in largest quantity. In that power lies the remarkable peculiarity of the zeolite.

The winter rains, weathering the soil, throw some of its salts into solution; the most soluble salts, those of potassium — most in request by plants — being dissolved in largest quantity. These are pre-eminently seized and fixed by the zeolites and prevented from being washed too deep. The roots of the plants growing in this soil come into contact with the grains of zeolite. Now roots are organs of excretion as well as of assimilation. They are accordingly able to exchange for the potassium of the zeolites, which they need, the salts of sodium, calcium, and magnesium, for which they have no further use or which they have previously taken up in excess of their needs.

We now understand the fact which has long been known, but hitherto has remained inexplicable, that plants at times take up metals for which they have little or no use in building up their substance.

They take them up for the purpose of making a subsequent exchange.

The zeolite is, however, not a necessity. Plants can of course take up what they want direct from solution; a power proved by their ability to grow in nutrient solution of the necessary salts without any soil at all. In the same way they can and do take nitrogen direct from the air — a phenomenon of recent demonstration — without the aid of soil bacterial and chemical processes.

One of the rôles of humus, it appears, is in line with that of the zeolites. It *chemically* absorbs the root excreta, rendering organized carbon compounds in exchange. STUDENT

The Sins of the Colon

THE disinfectant action of the intestinal juices appears to be exhausted by the time that the colon — the last five feet of the entire digestive tube — is reached. Here flourish those bacteria whose products Metchnikoff regards as the cause of senility and death; bacteria against which he preaches the crusade of sour milk.

There is even already a medical suggestion in favor of the removal of every new-born infant's colon! And there is much interested inquiry into the condition of those adults in whom the colon *has* been surgically removed for disease. A London surgeon has between thirty and forty such cases on his list, and examination has revealed that they are more or less free from the harmful bacteria — of course. But in none of them was the operation farther back than five years; and though they all appear to be in fair health, no judgment as to their chances of escaping senility and deferring death can yet be given.

A colleague of Metchnikoff's makes, however, a real contribution to the question. He has fed a certain bat on germ-free food from its birth, and its intestine is sterile; its health is also such as to make him think it will live much longer than its fellows.

We can hardly manage to live on germ-free food. But amidst all the dietetic experiments

there has been none, so far as we are aware, directed to determine upon what diet putrefactive bacteria are fewest. They sometimes disappear on an exclusively flesh diet, but the objections to this are so numerous as to put it out of court. For man it is as much a strictly medical prescription as a course of arsenic or strychnine, and the patient requires the same watching during its continuance.

Various diets might be tried; one with the exclusion of sugar; the exclusion of meat and flesh; the exclusion of all animal products; the exclusion of wheat, of leguminosae; and the restriction to fruit and nuts.

One of these might turn out to meet the requirement. Still too much must not be expected. Man commits other sins than those at the table, some of them perhaps of much greater importance in robbing him of his last quarter or half century of years. We want some easy way, involving a minimum of self-denial, wanting it so badly that a routine amputation of a part of the digestive apparatus does not seem an extreme or absurd procedure! The way is not so easy as that. STUDENT

Surface Gold

IT seems that electricity bids fair to make the extraction of gold from sand, and perhaps from sea-water, profitable. A communication to the *Scientific American* tells us that a full application of this method would give all the nations of the earth enough gold to last them a century without any mining. Gold-charged sands (from old seas) exist over great stretches of Southern California, Nevada, both Mexicos, and Arizona; to what depth they extend no one knows. The existing beaches "from the Isthmus to the Arctic" are also constituted by vast areas of such sand. "There are also immense ledges and even mountains of low-grade ore, very refractory, which cannot now be profitably mined." And lastly there are untold quantities of "tailings" from the placer mines, still containing a small percentage of gold.

Attempts to work all these sources have of course been made for years. But the gravity principle has been a failure owing to the fine division of the metal; and in working with amalgamating devices it is found that the particles are so often coated or oily that the mercury will not touch them.

But it has been found that if the mercury is nascent — that is, new-born as a pure metal from its combination as a salt — under the influence of an electric current, it is much more absorptive of the gold. And the gold particles are cleaned by the same current which deposits the mercury. The sluice box is bottomed with a sheet of copper; the gold-bearing water is flowed over it, a solution of bichloride of mercury being added. One pole for the current is in the water; the other is the copper bottom which soon becomes thickly coated with the amalgam of the mercury and gold.

There seems no reason why sea-water should not ultimately be treated in some such way. Gold can of course be gotten from it; but so far not in sufficient quantity to pay the expense of extraction. STUDENT

Nature

Studies

Saint-Malo

SAINT-MALO, at the mouth of the Rance, completely covers the old island of Saint-Aaron, which is now joined to the mainland by a broad causeway. Though crowded with visitors all the summer and in close proximity to the fashionable resorts of Paramé and Dinard-Saint-Enogat, it remains in general plan a truly medieval city. One may still make the circuit of its magnificent ramparts, in the thickness of which are broad stairways, dwelling-rooms, and shops, though steam trams run just outside them and telegraph wires cross over head. Most of the streets are narrow, steep, and roughly paved, with high wooden-fronted houses on either hand. One of the most interesting old houses is that of the famous corsair Duguay-Trouin, who at the age of nineteen is said to have captured two English frigates with their convoy of thirty merchant vessels, and brought all his prizes into Saint-Malo. He was born here in 1673. Other sea-rovers cradled in this "stronghold of corsairs" were Mahé de la Bourdonnais and Sarcouf. Jacques Cartier, discoverer and explorer of the St. Lawrence, was a native of Saint-Malo and is honored by a statue on the ramparts. On an islet just off-shore and reached by a causeway at low water is the tomb of Chateaubriand, marked by a rough-hewn granite cross. This brilliant writer but unhappy man was born at Saint-Malo in 1768 and lived there during childhood; and many of his admirers bring flowers to place upon his simple tomb. V.

Plant-cells and Animal-cells

THE difference between animals and plants has been defined to be that plants can live on chemical salts, such as ammonium carbonate or potassium phosphate, which they are enabled to use because they have chlorophyl; while animals cannot utilize salts as food, but must have proteids, fats, etc., that have already been manufactured by plants or by other animals. This distinction, however, does not provide for fungi and parasitic plants which have no chlorophyl. Nevertheless minute organisms can be divided into those which, like green plants, live on salts, and those which, like animals, live on ready-made proteids, etc.

But an important point about



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GENERAL VIEW OF SAINT-MALO, FRANCE

the unicellular animals is that they have a complete organization—mouth, pharynx, renal organ, locomotive organ, etc.,—similar in function and general shape to the corresponding complex organs in the multicellular animals. Thus we cannot compare the body of a higher animal with a house; for in that case, as a biologist has pointed out, we should have to suppose that each brick was provided with a door, a window, a chimney, etc. A house is built of bricks, but an animal is built of animals; and though it might be going too far to say that a mouse is built of mice, and a louse of lice, still the respective cells of these animals are different and distinctive; whereas the same bricks will build anything from a cathedral to a sewer.

So the properties of a complex organism do not depend on the arrangement of the cells,

complete animal with organs and senses.

In physics and chemistry the same principle obtains. It is of no use explaining the properties of matter by the static and dynamic functions of atoms, if these atoms are themselves matter. (A recent writer on crystals says that polymorphous transformation, formerly explained as a re-arrangement of the molecules, must be regarded as a change in the molecules themselves; molecules of a single kind can assume only a single arrangement. The state of aggregation of the molecules cannot affect the properties of matter as profoundly as is commonly supposed.) In both cases the essential properties seem to inhere in the units rather than in the arrangement of the units; and analysis by subdivision is not the right method to apply in searching for a causal explanation. The microscope does not carry us to the boundaries of the organized; it merely shows us fully formed organisms, differing in size, but in no essential property, from the larger ones. And, though we perform in imagination the analysis we cannot perform in actuality, and suppose atoms endowed with attraction and motion, we might just as well endow them with brains and legs, since it is surely more wonderful to be able to move and act without these organs than with. So this kind of analysis does not lead to any real simplification; for the truth is the units are not to be found in the sphere of materiality at all; *they do not pertain to our physical space-perceptions.*

How little there is that we can know through our physical senses and the conceptions we derive from them; and how essential it is for one who would know the causes of things to penetrate beyond the veil of materiality by mastering the attractions and illusions of the senses. STUDENT



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A CASTLE ON THE RHINE

Students'



Path

From the HYMN OF MAN

NOT men's but man's is the glory of godhead,
the kingdom of time,
The mountainous ages made hoary with snows for
the spirit to climb.
A God with the world inwound whose clay to his
footsole clings;
A manifold God fast-bound as with iron of adverse
things.
A soul that labours and lives, an emotion, a strenu-
ous breath,
From the flame that its own mouth gives reillumed,
and refreshed with death.
In the sea whereof centuries are waves the live God
plunges and swims;
His bed is in all men's graves, but the worm hath
not hold on his limbs.
Night puts not out his eyes, nor time sheds change
on his head;
With such fire as the stars of the skies are the roots
of his heart are fed.
Men are the thoughts passing through it, the veins
that fulfil it with blood,
With spirit of sense to renew it, as springs fulfilling
a flood.
Men are the heartbeats of Man, the plumes that
feather his wings,
Storm-worn, since being began, with the wind and
the thunder of things.

But they know not the spirit for master, they feel
not the force from above,
While man makes love to disaster, and woos deso-
lation with love.
Yea, himself too hath made himself chains, and
his own hands plucked out his eyes;
For his own soul only constrains him, his own
mouth only denies.

Swinburne

The Science of Life

THE maxim of the ancient sage that man
should know himself, is applicable to
that phase of existence in which each
man lives his daily life of conscious being—
his thoughts, feelings, and experiences. The
bodily mechanisms through which the least
important of these experiences reach the real
man inside, are of secondary consideration.
The main point is, that science of the inner
life which lies beyond the tangible surround-
ings, the life which is the all absorbing interest
of the moment, from hour to hour, and from
day to day.

A great many people are unaware that there
is a science which deals with this art of living.
They have not studied it in any way, and be-
yond a tacit acceptance of certain proverbial
maxims which have come down from ancient
times, they do not know of any such science,
still less do they try to form their lives upon
the laws which govern it.

Yet the proverbs which are traditional in
the folklore of all peoples, show plainly that
mankind has an intuitive knowledge of the

existence of this recondite lore of the ages.
How else can we account for such sayings
as these:

As you make your bed, so must you lie.
Evil be to him that evil thinks.
God helps those who help themselves.
No pains, no gains.

And so on. A little examination will easily
convince us that there is more real wisdom in
the proverbs of the nations, than in all the
creeds and dogmas of their historic churches.
And the reason is evident. It is because of
the instinctive inborn knowledge of the truth
which most people have, however much it may
be hidden.

In this crucial era of the world's history an
appeal is made to this instinctive knowledge
of what is true. The time is past when people
were ready to accept the mandate of any self-
constituted authority which proposed to do
their thinking and judging for them. A very
healthy distrust of churchianity has arisen. It
has become apparent that the church organiza-
tions have little or nothing to tell the restless
souls of the dawning age about where they can
find the truths for which they are thirsting.
And unless the churches can rise into a sub-
lime and *disinterested* search for truth, they
will continue to pass away. They are being
challenged to teach something which men need
in these days—the Science of Life. The
question is, can they do this? If not, what
then?

And yet, could these same churches recog-
nize the existence of this science of real hu-
man life, what a wealth of illustration they
could give from the teachings of the master
of that science whom they profess to follow!
The Sermon on the Mount is full of these
pearls of wisdom. Why are these not studied,
expounded, and elucidated that their noble and
eminently sane value may make itself evident
in the lives of those who profess to be follow-
ers of Jesus? The answer is that for eighteen
centuries the self-appointed exponents of
Christian teaching have, in the main, been far
more concerned with their own personal su-
premacy than with a sincere desire to instruct
the ignorant in the science of the real humani-
ties. And so, at last, the real simple truths
taught by the Galilean, the truths which every
one—from the child to the sage—can under-
stand, have been buried under a stupendous
mountain of selfish interests and dogmas which
holds the Christian world hypnotized, puzzled,
and distracted by its glittering monstrosity.

One or two instances of the real teachings
of Jesus must suffice. They are of course in
every instance identical with those of earlier
expounders of the Wisdom-Religion.

In the gospel of *Matthew*, v, 39, we have
the celebrated passage which reads in King
James' Bible "Resist not evil," but is now
translated "Resist not the evil man." A world
of misunderstanding has followed the dwelling
upon the literal acceptance of these words,
very few people seeking the real meaning
which underlies them; and in some cases, car-
ing less about it, than the endeavor to support
themselves in some argumentative position.

Now the fact is that the passage would be
much better translated "Resent not the evil
man." This puts quite a different complexion
upon the meaning of the text.

What bearing has this upon the science of
life? We find ourselves in a world which is

engaged in the throes of a great endeavor to
understand evil and good; in a struggle to
resist evil that good may prevail. This is the
cause of the existence of humanity today. It
is the reason why we live.

But each man who recognizes this can only
take his highest and truest part in the contest
impersonally. A very little thought will con-
vince us that he who allows a feeling of resent-
ment against an evil-doer to over-balance the
calm judgment of the experienced fighter for
truth, will run the risk of injury to his cause.
There is no such thing as holy wrath or divine
indignation; but there may be an uncompro-
mising will to fight for the truth at all costs.
A man who allows resentment to enter his con-
sciousness, may find before long that there is
little else present with him. He has lost his
true power and the inspiration which should
be his guide. A feeble illustration of this is
the well-known fact that in worldly affairs,
when a difference of opinion takes place be-
tween two men, the man who gets angry is
generally in the wrong.

Very few people have realized the enormous
power of that calm, clear-sighted determina-
tion to uphold truth. The man who maintains
this position refuses to allow himself to de-
scend to the level of the animal nature which
would conduct its disputes in the same way
as two roosters in a barnyard.

The saying of Gautama Buddha that hatred
must be overcome by love is part of the same
idea. It is the maintenance of an attitude
above the level of the lower material nature.
This attitude is an absolute solvent of hatred
and evil. There is another saying of Jesus:

Take no thought for the morrow, for the morrow
shall take thought for the things of itself. Sufficient
unto the day is the evil thereof.

This saying has suffered from all sorts of
extraordinary perversions, down to that of the
improvident man who, because of it, refused
to insure his life, so that when he died,
his children became a burden upon his aged
mother. But how different when we regard
this injunction as intended to counteract a
general distrust in the world in which we find
ourselves, the worrying phantom which op-
presses so many to their inmost soul. They
know no trust in any law or guiding agency
outside their limited material vision, and they
are harassed continually about what is going
to happen. If such as these could once know
that "not a sparrow falleth without the know-
ledge of the Father," they might then perhaps
find time to concentrate their attention upon
the duty of each moment as it passes. They
would surely find that "sufficient unto the day
is the evil thereof," and they would have a
superb trust in the morrow caring for the
things of itself. What a sublimity of philo-
sophy there is here, and how little understood.

STUDENT

BURDEN not the back of Aries, Leo or Taurus,
with thy faults, nor make Saturn, Mars or Venus,
guilty of thy Follies. Think not to fasten thy im-
perfections on the Stars, and so despairingly con-
ceive thy self under a fatality of being evil. Cal-
culate thyself within, seek not thyself in the Moon,
but in thine own Orb or Microcosmical Circumfer-
ence. . . . Whatever Influences, Impulsions or In-
clinations there be from the Lights above, it were a
piece of wisdom to make one of those Wise men who
overrule their Stars, and with their own Militia con-
tend with the Host of Heaven.—Sir Thomas Browne

From SIGURD THE VOLSUNG

FRESH shall thy memory be, and thine eyes like
mine shall gaze
On the day unborn in the darkness, the last of all
earthly days,
The last of the days of battle, when the host of the
Gods is arrayed
And there is an end forever of all who were once
afraid.
There as thou drawest thy sword, thou shalt think
of the days that were
And the foul shall still seem foul, and the fair shall
still seem fair;
But thy wit shall then be wakened, and thou shalt
know indeed
Why the brave man's spear is broken, and his war-
shield fails at need;
Why the loving is unbelovèd; why the just man
falls from his state;
Why the liar gains in a day what the soothfast strives
for late.

William Morris

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What substitute can Theosophy offer for the fear of hell as a deterrent to the natural wickedness of man?

Answer In the name of heaven no substitute at all; it would sweep that whole wretched "deterrent" away, and not seek to cast out devils through Beelzebub the prince of the devils. There never was a man yet, who was the better for being a coward; and fear is among the deadly sins and perils of mankind. Nourish that within you, and you are always postponing your attainment of humanity. A good man is a dignified and brave man; he stands in fear of nothing, but fights the evil of the world for compassion's sake, and for the love and glory of fighting it, and because of the healthy human nature that is in him; and what the world is in need of most, is good men of this stamp. They cannot be brought up on fear.

There is a central sun within us, by whose light we can sit in judgment on all our customs and doctrines; as if we were children of a golden age, and called to pass sentence on the manners of a fallen and degraded people. Enthroned yourself there, and look down on suppositional men held from evil by "threats of hell and hopes of paradise"!

There is a great scorn in you for all unworthiness; you recognize meanness and pettiness of soul as the properties alone of some race of dwarfs, elemental and subhuman; to be human, as you judge, is to be at least humane and manly. Above all things you know that fear is a prime gateway into hell, a corroding disease destructive of manliness. King Volsung was told that he was certainly going to his death; well, it was a small and necessary thing to die; but no small thing, and no incident, to set the fashion of word-breaking; he would certainly go, though it were merely on a visit of courtesy, because his word had passed. That is the kind of thing you understand and have sympathy with; it is the spirit of the real man, who goes into no heroics over death or self-sacrifice, but does stand on guard lest through him evil should come into the world. Now, from this standpoint, what think you of the fear of hell as a "deterrent for your natural wickedness"? Man, it is an

affront to you to speak of it. The great and greatest deterrent to the lower nature is, that one should be possessed of a certain ancient and natural dignity, a certain confidence in the unassailable honor and soothfastness of the soul within him. That thing Theosophy aims at, and will restore at last to the world.

You will have no great good from humanity until it comes; and it is not far away nor impossible either, but innate in man; overlaid, not absent; not to be introduced, but merely uncovered. You see the tree and guess the root; you see the man, and may guess at the hidden god. True, the god is so far hidden, often, as to give some color and excuse for the argument that nothing but fear will serve for the demon that appears on the surface; let him fear then, in a manly way, that manly and just Law of Nature that assures the consequences to every act, and hedges man about, with equable penalties, from destruction.

The bad man, who has gone the courses in evil, does not fear hell, nor believe in it; he has long been there actually, and having grown accustomed to the realities of evil, is not to be frightened with scarecrows and imaginary terrors. When the first promptings of his lower nature came to him, he may have been restrained from action by the fears that had been instilled into him; but these fears did but work inwards like a creeping paralysis, murdering what natural strength and resistance there was in him; they did not silence the promptings to evil. When the step is taken, as it had to be, for fear had left him powerless to withstand it; then that same belief in hell began to act as a deterrent, sealing the way behind him: it is an extravagant, abandon and unwholesome idea; and extravagant, abandon and unwholesome were his reaction and revolt from the restriction of it. It induced a lawless, unbalanced atmosphere about his mental prospect, and he was likely to prefer hanging "for a sheep than for a lamb," as the saying is.

But the truth is that the bulk of us are not in wild revolt and turbulent wickedness, but mere comfortable, placid sluggards morally; we eat and drink, and never bestir ourselves, and are the encumbrance and sore trial of the world. That old belief has perhaps half numbed our eagerness and aptitude for actual evil; but it has also paralysed our potency for good; an insipid and uninteresting result, with the Laodicean angel for guardian and overshadower. Oh smug, unmanly doctrine; and men cumbered with oblivion that have accepted it!

We must reverse our conceptions, and polarize ourselves towards the right and noble, not, as now, towards the wrong and ignominious. The world stands in need of a brave and normal manhood that should grow muscular on the brave love of excellent thought and action; in very truth this is the norm and standard of manhood, and our own general glozing and perverted sensibilities are sub-normal. Poison has been instilled into our thought-world, and dwarfed us until we are pygmies instead of men. Our brains have gone to work to find cover and excuse for the evil that we have cherished; and we have brought all manner of traitors, "enlightened selfishness" and the "instinct of self-preservation" and their kin, into the council of our philosophies. We have forgotten the soul, and ourselves, and our

kingdom and our power and our inward spiritual glory; and fobbed up nightmares such as this fear of hell to keep ourselves from ever remembering them.

But Theosophy calls back the hero spirit into us, and reminds us of the divinity from which we have weakly fallen. It insists upon the souls within us, which are our very selves; its hope lies in awakening the feeling of soulhood. It does not tell you that you can change at once from what you have grown to be into a potent, infallible angel; but it would have you fix your high ideal and strive mightily towards it, with faith moving mountains of obstacle; for all faithful effort brings this knowledge and perfection nearer to humanity.

The world has no use for cowards who walk warily in fear of the lash, so that they may get as far as death uncompromised, with all heed and anxiety to end there. Never shall the high path we travel cease; never shall we find peace except in the teeth and natural confronting of danger. But there we shall verily find it; let us depolarize ourselves then, and seek our joy and glory in the manly place they inhabit. Man is here upon this earth to do and think great things, and to learn magnificent lessons; and his lower nature, and all temptations and difficulties, are the whetstones on which he shall make himself keen and bright, and new provinces to be conquered.

But fear shrivels one up within himself, and blights all the generous expansiveness of his true condition. A man is good for the world, or bad for it, according to one thing only; the character that is within him; how much he is *man*, or how much cur, or demon. His actions indicate this, but only indicate it; they are not to be thought of as the thing itself. It is the keynote of his being that counts; the way he rings and what he stands for. These things affect the condition of the world, without waiting to declare themselves in actions. They proclaim themselves, and heal or poison while he is asleep, or indifferently occupied in whatever way. To be in the midst of suspicious people will blight the best buds of our generosity; and the cynic hardly needs to speak, to make enthusiasm go limping and ashamed. These are but trifling instances, and well within our experience, of a very universal fact; half the world would be geniuses but for the stifling, abominable mental air that we breathe; the sensuality and what arises from it — cheap-mindedness, ignobility, cynicism and meanness.

Here then is Theosophy's substitute for the fear of hell — a rousing knowledge of the divinity of man, of the actual, contemptible sequences of wrong-doing; of the purpose of life and evolution; of the high glory, worthiness and fascination of our real mission in the world. M.

WELCOME the beggarliest truth, so it be one, in exchange for the royalest sham! Truth of any kind breeds new and better truth; thus hard granite rock will crumble down into soil, under the blessed skyey influences; and cover itself with verdure, with fruitage and umbrage. But as for falsehood, which, in like contrary manner, grows ever falsier, what can it, or what should it do but debase, being ripe; decompose itself, gently or even violently, and return to the father of it, too probably in flames of fire?—*Carlyle*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

A Banquet for the Spook

THE *Dundee Advertiser* says that in County Wexford is a tomb sacred to the relics of a member of the "Resurrectionists." In it is a furnished chamber with a table and a few chairs. On the table may be found laid out a meal of fowl, ham, mutton, and drinkables; the departed provided by will that this collation should be provided once a fortnight; the viands, if in the meantime untouched, to be given to the poor.

So far the meal has been "untouched," and the remains accordingly have been given to the poor. But there are legends to the effect that the deceased has appeared in "spirit form" and enjoyed his meal, and also to the effect that those who partook of the viands have been disturbed in the night by rappings on their doors and windows, and even by a weird voice demanding a share in the food distributed.

The custom of placing food in the tomb is widely prevalent, as archaeologists know. It was done for the benefit of the "shell" of the departed. It was not supposed, of course, that the shell would eat the physical part of the food, but it was believed that the shell would nourish itself on the essence. If this be so, then one can scarcely wonder at the food disagreeing with the villagers!

But the idea of keeping the shell alive is a most pernicious one. The shell is simply a corpse — part of the disintegrating personality of the departed. His body sinks, and the doctor pronounces life extinct; but in reality death has only begun. Ere the process can be complete there are other vestures to be shed besides the physical body. The remainder of the dying is accomplished in *Kâma-Loka* and takes a longer or shorter time according to certain circumstances. The existence of strong passions prolongs the life of the shell. It may obsess the living, obtaining vitality in the *séance* room, or otherwise find means of keeping itself alive. In this case the man made special provision. The prolongation of the life of disembodied shells is injurious both to the person concerned and to society. It is to the interest of the Soul to have the vestiges of the terrestrial impurities die out, and not to be kept alive and increased by indulgence. It is to the interest of the living that the astral plane should not be tenanted by the soulless and frequently vicious shells of the dead.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

What with spiritists putting themselves into communication with these entities and mistaking them for the spirits of the departed; men of science and learning, as ignorant in this as they are learned in their own subjects, rashly experimenting; so-called teachers of psychism professing to hold communion with the shades of the deceased; and journalists who seem to think that all knowledge, of whatever kind, should be instantly made public — the danger to the sanity of the race is great.

An understanding of Theosophical teachings would show people the distinction between the higher and lower nature of man, the difference between the immortal Soul and the spook or shell, and many other things that they need to know if they wish to assume the right attitude towards these subjects. STUDENT

Beauty

MR. A. C. BENSON, in his *From a College Window*, has a chapter on "Beauty," a subject which has always formed a fruitful theme for contemplative writers. He writes charmingly on the sense of beauty, and its import; and though one cannot of course quote to any extent, one may select a short quotation as a sample and a starting point for comment:

What a strange power the perception of beauty is! It seems to ebb and flow like some secret tide, independent alike of health or disease, of joy or sorrow. There are times in our lives when we seem to go singing on our way, and when the beauty of the world sets itself like a quiet harmony to the song we uplift. Then again come seasons when all is well with us, when we are prosperous and contented, interested in life and all its concerns, when no perception of beauty comes near us; when we are tranquil and content, and take no heed of the delicate visions of the day; when music has no inner voice, and poetry seems a mere cheerful jingling of ordered phrases. Then again we have a time of gloom and dreariness; work has no briskness, pleasure no savor; we go about our business and our delight alike in a leaden mood of dulness; and yet again, when we are surrounded with care and trouble, perhaps in pain or weakness of body, there flashes into the darkened life an exquisite per-

ception of things beautiful and rare; the vision of a spring copse with all its tapestry of flowers, bright points of radiant color, fills us with a strange yearning, a delightful pain; in such a mood a few chords of music, the haunting melody of some familiar line of verse, the song of a bird at dawn, the light of sunset on lonely fields, thrill us with an inexpressible rapture. . . . I always feel that the instinct for beauty is perhaps the surest indication of some essence of immortality in the soul;

and indeed there are moments when it gives one the sense of pre-existence, the feeling that one has loved these fair things in a region that is further back even than the beginnings of consciousness. . . . I have felt in such moments as if I were on the verge of grasping some momentous secret, as if only the thinnest of veils hung between me and some knowledge that would set my whole life and being on a different plane.

And what if this sense of a richer, fuller being come, not from "God," but from our own Spirit? What if the blissful state of which we thus obtain fitful glimpses be the real and normal condition of our existence, and this ordinary life, which we have considered so real, be but a troubled dream? What if there have been races of men on this earth to whom that better life was their habitual life, while their successors have gradually degenerated into the present condition?

Old allegories tell us how man fell away from a state of light into a state of darkness by yielding to temptation and misusing his powers; and how he was clothed in "coats of skin" and driven forth from the "garden." But they also contain promises of man's redemption and return to the light, promises of which the Teachers have ever striven to remind fallen man.

We cannot hold on to these transitory glimpses of beatitude so long as our minds and hearts afford no fit abiding-place. The god must have his temple; and there must be no money-changers in it. Again and again does Truth come to teach us, and we fall to worshiping the hem of her robe or go into raptures over her beauty. Her lesson is that we should make our life beautiful, that we should make beauty a duty.

If we desire to have beauty as a constant companion, let us *live* it; let us make our acts beautiful. Let us not try to find it in our fancies but in our inmost being; there only can it abide. The rose of beauty blooms for him who amid the human heart-cries hears a clarion-call to kindly deeds and purer life — a potent inspiration to right action. STUDENT

The Irish Oireachtais

THE Irish have just been celebrating the thirteenth Oireachtais or Irish language festival. During the past sixteen years the progress of this movement, in spite of all kinds of open and hidden opposition in well-known quarters, has been remarkable, and the leaders of the Irish revival have much to be proud of. What seems a curious illustration of the misleading character of some statistics, occurs in the figures for the decade 1891-1901, which show the percentage of Irish-speaking stationary at 14½. In reality it was the superposition of two curves, one descending and the other ascending, and in 1891 the ascending curve had barely neutralized the other. Eight years have elapsed since then, and no doubt the figures for 1911 will prove remarkable.

There are elements in language revival which go deeper than we are apt to think;

What has been accomplished, therefore, is most encouraging, and can only lead onward to a still higher enthusiasm, when it begins to dawn on men, as it is dawning now, whither the re-awakening of the *genius* of a race will lead. For it is not only that the significance and world-relation of an illimitable past begin to unroll, but that the spirit underlying that past and its languages and legends will begin to be understood in a new way; when the mythological, the allegorical, and the historical will be regarded with a wider and juster sense of proportion.

Practical people, according to their lights, wonder what is the good of harking back to the past, or of trying to revive past atmospheres. Would it not be better to concentrate on the readjustment of railway rates, establish new industries, get back to the land, till, farm fruit, and so on? Both are necessary; but as regards the former, it will have to be-

probing into the happenings, not of a few short centuries ago, but of hundreds of thousands of years. Parallels with Greek and Chaldaean theogony, equally with Scandinavian, will emerge; and we shall be led to tracing the course of affairs back into times when the very ways of nature were far otherwise than now.

Meanwhile the Irish literature still awaits interpretation; and for that matter, a great deal of it still awaits translation; so that there is an enormous field of work yet to be coped with. It is estimated that in Dublin alone there are at least materials untranslated sufficient to fill 30,000 pages of printed matter. Much of this material is no doubt in middle Irish which is distinct from both old Irish, and the modern spoken tongue. The present movement, so far, has rightly confined itself to the preservation of the spoken language of our time. It is stated that more



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THE MAIN ENTRANCE AND DRIVEWAY TO THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
(VIEW TAKEN FROM WITHIN THE GROUNDS)

elements which demand a rather wide outlook, and a perspective freed utterly from the ridiculous and dwarfed conceptions of time still prevalent in theological circles. Were it not for the broad outlook and wider knowledge revealed by Theosophy, the Celtic renaissance could hardly have other than a sentimental significance. But when we realize that *each* great sub-race is not only an organic element in our Fifth-Race evolution, but has its own peculiar soul-notes and correlations to contribute to the sum of human progress; when we realize that Celtic ideals and inspiration did in fact mold all that is best in European literature and art during the past thousand years and more, almost losing its identity in the process, we may discern a reason why in these times of rapid transitions, main sub-racial types should be impelled from within to regain the strong high notes of individuality, which the stress of events and medieval obscurantism threatened to efface.

come, and will become, something very different in character from that which has formed the *motif* of much current interpretation.

The intuition of the Celt turns to the past because he knows it has a message for him, and for the world. But he has not yet interpreted that message! On the contrary, there are but two main themes which occupy young Ireland in its studies of the past: heroes, whose sole *apparent* claim to greatness rests on the number of people they kill; and dreamers, whose claim to respect lies in their intercourse with the denizens of fairyland. Needless to say, neither the gore-stained hero, nor the dreamers of dreams full of shadowy tremulous beauty, are mutually consistent, or, after all, very inspiring.

But the keys! When we have learned how to apply them to these compressed picture-graphs, the fighting and the dreams take on other and wider meanings, full of the most startling interest; for we shall find ourselves

books in Irish are printed in Ireland annually now, than in English.

Altogether the progress made has been phenomenal, and as the brave editor of *The Irish Nation* declares,

it all simply means that a certain number of our people have discovered and put to unselfish purpose something of their deeper nature; and there is ever so much more riches to be drawn from the same store.

And it should not be forgotten that an important feature of the Gaelic renaissance has been the transcription and publication of much valuable folk-lore, which had never been written down. This has been done most faithfully, regardless of the extraordinary nature of some of the legends. It has been done in a reverent and scientific spirit, similar to that of the archaeologist who patiently copies hieroglyphs and ideographs, knowing that time, industry, and devotion to truth, will ultimately bring the keys of interpretation. IRISH STUDENT

Earthquakes not Casual

THE theory that cosmical events are due to "casual" forces is not only repugnant to reason but unsupported by fact. Earthquakes have been attributed to a shrinkage of the crust, or a slipping of the strata, or an explosion of heated chemicals—all of which come under the meaning of the word "casual" as here used. Against this explanation we may array first the feeling that the events of Nature cannot be ruled by chance and accident; second, the fact that earthquakes are accompanied by other phenomena having no bearing on the dislocation of rocks; and third, some physiographical facts which are mentioned below. The production of these last facts illustrates the manner in which actual scientific observation eventually confirms the very opinions which materialism opposed.

The facts alluded to afford additional evidence of the existence of a law of cycles in Nature, and also of the existence of definite connexions between certain distant parts of the earth. In both cases the tendency is to establish the principle of uniformity and method in place of fortuity and casuality.

Writing in the *Scientific American Supplement*, a government expert gives statistics of the earthquakes during the period 1900-1910, which has been one of great seismic activity, and shows that they reached their climax in 1907. Comparing the records of this decade with those of the two previous decades, he finds that the same periodic variation appears, the sixth and seventh years being most fruitful in seismic disturbances, while the second year comes next in point of numbers. In each decade the same periodic variations occur and they always correspond with the sunspot cycles.

Nothing in all the realms of nature is more perplexing than these variations, but the periodicity is incontestable; the grouping of these events into a certain period or fixed part of a period seems to prove that there are laws which govern the movements in the complex systems of the earth and of the sun, and that however discordant may be their action, the tone is eventually restored and they become once more parts of a harmonious whole.

The two great centers of active vulcanism are Mauna Loa in the Pacific and Vesuvius. Whenever a disturbance becomes pronounced on Loa or Kilauea it is followed shortly by an eruption or an earthquake at some point in the Pacific basin. In the Mediterranean the lines of weakness radiate from Vesuvius or Stromboli toward Sicily and Algiers, Cartagena and Barcelona, the Riviera, and Asia Minor; but there is a peculiarly intimate relation between Vesuvius and the Calabrian district, which is the more remarkable because there is no apparent connexion with Etna.

And so on with many details into which we cannot enter, but which show that particular earthquakes are not isolated phenomena. The Messina quake was only a more serious manifestation of the earth-waves which had been pulsating through the earth since the sunspot of last September. There was nothing to support the theory of a dislocation of strata, for the topography of the Straits has not been changed. Thus far the writer.

Evidently the earth is knit by something corresponding to the nervous system in man's body, which puts all the parts into sympathy, but some parts into special sympathy, with each other. And the impulse arises in this

nervous system, from whence it is transmitted to the solid crust, shaking it, whether it be loose or not. The existence of a material vehicle or substance, not composed of ordinary ponderable matter, has to be admitted in order to explain the transmission of etheric waves of light or electricity. So there should not be much difficulty in calling this medium into requisition to explain earthquakes. Altogether, taking one fact with another, we have plenty of ground for the theory that the earth has such an "astral body" and that there is connexion between it and the sun and moon. Earthquakes are primarily disturbances in this etheric body, the physical manifestations being merely secondary. Yet we can of course go back still further and inquire whence come the impulses that shake the etheric or astral body. And, remembering that the astral is the link between mind and body, we may get a glimpse of the connexion between events in the world of human thought and events in outer nature, and surmise that the belief which saw a connexion between the two was not a superstition after all.

In theories of seismic movement one seldom if ever finds any attention given to the following point. Materials which are perfectly solid and rigid on the small scale with which we are accustomed to deal in mechanics, can scarcely be so on the enormous scale of the earth's bulk; even the ice of a glacier flows like so much molasses. Can we think of the whole vast earth as a rigid body settling down and shaking together according to the dynamic laws that affect the movements of smaller masses? Would it not be more like a mass of soft wax, and is not the real marvel what holds it so still?

STUDENT

Ancient Tibetan Medical Science

(Translated from a Swedish Newspaper by Per Fernholm)

SIBERIAN Buddhists have petitioned the Russian government to establish amongst them schools in which the ancient Tibetan medical science shall be taught; and in consequence the Russian Academy of Physicians in St. Petersburg has made an investigation of this medical science.

As material for its study the Academy has used a Tibetan manual on medicine, which was known and in use in Tibet 1200 years ago and was even then considered very ancient and venerable knowledge. Much to their surprise they found in this book observations and cures which European medical science discovered many centuries after.

It is remarkable that the Tibetan physicians of so many centuries previous to our modern civilization knew so well the whole anatomy of the human body, how many bones there are, etc.; they even stated the principal nerves, giving 99 as the number of them, and estimated the pores of the skin as eleven millions.

"The heart is the king of all the organs and the support of life," it is further said in this ancient book.

Diseases generally come from the wickedness and ignorance of men, and above all from the incapacity of overcoming their passions, which disturb the healthy nourishment of the human organs. Every evil thought has a reaction on the heart and the liver.

To examine the condition of a sick person the Tibetan physicians of 1500 years ago used the same means as our modern physicians—

they observed the pulse, looked at his tongue, etc. Among remedies then recommended we find vegetarian diet, bath, compress, massage, and bleeding.

One of the most remarkable items is that physicians who did not clean their instruments thoroughly, met with severe punishment; in this point the ancient Tibetans were very modern indeed.

There are also prescriptions for healthy persons in this ancient work; they should "live an orderly, rational life, avoid debauchery and irregularities, and carefully attend to and purify both body and soul."

"The Seventh Degree"

AT last we have learned where "the infinite" lives and who takes care of it.

It lurks in certain caves at Simla, in India, and its keepers constitute "the college of occult science" there. We obtained these important secrets from a Boston newspaper, the paragraph being as follows:

August 6. — —, theosophist and capitalist of — —, recently divorced, will dispose of his earthly possessions and join the college of occult science at Simla, India. It will be a five years' course in the underground caves of the college, silent, alone and in the darkness. It will be five years of yearning after the infinite assisted by the concentration of adepts who are far advanced along the path leading to the unknowable.

"I shall leave in the fall after winding up my earthly affairs here," said — —. "I have already been admitted to the seventh degree of the order through correspondence with the head of the college at Simla. Upon arriving at the college I shall go underground to the caves of silence, there to dwell upon the infinite and to grow by silent concentration into the spirit."

This would-be mystic's "earthly possessions," we learn consist of \$20,000, and from the heading—"Man gives up fortune for life in a cave"—we vaguely gather that "the infinite" will profit to the tune of that amount. The wife's grounds for seeking the divorce were stated to be "drunkenness and threatening to kill." The infinite does not seem to be very particular.

In an ancient manual of (real) Theosophical ethics, translated from the *Senzar* by H. P. Blavatsky, we read:

Believe thou not that sitting in dark forests, in proud seclusion and apart from men . . . believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

The Theosophist takes up the burden of the world and carries all he can of it by contributing all the work he can. His progress to the seventh or the seventieth "degree" is according to the measure in which Wisdom and compassion deepen and illuminate his sense of duty.

H. C.

Ancient Standards of Measure

A RECENT writer draws attention to the system of measurement in ancient Babylonia. A cubic foot, 1728 cubic inches, of water weighed 64 "pounds," and contained 64 "pints." Thus a gallon contained 216 cubic inches. These relations had many advantages, such as their ready subdivision. A circle one foot in circumference has the primary forms marked by even inches, except the pentagon, which introduces decimal subdivision, leading to 360 degrees. Thus duodecimal and decimal systems supplemented one another.

STUDENT

Art Music Literature and the Drama

Prehistoric Art in Ireland—Part III

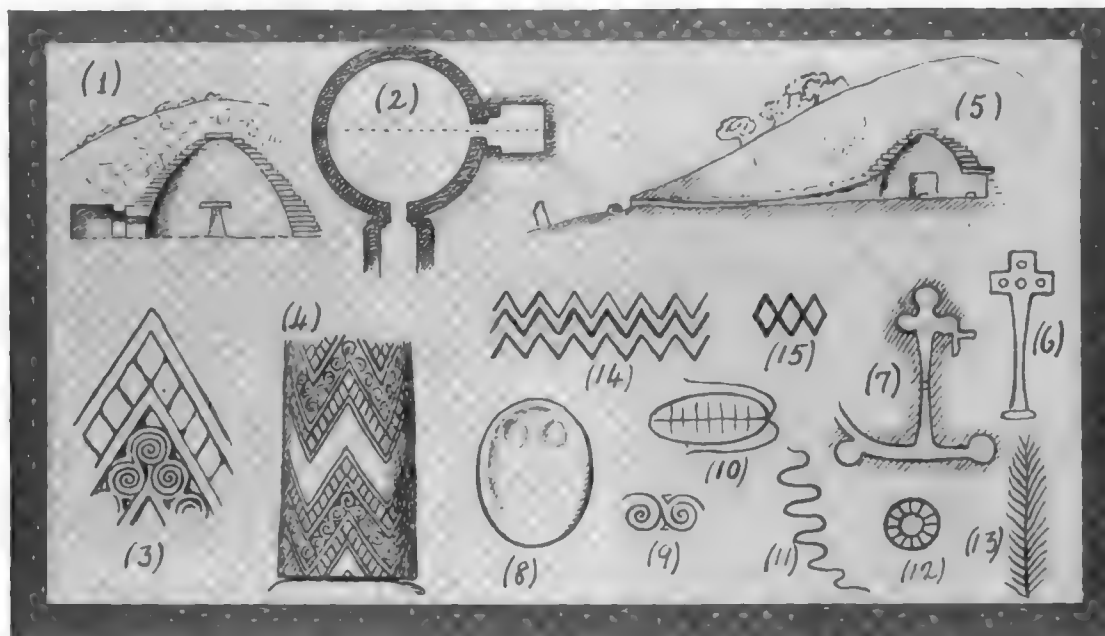
ENGLAND possesses no tumuli which can be compared with the wonderful specimens found in the ancient Royal Necropolis on the north bank of the river Boyne; but if we go farther afield into Italy or Greece we shall discover prehistoric structures whose resemblance to the tumuli of New Grange, Dowth, and Knowth, is so striking in certain main features as to place accidental coincidence out of the question. It becomes plain upon examining some of the so-called Etrurian and Pelasgic "tombs" that they were designed for more important services than merely to hold the corpse of some chieftain. The "Treasures" of prehistoric Mykenae in Greece—a city whose story is lost in the remotest antiquity, but which was a great center of "Pelasgic" or Cyclopean culture—are well preserved and bear a close likeness to New Grange in Ireland.

The largest of these is called the Treasury of Atreus and a comparison of the first four figures on the left in the plate accompanying this article with those on the right will show how closely the Irish and the Greek tumuli resemble each other both in general plan and in ornamental detail. Observe the skill with which the prehistoric "Greek" artist has decorated the half-pillar with the three peculiar symbols so frequent in the Irish tumuli, i. e., the zig-zag, the lozenge, and the spiral. Similar pillar decoration is found at Persepolis in Persia, but is certainly of a much later date. A few years ago the side-chamber in the Treasury of Atreus was cleaned out and a large shallow basin was found resembling the so-called sarcophagi in New Grange.

The dolmens and stone circles and the ancient raths or fortresses, found in Ireland so numerous, need not detain us, for they show no specially decorative features; nor can we say much about the mysterious round towers which are almost peculiar to Ireland. These show few artistic features, not even enough to determine their age with certainty. A few show simple round arches and primitive moldings resembling the early Saxon in England; some of the towers may have been of comparatively recent erection, for it by no means follows that they are all of prehistoric antiquity. It is singular that no mention of them occurs in any Irish historical document. The presence of Christian churches near them is no proof that they were built by the monks; in fact their peculiar style of architecture

seems to imply that they had an entirely different origin, and that the churchmen merely founded their religious centers upon the spots which the Irish people believed to be holy ground. The complete history of these mysterious and picturesque round towers, when it is revealed, may give altogether unexpected light upon ancient spiritual knowledge.

Associated with the round towers we find many of the characteristic Irish crosses—large stone crosses with a circle surrounding the center. Most of them are richly carved, and in some cases the designs plainly represent scriptural subjects, rudely but effectively carved. The figures are generally out of proportion, and the "strap-work" and spiral decorations are the best-executed parts. The question arises: are these crosses purely Christian or of ancient origin? CASHEL



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ANCIENT IRISH AND GRECIAN ANTIQUITIES

"MY COUNTRY, 'TIS OF THEE"

MY country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side,
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love,
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break—
The sound prolong.

Samuel Francis Smith

The National Hymn of America

THE American National hymn, *My Country 'Tis of Thee*, was written on February 2, 1832 and was first sung by school children in Boston on Fourth of July of the same year. The author, Dr. Samuel Francis Smith, was a young student at the time of writing it, and it was the result of his boyish interest in a German book of patriotic songs sent him by Dr. Lowell Mason, the musician, to be translated. He said to a friend:

While poring over this book I was very much impressed with a patriotic song contained therein, and while I was thinking of translating it I felt an impulse to write an American patriotic hymn. I reached my hand for a bit of waste paper, and, taking my quill pen, wrote the four verses in half an hour. I sent it, with some translations of the German songs, to Mr. Mason, and the next I knew of it I was told of its having been sung at the following Fourth of July celebration. The house where I was living at the time was on the Andover turnpike, a little north of the seminary building. I have been in the house since I left it in September 1832, but never went into my old room.

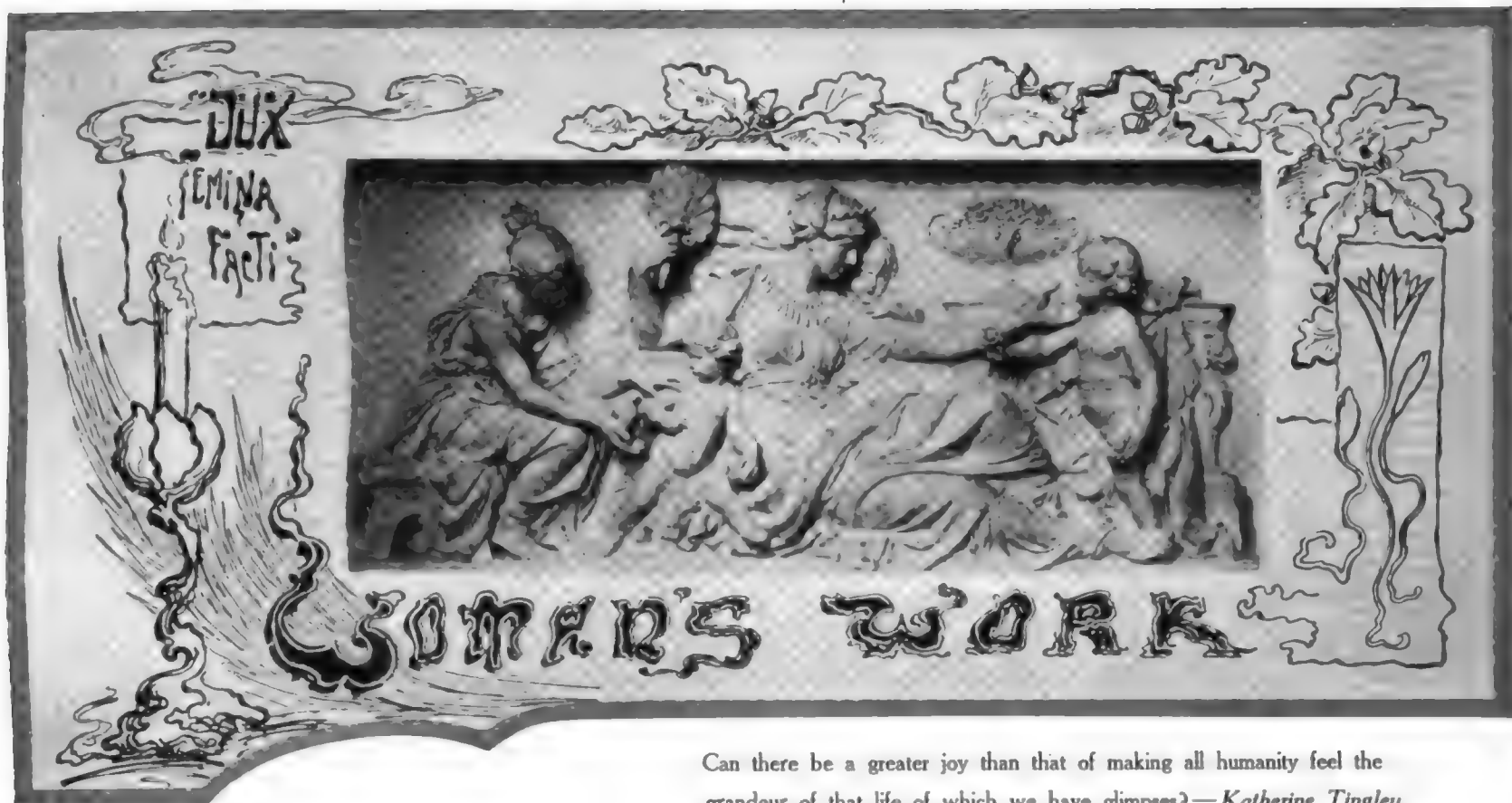
The author wrote, in all, nearly two hundred poems and songs but few have survived with any chance of immortality. He was a noted linguist, with an unusual knowledge of Latin at twelve years of age, and in later life reading and speaking fifteen languages. He took up the study of Russian when he was eighty-

six. A member of Harvard's famous "Class of '29," among his classmates were Oliver Wendell Holmes, William E. Channing, and James Freeman Clarke.

Similar hymns have been written, so similar that the composition of *America* has been claimed for Purcell by his admirers and also by the Scotch through a carol dating back to 1611. In 1790 a Danish patriot adapted native words to the music and later the Swedes did the same. The music even reached Iceland. STUDENT

New Irish Music Drama

EITHNE is the name of the new music drama produced at the Oireachtais in Dublin. She is a maiden from Tir na nOg—land of eternal youth—to be won by Cearg (Right). Students of realities beneath outer seemings may find much—theogonies and cosmogonies—to ponder in the simple little word Eithne. It means *the bird of sweet music*. They might discover a relation between the inhabitants of Earth, and Maddina Nag (the Irish-Chaldaean name for the planet Venus) hinted at in the legend. STUDENT



Can there be a greater joy than that of making all humanity feel the grandeur of that life of which we have glimpses?—Katherine Tingley

ENGLAND, Ireland, and Scotland generally represent themselves by the figures of

young and beautiful girls, as do most nations; we have Britannia, the Dark Rosaleen, La Belle France, and so forth; but in all Welsh cartoons it is an old woman you will find drawn for Mam Cymru, Dame, or rather, Mother Wales. Often enough these cartoons come from no friendly hands, and make her a broad, homely, and comic figure; but she is not so in reality; in the life there is no one more wise and queenly in her gentle, universal loving-kindness. Whoever you are, and however old, you must recognize in her a mother, or godmother, or nurse; she will give herself pains to pay you small attentions and speak you gentle and affectionate and comfortable words; and you will not see her at any time carry herself otherwise than with high, unconscious dignity.

She is to be found in a thousand clean, whitewashed cottages with roofs thatched or slated; walls speckless, that she herself whitewashes over within and without I do not know how many times in the year, and floor that you must take a microscope to find dust on. She wears her skirt of strong flannel divided in front, and turned back on both sides—probably it came down to her from her mother, and her daughter will wear it when she is gone; her little straw hat with the brim turned down all round, and her snowy frilled cap underneath it. She sings Welsh songs over her work and her knitting; her eyes are big and deep and gentle and fearless; her soft Welsh words and her gentle broken English seem to have caresses running through the tones of them. If her cottage is on the village street, her heap of *cwlwm*, clay mixed with coal, will be at the side of it; if in some lane apart, it will be in the midst of a drowse and fragrance of bees and blooms. *Miss fach*, or *Syr bach*, she will call you; *dear little Miss*, or *dear little Sir*; and it will be hard for you to escape

THE WOMEN OF WALES

from her without drinking tea or milk, wherever the hands of the clock may be; or, if they are towards five in the afternoon, without eating her *bara planc* and *tisien*, bake-stone bread and cakes. In the vicinity of other meal times ham and eggs are what she considers you to be most in need of, and will press upon you. Then she will take you round her little garden, and gather her best blossoms for you: sweet-

NOT THEY WHO SOAR

NOT they who soar, but they who plod
Their rugged way, unhelped, to God,
Are heroes; they who higher fare,
And, flying, fan the upper air,
Miss all the toil that hugs the sod.
'Tis they whose backs have felt the rod,
Whose feet have pressed the path unshod,
May smile upon defeated care,
Not they who soar!

High up there are no thorns to prod,
Nor boulders lurking 'neath the clod
To turn the keenness of the share,
For flight is ever free and rare;
But heroes they the soil who've trod.

Not they who soar!

Paul Laurence Dunbar (Selected)

williams, phloxes, roses, wallflowers, and sweet briar. And every bloom will come to you with a scent sweeter than nature gave it, and a lingering richness of magic haunting its petals, because of the wonderful, simple love you saw her put into the picking of it, and into the handing of it to you; as if you were a child with some child's sorrow on you, and she were giving you the flower to stay your tears. You will never grow so old that she will not take that revering and reverend attitude towards you. I heard her talking to a

lady once, who had lost her brother, and who was herself well over sixty. "Poor, dear Miss fach," was

what she was saying, over and over again, very quietly; "Poor, dear Miss fach! Poor, dear young lady!"

Often enough she is *hysbys*, secretly wise, would she speak of it; and can see more deeply than the run of us into the mysteries of wings and hearts and blossoms, and hear deeper secrets in the humming of her bees and in the blackbird's song. But you will never get a word past her lips on such matters, or not without the utmost difficulty. There has been a long seepage of all natural beauty and wonderment into her soul; she is less troubled than an August afternoon, when a wisp of moon is in the pale blue above the woodlands; she is like the dusk of twilight in June, haunted round with a sense of unseen beneficence and spiritual being; as unconfined and impersonal as a night of stars, when the river is calling from the valley. Often death, of which she walks in no fear, is heralded for her with mysterious singing; often she hears such singing about the deathbeds of those she tends. Often too, she will evince a quiet knowledge of the needs and misfortunes of her loved ones far and near; especially when such knowledge will put it in her own power to aid or comfort them. I think she has carried down with her, unknown, secret treasures out of Druid days; and that the life-current circling the world will touch her one day, and reveal to her her mission and power for human upliftment; as the fire touches the coal, and releases the sun-force that has been buried in it for ages beneath the mountains.

Yet for all her gentleness, she is not of the weakly sentimental kind, and depend on it she has ruled her household in her day. The Welshman's house is not uncommonly the Welshwoman's castle; more so, I think, than in most lands; and it is quite likely that she was the business man of the two. But she

ruled it with love rather than in the other way, and I have not known her children to turn from loving and revering her.

She went to London once, in those unimaginable days when she was young; and was filled with bewilderment at the tumult of life, and much more at the strange unfriendliness of the people. "'Deed, there's odd ways are on them, by there," she will tell you. "Nobody do give you a look nor a nod; nor nobody do tell *Good Morning* on you, nor *How are you* nor nothin'. They 'ont even stop the train for you when they do see you runnin' down the street. Frightened to death I was with them, whatever. No indeed, I will never go by there again; no, not I."

But she will. She will hear sometime that her old mistress up there among the Saxons is sick, or without a servant; or that someone is in trouble somehow; and then she will make a bundle of such belongings as may be necessary to her, and mount the train in fear and trembling—no question but that the guard will stop to pick her up, wherever he may find her waiting by the line; and arriving in London she will inquire her way in broken English from Paddington station, and reach her friends at last, heaven knows after how much suffering by the way. And then she will do the whole work of the house and nurse the sick ever so quietly and thoroughly and gently with her old, strong, tender hands.

Perhaps later on, someone will be deputed to take her out and show her "the sights of London"; but at this she will gently but firmly rebel. "Derr, I came to see *you*, not London, f'anwylyd (my darling)," she answers; "you 'ont be sendin' me away from you now?"

She is treated as a guest, as an equal, of course; but not without infinite struggle against her scruples. You must almost force her to sit down in your presence; and I have seen her, when a youth dropped his handkerchief unawares, cover him with shame and love and admiration by darting across the room and picking it up for him, as if she were the most polished courtier, and he a great lady. The family she has once served, or merely lavished her kindness on without ties of domestic service, is the Royal Family for her forever afterwards; she would rather see the least of them, if only in the distance, than the king and queen and "all the king's horses and all the king's men."

It is said of Nisien in the *Mabinogi*, that he would bring peace and affection into a household when it was most filled with strife and bitterness and quarreling; and I have seen her do just that. She used to make periodical visits to a family that never sat down to a meal together without squabbling and undig-

nified recriminations—when she was not there. But as soon as Mam Cymru arrived, all that was put away; not consciously, not from any sense of shame; but simply because good will and friendliness came over the doorstep with her, and abided in the house as long as she did. And yet she was only an old family servant, with money enough saved, and leeks enough in her garden, to be independent in her old age; and a grand article of faith that no member of her "Royal Family" could by any chance do wrong. Nor they could, either do it or think it, when she was by.

Beth sy'n gwneyd y rhosyn gwiw
Ond gwlithyn bach yr boreu?
Beth sy'n cadw'r tlawd yn fyw?
Efe sy'n wybod oreu,

says Ceiriog; and we may loosely paraphrase it



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THATCHED COTTAGE NEAR CLOVELLY, ENGLAND

thus, for you could not call it a translation:

What's it makes the rose so bright
But morning's dewdrop gleaming?
What fills the cottage full with light?
Her deeds of kindness teeming.

And he adds:

Efe wyr am hen wlad fy mam
A charedigrwydd Cymru,

it's all of it for the glory of the Motherland and the ancient warmheartedness of Wales.

There are many other types of Welshwomen of course; but I think that at the present time, this is Mam Cymru at her most characteristic; and you will find her, up and down the Principality, by the thousand. For the rest, one might mention the warrior queens of history: Buddug (you will pronounce that name so shamefully wrongly!) or Victoria, commonly known as Boadicea, who fought the Romans, and was slain by them, but not until she had fluttered their dovescots a little; Gwenllian ferch Gruffydd ap Cynan, who led an army against the invading Normans when

her husband, the King ap Rhys, was away in Gwynedd; and was beheaded by them after her heroic defeat; to avenge which, the Teifi was reddened from Cardigan to the sea. And one might almost class Elizabeth of England with these; for she was Tudor, and *Welshwoman* is written all over her character.

Or the ladies of old romance and mythology, the "golden-chained daughters of the Island of the Mighty": Gwenllian Deg, the majestic maiden; Myfanwy of the Mountains; Rhiannon the compassionate, whose three fairy birds you may hear singing, and listen to them a thousand years, and deem then that it was but one afternoon passed while you were listening. Or Creiddylad the daughter of Lludd Llaw Ereint (Shakespeare's Cordelia) — she was the most splendid maiden in the Three

Islands of the Mighty and the three islands near to them and in the Island of Ireland, and for her Gwythyr the son of Greidawl and Gwyn the King of Fairies fight on the Eve of May until the day of doom. Or green-veiled Ceridwen, whose cauldron was called Pair Dadeni, the Cauldron of Regeneration; if a dead man were put into it he would come to life; but he could never speak of the mysteries he had seen. Or Olwen ferch Yspaddaden Pencawr — "more yellow was her hair than the flower of the broom, and her skin was whiter than the foam of the wave, and more delicate were her hands and her fingers than the blossom of the wood-anemone amid the spray of the meadow fountain."

Or one might mention those three noble women of modern times, who did so much for Wales, so much for bringing the beautiful, strange, quiet poetry of her inner life into the knowledge of English-speaking people: Lady Llanover, the Bee of Gwentland, Gwenynen Gwent by her Bardic name; that unfaltering combatant for all that is best in Welsh life against importations of vulgarity and the commonplace: Lady Charlotte Guest, who translated the *Mabinogion*; and the late well-loved Allen Raine, first and sweetest English-writing novelist of Wales and things Welsh. All these are representative, and awaken feelings of heroism, of poetic and mystic imagination, of gratitude and love; but it is to old Mam Cymru with her luminous eyes and her little round straw hat with the snowy frilled cap beneath it; with her bees and her flowers and her clean, clean cottage so constantly re-whitewashed; with her gentle melody of Welsh and her gentle, broken English, and her perpetual, overflowing kindness — it is to her that one turns at the last, as to the most representative figure among all the Women of Wales. I never saw her but I thought her a queen or goddess disguised, and expected her transfiguration. K. V. M.

OUR YOUNG FOLK

DELAYS

SHUN delays: they breed remorse;
Take thy time while time is lent thee;
Creeping snails have weakest force;
Fly thy fault lest thou repent thee;
Good is best when soonest wrought,
Lingering labors come to naught.

Hoist up sail while gale doth last:
Tide and wind wait no man's pleasure;
Seek not time when time is past:
Sober speed is wisdom's leisure;
After-wit is dearly bought:
Let thy fore-wit guide thy thought.

Robert Southwell (Selected)

Queen Philippa

FEW are the women during the Middle Ages whose names have come down through history. Only now and then, when the need has been great, they have stepped forth to take a more active part in the political life of the nations. One of these noble and strong women was Queen Philippa. She was the daughter of Henry IV of England, and the sister of Henry V, and in 1406 was married to King Eric of Pomerania who had succeeded Queen Margaret on the throne of the three united kingdoms, Sweden, Norway, and Denmark.

This was a most unfortunate time for Sweden. The king looked upon that country only as a dependency from which it was convenient to extort money for his constant wars. He seldom visited it and took no interest whatever in the welfare of the people. His Danish bailiffs obtained the money from the Swedes and with that he was contented. He soon became hated all over the country.

But Queen Philippa loved the Swedes. This strong, good, and brave woman could not bear to see such injustice and cruelty. She often visited Sweden and lived to better the conditions there. She assembled the leading men of the country for councils and introduced various reforms. For many years, while Eric was on a pilgrimage to Jerusalem, the government rested entirely in her hands and she showed herself a most able regent.

Philippa loved more than any other place the institution founded by the great Birgitta at Vadstena. There she used to stay when visiting Sweden, there she died in 1430, and there she is buried in the beautiful church. All her life she was a loving and most generous protector of the work at Vadstena.

Not only in Sweden but also in Denmark Queen Philippa's name is remembered with love and gratitude. Once, when during the absence of the king, Copenhagen was attacked by enemies, she heroically led the defense of that city. Wherever she was needed she was ready to go.

Queen Philippa deeply felt the needs of the times. She heard the call from her people and she came to their help. Her unselfish, loving work found response in their hearts and they loved their beautiful, heroic Queen. From the midst of the darkness of the fifteenth century she stands out as a beautiful example of true womanhood. BIRGIT



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RESTING AT NOON. AN AUSTRALIAN COUNTRY SCENE IN N. S. WALES

Know Thyself

Pace through thy cell, old Socrates
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.

They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine.

HOW we should like to have been among the crowd that always surrounded Socrates the educator in the beautiful streets of Athens or in the Agora, listening to his teaching of the immortality of the soul.

Socrates was much loved by his pupils although he was ungainly and awkward, and unattractive to look at. He taught them to look for the hidden meaning behind the form, and thus they learned how to study their own natures and to know that the soul is the real man, and the body as the poet has expressed it, only "the lamp of clay that holds the light divine."

Socrates taught the purest system of morals and so he was persecuted as are all great teachers who preach against selfishness.

Condemned to die by drinking the poison hemlock, Socrates spent his last night in the midst of his pupils who had gathered in his cell to hear him discourse on the immortality of the soul. His brilliant pupil, Plato, made a record of this last conversation, in the *Phaedo*.

The poet has stated in this verse that the "light divine," the "fire of thought," the soul of Socrates would not perish as did his body. Because he helped people to understand their own natures, the immortal Socrates has lived through his teaching in the affections of the world of students ever since the great days of Greece. To think of his life and example is to think of his favorite maxim, "Know Thyself." Râja Yoga teaches that this knowledge comes from loving deeds performed with trust, will and constancy. E. W.

In New South Wales

MANY will remember H. P. Blavatsky's teaching that the continent of Australia is part of old Lemuria, most of which now lies beneath the Pacific, though Australia is usually looked upon as one of the newer colonies of the English-speaking people. Amongst this group of newer colonies New South Wales is the oldest and was until the federation in 1901 the one free-trade colony.

The harbor of Sidney is unrivaled as possessing safe havens for any amount of shipping, while the atmosphere of the capital itself is humid, a contrast to the usual dry heat of Australia generally. In the accompanying print we see one of the extensive sheep-ranches or runs, often the size of an average English county, with a population of just seven! When the yearly shearing of the sheep is finished, the wool is sent on wagons, each drawn by from eight to twenty span of oxen, to the nearest port or station. The caravan, as it would be called in the East, makes an attractive picture, as it travels patiently for days, or it may be weeks, across the plain or winds along the valleys of the Blue Mountains.

F. J. B.

The Origin of an Old Saying

THE great Greek painter Apelles, always made it a rule when he had finished a painting to place it in full view of those who visited his studio, while he concealed himself and listened to the comments, so as to learn how to improve the work from the criticism it invoked. One day a shoemaker censured him for having painted one latchet too few on a pair of shoes. The next day the shoemaker again visited the studio and noticed that the mistake had been corrected. Then he began to criticise the rest of the portrait, but Apelles came forward and reminded him that a cobbler should not go beyond the shoes. This advice was the origin of "Let the cobbler stick to his last." J. H.

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THE CHILDREN'S HOUR

THE FAIRY QUEEN

COME follow, follow me
You fairy elves that be,
Which circle on the green;
Come follow Mab, your queen.
Hand in hand let's dance around,
For this place is fairy ground.

Upon a mushroom's head
Our tablecloth we spread;
A grain of rye or wheat
Is manchet, which we eat;
Pearly drop of dew we drink,
In acorn cups fill'd to the brink.

The grasshopper, gnat and fly,
Serve for our minstrelsy;
Grace said, we dance awhile
And so the time beguile:
And if the moon doth hide her head
The glow-worm lights us home to bed.

On tops of dewy grass
So nimbly do we pass,
The young and tender stalk
Ne'er bends where we do walk;
Yet in the morning may be seen
Where we the night before have been.
An Old Song

The Lily Pond

"OH, Ben, look at the lilies!" exclaimed Betty. "Why do some grow so high and the others close down by the water?"

"There are two kinds," said Ben, "the lotus, and the water-lily. They belong to the same family, but the lotus is the genus *Nelumbium*, and the water-lily is the genus *Nymphaea*."

"Oh yes, I know," said Betty, "nymphs! How pretty they are, all white and gold."

"This is the lily the Greeks dedicated to the water-nymphs," said Ben, "and the tall rose-colored one is the sacred lotus of the ancient Egyptians. There is also the white lotus of the Nile, and the blue lotus."

"See what queer top-shaped cups on those, where the petals have fallen off," said Betty.

"Those are the seed boxes, and the seeds rattle in them as in a rattle-box," said Ben. "When the seeds are ripe we can see the big nuts set into the cavities like plums in a pudding. They are used as food in Asia, where the white lotus grows, and the tubers are also eaten as we eat potatoes, and some of the fibers of the leaf stalks are made into lamp wicks. I have heard that the discoverers who came to America found the same white lotus of Asia growing here, and they thought the aborigines must have imported it, as they considered it of such value."

"Well," said Betty, "I don't see why it could not have grown first in America if this is so old a land."

"Watch how the lotus leaf is unaffected by the water," said Ben, as he leaned over and splashed some upon it.

"How strange!" exclaimed Betty. "I never saw anything more interesting, Ben, than the way the water rolls off like tiny crystal



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A SHEPHERD'S COTTAGE

balls leaving the leaf the same as before; and the other lily leaves all get wet. How wonderful the lotus is! No matter how much water you put on, the leaf remains perfectly dry."

"It makes me think of that quotation from the *Gita*," said Ben. "How does it go?"—"Whoever in acting dedicates his actions to the Supreme Spirit, and puts aside all selfish interest in their result, is untouched by sin even as the leaf of the lotus is unaffected by the waters."

"Oh," exclaimed Betty, "how it seems to make you understand when you actually see it. Do you think, Ben, that something in our characters will grow so pure and self-reliant, that we can move out among people of all sorts and conditions and really remain untouched by sin as the leaf of the lotus is unaffected by the water?"

"I am sure that is what the quotation means," said Ben. E. W.

Cactus Forts

IN Southern California there still remain clumps of the old cactus or prickly pear hedges planted long years ago by the early settlers to protect their property from the Indians or any wild creatures which might damage their crops of vegetables.

The birds and the rabbits have found the old hedges a safe place for their nests and burrows, and many a cosy little home is placed there, where their enemies, the owls, coyotes, hawks, and hounds cannot get at them through the prickly spines of the cactus.

Indeed, the cactus, which is scattered all over the southwest, through California and Arizona, affords safe places for many kinds of animals and insects. Some cacti clumps are regular settlements for different kinds of creatures that can live together in harmony. Underground, below the cactus, live the rabbits and gophers, and next to the roots on top of the ground, the kangaroo rat, while

his neighbor, the wood-rat, builds his nest of sticks and straws in the branches, well guarded by the prickly plant.

High up in the smaller branches, the birds build their nests; mocking birds, finches, humming birds and others who know where to find a safe place for little homes; while spiders and lizards and many different kinds of bugs and beetles all find friendly shelter beneath the flat prickly leaves of the grim old cactus plant. E. P.

A Hero on the Field

HOW fine he looked when he was ready to start for the field of duty! What interest we had taken in him! each had vied with the other in helping to get him ready: one would arrange the sword in his belt; another fix the plumes in his helmet; while all were unanimous in their admiration of him.

And now, his duty done, he was coming back again. It was Father who fetched him, while we all ran to greet him as soon as they appeared.

He had served well: in storm and wind he was at his best; when less valiant soldiers would gladly have sought shelter he was ever at his post, with an aspect so formidable that the very sight of him caused the ever-lurking enemy to retire from the field.

What was his name? You never heard of him! I doubt whether any knowledge of him ever even reached the ears of those whom he had saved from being captured, through his vigilance day and night.

Like many another hero, in time of need he had appeared, fulfilled his mission, then vanished from the sight of men, to be heard of no more.

Now, just to satisfy your curiosity—our neighbors called him a scarecrow; but dressed up in Grandfather's old military suit, with rooster feathers in his helmet, and cudgel for sword, to the children he certainly looked a hero during his term of duty. A.

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25	29.672	72	61	62	61	0.00	NW	6
26	29.620	69	63	65	63	0.00	NW	8
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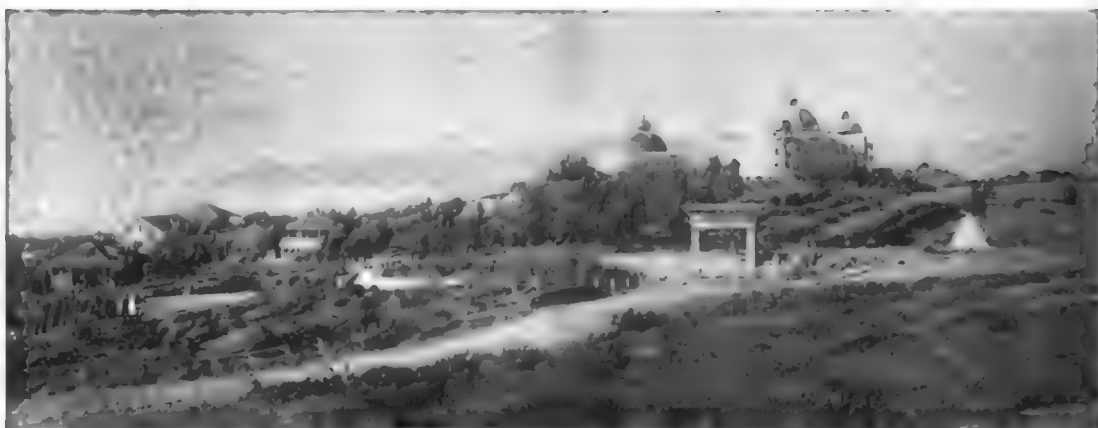
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Vol. XII

SEPTEMBER 12, 1909

No. 45

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Truth Light and Liberation for Discouraged Humanity

No. 45

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Increased Recognition of Ancient Knowledge

ATTENTION has recently been called to the fact that a well known man of science, Professor Soddy, has paid quite a tribute to antiquity in recognizing that it may have held secrets of nature as yet unknown to us. Instances of this new desire on the part of our men of learning to recognize the claims of the ancients are getting more and more frequent. The subject is in the air and they seem as if they could not keep away from it.

The distinguished Swedish physicist and chemist, Svante Arrhenius, is known as the author of books on the history of science, and his *The Life of the Universe* is reviewed in a number of the *Athenaeum*. So far as one can gather from the review, the author seems to have credited many of the ancients with a greater knowledge than modern scholars have usually been willing to concede to them, and to have recognized the value to modern science of a study of ancient science. But the reviewer, who, in spite of his friendly tone, does not disguise his consciousness of the fact that the author is not on his own professional ground, seems gently to patronize him while holding a brief for the more customary and academic views as to ancient science and philosophy. This is reflected in the following remarks:

The Persistent Modern Bias

As to the Ionian philosophers . . . the author does but follow the younger physicists of this decade in attributing to them an almost supernatural foreknowledge of the current theories of evolution and of atoms. . . .

It is pleasant to turn from these excursions into an unfamiliar medium to those statements in which Dr. Arrhenius' independent judgment and long use of the analytical method stand him in good stead. Thus he tells us that the belief that water was the origin of all things sprang naturally enough from the observation of primitive agriculturists that the subsiding of the waters left behind it a deposit of fertile mud.

This does not strike one as a particularly sage remark, or one entitling its author to special credit for judgment and analytical talent. It surely cannot be intended to suggest that the ancient philosophers who assigned water as the *prima materia* meant actual physical water. Yet, if this is not the implication, the remark becomes pointless. For, granted that the term "water" was the concrete symbol by which the philosophers chose to designate their conception of the primal substance, what is the point in telling us that they got the idea from an observation of physical water? Of course they did; where else could they have

Weighed in the Scales of our own Ignorance

gotten it? But, to be candid, one seems to discern behind these words the presence of a comfortably settled opinion that the ancient philosophers were more infantile and unsophisticated than ourselves, together with the notion that this statement of theirs about water in some way justifies that opinion of them. But surely nothing can be clearer to a scholar who has made anything like a reasonable study of ancient philosophy than the fact that the philosophers were accustomed to designate their agents and principles by concrete symbols drawn from natural analogies, rather than by the abstract terms which modern philosophy uses. If this circumstance be considered as reason for depreciating them, one can only say that the grounds are not obvious. Every philosophy must postulate a primal substance, an ultimate matter, and various hypostases. But while modern philosophy has often been content to accept such terms as "thought," "will," "consciousness," which are mere abstractions, ancient philosophy has preferred to designate the primary causes by names suggestive of the idea that they are actualities. When they called their *primum mobile* "water," they implied that it was an actual substance, a subtle element, *analogous* to water; but that they had in mind anything material in the physical sense, or indeed anything more gross and objective than what we mean when we say "consciousness," or the "universal mind," is an unwarrantable assumption. If this view be held as to their use of the term "water," the remark that they derived the idea from their experiences with alluvial mud becomes pointless.

Profound Natural Scientific Symbols

In ancient science we find whole categories of such concrete symbols for primal elements: Fire, Air, Water, and Earth; serpents, trees, birds, and eggs; crosses, circles, and triangles; etc., etc. Will it be very pertinent or informing to remark that the ancients probably got these ideas from an observation of external nature? On the contrary, it will be a bald platitude — unless intended to convey, in some mysterious manner, the suggestion that the fact is derogatory to the ancients.

The same criticism applies to the use which the reviewer makes of the following quotation by citing it in the same connexion: The simile of living nature, in which the organism springs from an apparently lifeless seed of an egg, has made the egg a common element in creation myths. This merely proves that the ancients chose the very best possible symbol to denote their conception of the Mother-Nature, the great

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genetrix; and recognized the seed and the egg as being its analogues in the natural world. We may, for reasons of our own, prefer to speak of an "Unknowable," or an "interstellar ether," or even a "God," but the symbol of a cosmic egg or seed is far more vivid, apt, and replete with meaning, than any of these words. Unless the ancients meant that the universe was hatched from an actual barnyard egg, their use of the word is in the highest degree creditable to them, and any derogation that may seem to be implied must surely be in our own minds.

The reviewer's attitude of a completer knowledge of ancient philosophy than that enjoyed by the author will scarcely stand, in view of a remark which he makes about the Babylonian division of the circle. He commends the author for saying that the Babylonians divided the circle into 360 parts on account of the 360-odd days in the year. This is surely a very bald remark; but it loses force when we consider the great number and variety of different modes of subdivision, scales of computation, and calendrical cycles used by the ancients. A study of ancient calendrical science, even if it be restricted to such materials as can be gleaned from encyclopaedias and easily accessible books on this subject, will show at once that the ancient world had a vast and complex system of computation, which most certainly did not rest entirely upon either arbitrary conventions or observations of obvious natural cycles. For, while the tropical and lunar years were natural, and such round numbers as 360 and 27 may have been conventional, we can hardly assign to either category such numbers as the 260 days of the Mexican year, the two-month year, the ten-month year, or all of the three different years used simultaneously in India at the time when Gautama Buddha lived, and still in use in some parts of the country, of 365-odd, 361-odd, and 360 days respectively. In short, the subject of ancient computation is very extensive and profound, and its understanding involves an acceptance of the idea that antiquity knew of certain astronomical and mathematical facts and principles of which moderns are ignorant. The reviewer does not seem to have given due weight to this.

To conclude: the day has gone by when we can rest comfortable in the belief that men of other ages and lands than our own were guileless and infantile, and all previous, pre-Christian, ages, mere introductions to the glorious epoch of Us. Our own rapidly changing notions are now passing from a phase of complacent sureness to a phase of uncertainty, and carrying us from the valley wherein our view was limited to our immediate neighborhood, to a ridge whence we can discern the vistas past. Science, having acted as guide to theology, is now about to perform a similar service for literary and historical scholarship; its discoveries in the realm of fact are vindicating ancient science, and it is evincing a disposition to examine the records for itself instead of taking its ideas at second hand.

H. T. EDGE, B. A., (*Cantab.*)

Elementals

A WRITER on the causes of accidents in street traffic considers the psychological side of the question, and points out that any defect in perception, judgment, or decision, may make the difference between life and death. Thus we can often readily trace the psychological cause of accidents; but suppose you are walking along the street and a coping-stone falls upon your head. What is the cause of the accident then? To assign it as "defective masonry" does not answer the real question; we want to know why the stone falls upon *your* particular head and on *that* particular day. The usual answer is that it is a fortuitous event, a chance, a casualty; and this answer suffices for most people. But more reflective minds perceive that this is no answer at all; it merely amounts to a restatement of the question. Accepting the question in its new form, then, we merely ask, "What is a casualty? What is chance? What do we mean by fortuitous?"

The fact is that this conventional answer indicates a gap in our knowledge. We simply do not know what are the causes which determine whether or not a brick shall fall upon our head. And life is made up of such events, whose cause we cannot discern, and which we call "casual." We gamble on these events, from the tossing of a coin to the turning of a roulette wheel. These events attend us through the day, determining the road we take, the people we meet, and a thousand other details. Yet, as they are all effects, they must have causes. Thus our whole life is largely composed of events whose cause we are unable to trace; and in such a condition of affairs it is not wise to boast overmuch.

But the corollary to this proposition is even more serious; for ignorance implies impotence. Since we are ignorant of the causes of most of the things that happen to us, it follows that we are at the mercy of those causes; we cannot control them, and they control us.

Corresponding to the effects whose causes we cannot trace are many causes whose effects we cannot trace. Perhaps some of these odd causes and odd effects would pair off. We cannot always trace the outcome of thoughts and emotions in the mind. They are forms of energy, and (under the law of conservation of energy) must produce effects. Sometimes they produce actions directly traceable to them; oftener they do not. What becomes of these lost thoughts and emotions—these energies and forces that pass out into the invisible space from every human organism?

Clearly there must be somewhere an aether teeming with vibrations imparted to it by the thoughts and emotions of minds; and it must be a potent agent in producing effects in the physical world. So very likely some of the so-called "casual" events are thus caused.

Can it be possible that our thoughts and emotions create elemental beings that remain attached to us and accompany their parent about, waiting for a chance to express in action the impress that their creator has stamped upon them? In the folly of our childhood we have called the ancients fools for believing in nature-spirits and daimones; but of late years it is the fashion to study the ideas of the ancients in the hope of finding something useful to the moderns. Were they

so wrong in believing in the existence of invisible beings, more or less endowed with mind, that are the agents of the happenings we call "casual"? Were they so wrong in believing that an evil passion could create an evil elemental, which would go forth, either to work ill upon the object of hate, or else return unsuccessful to wreak the anger upon the head of its creator?

Our science of today shows us that there are forms of light and forms of matter perfectly invisible to the normal eye. We are told that diseases are engendered and spread by "microbes," a conception which answers very accurately to the ancient idea of an embodied nature-sprite.

There is a whole world—nay, worlds—of beings, besides man and the beasts and the mechanical powers that we study. The elemental kingdoms are most potent agents in the affairs of life. Elementals cannot very well be defined in ordinary language, for our science has chosen to make an arbitrary distinction between "blind unintelligent" forces and intelligent beings; so that one would have to class the elementals as coming between the two—a sort of connecting link between the mechanical and the intelligent forces. An elemental is a sort of center of energy, a creature designed to perform one act, the act impressed upon it by its creator. It is easy to see that the presence of such things about a person would influence the events of his daily life; and in extreme cases cause the phenomena of the "Poltergeist."

But the classes of elementals are legion. The phenomena of physics and chemistry are in reality caused by such beings; some are related specially to the mineral kingdom, some to the vegetable, and so on. Those engendered by man's thoughts and feelings are more or less intelligent according to the amount of thought he puts into these creations; they may become veritable second selves. Thus can be explained all sorts of spiritistic and psychic phenomena such as learned persons are now investigating; and all sorts of Gods and Jesuses and ministering angels that inspire people; and on the other hand, "devils" and obsessing influences that prompt them to crime.

The attitude of superstition and the attitude of scepticism about these matters are equally foolish and harmful. What we have to do, sooner or later, is to arrive at a better understanding of these unstudied forces in nature, to the end that we may control them. The baneful effects of scepticism are that it leaves ignorant people to dabble in these matters to the danger of society, and to put themselves *en rapport* with the elemental world without any precautions, mistaking its mindless and dangerous denizens for beneficent powers, and thus courting insanity and moral breakdown.

Our jurisprudence, being based on a denial of the existence of such things, is powerless to deal with these cases, which nevertheless are fraught with extreme danger to humanity.

Hence the necessity for a sane science of life is apparent. And the one key to the practical mastery of the subject is *self-control*. Until a man can hold in check his own passions and propensities, he cannot deal with the elemental forces. Therefore Theosophy urges first the study and mastery of self, self-control, cleanliness of life.

STUDENT

Some Views on XXth Century Problems

Thought-transference from Nature

HOW do we know that any other person is conscious? The recognized scientific answer is that we only *infer* consciousness from observing the same modes of action which in ourselves we *know* to be attended by consciousness. As Professor Clifford put it:

When I come to the conclusion that *you* are conscious, and that there are objects in your consciousness similar to those in mine, I am not inferring any actual or possible feelings of my own, but *your* feelings, which are not, and cannot by any possibility become, objects in my consciousness.

To this, Professor Pearson in his *Grammar of Science* objects

that were our physiological knowledge and surgical manipulation sufficiently complete, it is conceivable that it would be possible for me to be conscious of your feelings, to recognize your consciousness as a direct sense-impression; let us say, for example, by connecting the *cortex* of your brain with that of mine through a suitable commissure of nerve-substance.

Farther on, for this "commissure of nerve-substance" he substitutes "a suitable physical link." He goes on:

Indeed, there are some who think that without this hypothetical nerve-connexion the processes popularly termed "anticipating another person's wishes," "reading his thoughts," etc., have in them elements of a sense-impression of other-consciousness, and are not entirely indirect inferences from practical experience.

The link need not be physical, unless you count the ether—better called in this function the astral light—physical. If science postulates various ethers to account for various sets of physical phenomena, may not Theosophy do the same—perhaps calling them planes of *one* Ether—for correspondence with the many planes of consciousness?

If then there is any sort of medium through which we are already in some relation with each others' consciousness, may not the same have always justified the mystics in their assertion that all nature is conscious and intelligent? They have not been able to put into brain-made words and common thought-forms what they got from nature; but that they have gotten something we have no right to doubt. The testimony is unbroken and unhesitating.

STUDENT

Mutilating the Mind

A MEDICAL contemporary proposes that a careful investigation, according to modern methods, should be made of the condition of the hypnotized, beginning with those in whom the state has been induced with great frequency. A method suggested is that in which the investigator pronounces words to the subject, the latter replying as quickly as he can with others cognate in sound or meaning, the time-interval being measured. In one very extreme case recently reported in a popular monthly, the unhappy victim had been so often thrown into the hypnotic state that the sudden sharp pronunciation of a word, so far from provoking a reply, acted like a flash of light or even the gleam from a basin

of water, throwing her into semi-consciousness and sometimes catalepsy.

If say a hundred hypnotisms will do this, what will three or four do?

When this mode of investigation is applied to the study of alcohol, it is found that a single dose lengthens the time-interval of response, notwithstanding that the subject thinks his faculties brightened; and also that this lengthening lasts for two or three or more days after. The results of similar investigation of the hypnotized or even the "Emanuelized" might be very similar.

The parallel between hypnotism and narcotization by chloroform is close. In the latter case the body cells are thrown below the level of sensation, out of touch with it, so that they may be (legitimately) damaged by the surgeon. In the former case the mind is thrown below the level of the judging self; but *here* the "surgeon" knows neither anatomy nor physiology, and whilst he thinks himself to be removing one disease, will almost certainly be implanting several others.

How would it be to establish a sanatorium for the treatment of these people, for the restoration of their self-consciousness to its normal state? One will certainly be needed if the medical profession—to say nothing of the clerical—is allowed a free hand. It might also prove useful for those who have self-hypnotically compelled their minds to believe that there is no disease and no pain and that living sentient matter has no life and no consciousness. Mind is for the cognition and consideration of what is, and when healthy it will render very efficient aid to the soul. But when, in the course of its natural work, it is required suddenly to veto its own legitimate conclusions; when it receives a blow in the face whichever way it looks—it necessarily falls into a hypnotic or half-paralysed condition. It is like a child who is beaten for lying and for telling the truth, for running after its mother and for staying behind, for playing and for moping.

STUDENT

The Slaves of Life

"AN intensely strong character; he is under the influence of morphine all the time": does that sound like a reasonable remark; should we not say on the contrary that he was an utterly weak character, enslaved by a desire? Nor would the character seem to us any stronger if we were assured that no one could prevent this man getting his drug, that by absolute "strength of will" he compelled them to get it for him.

We should point out that some time this man would want to get free from his habit and that then his utter weakness would stand revealed.

It is only when the "strong personality" shall come to separate himself from his desires that he will find out whether he is really strong.

All of us see that such desires as obviously lead to death, for example the morphine-crave, are not the man himself; others, such as ambition, hate, the money-crave, we have not yet learned to separate in the same way.

Nature has arranged that the law of the sur-

vival of the fittest shall prevail among desires, one only at last surviving not only because it can never meet with direct obstacle, but because it gives life to him who serves it. When a man gives up all the desires to *have* and comes in to himself in freedom, he finds himself in one supreme moment to be the radiant youth he was at the dawn of the world, eagerly desirous to spread into all dark places the light that is in him. *That* desire is his very being, himself. The others have seized him by the heart later. It is awake in some, the musician, the artist, the thinker, sometimes the empire-builder; but even here so overlaid, so darkened and weakened with the desire to have, to get, as to function with only a thousandth of its full splendor of power. We are slaves by a myriad chains; those in whom the pull of the chains stops for a second sometimes, are the world's creators. But all of us are also that on some line, potentially. The cultured desire to give, to contribute, to raise, in fact compassion, recognized as self, is the key to self and freedom. Then nature herself will charge herself with the task of furnishing us with what we need. We can leave all that to her.

STUDENT

What Was It?

ONCE upon a time a great company of persons drew near to . . . , and the nearer they drew the more uplifted they felt and the more gracious and wise and loving they became.

But what was it they drew near to?

We do not know; we can only report what they told.

One said: Behold that most glorious mountain glowing gold in the sunrise!

It is not a mountain, said another; there is nothing to be seen at all. But infinitely sweet sounds are floating out upon the air. I hear harmonies like nothing that ever was on earth, melodies that thrill my very soul.

It is neither said a third. That is a place of perfume, the scent of the lily, the lotus, myrrh, the rose, jasmine, and balm.

O blind! said another; a *man* stands there, one of most noble countenance. As I look upon him my heart is warmed and softened and my mind filled with unutterable thought.

I also feel that said another; but no *man* do I see. Yet there is some Presence beyond anything human. It is as if my own innermost *self* were there beckoning me to come.

To me, said the last, it is absolute beauty, neither of form nor sound nor scent nor thought, but all at once and more. It is my self, as *you* have said—turning to the last speaker. But as I come closer in my feeling and try to fathom that mystery, by flashes I lose myself and see that it is also all of you, my comrades, and much more beside. Surely it is no individual person at all.

Then they agreed that they would give it no name, would hold it sacred, not letting mind make dogmas concerning that which was so evidently beyond its comprehension. But as they went away they felt that trust, and compassion for all that lives, and love of each other, had been born within them.

H.

Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

RUINS OF THE THEATER OF DIONYSOS, ATHENS

The Theater of Dionysos

THIS ancient theater, excavated in 1862, reveals even in its ruins a grandeur which can yet be but a faint indication of its original magnificence. Carved out of the hillside, its ample sweep must have sufficed to seat 30,000 spectators. The scene was one of great natural beauty, commanding a view of Mount Hymettus, the blue waters of the Aegean, and the islands of Salamis and Aegina, while the golden sunlight of that genial clime bathed the whole. In the front semicircle of the auditorium are seen the marble thrones carved with the names of the officers of state who occupied them. Opposite are the orchestra, the proscenium, and the stage, with its elaborate construction and its front adorned with fine reliefs on marble slabs.

The traditions in which we have been brought up have taught us to view antiquity with a disdain that reflects little credit on modern discernment. Ecclesiasticism has blotted out records and substituted its own bigoted version of history. The Darwinian theory has been applied to everything, and all things modern represented as the crowning point of a progressive development from rude ignorance. And the drama has not escaped; it has also been evolved, so we are told, from its pristine crudeness among the poor foolish ancients to its grandeur among the illustrious moderns.

Yet it may rest our weighted brow to throw modern sagacity to the winds for a while and contemplate the scene of ancient drama. It may please us to indulge in a wild and wicked dream and to try to imagine that scene peopled with an audience worthy of so rich a setting, and inspired by a drama whose grandeur should accord with the grandeur of the site. We can scarcely imagine a modern audi-

ence there, with its multifarious habiliments and retinue of bottles, orange-peel, and paper bags; nor can we seem to see a modern problem play, farce, or comic opera in progress on the stage. So let us give rein to our fancy and imagine that the ancient drama was such as to render this magnificent site the only appropriate setting; that the ancient audience had a dignity and endurance so far superior to ours as to be adequate to the occasion. Let us make believe that the modern critics have erred and see only the mote in their own eyes; that they are incompetent to understand the ancient dramas or to picture to themselves the ancient theater and its audience. Yet if a comparison of modern with ancient theaters is to serve as a criterion for a comparison between ancient and modern dramas, our imagination may well fall short of conceiving what the ancient drama must have been.

The drama has not been evolved from the traveling show, any more than high organisms or races have evolved from their own degenerate offshoots. Our modern drama is but a survival of what the drama once was. The beginning of the drama was as a sacred function in the ancient Mysteries. The rites of Masonry may help us to an understanding of this meaning. In the Schools of the Mysteries, teachings too lofty for verbal instruction were imparted by representations. As verbal language is the proper form by which we transmit the ideas in which we deal today, so the dramatic form is the means by which ideas that go beyond words have to be conveyed. The public drama may be regarded as an extension or modification of the esoteric drama, whereby the public were admitted to a participation in as much of the sacred knowledge as it was appropriate for them to know. It is

on record that one of the Greek dramatists barely escaped punishment for revealing too much.

As we proceed historically in the direction of modern times we find the drama becoming less sacred and more popular, until by stages it degenerated into a picture of actual worldly life, intended for amusement. In modern times we have had this amusement-drama; we have had the opera, into which the idea of art has entered, though the inspiration has not been high. Wagner strove to raise it higher; but he had to borrow from ancient sources—from our "barbaric" ancestors of Northern Europe. And lately we have had the problem play—a feeling towards reintroducing the didactic function of the drama. But it has usually taken the form of an exhibition of sores and has ended in an interrogation point.

In vain do we look for a drama that shall *inspire*—that shall send the audience away from their seats to *be* and to *do*, to *dare* and to *achieve*. We need feelings and convictions. A war scare comes on, and a man writes a drama on national defense; this is a real drama, within narrow limits. So we may have anti-slavery dramas, anti-alcohol dramas. But the inspiration is shallow. The old moralities and miracle plays dramatized religion, but we cannot dramatize modern religion. We cannot dramatize evolution, we cannot dramatize pragmatism. To teach we must have something to teach and somebody to teach it; our dramatists lack the one, and our actors the other. To depict life as it should and might be, we must know what it should and might be. Knowledge, conviction, enthusiasm, the old joy of life must come back again. But what has become of our Soul-life? Truth, Light, Liberation for discouraged humanity. H. T. E.

✻ The Trend of Twentieth Century Science ✻

Theosophy in Science

THE bacterium appears to be in somewhat the same case as was the atom ten years ago—awaiting resolution into still smaller components. The first step, so far as theory is concerned, was taken comparatively recently by Professor Butler Burke. His view is perhaps the nearest to the Theosophical that has yet been developed by scientific speculation. The primeval monads, according to him, are *alive*, life itself. Their first aggregation—into atoms or electrons or something smaller yet—would be as it were disciplinary, the restriction of their primeval chaotic freedom. They are but learning their first lesson, or taking their first step in the one great cosmic lesson, the art of living together as the essential for the enrichment of their life. This lesson is being learned in their vivid doings amongst each other behind the relatively external quiet of the atom. Then comes another step, or come other steps, perhaps not yet known by science. Finally appears the cell, say a bacterium.

But when we examine a cell we find parts within it. For example the nucleus contains a number of little units, the chromatin granules, each to some extent a life to itself with separate power of movement and nutrition. These in their turn do not look quite homogeneous, as if they contained still smaller units. Indeed these smaller ones *are* postulated on theoretical grounds to explain the phenomena of heredity.

The cell stage once attained, larger and complex cells arise, these also having to learn the great lesson of integration into a compound individual, the lesson of living together as the condition of the evolution of their individual life and consciousness into higher and richer states.

We use the word life, therefore, in more than one sense. Sometimes we use it to denote the essential being of the ultimate units. Sometimes we mean the force gradually compounding them into higher forms. But this force is itself a spiritual individual which the compounding enables to incarnate and live and gain experience, to pass from unmanifestation into manifestation. The aggregation of the cells of the human body enables a human soul to dwell therein—to its own profit and that of the cells amid which it dwells. What we call death is the temporary withdrawal of this force or incarnate entity, and the resolution of the units that were drawn together for its body, backwards into separateness; though this resolution perhaps now never passes back so far as the primeval stage.

If we take a long enough view a conception of evolution emerges. There are perpetual integrations of groups; a little chapter of life history is lived out; then follows disintegration. But the disintegration is ever less and less complete. Perhaps at one time in the world's history, when all was very elementary, it was common for atoms to integrate from the primeval units, live a little while, and then disintegrate. Now the life of the atom is very long, its dissipation perhaps never complete, and dissipations much more than counterbalanced by integrations. Now the atoms readily integrate into compounds, very stable, some of

them. Cells are now at the stage where the atoms once were; they are readily formed and as readily disintegrate to the molecular units that compose them. Farther on they may become as stable as are now chemical compounds and atoms. Lastly *their* integration may begin to take on permanency.

In the light of Reincarnation all this might be worked out for humanity. Through the ages there are continual groupings and regroupings of men until the whole shall compose one body and the sense of unity be the dominant of human consciousness. Universal Brotherhood is already formulated as *the* principle of life, and Theosophy is the anatomy and physiology of the principle.

The pressure towards this brotherhood is also worth considering, and what may incarnate in humanity as a whole when brotherhood is perfected.

STUDENT

The Age of Life

DR. SCHMIDT of Jena, a well-known geologist, offers the following estimate for the duration of the five evolutionary periods, reckoning the whole as one hundred millions of years:

(1) Archeozoic or Primordial period	52 millions
(2) Palaeozoic or Primary	34
(3) Mesozoic or Secondary	11
(4) Cenozoic or Tertiary	3
(5) Anthropozoic or Quaternary, 100,000 years, or one tenth of a million years.	

He admits, however, that the one hundred millions may quite possibly be two hundred. Suppose, with Theosophy, we make them a little more than *three* and multiply accordingly, adhering to his figures. The five periods will then be:

(1)	156 millions
(2)	102
(3)	33
(4)	9
(5) 300,000, or three tenths of one million years.	

More closely the Theosophical figures are:

(1)	170 millions
(2)	103
(3)	37
(4)	7
(5)	1½

But according to Theosophy a human civilization of a sort reached its climax during the *third* of the five periods; another, the Atlantean, during the fourth; whilst during the same fourth our own Aryan began. Prototypal humanity, the sketch work as it were, existed even during the second of the five. But the sketches were possibly not choate enough to leave any fossils.

STUDENT

The Metals in Medicine

A WELL-KNOWN U. S. naval surgeon has created much interest in medical circles by his report of twelve cases of tubercle treated by a special use of mercury. Of the twelve, six have been cured, two markedly improved, two are improving in somewhat less degree, and two have failed. The failure in both the last seems to have been due to accidental contraction of typhoid.

Several of our medical journals have of late been discussing the decreasing faith in, and knowledge and use of, drugs, vegetable and

mineral. Serums and "expectancy" seem to be the ultimate goal, the expectancy being of the results of ordinary hygienic measures.

But there are signs in the other direction. A French scientific journal asks why medical knowledge of the therapeutics of the metals is so imperfect:

Are not these potent agents at least as well worth new and close study as the animal extracts? We call copper, zinc, lead, and others, "astringents" and think that we have said about all that is worth saying. Have we said anything? Is mercury exhausted when we have called it an alterative?

We would suggest that one great step in practice will have been taken when the relations of certain plants to metals has been determined; that is, when it has been experimentally ascertained what plants are willing to take up which of these unusual metals. It might perhaps then be found that in the passage through plant life the metals had had their action as it were softened, brought into better relation with our physiology, raised to higher medicinal terms.

M. D.

An Averted Fate

PROFESSOR LOWELL'S gloomy anticipations of the coming waterlessness of our planet do not seem to be exciting much apprehension among the geologists and his fellow astronomers. In fact some have detected subtle indications of a vicious circle in his argument. Thus: Mars is well on in the drying-up process. As our planet is very like Mars, the same drying up awaits us. Since we are going to dry up, that is evidently the fate that has befallen Mars.

But he does point to great rainless desert areas of the earth which once were fertile and well watered, regarding their fate as prophetic of that of the rest.

Professor Cleveland Abbe however disputes the inference. We have not historic (in the geologic sense) facts enough to draw conclusions. The cycles of change may be too great for the possibility of study. Oceans and continents change places. Continents may have a regular program as wholes or in their parts, passing through periods of watered fertility to aridity previous to submergence.

Nor do the great watersheds of for instance desert Africa afford any proof that the rainfall was once more than it is now.

Statistics are too recent (say a century old at most) to prove anything. And, says Professor Cleveland Abbe,

Neither meteorology, nor geology, nor any other branch of earth-observation gives clear, unimpeachable evidence of the progressive drying up of our globe as a whole. The fact that great glaciers once covered regions now free from them merely shows that in those regions there was once a different relation from that which now exists between rainfall, snowfall, evaporation, and run-off, so that snow accumulated then more than now. At the present time there is more rain and less snow or possibly more snow and more melting, so that the snow cannot accumulate. The ratio of the snowfall in the cold half of the year to the rainfall in the warm half must in general be large, if snow is to accumulate as in the glacial epochs of previous geological ages. Glacial phenomena tell us nothing whatever as to the absolute quantity of rain or snow.

C.

Nature

Studies



Lomaland Photo. and Engraving Dept.

SUNLIGHT AND SHADE, POINT LOMA, CALIFORNIA

Improving the Breed of Animals

IT is found by dog-lovers that the unpleasant habits which many people believe to be natural and inevitable in this animal can easily be eradicated by a little firmness intelligently applied. And the lesson to be learned from this is that it does not do to fetter ourselves with fixed theories. The limitations which we assign to Nature are to a great extent those which we have ourselves imposed by our minds; but when we cease to regard her as a bigoted tyrant, we find her responsive to our efforts. If we find that a certain class of animal has certain habits, we need not accept those habits as ineradicable and normal until we have tried whether we can change them. If we find that we can, then we may with some reason regard the new habits as natural and normal. For there may be no valid reason why man himself should not set a few fashions for Nature to follow, seeing that he is endowed with some very influential prerogatives. The so-called laws of Nature are impresses which have been stamped upon Nature at some time or another and by somebody; perhaps she will be found as ready to take a new impress when some reasonable being takes it upon himself to impart it, instead of waiting for some God,

theologic or scientific, to do the work for him.

Whether with animals or children, we owe a duty towards those whom we may regard as lower in the scale than ourselves; and if we neglect this duty we confute our own supposition that we are superior to them. To accept conditions as permanent and inevitable, simply because they obtain and have obtained for a long time, is to chain ourselves to a dogma and to relinquish our prerogatives as molders of Nature.

What are the domestic animals, anyhow? If they are not types specially created by God for the use of mankind, nor products of spontaneous evolution, it may be that they were formed from wild animals by some more intelligent and active race of men in the far past; together with the many orchard trees and garden flowers. Later and less influential races of men seem to have accepted these products as immutable types, but perhaps we might begin to see now what we can do towards improving the domestic stock still further. But though individual efforts may be successful, we cannot expect to do much on the large scale until the standard of humanity has been improved; for domestic animals are the servile copyists and devoted scapegoats of many human vices.

E.

Magnesia as Fertilizer

MAGNESIA has lately been used as a soil fertilizer. It is found in plants in considerable quantity, forming 13 per cent of the ash of wheat and 8 per cent of the ash of oats. It has been applied to the soil in the form of *kainit* (Stassfurt potash salt), which contains magnesium sulphate and potassium chloride. The yield of sugar beets was increased by 4500 pounds per acre and the percentage of sugar was not diminished; with grains the increase was from one-seventh to one-fifth the total crop. With barley the effect was to reduce the proportion of nitrogenous constituents. The potato crop was increased and rendered immune to the attacks of mildew; and the yield of hay from natural meadow land was increased from 3000 to 4150 pounds per acre.

T.

The Rats' Diet Bill

THE Department of Agriculture reports that rats destroy annually \$100,000,000 worth of American grain. One rat eats 60 cents' worth a year, and of oatmeal it will consume \$1.80 worth. Rat-proof construction, especially concrete foundations, is urged; also some rational methods of disposing of garbage and storing food.

T.

Students'



Path

From SIGURD THE VOLSUNG

BE wise, and cherish thine hope in the freshness of the days,
And scatter its seed from thine hand in the field of the people's praise;
The fair shall it fall in the furrow, and some the earth shall speed,
And the sons of men shall marvel at the blossom of the deed:
But some the earth shall speed not; nay rather, the wind of heaven
Shall waft it away from thy longing—and a gift to the Gods hast thou given,
And a tree for the roof and the wall in the house of the hope that shall be,
Though it seemeth our very sorrow, and the grief of thee and me.

When thou hearest the fool rejoicing, and he saith,
'It is over and past,
And the wrong was better than right, and hate turns into love at the last,
And we strove for nothing at all, and the Gods are fallen asleep;
For so good is the world a growing that the evil good shall reap.'
Then loosen thy sword in the scabbard and settle the helm on thine head,
For men betrayed are mighty, and great are the wrongfully dead.
Wilt thou do the deed and repent it? thou hadst better never been born:
Wilt thou do the deed and exalt it? then thy fame shall be outworn:
Thou shalt do the deed and abide it, and sit on thy throne on high,
And look on today and tomorrow as those that never die.

William Morris

Light and Duty

KATHERINE TINGLEY says "If we would walk in the light we must make duty one of our highest ideals. There must be heroic determination in our hearts for a continuity of right action." As we go on studying Theosophy and trying to live by the guidance of its great truths we find a deeper significance in the sayings of our Elder Brothers and Teachers. If we would walk in the light we must have ideals and duty must be one of our highest. Duty is so often taken for something unpleasant, in fact the very word duty, from long-standing wrong-thinking has become a bugbear to many. Instead of that, our duty is what comes to us every day to be done, be it our work or our play; our pleasures, taken in due season, are a duty as well as our labor.

Is it not therefore really in the manner in which every action is carried out that duty lies? And do we not find that the most irksome of duties becomes at any rate interesting, if not a pleasure, when we begin to take a right view of life? Theosophy being a true

thing and a real guide, points out duty in every department of life; from our waking in the morning to our going to rest at night, every moment has a duty of its own. This fact makes plain the mistake it is to interfere with the duties of anyone else; for while we are doing that, we must be neglecting our own.

Clearly we see that duty must be performed as a high ideal, and moreover there must be a heroic determination in our hearts for a continuity of right action. The word heroic shows that it is not quite easy, although it may be moderately so, to perform our whole duty now and then, perhaps a whole day now and then; but when it comes to a continuity of right action, there is a great fight to be maintained to overcome the personality and to control the lower nature which always has *some* excuse to try to evade right action, when personal rights, so-called, are involved.

If there is heroic determination in the heart to do right, help comes from the light in which we fain would walk, and true wisdom is established in the mind. This true wisdom is spoken of by Krishna as "the light of all lights, and is declared to be beyond all darkness; it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth." And when a man has attained to self-control and continuity of right action, or in other words, true spiritual wisdom, he is able to help others. That is the true object of one who strives to walk in the light, that he may be as "a light to those who sit in darkness and in the fear of the shadow of death," that he may "see the truth, and the truth shall make him free."

This wisdom comes from the Higher Self and is the essential divinity of Man and is the basis of Râja Yoga, "Kingly Union," which is the perfect balancing of all the faculties, physical, mental, moral, and spiritual. Katherine Tingley says "This is attainable." E. H.

Devotion

IN the association of words and ideas the word Devotion seems always to mean the performance of a Religious duty—the giving of the best within us to the Highest, the Supreme. A noble example of this we have in the lives of all great World Teachers, whose lives were spent in service to mankind. In our time we have had H. P. Blavatsky, who in no way spared herself; who felt no sacrifice too great in order to bring to the Western world the message of Theosophy. William Q. Judge, who alone preserved it pure and handed it on to Katherine Tingley, whose life and work now speak for themselves.

Devotion is always the giving of something, time, attention, or affection, in a whole-hearted manner, the voluntary gift of a pure heart that seeks nought but the opportunity for service. Doing and giving are strong factors in life, and the desire to love is greater than the desire to be loved. The former is an attribute of Divinity, the latter belongs to the personal self and brings with it some very uncomfortable companions, jealousy, envy, and so on.

Divine love is compassion for all that lives and though ingratitude may be hurled upon the giver, still lives on and works on. Nor dare we pity those who even die at the hands of those they serve; could we but know their heart we would most likely envy them. Bereft indeed of joy are they who never yet have

learned the light of love in the truest sense.

The heart must spend itself on something. The monk in ecstasy kneeling before his wooden crucifix, and the prodigal son in a far country are each alike spending their substance for selfish ends, and finding no satisfaction, no blessedness like he who in true Devotion self-forgetting, makes of each duty a free-will offering to the Gods. Nothing short of the very best will do to keep the fire of true Devotion burning on the altar of the heart.

Through bitter experience and pain we learn that the way of peace is through service to others. "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." The home of the soul is where we work in harmony with Law. We need great courage to keep on and not be daunted; courage when the battle is raging and we have to fight for Truth. Courage also in those trying times when "their strength is to sit still." To do our duty calmly and quietly in the midst of uncertainty. And here Theosophy aids us with its practical teachings of how to deal with the problems of life, with the every day difficulties that confront us, telling us we are Divine, and showing us how we can help to bring about the golden time of Universal Brotherhood.

STUDENT

"On the Spree"

IN an English contemporary devoted to literature there recently appeared an article entitled "On the Spree," as referring to a historical hero of 100 or more years ago, giving some account of that hero's "descent into the gutter." The sting of the article lay in its tail, which tapered off with the suggestion: "Let us be just and leave cant, and grudge not [this man] his little spree."

The impression conveyed to the reader is that if you do heroic deeds you are entitled by way of compensation to descend into the gutter and wallow in the mud from time to time.

Surely the reward for being great lies in the fact that you are great, and there can be no greater punishment for the higher nature which impels to noble action than to see the personality over which it presides, sink into the mire of sensual indulgence.

The average man is flattered by the ordinary appeal to his good natured tolerance for the foibles of the great, and later on he may be led to demand for himself the toleration he concedes to the hero off duty. Does he not work hard and make sacrifices for his family? Surely he too is entitled to an occasional plunge into the puddle.

But natural law is suspended neither for great nor small, and "He that soweth to the flesh shall of the flesh reap corruption," applies as much to brave admirals as to the average man who runs counter to the moral code. To denounce vice is not cant, and to "grudge our hero his little spree" is simply to light a beacon for the warning of a brother whose bark is visibly drifting on the rocks.

STUDENT

ALTRUISM is an integral part of self-development. . . . Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism. —H. P. Blavatsky

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question Does Theosophy teach the value and necessity of prayer; and if not, what substitute does it offer?

Answer Prayer, we are told is the greatest consolation in life; and it is inferred that this is a grand argument in its favor. But the purpose of things is, not that we should be consoled, but that we should grow; and we ought to measure all tenets with this virile concept for our unit. Consolation, and doctors' stuff are both very well in their way, but not for our daily pabulum; an umbrella is excellent in a storm, but we cannot live under it always; we must have milk for babes, but the diet of strong meat will be forced on us some day. And sure, if one needs it, the universe is deep and full enough of consolatory things, patent and remarkable before our eyes; we need never be at pains to find them, nor accept them at more than a fair price.

Another thing is, that there is more than one to be consoled in each of us, and their ideas are different. It does not console you when you have lost your kingdom, to be offered a great pension and palace in the city of your conquerors, even when the land you lost was a meager and barren one and you ruled it with infinite exertion and unease. No consolation to *you*, the patriot and warrior; but to *you*, the voluptuary, it is consolation enough, for you could never fill the throne of your fathers. We are all of us soul and personality, and have two claimants on our regard, one of whom we must necessarily offend. "Ye cannot serve God and Mammon."

Theosophy sets this aim before us, showing it to be inevitable finally—that we should stamp out and overmaster the sense of separate selfhood. The worship of self clings so nearly to us, that we are apt to arrange our religion on the lines of a commercial treaty; we will accept the advantageous, and believe what coddles and nourishes ourselves. Now as to what will do the first, we are keenly enough aware of it; it is a mere toning down of the rigor of actualities, a finding of easy methods, back stairways, royal roads, scapegoats, etc. But of true nourishment we are not good judges; because to know that, one must be at the pains of taking the standpoint of the soul.

Evolution means always the widening and widening of consciousness. It is not enough that we remain where we are; *learn*, says the Law; *go forward*; that alone shall be counted to us for righteousness. To be human fully, would be to embody fully the human principle, having the animal nature in complete subjection; and the human principle is something more than mere brain. For this latter can live at peace with the animal within us; as the Prodigal Son could maintain himself after a fashion in the far country, and fatten for a time on the husks that the swine did eat. But he must remember the Father's house at last, or woe betide him. Brain is only an envoy or halfway house between the animal and the soul.

What then is the soul? All that we can sense of divineness; the thing that moves us to noble action and oblivion of self. We must attain to and embody it; we must be the div-

inest thing that it is in us to be; something far diviner and more glorious than we are. To play the part of a man means nothing less than to do this, living majestically as a soul, and pushing forward the growth of the world. Universal, not confined; birth and death are not the horizons of the soul, nor are our own trumpery affairs its interests. Its outlook is to the starting-point and to the goal of human life; it is ambitious for humanity, and desires for the whole world.

Judge prayer then, from this eminence, and you will come to understanding the right and the wrong of it. We are struggling in the bonds of selfhood, and have no advance but to shake them off; little by little, or in greater degrees, we must drive our consciousness away from our own concern and welfare, and into universality; thinking as for humanity, and not for ourselves. Every word that cometh from his mouth affecteth a man, and every desire that passeth through his mind; he is molded by them into new and new forms of character. You are today what yesterday you were, with the result of all your deeds and words and thoughts of yesterday added; and if prayer is at all earnest, and concentration employed in it, must it not leave a notable and particular mark? But of what kind? A scar, a pinching and cribrum of the limbs—or a cubit added to the stature?

Did it emphasize self in any way; did you desire your own upliftment and salvation? Then you have clogged your wings with a heavy and mortal unction; you may go the sleeker, and have more surface gloss; passion may trouble you the less, but where is the soul of you? Even farther away; even stiller has its voice grown.

We may put aside altogether the prayer that is mere material petition; for we live in a splendid, law-governed universe, whose purpose will not change for us, whine we never so loudly and long. That which is our own pursues us everlastingly, and will come home at the last, and heaven and earth cannot prevent it. Consider the position of a man who pours himself out in prayer for some desired thing. The seeds of all power and godhead are slumbering in him; each of us has, somewhere within, that magician's wand and sprig of omnipotence, the will. In his concentration and intense thought he may get such hold on this, as that it shall bring him actually the thing desired. But if self were his motive, he has only stretched the fabric of the universe the more violently from its place, and must expect the pain of the rebound. He has by that much tightened the strangle-hold of self upon himself. Nature will work with infinite pains to release him, and the pains will be his, not Nature's.

To whom or what shall you pray? To the God within you, says Theosophy; to the Spirit incarnate in man. And it shall be no matter of words, no seeking of gifts, no petition; it shall be a vivifying of the imagination to realize the center of being, a rising above the limits of selfhood, a stirring of the will to "bring down more of the Light to the aid of all that lives."

STUDENT

Answer II. To the first question the answer must be No, if the usually accepted meaning of the word prayer be taken. With most people prayer is a peti-

tion to some power supposed to be without, and for some personal benefit, either in the sense of receiving some supposed good, or being relieved from some supposed evil.

There are two factors usually overlooked by the advocates of personal prayer of this kind, namely, that the Universe is governed by law—absolute, unchanging law, and that man himself is innately divine, a creator, a potential god.

And the statement that the Universe is governed by law must mean that every part of it is so governed, that not only do the heavenly bodies move in strict accordance with the universal Law, but that every act and every thought is likewise under its guidance.

Furthermore, a knowledge of man's true nature shows that he himself has power through the law to make of his future what he will. And as a consequence instead of a dissatisfaction and discontent which prayer, as commonly indulged in, indicates, there will be reliance on the law and trust in one's own divine nature.

A discontented, lazy child at school cries and whines, does not wish to learn his lessons; or perhaps, when a little older, complains, Why should I learn algebra or study Roman history? A grown man or woman asks to have the path of life made smooth and pleasant, prays for success, freedom from sickness and trial, too often for the satisfaction of some personal desire. Two great nations, in all their churches, pray each to the "God of Battles" for success to its arms and the destruction of its enemy—the other nation.

All these are types of prayer, and contain their own answer—an intensification of selfishness. Each is a seed thrown out into the realm of thought which must bear fruit in action. Heredity and early training will account for the selfishness of a child, but when we become men should we not put away childish things? What right have we to ask for what is not our due? What true man or woman will? Is not the usual kind of prayer a complaint that God does not know what is best for us, and hence needs to be advised, impertuned?

But there is another kind. The prayer of the psalmist, "Make me a clean heart, O God, and renew a right spirit within me." And if read in the light of Christ's words, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father who is in heaven," this gives a clue to what is *true* prayer.

For who or what is the father who is in heaven? Where is heaven? "The kingdom of God is within you,"—"There is no heaven save that which man makes in his own heart." Make heaven in your own heart, and the whole universe becomes heaven.

There is a power of unconquerable strength in the heart of each; awake that power, the strength of the divine will, and *will* what is good and *think* what is true. That, as I understand it, is true prayer according to Theosophy. Not the petitioning for any personal advantage or gain, but a doing of the Divine Will, the bringing of our personal desires and personal wills into harmony with the Divine Will; it is a trust in the Higher Law, a cleansing of the heart, a constant renewing of the right spirit within us. True prayer is to Will and to Do.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Poltergeist

WHILE Theosophy has neither wish nor need to court notoriety by the stale device of prophesying the second Advent, it can point to many signs now actually visible that fulfil former prophecies. For instance, we find both H. P. Blavatsky and W. Q. Judge speaking of the strange new qualities which the human organism would begin to exhibit as the consequence of turning a corner in its evolution; and no one can deny that new susceptibilities, greater nervous sensitiveness, strange maladies, and here and there mysterious powers or senses, seem to be becoming more frequent every day.

Indeed one of the declared purposes of founding the Theosophical Society was to safeguard the race during the awakening of these new susceptibilities; for it was foreseen that such an awakening, if allowed to take place in the midst of an atmosphere of selfishness and ignorance, with nothing to withstand it, would menace civilization with speedy disaster. In vindication of the truth of the latter statement one can point with confidence to the many dangerous psychic fads that are threatening sanity and physical and moral health; which, had it not been for the work of Theosophy would have gotten a firm hold on civilization. Illustration both of the awakening of strange faculties and of the incapability of ordinary resources to deal with them is afforded by what follows.

The papers report a remarkable case, occurring in the United States, of the phenomenon known in Germany as the "Poltergeist," a phenomenon the reality of which cannot be candidly denied by any rational person who has studied the history of the subject, so ample is the evidence, and so incredible is it that such stories could have been invented.

The victim is a boy of eleven who is attended everywhere by this mysterious prank-playing entity. When he plays marbles, the marbles shoot around, disappear, and are found in his pockets. He cannot run races, because the moment he starts, a shower of stones and dirt is aimed at him. When he goes to a store the jars fall off the shelves and break. He cannot play with the cat, because her fur bristles up and she flees when he comes near. The railroad will not sell him a ticket on account of the things that happen to a train when he is on it. The influence

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

MEMBERSHIP

cares naught for the efforts of ministers and prayer, which it treats with as much disrespect as ever.

And it is stated that the case is now in the hands of the Society for Psychical Research!

The necessity for people who understand such cases and how to treat them is evident, and will become greater when such cases become more frequent.

STUDENT

Light, the Creator

A CHEMIST has recently completed an extensive study of the changes produced in organic compounds by light. The compounds were used in 5 per cent aqueous solutions containing small quantities of uranium salts, which latter, it is stated, act as "catalysers"—that is, as bodies which promote chemical action in other bodies without being themselves changed—probably by absorbing the rays and transmitting their energy in another form to the surrounding medium.

All the solutions remain unaltered in the dark; but in the light a great variety of changes in the color, odor, and chemical composition were produced, often in a few minutes. Alcohols were converted into aldehydes, and acids into aldehydes or acetones containing an equal or smaller number of carbon atoms. Cane-sugar and other di-saccharides were inverted; and so on, the general effect being to convert relatively inert compounds into more active ones.

The word "light," as now used, stands for more than the agent of vision. The emanation or radiation, or whatever it is, upon which visibility has been found to depend, was found to have many other properties. It produced thermal effects and chemical effects. It was sorted out into groups, respectively thermal, luminous, and actinic; but these were found to overlap. It is clear that this mysterious influence that passes like a flash from sun to earth is the Mercury of a hundred messages, of which vision is but one.

We may restrict the term "light" to that which is visible to our normal physical eye, or use it to include rays of the same kind which are not thus visible. The former plan is irrational in that it draws an arbitrary line; animals may be able to see by rays which we cannot, or we may be able to see, with finer senses, by rays which do

not affect our ordinary senses. The other plan includes under the term "light" an indefinite number of kinds of rays.

Actinic action, from being a side-show in chemistry, is rapidly becoming the main drama. Where we used to think that the atoms and molecules arranged their social and domestic affairs by themselves, tumbling apart or together, as it were, in lumpish obedience to some mysterious dictator known as Inertia or Attraction—we now see that they can do nothing of themselves, and that even the lion and the lamb, so to say, will sleep placidly together until the busy invisible ray gets to work and infuses some energy into them. Our chemical universe is a lively stage full of actors, scene-shifters, and managers, in the shape of electrons, ions, and rays and waves of various sorts. Everywhere we discern invisible life, manifested in forms which we classify as kinetic and molar, the distinction between which two is indefinable. The one-sided evolution theory accepted today has sought to derive causes from their effects; to make a universe that is all actions and no agents; to build up intelligence out of something less than itself; but the facts have turned traitor to the theory. We find, as we might have expected, living agents everywhere. It was not the smoke that produced the fire, but the fire that produced the smoke. Our brains did not build our minds, but our minds built our brains. Matter and motion did not make light, but light has made both of them—so it seems nowadays.

The phenomena known as light, heat, electricity, etc., may be secondary in their crude manifestations; but essentially they are primary. The real heat, light, and electricity have created our physical matter and keep it going; they are not the products of it. And behind them stand *mind* and *will*, whose agents they are. Once that these almost self-evident truths are grasped, we realize the connexion between the ethics of great Teachers, and true knowledge of Nature. H. TRAVERS

Meeting of the Universal Brotherhood and Theosophical Society

Honored with Presence of Gifford Pinchot

"DISCOURSES on 'The Future of Theosophy' and 'Death as one of the Crowning Victories of Human Life' were the chief features of the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at the Isis theater last evening. As this was the first meeting of the fall season given by the organization, an elaborate musical program was included and the theater was crowded to the limit. Beethoven's *Allegro con brio* as a piano solo, and *Barcarolle* from Gounod's *Tribute of Zamora*, were among the musical selections.

"Hon. Gifford Pinchot, chief of the forestry bureau at Washington, D. C., as a guest of Mrs. Katherine Tingley, and Mrs. Dunn, principal of the Râja Yoga Academy, and Mr. and Mrs. Ross White occupied Mrs. Tingley's box. Mr. and Mrs. A. G. Spalding were in another box.

"The speakers were Mrs. M. Tyberg on 'The Future of Theosophy'; Dr. Herbert Coryn on 'Death—One of the Crowning Victories of Human Life,' and Montague Machell, a Râja Yoga student, on 'The World's Present Outlook for Young Men.' From Mrs. Tyberg's address the following is noted:

"'Watchman, what of the day?' So one might word an inquiry into the future of Theosophy, for, as humanity proceeds in the ascent of the cycle of development which has opened, the light of the Wisdom-Religion will reach the hearts of mankind, and, kindling there the flame of compassion, will set the world aglow with the sunshine of brotherhood and truth. Theosophy itself, the mother of religions and sciences, is older than time; but in the night of ignorance from which humanity is emerging only the sublime faith and intuition of starlike poets and teachers have kept alive the hopes and ideals which, in the new day, shall find joyous fulfilment in the life of brotherhood. H. P. Blavatsky, bringing back the teachings of Theosophy, gave a dawn signal of this new time. It has been carried from land to land by her and her successors, William Q. Judge and Katherine Tingley. By giving humanity the teachings of Theosophy, rebirth, the divinity of man's higher nature, karma, cycles, as well as a history of the development of man and the universe, these teachers have unfolded the possibilities of the future, man's responsibility and power in building it, and especially by the teaching of rebirth and the law of cause and effect they have shown the links between humanity's present conditions and that future in which, Theosophy regnant, all the best of life can as last be manifested on earth. The future of Theosophy will be the gradual but effective awakening of humanity to the realization of these great teachings and the reconstruction of life on brotherhood principles. . . .

"'A beautiful symbol used in Theosophical work is the Lotus flower. On every seed is imprinted the picture of the perfect bloom. Theosophy says that in the heart of each man or woman lies the knowledge, the wisdom, the power, to live the perfect life; and the future of Theosophy is concerned with teaching humanity, every unit of it, to find this divine law.'"—San Diego Union

The Gaelic Language Movement---II

OUR interest in one of the most significant movements of modern times would be inadequate without recognition of its heroes and heroines. Ireland has just been plunged into tears by the passing of one of these, who had deservedly reached a place among the foremost leaders of the movement, and who has just sacrificed her youthful life to save that of a fisher girl.

The following tribute, from a Dublin paper, reveals so much of the deeper spirit of the times, awake and vibrant in the heart of Ireland, that all lovers of the true, the noble and the beautiful in human life, will peruse it with greatest sympathy.

"It is like a fairy-tale with an abrupt and awful ending. She was only twenty-five, and the record of her scholastic distinctions might seem almost impossibly brilliant. Intermediate triumphs were succeeded by University triumphs almost unexampled in her day. Her distinctions in Irish, French, German, Latin, Logic, Modern Literature, make an astonishing story. The crown came last year when she obtained her M. A. degree, winning first place, first-class honors and a £300 scholarship. She mas-

countless generations is untouched and unspoiled, and whence the view of cliff and promontory and old-time fortress and rock-shelters and stone-roofed bee-hive houses disclose memorial on memorial of the antique civilization of Eire. On the Great Blasket one can look back in a sense to the Milesians. It was in this remote and storied scene that the mind of Eibhlin Nic Niocaill took its last human flights. Some were all related to our own day and concerns. Only on Thursday evening last a note from her was read at one of the many committees that haunt the offices of the Connradh na Gaedhilge even in the summer. Less than twenty-four hours later she had given her life to save a fisher girl, and the week-end saw Gaeldom aghast at the news. She had endeared herself to the islanders . . . and they will tell the tale with perennial pathos to their children's children.

"The sorrow of it is beyond telling. Apart from all the painful accompaniments, the loss of such power and brilliancy, of so rare a mind in its first fine flowering, is inexpressibly pitiful. It is a severe test of one's philosophy of life. The mourners find it hard to realize that the earthly form and



DOLMEN AT HOWTH, IRELAND

tered Modern Irish in Loreto College; she continued the study of Old Irish in Paris, under M. d'Arbois Jubainville; and completed her German course in Berlin. On the continent, especially in Paris, where she lectured on Celtic subjects, her brilliancy and power were at once recognized. But no man or woman can ever have carried learning more lightly and gracefully. Of the hundreds of Gaels who came into contact with her in the last year or so, when she had entered on work from which we all expected so much, few probably remembered more than casually that she was amongst the ablest and most cultured minds of her day and generation. She was all gentleness, reserve, and kindness, while she set a noble ideal before the students and others to whom she lectured, and from whom she had such high expectations for Ireland. This year, apart from earnest labour as an Irish teacher, she acted as secretary of the Dublin Feis [Irish Musical Festival], and the testimony as to how well and truly she did the work was unanimous and emphatic. Only a fortnight ago she was elected on the Coisde Gnotha. Her educational and literary lectures in the brief period since she first appeared as a lecturer gave proof that a rare and highly-trained mind, with a clear and noble vision, had come to the help of the workers and thinkers in New Ireland. Irish Dublin had no young life that was richer and fairer in promise. Nature was kind to her in more than the matter of intellectual gifts. She looked a heroine, and with her grace and freshness of girlhood was blended a serene womanly dignity. Hers was an impressive and beautiful individuality that seemed to shrink from the idea of being individual at all.

"She went on a holiday to that isle of Kerry where all the speech is Irish, where the spirit of

role are after all but transient, incidental and relatively unimportant; that the great and permanent thing is the spiritual entity, which passes on to other roles and reaches in the limitless destiny. If we could see the scheme of things from the other side the earth-part a soul has to play would doubtless seem as brief and incidental as the swing of a pendulum or a part we make up for an evening's performance in a drama—something little and casual compared with the infinite Reality. For the moment the story of Eibhlin Nic Niocaill seems to come but to tragic anti-climax, the finale crude and inexplicable. In the subtler sphere to which all that was essential and immortal in her has passed, these limited earth-values and explanations do not count."

She had a firm belief in the future of Gaelic as a living language, and while an earnest student of old Irish, never ceased to perfect herself in its modern literature.

Thank heaven there are many heroes and heroines rallying to the Gaelic movement, bright souls who know and feel some mighty purpose stirring therein, even though it is sometimes hard, and very hard, to discern whither it is tending. There are even finer kinds of heroism than giving up one's physical life for another; such as the heroism of fighting for high ideals amid the stress and whirl of the world's life, surrounded not only by the petty cares of mere subsistence, but pursued on every side by those who have a vested interest in keeping the people in ignorance of their real nature and destiny, and whose weapons are from the demoniacal forge of fear. Those of Ireland's battling heroes are heated and wrought with the gentler, yet stronger and diviner fire that awakens joy, hope, nobility, and true brotherhood. IRISH STUDENT



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TORRE DEL GALLO. GALILEO'S TOWER, AND VILLA ARCETRI, NEAR FLORENCE, ITALY

(VIEW FROM THE TOWER, SHOWING THE OBSERVATORY)

Galileo's Tower at Arcetri, Florence

THIS lovely spot is well known to all who believe in the right of freedom of thought, and who honor one of the most illustrious martyrs for Truth. It was here that the great mathematician, observer, and inventor, Galileo, spent the last eight years of his life in enforced seclusion, not only deprived of the honors justly due to the scientist who diverted the whole current of European thought from the narrow limitations of medieval ignorance and bigotry to the broad channel of free inquiry, but treated as a dangerous character—a person suspected of "heresy."

For a few years before his death in 1642 Galileo suffered from complete blindness, and could no longer enjoy the wonders of the heavens. Other misfortunes and bereavements fell upon him, and his life closed in a tragic gloom which must have been highly agreeable to the bigots who hounded him from society. Notwithstanding his keen sufferings during the years of incarceration, he continued his scientific researches, at first in astronomical physics, and finally in mechanics. Some of his most valuable treatises were produced during his blindness. In 1638 Milton, the great poet, visited him at Arcetri; Milton upon whom the same physical misfortune was to fall at a later time, and who bore it with equal fortitude.

Though Galileo could no longer use his telescope, we can be sure that he directed his two faithful pupils to show the poet all the marvels he had discovered in the sky, particularly

The moon whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fiesole,
Or in Valdarno, to descry new lands,
Rivers, or mountains, in her spotty globe.

Pascarel gives a vivid word-picture of the present-day aspect of the Tower of Galileo and its surroundings. He says in part:

The world has spoiled most of its places of pilgrimage, but the old Star Tower is not harmed as yet, where it stands amongst its quiet garden ways and grass-grown slopes, up high amongst the hills, and sounds of dripping water on its court, and wild wood-flowers thrusting their bright heads through its stones. It is as peaceful, as simple, as homely, as closely girt with blossoming boughs and with tulip-crimsoned grasses now as then, when from its roof, in the still midnight of far-off time, its master read the secret of the stars.

Sir John Herschel says:

It is difficult to conceive what Galileo must have felt, when, having constructed his telescope, he turned it on the heavens and saw the mountains and valleys in the moon. Then the moon was another earth; the earth another planet; and all were subject to the same laws. What an evidence of the simplicity and magnificence of nature!

But at length he turned it again, still directing it upward, and again he was lost, for he was now among the fixed stars; and if not magnified as he expected them to be, they were multiplied beyond measure.

What a moment of exaltation for such a mind as his! But as yet it was only the dawn of the day that was coming; nor was he destined to live till that day was in its splendor. The great law of gravitation was not yet to be made known, and how little did he think, as he held the instrument in his hand, that we should travel by it as far as we have done; that its revelations would ere long be so glorious.

And yet for about two centuries after Galileo first saw the four conspicuous moons of Jupiter—the Medicean Stars, as he called them—and the phases of Venus, every effort was made by the highest authorities of the Church to prevent the truth from being known. The detailed history of the conflict between the forces of Liberation and of Obscuration that waged until about the end of the eighteenth century is one of the most instructive studies for the observer of human nature. The fight was bitter, and the last stronghold was not taken by the philosophers who knew Galileo was right, until the Spanish ecclesiastical authorities capitulated about a century ago. Then came the desperate stand made by the theologians in all camps against the revelations of Geology, and still later the furious effort to resist the general principle of Evolution in biology.

And yet—though Galileo may never have said it so dramatically—*E pur si muove*.

C. J. RYAN

The North Pole

THIS has at last been reached, it is said, by the Cook expedition, which left some two years ago. It is an event of significance. According to ancient teachings, adverted to in *The Secret Doctrine*, the land there, unlike the continental systems of the world, has never been submerged; it is the only land which prevails during the whole Fourth Round of evolution, and is called "the imperishable land." The climate has been tropical more than once.

STUDENT

Art Music Literature and the Drama

Michelangelo, Greatest of the Florentines

THE two famous monuments in the now secularized sacristy of San Lorenzo, Florence, are considered to be the highest expressions of Michelangelo's genius as a sculptor. He worked upon them for nearly ten years, ceasing his labor in 1524. He never quite finished them, but it is generally believed by the best critics that this was intentional, and that he wished to leave something to the imagination of the spectator.

The Dukes Lorenzo of Urbino, and Giuliano of Nemours, the mediocrities honored by the great sculptor, were persons of no importance whatever; they merely happened to belong to the family of Lorenzo "the Magnificent." Our illustration shows the tomb of Lorenzo. His statue is usually called the "Penseroso," or the Meditative, and Michelangelo has succeeded in concealing the insignificance of the personality in the grandeur of the attitude. He sits like a Fate brooding over the unutterable woes of humanity. The face is almost lost in eternal shadow.

The symbology of the supporting figures of Dawn and Twilight has never been fully interpreted. Perhaps the subtle impression they give cannot be brought down to the crude level of word-description, for they are mighty, titanic, and yet not, like some of the master's work, exaggerated out of the human. The supporters of the other monument are called Day and Night, and Michelangelo has given us a slight clue to his meaning in a few lines which he wrote in response to a laudatory poem by Giovanni Strozzi, who said, speaking of the Night:

Touch her and see
Her eyelids lift, and hear her speak to thee.

The artist's reply was:

Caro mi è sonno, è piu esser di sasso;
Mentre che il danno e la vergogna dura
Non veder, non sentir m'è gran ventura:
Però non destar, deh parlo basso.

which has been rendered:

'Tis sweet to sleep, more sweet to be of stone,
While wrongs endure and suffering mortals moan;
No pangs I feel, no sin or shame I know,
Then wake me not—for pity's sake speak low.

Few figures in the world of art are more heroic than that of Michelangelo. He was cast, mind and soul, in a colossal mold, and when he died at the age of ninety he was still toiling at vast creative tasks, his life filled with gigantic plans and enormous responsibilities. Among the architectural schemes up-

on which he was engaged at the very end were the conversion of a portion of the baths of Diocletian into the church of Santa Maria degli Angeli, and the re-arrangement and decoration of the great group of buildings on the Roman Capitol.

Michelangelo always declared that he was architect and sculptor and that painting "was

not his business." Yet, strange facts, the series of paintings in the Sistine Chapel are not only considered by the multitude to be that work of his most deserving of immortality, but it was the only work of his life which he was able to complete as he had designed. It occupied four years and a half and, while begun with the help of assistant painters, was done by the artist practically alone for he early dismissed them all as incompetent or too set in their own methods to adapt themselves to his. Not until the autumn of 1512 was the whole work completed and the chapel opened. Then the artist's triumph was complete and he was acknowledged as the greatest of the Florentine school as he also proved to be the last.

Michelangelo deserves to be remembered not only for his art. His life was heroic in the extreme, in spite of a certain fitfulness of temper and a tendency to succumb to attacks of melancholy. He had a strong sense of duty to kith and kin, and for years endured the most pinching poverty and almost incredible hardship in the support of his father and brothers. The latter, it may be added, are known to fame, and justly, because of the selfish indifference with which they accepted this sacrifice.

Michelangelo never married, and we have no knowledge of woman's influence in his life—for his mother died while he was not out of infancy and he had no sisters—until he was entering his sixtieth year. It was then that he met Vittoria Colonna, widow of the Marquis of Pescara, a noblewoman, highly cultured, a poetess, of surpassingly benevolent and pure life, and whose friendship

for Michelangelo stirred hidden depths in his soul. It was then that he wrote those odes and sonnets which have been compared to the best of Shakespeare. The stern, masterful man, whose heart life had been withered by the selfishness of his brothers and father, and later crushed by the perfidy of a nephew in whom he had centered all his affection, was yet able to respond to the only unselfish appeal that had ever been made to him. All that was best in him blossomed during the twelve years of that noble and unmarred friendship.

One cannot but compare Vittoria Colonna's influence with the baneful but equally powerful sway exerted by the wicked selfish wife of Michelangelo's contemporary, Andrea del Sarto. History has immortalized both women; in the one case with love and admiration, in the other with contumely and scorn. STUDENT

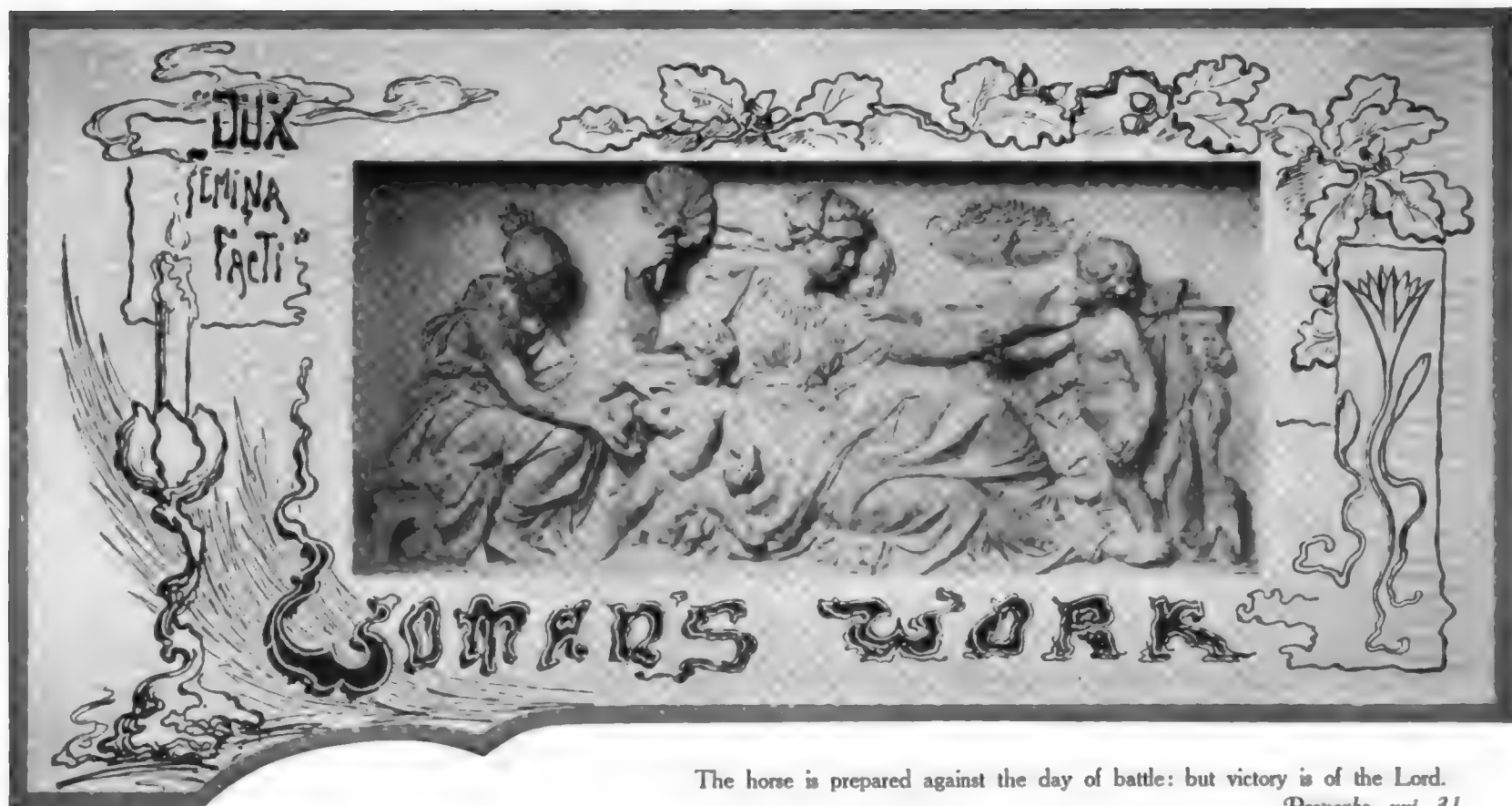


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TOMB OF LORENZO DEI MEDICI, FLORENCE, ITALY
(MICHELANGELO)

Elizabeth Barrett Browning's great poem on these monuments contains these noble lines:

"MICHEL'S Night and Day
And Dawn and Twilight wait in marble scorn,
Like dogs upon a dunghill, couched on clay
From whence the Medicean stamp's outworn
The final putting off of all such sway
By all such hands, and freeing of the unborn
In Florence and the great world outside Florence.
The Night has wild dreams in her sleep, the Dawn
Is haggard as the sleepless, Twilight wears
A sort of horror; as the veil withdrawn
Twixt the Artist's soul and works had left them heirs
Of speechless thoughts which would not quail nor fawn,
Of angers and contempt, of hope and love:
For not without a meaning did he place
The princely Urbino on the seat above,
With everlasting shadow on his face,
While the slow dawns and twilights disapprove
The ashes of his long-extinguished race
Which never more shall clog the feet of man."



The horse is prepared against the day of battle: but victory is of the Lord.

Proverbs, xxi, 31

THERE is no truly vital question of the day which does not, as it becomes more and more unfolded, show that the people, unconsciously, are asking for Theosophy.

There is a deep, earnest cry for a religion without creeds. Ernest Boars has written a book, *Do We Need A Creed?* John W. Chadwick, Sabatier, and many others have stirred up thought and feeling in this direction, and have met with a sympathetic response. Not only one by one, but many by many, the people are beginning to sense that creeds have been but millstones about their necks; and not irreligious and careless people only, but earnest and thinking ones are the pioneers who are leading the movement against dogmatism, which can not be held back. The pent-up force of ages is in it. The sleepers of the centuries are awaking, and in shaking off their lethargy, see more clearly every day that the world has been suffering for the Bread of Life.

Years ago Goldwin Smith, as he saw the old faiths crumbling, feared a moral interregnum as a result. This has been and is, side by side with the new life; but it is due to sensualism and materialism, the outgrowths of an unsatisfying faith, not due to those who have arisen in the dignity of their souls and thrown off the yoke.

But there are many aspects to every great question. And Dr. M. O. Stammer has recently voiced another wave of human thought in ably contending that it is a psychological impossibility not to have creeds. However simply they may be put, there must be articles of faith. People must believe *something*, and that is a creed. "Where," ask those who are rubbing their eyes after their long sleep, "where is the path in all this confusion?"

And now is seen the wonder and beauty of Theosophy. It harmonizes and unifies all phases of thought. This power alone, if thoroughly tested, would prove its claims to meet

A Creedless Religion

THE NIGHT BEFORE THE MOWING

ALL shimmering in the morning shine
And diamonded with dew,
And quivering in the scented wind
That thrills its green heart through—
The little field, the smiling field
With all its flowers a-blowing,
How happy looks the golden field,
The day before the mowing.
All still 'neath the departing light,
Twilight, though void of stars,
Save where, low westering, Venus hides
From the red eyes of Mars;
How quiet lies the silent field
With all its beauties glowing;
Just stirring—like a child asleep—
The night before the mowing.

Sharp steel, inevitable hand,
Cut keen, cut kind! Our field
We know full well must be laid low
Before its wealth it yield:
Labor and mirth and plenty blest:
Its blameless death bestowing:
And yet we weep, and yet we weep,
The night before the mowing.

Dinah Mulock Craik (Selected)

the needs of all time and of all conditions.

In 1875 H. P. Blavatsky brought Theosophy to the world, stating that it was as old as time, that it was the basis of every religion ever given to the world, and that unpopular as it was at first, the next century would recognize it with acclaim. Even now one can see the beginning of the fulfilment of this prophecy. As said above, every earnest call today can be seen by one who is familiar with it to be but a call for Theosophy. Take, for instance, the subject we are speaking of: "Religion has naught to do with dogma, it is something which must be lived"; quite true; many earnest people have settled that to their own satisfaction. And yet it is impossible for

thinkers not to believe in something; an attitude of negation ends in annihilation.

Truth here again. And is or is not a belief a creed?

A true Theosophist, one who is not only so in name and profession, but Theosophical in every thought and deed, is truly religious. He believes "there is no religion higher than truth," and he searches the truth ardently and loves it better than his own desires. He seeks to purify his own nature, that he may have clear vision to see the truth and thus gain better knowledge of how to help others. A Theosophist is fortified with a wonderful, all-embracing philosophy which satisfies his reason, gives him a rational explanation of life, and enables him to live intelligently in harmony with the Higher Law. And yet the Theosophical organization is absolutely unsectarian, and its constitution demands "that all shall show the same tolerance for the beliefs of others that they expect for their own."

No one has a more assured faith than a Theosophist; but he is never asked to subscribe to a belief, except the axiomatic one of a belief in Universal Brotherhood, which Theosophy declares is a fact in nature, and scientifically proves.

The great Teachers who have brought the great Religions at different periods have given teachings, but never have they tried to force beliefs; for they realized that that would mean limitation, moral and mental stagnation.

Men are but half-formed beings as yet, so to speak. Suppose that anyone today is holding his highest possible conception on the great questions of being: shall he be chained down to these conceptions for centuries—for a day even? If he be truly aspiring will not his insight grow deeper and deeper? If he be free, natural, growing, will not the same formulation in words ever mean something more to him all the time?

But men, having within them a divine spark, cannot sleep forever. GERTRUDE W. VAN PELT

Woman's Work and Education

ONE of the most responsible positions in the educational world, commanding a salary of ten thousand dollars, and in the present instance almost autocratic in its powers, has recently been offered to a woman, Mrs. Ella F. Young of Chicago. As Superintendent of Schools of that gigantic city, the third largest in the world, Mrs. Young receives the same compensation as Superintendent Maxwell of the city of New York and will be given far more power by the Board of Education, which chose her unanimously after six months' consideration of the best educators in America.

The late President Harper of Chicago University used to say that he wished the power were his to compel every freshman to take one year of study under Mrs. Young before inflicting himself upon the long-suffering professors in the University. "I would at least be sure that they could read and write, that they could spell words of two syllables and count up to ten," was his comment. Which suggests one reason for mentioning this sincere and personally most unassuming woman in these columns.

Mrs. Young is something over sixty years of age and has taught school for forty-seven years consecutively. She has buffeted the storms of every public school grade from lowest to highest, with the additional experience of a district superintendency, a professorship in the Chicago University, and the presidency for six years of the Chicago Normal. The result of it all is the conviction on her part that the crying need of our present-day school system is more time spent on the "three R's," and less time wasted on fads and experiments.

This has been dwelt on again and again in these columns, the need of a better grounding in the "three R's," and it has been borne in upon the attention of a Point Loma Student with especial force the past week by a letter received from a certain person now holding a high elective office. Three misspelled words, "government" dissatisfied and "sistem" peered out from its pages, a fine indictment of the public school system of that State (though it may be doing better now, for this official passed through its portals, to wit, the High School, some years ago). It strangely sustains the position once taken by the Student mentioned with the School Board which was pre-

siding over the educational destinies of the official in question.

Briefly stated, the facts have a bearing as proof of the long-standing need of educational reform along the lines advocated by Mrs. Young and advocated by Katherine Tingley many years before she founded the Râja Yoga system of education. This Student, after graduating from the High School in his home city was asked by the Board of Education to undertake the Senior Classes of a certain

drill in connexion with every class. Within a week the news of this reached the regular teacher who was not too ill to consider the innovation a serious reflection upon her own methods and the result was a request from the Board of Education that the substitute teacher confine himself strictly to the "regular studies." Within half a day a list of the misspelled words—words that any Râja Yoga child of ten would feel disgraced not to know perfectly—was in the hands of the Moderator

of the Board, together with the teacher's statement of his reason for the innovation. It might as well have been sent to the East wind, and the teacher, after a month's battle, gave up his position, worsted. But time and the light of reason seem to have been in the field since that experience of some fifteen years ago. The official whose fatal letter would be discreditable to a child was a member of that very class—one proof of the awful logic of facts. (One cannot wonder at H. P. Blavatsky's old saying that "Facts are pitchforks"). And during the very week when a whirl of reminiscence was stirred up by the receipt of the letter, the Chicago Board of Education, after many years of experimenting and six years of stormy scenes in pursuance of sane ideas, has calmly and submissively placed the destinies of its schools in the hands of a woman who—think of it!—believes that young America should be taught to read, write, count, and even add a column of figures correctly! Verily, times change, and this is not the only one of a number of sane and old-fashioned ideas that bids fair now to be elevated to the dignity of a "principle."

The corner-stone of the Râja Yoga system of education is character-build-

ing, yet pupils cannot pass the required tests without properly disciplined brains. And to one whose brain is clear and positive in its quality, any haziness as to the correct spelling of simple words is as unnatural, in fact as impossible, as a slovenly walk and a shifty, sneaking glance to the virtuous and truthful man or woman. The whole nature must be trained, not part of it, and each part has a strong reflex influence upon the whole. Better a generation that cannot tell the difference between the Discobolus of Myron and the mantissa of a logarithm than one which, through ignorance or indifference, condones illiteracy of the type mentioned.

STUDENT



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TRAFALGAR SQUARE AND NATIONAL GALLERY, LONDON

teacher who had been seized with what threatened to be a protracted illness. The classes comprised Virgil, History, English Literature, and one study of which memory has not retained account, this mention being made for reasons which will appear. At the end of the first week, out from the pages of the "compositions" handed in stared something like two-score of the simplest words misspelled ("government," "retoric," "Eclogue" from a Latin (!), "improveing," are among the few remembered).

It was a question what to do until the Gordian knot was (supposedly, by the inexperienced teacher) cut by instituting a spelling

OUR YOUNG FOLK



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A PEACEFUL COUNTRY SCENE

Uncle Solitude---A Reminiscence

THE influences of noble lives, which in childhood have seemed to us very humble, are often the guiding posts of our own lives. It is only when we become responsible beings that we fully appreciate them. We are able to surmount the difficulties in our paths more easily because of the lessons instilled into our minds by these noble souls, and life is easier because they helped to open our understanding.

I remember when Uncle Solitude, as we learned to call him, first came, and how gladly Father welcomed him. I was a boy about twelve, and little Elizabeth, ten. He was a small quiet man with a slight limp. When I asked Father about him, he said, "Robert, this old friend has had a great sorrow in his life and a great misfortune, for which I was partly to blame; he has done me a service which I can never repay. As long as he lives he is welcome to share my home. Do not trouble him with questions."

He chose a sunny room in the south-east corner of the big barn, and in no time had one end fitted up with his bed, table and chair, while the rest was turned into a workshop. Here I was trained in many useful ways though I did not realize it until long after. He kept the place in splendid repair, and Mother had only to wish for a new shelf or a handy box, and they were forthcoming. He always found time to make some new contrivance for little delicate Elizabeth's couch, and the child loved him with all her heart.

On Saturday afternoons, Uncle Solitude and I roamed the woods, and it was then he taught me so much about nature. But on Sunday he would wander off on the edge of the bluff and sit there for hours gazing at the view shown in the cut on this page. I learned never to disturb him then and would leave him alone unless he called me. He loved the old farm and taught me to love it. The beautiful wooded hillsides held a wealth of Nature's treasures. Uncle Solitude was always the one to find the first spring flowers; the dainty pink, lavender, and white hepaticas which grew be-

side the old snow banks on the north side of the ravine. How beautiful and fragrant they were, smiling up at us on their little fuzzy stems. Elizabeth was delighted when she saw them. Later, we gathered the butter-cups and violets, funny little dutchman's breeches, jack-in-the-pulpit, and the sweet white may-flowers, growing under the umbrella-like leaves. Sometimes we found a rare orchid and Uncle Solitude would whisper "Let us take it to Elizabeth." Indeed, the principal thought in these expeditions was to gather treasures to take to the patient little child. I think he used to talk

STRONGER LESSONS

HAVE you learned lessons only of those who admired you, and were tender with you, and stood aside for you?

Have you not learned great lessons from those who reject you, and brace themselves against you? or who treat you with contempt, or dispute the passage with you?

Walt Whitman

to Elizabeth perhaps more than to anyone else, and I know now, although I did not know then, the hope and courage he awakened in her little soul which eventually made her life one of helpful inspiration to all who knew her.

As the summer came on, Uncle Solitude kept the table supplied with delicious wild blackberries from bushes which over-hung the dry runs, and gathered spicy red haws and Mother would make jelly with all the flavor of the wild-woods in it. Then came the nuts in the fall; white hickory, black walnuts, and butternuts from the trees in the hollow, and hazel-nuts from the bushes along the roadside; the bitter-sweet berries and feathery clematis; I cannot begin to tell of all the treasures that were in the woods about the old farm. Our little feathered friends, the birds and butterflies of the day time, and owls, whip-poor-wills and katydids of the night, lent such a charm to my boyhood. They were all my friends and,

as Uncle Solitude taught me, had their part to play in my life as helpful inspirations. Each living thing great or small on its way upward toward perfection, and each little life, was, he used to tell me, a part of the very same life in me which was also a part of the great whole. He awoke a great feeling of responsibility in me which has made life mean much more ever since.

It was only afterwards I learned how he had helped little Elizabeth to bear her troubles. Wheeling her out under the big maple tree where she could look at the lovely view up the river valley, over the tops of the tall trees which covered the ascent of the four hundred feet of bluff on which our farm land stood, he talked gently to her and taught her many things.

When I was about seventeen we noticed that Uncle Solitude was short of breath and did not take long tramps about the farm as he used to. He never complained, and when Father went to him and tried to find out if he could do anything to help him, he only said "No, my friend, you have done all anyone possibly could do to make the old man's days happy ones."

One morning not long after that, he did not come to breakfast and when Father went to look for him, he found him peacefully sleeping his last sleep. He had left a tender message for each; had asked if I might have his workroom; his few good books he left to Elizabeth. Among the well-worn books we found Madame Blavatsky's *Key to Theosophy*. Here was the secret of his beautiful life. He had made Theosophy a living power in it and each of us had felt this and had been touched by its influence without knowing what it was.

Since I have joined the workers for humanity at Point Loma, the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Madame Blavatsky was the Founder, I realize that it was dear old Uncle Solitude who started me on the path to this great opportunity; and my gratitude to him is very great. COUNSIN CONSTANCE

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THE CHILDREN'S HOUR

Lumbering in Sweden

THE veterans of the forest have been doomed to fall. Already have they been marked by the lumberman's axe. The little trees shiver, when they hear of the fall of the tall, majestic pine-trees. But the pines stand there, strong and brave. "Do not fear!" they say, "grow strong and tall, and when your turn comes to go out into the world and serve humanity, go with joy."

In November or December, when the trees are covered with white, glittering snow, the lumbermen come gliding on their snowshoes or "skidor," with their axes and saws. The cold, clear winter air resounds with their song as they go to work, making log-cabins to live in and clearing roads for the transportation of the lumber. And then the timber-cutting begins. Krisch, krasch, there they fall, one after the other, the giants of the forest; their branches are cut off and they are made into logs of different lengths.

The tinkling of bells is heard from a distance, and soon a long row of double sleighs, drawn by quick, lively horses, comes gliding over the smooth, icy roads. The lumber is chained, as many as ten to twelve logs, eighteen feet long, on each sleigh, and load after load is sent down to the nearest river, where they are piled up to wait until the sun melts away the ice.

As soon as the spring tide comes rushing down from the mountains, the floating of the lumber is begun. In the large rivers with abundance of water no special arrangements are needed. The logs are carried down to the sea by the streaming water. But in smaller rivers, dams very often have to be built to regulate the water supply, and here and there it is necessary to build floating channels to escape precipitous streams. The men follow along on the shore keeping the logs clear from land with long boat-hooks or driving poles and preventing them from being blocked. It is a hard and often dangerous work. They have to be brave and strong and wide-awake, these men.

At last after many knocks against rocks and stones the timber reaches the saw-mills by the sea shore. There it is sorted according to size. Some of the logs are exported as "round timber," others are sawed in the mills and made into boards of different sizes. All over



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AT HOME IN LOMALAND

"WHAT lies at hand
Why seek afar
In distant star
Or far-off strand?
Where children are
Is Fairyland."

BIRGIT

the world they are shipped; some to Germany, England, and France; others finding their way to Africa and Australia.

Wherever they go, they carry with them the strength and vigor of the Northern woods. Every little board remembers that it is a part of a tall, majestic pine tree and does its duty, be it ever so humble.

THE world exists for the education of each man.—*Emerson*

OBEEDIENCE, submission, discipline, courage, these are among the characteristics which make a man.—*Proverb*

WHAT we learn in youth grows up with us, and in time becomes a part of the mind itself.—*Proverb*

HUMAN reason grows rich by self-conquest.

Red Coral

THE pretty red and pink coral of which beads and other trinkets are made, like the branching white coral of the coral reefs and coral islands, is the bone-house of a busy colony of little animals known as polyps. They live down in the sea and get the material for their coral home from the sea-water.

The polyps are very busy workers indeed. They are industrious, and painstaking and work together in peace and harmony. Hence the home that they build to live in is very beautiful both in color and material, and they themselves are among the prettiest of the little creatures of the sea. The hard red substance of which their house is made has been greatly admired from the most ancient times. It is known as "precious coral" and is valued for its beauty just as diamonds and rubies are.

When it is growing down in the sea, the precious red coral looks just like a living plant. The red bone-house is all covered over with a fleshy coat like the bark of a tree. It has round knob-like places that look like the leaf-buds of a tree in early spring. Each knob has a tiny hole in the center, from

which radiate eight little lines. In this thick covering live the little polyps.

When all is still down in the water, and the polyps are sure there is no danger lurking near, slowly the little round knobs begin to unfold. From each once, a thick white stem pushes outward, the end blossoming into a beautiful starlike flower. This is nothing else than the little polyp itself.

Until within the last one hundred and fifty years, it was thought that the red coral was a plant, especially by those who were so happy as to catch a glimpse of the pretty coral flowers. But it is now known that the "flowers" are no flowers at all, but little animals, the polyps so-called, and the admired and sought-after red coral is the polypdom, the homestead which the polyps build by their united efforts.

Red coral grows in nearly all parts of the Mediterranean. It is as hard as marble, and has beautiful delicate lines upon it. It will take on an exquisite, high polish. The ancient Greeks loved it for its rich color and luster. They called it the Daughter of the Sea.

UNCLE OSWALD

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		MAX	MIN	DRY	WET		DIR	VEL
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31	29.509	90	67	67	67	0.00	S	10
1	29.639	70	60	62	61	0.02	W	4
2	29.641	69	62	66	60	0.00	NW	8
3	29.626	71	64	65	62	0.00	NW	6
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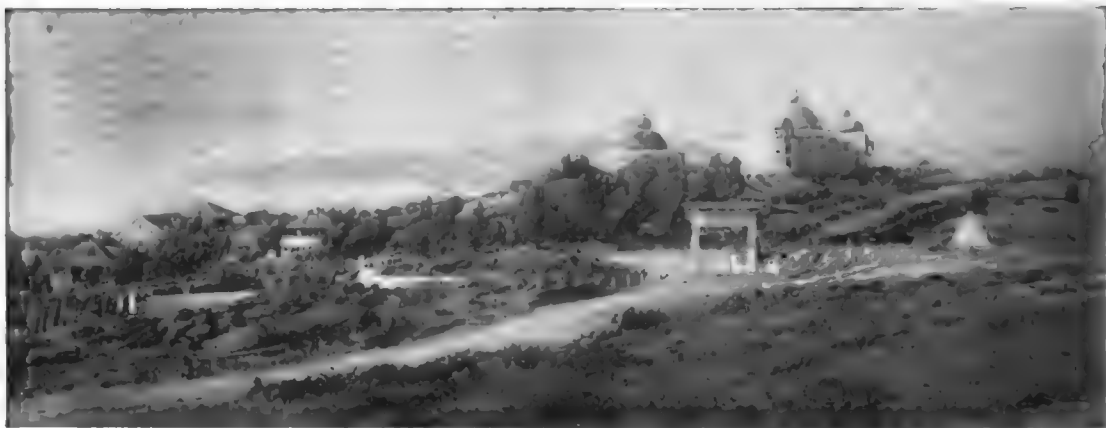
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SEPTEMBER 19, 1909

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 46

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The Revolution in Science

PEOPLE hardly realize as yet what a tremendous revolution is taking place in science; for no balancing up of the books has yet been made and the new views have not yet sent down their waves deep enough to disturb the quiet undercurrent and sediment of established theory beneath. And so we are teaching in our schools the old tale, while the scientific journals and daily press are recording views that completely subvert many of the old ones.

For instance: in the *Scientific American Supplement*, translated from *Cosmos* we find a paper which concludes as follows:

It appears to be proved by observed facts that the sun furnishes the primordial cause of all terrestrial phenomena, and that this cause is not connected directly with the light and heat of the solar surface, but is most probably electrical.

Elsewhere the writer says:

The electrical influence of the sun . . . is manifested very probably in a great variety of forms: static, magnetic, electro-magnetic, ionization, cathode and anode rays, Roentgen rays, Hertzian waves, etc., etc.

A Revolution of Old Theories

Now this completely stultifies all theories which attempt to explain terrestrial phenomena simply by the aid of terrestrial forces plus the heat and light of the sun. It introduces into the calculation a new and immensely potent force—the electrical influence of the sun. And this new god is as hundred-handed as Briareus of old. Like some illustrious potentate of the Hindū Pantheon, he sits on a glowing orb in space and wields in his numerous hands—not the magical weapons of Siva, but the waves of Hertz and the rays of Roentgen. On that dim throne where of old our grand-sires thought they descried the serio-comic figure of Jehovah raining alternate ire and benison upon earth, we now see this new Ineffable, benevolently ionizing all creation, and distributing anode and cathode rays upon rich and poor. Verily it has been a season of de-thronization for the hoary old potentates, whether on Asiatic thrones or in the unending wastes of interstellar ether.

It is not a little remarkable that systems which seemed to be so complete in themselves should be called upon to accommodate such revolutionary intrusions.

The Advent of Life

The appearance of a cat among mice is nothing to the awful appearance of one-tenth of a grain of radium chloride in the midst of Lord Kelvin's secular-cooling-theory of the age of the earth. And the orderly scientific housewife who may have just gotten all her traps in order in the realms

of cosmic theory, will now be called upon to take everything out of the cupboards and make room for this latest arrival from the sun.

The weather bureau may chart the distribution of pressure and telegraph the movements of storms; but if the sun is going to send down a Hertzian wave or enter upon a fresh bout of ionizing without warning, the experts will have to content themselves with looking out of the window or with retrospective predictions.

But seriously, what a revolution in thought! And what a return to ancient teachings! But where else can facts lead to but to the truth?

Empty space has been filled in with an order of substance so richly endowed with properties that it must make our terrestrial matter envious. It

The Contents of "Empty" Space

positively teems with gods—electric, Hertzian, cathodic, etc. This omnipresent invisible matter is the old "universal light" or "magic agent" of ancient alchemy; our physical matter is nothing but a scum on its surface—nay, perhaps it is only a hole in it. In it reside all the forces and causes that operate on our earth—forces and causes which yesterday were supposed to reside in our matter itself.

So far as definite explanations are concerned we are in a state of chaos. Electrons have been imagined as if they were particles of matter obeying the dynamic laws of large masses. The primary concepts—of space, volume, mass, etc.—have as usual been confused. We talk about waves in a fluid until we forget that neither waves nor fluid are as yet more than convenient hypotheses, which may be rejected at any time in favor of more suitable ones. We need new

A Forced Revolution in Thought

generalizations and formulations. The conception of the universe as a series of points extended in three perpendicular directions is not ample enough. The problem of "action at a distance" still confronts us; according to physics it is both impossible and the only kind of action there is. If we suppose atoms we must suppose gaps between them; and what, O tell me what, is a gap? What is it made of? How can we bridge it when the bridge itself is only a row of gaps?

Can we eliminate the three-dimensional concept from our imagination? Obviously the answer can only be found by an inquiry into the nature of our faculties. We can ascertain facts, and we can formulate their interrelations as best we may by means of various mental pictures; but for an explanation of the causes behind the manifestations we must explore the realms of consciousness. STUDENT

How Science Echoes 'The Secret Doctrine'

TO show how Theosophical ideas are permeating the air, passages are quoted below from a paper by a man of science in a scientific periodical, and from *The Secret Doctrine*, written by H. P. Blavatsky in 1888.

It is quite possible that the dawn of the human race was contemporaneous with the ancient reptiles of the later Cretaceous period, and that the origin of the folklore referring to terrestrial, marine, and flying dragons and other monsters of strange forms is to be found in the traditions handed down by mankind from generation to generation.

The Eocene strata overlie the Cretaceous, and as some of the oldest human skulls have been found in the more recent Miocene and Pliocene formations of California, and as this part of America was probably connected to China at one time, it is possible that the Imperial Chinese emblem of the Dragon, which is generally represented as a reptile with wings, had its origin in these traditions, which have since spread westwards.—Stanley C. Bailey, A. M. I. C. E., F. G. S., in the *English Mechanic*, Aug. 13

SECONDARY: Triassic, Jurassic, Chalk or Cretaceous.

This is the age of Reptiles, of the gigantic Megalosauri, Ichthyosauri, Plesiosauri, etc., etc. Science denies the presence of man in that period. If so it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier? The old annals of China, India, Egypt, and even of Judaea are full of them, as demonstrated elsewhere. . . .

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable.—H. P. Blavatsky, in *The Secret Doctrine*, Vol. II, p. 713.

On Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest pagodas and monuments, and in the Imperial library at Peking, many a traveler has seen and recognized perfect representations of Plesiosauri and Pterodactyls in the multiform Chinese dragons. . . . How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves or possessed descriptions of them in their traditions*, which descriptions necessitate *living and intelligent eye-witnesses?*—*Ibid.* p. 206

In the Karoo formation of Triassic age in Cape Colony the remains of a peculiar reptile known as *Pariasaurus* or *Hatteria* (*Sphenodon Punctatum*) have been found. The top of the skull of this animal contains a cavity known as the "pineal foramen," in which there was a single large median or parietal eye. . . . It is a curious fact that the existing Tuatera of New Zealand has a rudimentary median eye with a nerve under the skin at the top of the skull, close to the two normal eyes. A similar stalked median eye is found in the Monitor, the skeleton of which, 30 feet in length, has been found in the Pleistocene deposits of Queensland. The remnants of this median eye, called the pineal gland, is found in all the higher vertebrates.—S. C. Bailey, as above.

It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals—especially among the lower orders of the vertebrata have a *third eye*, now atrophied, but necessarily active in its origin. The *Hatteria* species, a lizard of the order *Lacertilia*, recently discovered in New Zealand . . . presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was thought, at first, that it was no more than the prolongation of the brain ending with a small protuberance. . . . But it was soon found to be more than this. It offered—as its development and anatomical structure showed—such an analogy with that of the eye, that it was found impossible to see in it anything else. There were and are palaeontologists who feel convinced to this day that this "third eye" has functioned in its origin, and they are certainly right.—H. P. Blavatsky, in *The Secret Doctrine*, Vol. II, pp. 296-7.

While it is gratifying to Theosophists to find the ideas which they have cherished and contended for gaining ground, it would be still more gratifying to them if they encountered the name of H. P. Blavatsky a little oftener. For these very views were put forward by her at a time when no man of science would have ventured to put his name to them. For a learned authority to have declared in a well-known periodical, 20 years ago, that man was contemporary with Mesozoic monsters, and that the Chinese dragon was probably copied from those monsters, would have been to ruin his reputation for competence, if not for sanity. Yet H. P. Blavatsky said those very things in 1888. Would she not have been gratified, had she lived to see these ancient teachings thus sanctioned by scientific authority!

No doubt the writer from whom we have quoted will be equally gratified to learn that his views were shared by another champion of the truth, and that they are not so revolutionary after all, having been put forward 20 years ago.

The attitude of the organs of public thought towards H. P. Blavatsky is still one of silence, broken occasionally by a recrudescence of the jeers and calumnies with which she was greeted when she first began her work. But everywhere there is ample evidence that her writings have powerfully influenced the thought of the age, not only through the invisible channels of thought, but sometimes by more direct means.

The CENTURY PATH has pleasure in advising scientific writers and their readers that they will find in the works of H. P. Blavatsky an ample fund of information on the lines they are pursuing; and if they do not care to have their names associated with that of H. P. Blavatsky, they can at least profit by her teachings. Her aim was not recognition, but service.

The article from which the quotations are made is on the Carboniferous and Mesozoic reptiles. The earliest remains of reptiles, we are reminded, appear in the Coal-Measures. They increased in size, until in the Secondary period they reached their maximum dimensions. The measurements of a skeleton of *Diplodocus carnegii*, found in the Upper Jurassic of Colorado, are given as follows: head and neck, 23 ft. 3 in.; body, 12 ft. 4 in.; tail, 49 ft. 2 in.; total length, 84 ft. 9 in.; height at shoulder, 11 ft. 5 in.; height at back, 12 ft. 5½ in. Some of these animals must have weighed 20 tons.

After this they decreased, until now we have only a few dwarf remnants. The *Hatteria* of New Zealand is the only living reptile, says the writer, that is closely related to the ancient ones, the majority of present-day reptiles being probably descended from a much smaller race of animals. During the voyage of the *Beagle*, Darwin studied the habits of some large marine lizards, named *Amblyrhynchus crustatus*, found on the rocky shores of the Galápagos Islands, living almost entirely in the sea. They are from 3 to 4 feet long, black, with a serrated ridge on the back, long compressed tails, partially webbed feet, swimming with a serpentine movement of body and tail, the legs being pressed against the sides. They are the only marine lizards now known to exist.

H. P. Blavatsky cites this case of the degen-

eration of the marine and terrestrial saurians as conflicting with the *accepted* biological theory of evolution; and quotes other cases of degeneration among the animals in illustration of the point that both backward and forward movements take place. In the same way the present man is physically but a dwarf remnant of gigantic human races that lived contemporary with the gigantic animals. And this hinges on to the point about the Third Eye.

Many of the structures found in animals are copied from man—another reversal of biological theories of evolution. This of course does not mean that the animals descended from man by procreation; it means that the astral models on which they are built were derived from the human kingdom. The third eye in the older saurians, now found atrophied in existing animals, was the physical analogue of the Third Eye in man. In the animals it was an organ of physical vision; but in the man it was a spiritual eye as well. Allusion to it is found in the myths of the Cyclopes. It is now represented as a rudiment in the pineal gland. Much information and many valuable hints are given in *The Secret Doctrine* on this and allied questions. The subject is very important from its relation to the question of man's spiritual powers and the great advancement of some of the human races that have preceded us. STUDENT

Signalling Mars

A CONTEMPORARY prints another suggestion for signalling Mars, one which from its simplicity will at once put the others out of court. It rests on the fact that the earth sometimes lies exactly between Mars and the sun. All that is required is to bore a hole a few miles in diameter right through the earth and fit it with some sort of curtain or other easy device for blocking the transit of light. Messages could be transmitted somewhat in the Morse manner by rapid drawing and withdrawing of the curtain.

Another advantage of this method would be its contagiousness. Inhabitants of the moon and other planets would quickly seize the idea. "One can readily understand," says the inventor, "how the system might be also put in operation on the moon, if the lunatics would only bore a hole through which the sun might shine when the dark side of the moon was towards us and then arrange a device for cutting off this beam at will."

It is never from orthodox science that the really great inventions hail. The tenderfoot finds the gold. STUDENT

The North Pole

FOLLOWING close upon the announcement of the alleged discovery of the North Pole by Dr. Cook came the announcement that it had also been discovered by Commander Peary. Further details of both claims will of course be awaited with interest. An interesting incident was President Taft's reply to Commander Peary, saying he did not know what he could do with the North Pole! As it is not yet settled who ought to be the donor, the caution of this reply was commendable. There will be plenty of work for future explorers in mapping-out the land of the neighborhood, and in finding whether the actual theoretic pole is situated in land, in a lake, or in an arm of the sea, etc. STUDENT

Some Views on XXth Century Problems

Spiritual False Noses

OUR old friend "Divine Mind" is turning up in an extraordinary number of new disguises in these days, vigorously repudiating in each of them the slightest connexion with former appearances.

But its presence is always unmistakable; there is one never-failing diagnostic mark. The chief and most attractively displayed of the powers it advertises itself to possess — though this may not be mentioned *first* — is that of *healing its possessor's diseases*. However "Divine" it may be, it never takes its attention very long from the liver and other internals. Their only serious rival is Wealth. Find it, develop it, and it will attend in serial order to (1) your liver; (2) your purse; and then perhaps, incidentally, a good way off, to (3) your morals.

One of the most recent of its aliases is "Cosmic Consciousness." But the very name of one of the books in which this is assumed reveals its identity — *Health and Wealth from Within*. The description is at first rather promising. As it awakes, we learn,

Man sees himself not as a material being of flesh and blood, but as something which existed before birth, and which will survive after death.

We read on; presently comes this:

There is also a growing consciousness of the power of the soul to *heal the body*.

There is the hall-mark.

In another book it is "The Transcendental Self," and we read:

As this consciousness awakes there comes therewith a recognition that material poverty is no part of Divine Organism and with this recognition the money you will need flows naturally in your direction.

But we are solemnly warned "not to let this (the cash) be the basis of aspiration."

The pity of it is that there is a Divine Mind, a Transcendental Self, a Cosmic Consciousness; and that these terms, which might come to mean something real for modern human aspiration, are being abused before ever they have been well used. The Divine Mind of each of us is ever beckoning us upward and its light shines upon the steps by which we are to climb. But those illumined steps may actually be the very poverty or sickness which "Divine Mind" is invoked to abolish, conditions necessary for the larger growth. They may be spiritual invigorators, educators, guides, sign-posts indicating the weak places of character. The down-coming message is to *endure* these things when ordinary sane effort proves fruitless against them, having faith that when their use has passed away they too will pass, having faith that Divine Mind will judge of the right coming of that hour. Divine Mind cannot be reached except through such a trust.

The other way of effort has its automatic penalty, not to be escaped. Suppose that will and imagination are at last raised to the morbid sort of tension necessary for the suppression of bodily sickness or the gratification of some other terrestrial desire, the tension which the practices and thoughts of these systems may be made to induce; what follows? Always this: that the dread of sickness, laid

latent even for years as it may be, the dread of death, have secretly mounted *pari passu*; that any other life than that of matter has become inconceivable; that "spiritual life" is now merely this material life gilded and tinted; and that as the hour of death does actually approach, the magnified fear of it comes forth like a delayed phantom; shadows the last years deeper and deeper, filling them with the sleepless crave for life, life, life; and makes the last moments a very climax of terror. For the Divine Mind has long before withdrawn its unused and therefore unavailing light.

STUDENT

Supermanhood

THE Nietzsche student, a more and more frequent figure in our time, believes himself to be able to look farther along the perspective of the lines of evolution. Having become, as he thinks, past master of what the doctrine of evolution has to teach, he is able, as he thinks, to move on further.

But then he shows himself to have never seen the path at all. For the whole method of evolution is the combination of individuals to make a higher one; it is an ethical process slowly working out. The Nietzsche ideal rests on the selection and consideration of moments when the process is in suspension.

The single unit, say the amoeba in the pond, combines with others into a greater unit. It loses nothing of its individuality but acquires in addition another plane of consciousness, the plane of the richer whole of which it is now a part. It is all the self it was but now also another self. To break loose from the new whole in order to "realize its individuality," is merely a reversion whose penalty is that it shall become the food of the organism of which it might have still been a part. Its only chance of super-cellhood was to remain the part.

The process is visibly the same whether we look far back or far forward. The primeval units combine and recombine, and at last we have the corpuscle, the atom, and the molecule of chemistry. Forward, the same integration is in store for men. Those who think they can permanently stand out and flower into supermen on their own account, are dreaming that they can defy the universal law, resting their defiance on the transient inchoateness between two stages of integration. Supermen there will be, beyond any dream of Nietzsche; it is in the promise of life for us all and a few have achieved it; but we shall not realize it by trying to defy the force that has made our very bodies what they are. We must work with it, developing every power in the service of an ideal organism now in process of formation.

Evolution, looked at in its longer reaches, is the realization of brotherhood between units; it is an ethical process and a force to prove finally irresistible. Full alliance with it is the condition of full growth. Acquired powers, their lesson being fully learned, may be gradually disused, the fruits of their use being fully retained; their partial or entire disuse being the condition of the perfecting of some one *special* power for each. The musician,

having learned all the instruments of the orchestra, settles upon one and in becoming perfect there, permits the rich being and performance of the whole. The Nietzsche superman is the solitary big-drum-player who, having slain his comrades, bangs his parchment in the waste. But nature is bigger than he and will not permit him. To become great one must become that which is great, the conscious force of evolution. That becoming lies through brotherhood in thought, in aspiration, in action. It is the only path to the supermanhood which nature will permit and encourage. It is the path which every religion has enjoined, for the founders of all the great religions were supermen. The Nietzsche people must betake themselves to a sane study of evolution and an unaccustomed facing of facts as they are.

STUDENT

The Armies of the Morphined

STATISTICS of the morphine evil would be probably impossible to prepare, but we get an occasional hint of what they would indicate. During a recent audit of the accounts of an almshouse in Pennsylvania it turned out that during the first six months of this year no less than 30,000 doses of morphine had been supplied to the resident inmates — not as medicine but to meet the demands of the habit. The penalty which the staff would have had to face for withholding it would have been so many cases of mania and intense depression with a good proportion of deaths. It was thought better to turn a half blind eye upon the evil.

Unfortunately the report does not say what was the proportion of inmates *with* the habit to those without it. But whatever that proportion was, it might probably be taken for our people as a whole.

Part of this is the fault of the medical profession with its ever ready syringe. It has never yet been educated to complete knowledge of the *after* effects of one dose. De Quincey has put on record that during his attempts to free himself from his vice it was on the *fourth* day of abstinence that his struggles were most severe. Other careful self-observers have corroborated, some of them adding that it is not until the *seventh* day has passed that physiological feeling comes back to the normal. Anyhow the one dose means not one but several subsequent days of depression, the depression deepening during the first three or four of them. Yet frequently the ordinary practitioner will cheerfully begin his treatment of a case of pneumonia with a hypodermic dose of morphine that would never be even suspected of having contributed to a collapse separated from it by three days.

Experiments show somewhat the same prolongation of effect with other narcotics. The lengthening of the word-response after a dose of alcohol, has been found to continue for as much as three days, mental reflex not reaching its normal speed until about the fourth day.

Morphine may at present be a medical necessity, but until it is superseded every use of it should be considered as well from the ethical as the therapeutic standpoint. M. D.

Archaeology Palaeontology Ethnology



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THE AKROPOLIS, ATHENS

The Akropolis, Athens

NOTHING could be more appropriate than the situation of the Akropolis of Athens. It dominates the city as completely as Greek art and literature have dominated the West. Representing the highest perfection of art, focussing the religious and patriotic ideals of the most advanced European culture, and surmounted by the Temple of Wisdom personified—Pallas Athene—it was a constant and visible source of inspiration to the Athenians.

The walled summit of the Akropolis contains three principal buildings, and is approached on the west by a magnificent white marble entrance porch called the Propylaea. It is visible in the engraving at the left. Three temples: the Parthenon, dedicated to Pallas Athene, the Roman Minerva; the Erechtheium, the tomb and temple of Erechtheus, agricultural hero and deity of Attica and protégé of Athene; and the small temple of Niké Apteros, the Wingless Victory—are contained within the walls. Athene being the principal deity of the land of Attica, her temple was naturally the finest. It is related that Zeus had decreed the sovereignty over Attica to that deity who should bestow on the land the most useful gift. Poseidon (Neptune) created the horse, but Athene produced the olive-tree and gained the victory.

The Parthenon was erected by Iktinos and Kallikrates about B. C., 440 on the initiative

of the illustrious Perikles, upon the site of an older temple destroyed by the Persians under Xerxes. It is 227 feet long by 101 feet broad, and was in a good state of preservation until the seventeenth century, when some gunpowder which was stored in the building exploded during a war between the Turks and the Venetians. Pheidias and his pupils executed the celebrated sculptures which decorated the upper portion of the temple. Their mutilated remains were rescued by the English and most of them are now safely housed in the British Museum. The collection forms an object of pilgrimage to art lovers from every civilized country, for the reliefs are universally acknowledged to be the supreme masterpieces of human genius that exist in marble. The culmination of the art of Pheidias has unfortunately perished. This was his colossal gold and ivory statue of Athene. It was 39 feet high and was renowned throughout the classical world, but we have only a few imperfect impressions on coins to give an idea of its majestic beauty. The Parthenon is considered to be the most perfect example of the Doric Order of Architecture, while the Erechtheium shows the fullest development of the Ionic. It was built shortly after the death of Perikles, and although mutilated is in better condition than the Parthenon. It is famous for its unique vestibule, whose entablature is supported by those six stately female figures so well known to all as the Karyatides.

The ruined Odeon stands at the base of the Akropolis. It was a roofed-in theater—an unusual kind—built in honor of his wife Regilla by Herodes Atticus, a wealthy philosopher of the time of Marcus Aurelius. Remains of the roof-beams were found not long ago. The characteristic round arches, clearly seen in the engraving, show the Roman origin of the building, for this feature was never used by the Greeks. STUDENT

Prehistoric Civilization in Ontario

IT is reported from Fort Frances, Ontario, that prehistoric relics have been discovered there, proving that at some time prior to the advent of the North American Indian, this district was inhabited by a race of people far advanced in the arts of civilization. Workmen engaged in clearing the channel of a diverted river, for the construction of a power dam, found a pot-hole containing weapons and articles of pure copper, arrow-heads, spear-heads, fish-hooks, rings, bands, tomahawks, and ornaments. These were skillfully and neatly fashioned, indicating great artistic ability; some of them had been hardened to a cutting edge, which shows that the art of tempering copper, (recently re-discovered by us, it is said) was known at that time. The story of ancient American civilizations, which is as yet but a future prospect, will surely be very interesting, and is calculated to give a new historical perspective. T.

The Trend of Twentieth Century Science

The Rebirth of Old Types

SOME recent studies in horse-breeding show how close to the surface, even if absolutely out of sight, may very remote and apparently extinct characteristics be lying. The studies of Ewart corroborated a case mentioned by Darwin. Some striped hybrids had resulted as the progeny of a mare and a quagga—an animal allied to the zebra. Three subsequent colts, *also* striped, had followed as progeny of the same mare and a horse. The influence of the former (quagga) parent remained active. Studies by Ewart of other similar cases, the first male parent being a zebra proper, have shown that the stripes of the later progeny were much more complex than those of the zebra, "indicating," says Professor Cook, "that a primitive character of some remote ancestor came into expression, instead of a character transmitted directly from the zebra."

We seem to get some light upon the origin of new human races, as here in America, from the crossing of old ones. If the analogy holds, the first effect—enduring for how long we do not know—would be hybrid blends of physical characteristics. After that, very ancient characteristics, long vanished and hidden, would come into view and the new race would be the re-appearance of some lost type or types. Everyone of us would contain the locked up results of forgotten civilizations.

STUDENT

The Other Science

BEHIND the various learned theories of the origin of myths and legends among all nations, theories it will some time be very interesting to recall historically, the popular mind seems to be arriving at conclusions of its own. The Sunday editorial page of a Chicago daily of wide circulation ventures upon this:

The actual discoveries of modern science disclose that the ancient myths are the fossilizations in the memories of our unscientific ancestors of a thoroughly matured system of science, vastly superior to any state of culture which now exists or has been known within the historical period. The myths consist of words, proverbs, symbols, pictorial and sculptured designs, legends, stories, epics, precepts, liturgies, and elaborate systems of doctrine which are foreign to the experience of men during the historical period and which cannot be supposed to have evolved from or to have been suggested by that experience.

The writer goes on to assert that the far prehistoric ancients knew matter from its spiritual side, its living side, as a congeries of living spiritual entities of all ranks; and that the myths and so on are the remains of a science dealing with the life-history of, and mode of dealing with, these beings.

Knowingly or unknowingly, he is on a corner of the Theosophic field. But the interest of the statements is the fact that a popular journal should give space to a lay editorial for their quiet unargued presentation to two or three hundred thousand readers.

The present science of mythology, thus ignored, may ultimately come to learn a lesson

from chemistry. For the latter, now building up "matter" from "non-matter," from the electrons or immaterial centers of force, is getting near the ancient point of view. When the center of force is seen from its other side as a center of elementary cosmic mind, in its way a being, the ancient conception will have been reached and the myths can be re-studied.

But there will have to be a good deal of translation. Suppose a man knew as affections of his own consciousness all that passed in his own body, knew physiology minutely on its subjective side. His attempts at description of what he felt and knew, whilst absolutely accurate scientific statement, would be unintelligible to the modern physiologist who deals with bits of the same knowledge from its objective or test-tube and galvanometer side.

The consciousness of very ancient humanity was much more occupied with the subjectivity of the world than its objectivity. It had not yet focussed its mental lens to the plane upon which ours is fixed. But it dealt with the same phenomena, and the science of the ultimate future will be a blend of the two knowledges to the profit of both, the inter-correction of both. If we need the ancient view, is also needs ours.

STUDENT

Our Bacterial Retinue

IT is pretty well agreed now that we have ourselves generated the bacteria to which we owe our diseases. The morbi-facient ones have arisen by mutation from innocent ones in correspondence with blood conditions that never should have obtained. The normal bacterium is at his proper work when he is disposing of dead stuff; living bodies should be self-protective against him. The blood failing in some direction of its full power of self-protection, the bacteria changed themselves a little so as to live in it in accordance with the lessened power of defense. This power lessening in *various* directions, various corresponding bacteria, producing various diseases, arose from the innocent ones. It as if a housewife should leave different sorts of food exposed in her pantry and as many different sorts of cockroach, each eating one of those foods, at once differentiated out from the common cockroach. The pantry might be said to be the victim of as many diseases.

Sudden changes of species, called by de Vries (when occurring among the higher plants) "mutations," are very common among the bacteria and easy to produce. We should say that bacteria are very plastic were it not that these species having once suddenly appeared, are quite stable and permanent. They are produced by altering the food medium in which they live. Some ordinary bacterium is allowed to multiply in a food medium containing among other things an ingredient they do not usually touch—milk sugar. The multiplication is very rapid, says Dr. Müller in *Umschau*:

each individual dividing into two in less than an hour and in the course of twenty-four hours producing millions. Hence their usual food, if not

very abundant, is soon exhausted. In this juncture it appears as if one of the bacteria suddenly discovered the nutritive properties of the hitherto untouched milk-sugar. This inspired bacterium multiplies more rapidly than the rest, transmitting the new character to all its descendants, which retain it during years of subsequent culture on media that are not furnished with the sugar.

The bacterium is of course a cell, and Dr. Müller suggests that we have here a little possible light on the development of cancer:

In both cases some members of an ageing congregation of similar cells suddenly burst through the bounds that have hitherto limited their capacity for reproduction.

To the biologist, he adds, the phenomenon is extremely significant, for it implies the (ordinarily denied) possibility of the transmission of acquired characteristics. Weismann's experiment, that of cutting off the tails of many successive generations of mice (finding that the last generation had tails of the same length as the first) proves nothing, for whilst the mice had nothing to do with the mutilation, except to suffer it, the bacteria *effected their own change*.

If a man, standing in the center of his being, were suddenly to will his body into the possession of the full technique of a pianist, his "mutation" would probably be transmitted to his children. The usual years of practice are somewhat like Weismann's procedure upside-down, something being (almost artificially) added on as it were from without. Man may come perhaps by the other power later on.

STUDENT

The Atmospheric Skins

THE balloons have now clearly differentiated three of the—how many?—layers of the atmosphere; a fourth, which might be provisionally called that of speculation, will hardly be balloonable.

The lowest and densest of the three is about 10,000 feet thick. Its winds are irregular; the temperature, though on the whole decreasing, does so irregularly, and there are temporary foci and layers of increase.

Through the next layer, extending up to a height of 30,000 feet, the decrease of temperature, still continuing, becomes gradually regular; the irregular winds are no longer found; says *La Revue Scientifique*:

in the end the movements of the atmosphere, according to the laws of the general circulation, prevail, while the velocity of the currents grows greater and greater.

Warm air rises through this layer from the earth's surface in a great stream, swiftest of course from the hot regions about the equator, gradually losing its heat as it rises; then sweeping spirally and very swiftly towards the poles.

The third layer is almost still, floating upon the second. The fall of temperature ceases, a rise replacing it, whilst the air is here quite dry. To account for this remarkable rise of temperature a fourth layer has been suggested, one in which atoms, probably of hydrogen, are disintegrating and liberating their energy, part of it appearing as heat.

STUDENT

Nature

Studies

The Persecution of a Color

WHO has not felt the flash of stimulation from the radiant golden light which streams from yellow flowers exposed to the strong sunshine? The walls of Whistler's rooms were colored lemon-yellow, as he said it was the only way to bring the sunshine into London houses. Wordsworth has sung the thrill, the pleasure, and the dancing of the heart produced by the mere memory of "a host of golden daffodils." Try the addition of a handful of the evening primrose or the *coreopsis* in a bunch of flowers which have been grouped in disregard of color harmony. The warring colors are immediately reduced to perfect peace and brotherly agreement. The power of yellow to attune discordant colors is a fact well known to painters who so frequently surround their pictures with a *gilded* frame. An English oculist some twenty years ago began prescribing yellow spectacles for certain eye complaints and recommended yellow writing-paper in the place of ordinary white stationery.

But ever since the rise of Christianity an effort has been made to bring the color of the buttercup into contempt. Painters have represented Judas in a robe of yellow. The persecuted Jews could never venture forth abroad without their saffron-colored garments, and in Spain the victims of the Holy Office, and the wretches doomed to death under the civil law, were led away to execution wrapped in yellow. Then somebody first launched the foolish phrase "a yellow streak" to signify an ugly trait in a man's character; whereas it naturally suggests a vein of gold, its very opposite. Why also is the lowest form of journalism christened "yellow"?

Has this relentless persecution of the most glorious of the seven sisters of the spectrum been the work of those who hate the golden sunshine and who come not to the light "lest their deeds should be reproved"? Has the attack been set on foot by those who, in unconscious correspondence with eternal fitness, clothe themselves in black, the color of obscurity, of darkness, and of night? STUDENT

The World Drying up

HERE is another scientific scare. The *English Mechanic* says:

Europe is drying up! M. Martel casually said so a year or two ago in a lecture on some other subject, and that unless something were done, a large part of the world would, in a few hundred years, die of thirst. Herr Walser has now, in a sense, measured the rate of dessication, and has actually proved that hundreds of European lakes have entirely disappeared, and a large number shrunk almost to vanishing point. In the Canton of Zurich alone, where in 1660 existed 149 lakes, Herr Walser can now lay his hands on only 76, and barely half of this residue remain undiminished in size. Much the same tale is also told of German

and Russian lakes, and similar instances of progressive aridity are seen in Western Asia.

"Unless something is done," says M. Martel; and one wonders what could be done in such a case. Perhaps Herr Walser had better be commissioned to "lay his hands" on all the lakes that are still left, whether German, Russian, or of what nationality, before any more of them disappear. There seems no doubt that fertility passes in waves over the earth. Parts of Asia have been dessicating for a longer time than Europe. But there seems no danger of the whole earth being dessicated at once. If the march of empire takes its way westward, perhaps the areas of fertility accompany it. Are not the sites of the mighty empires of the past buried under desert sand? And shall Europe escape a similar fate? But doubtless there will be time to move; and the westward march leads round to the eastern lands again. Perhaps there may be lands still further east than Asia and therefore the sites of a still older civilization. T.

The Sense of Direction in Animals

A FRENCH scientist has been testing the directive sense in bees, which can fly for two miles from their hive and then return with honey. He proved that neither vision nor smell helped them. When removed in a closed box they would still return direct; and this even when blindfolded. Other experiments showed that bees cannot smell far; besides, they still returned after the organs of smell (antennae) had been removed.

Since other animals besides bees exhibit this power, there is no doubt that it exists. Human beings have it, but do not trust in it and allow their mind to interfere. As to explanation: perhaps when we can explain our other senses we shall be able to explain this. How can

we see across two miles? The ether, you will reply. But what is the ether? And about smelling? Then again, distance does not really count; because, *without a bridge* it is as far from one molecule to the next as it is from here to the sun. H.

Snake Milks Cow

A PRESS report says that a certain farmer in Illinois had a Jersey cow which did not give her usual supply of milk. His boys watched, and were surprised to see a snake glide through the grass, raise itself, and proceed to milk the full udder of the cow. The snake being killed, the cow thereafter gave her usual supply. T.

A Solar Condensing Plant

A CHEAP and effective condensing plant, in which the sun's heat is made use of, is employed in the great Chilean desert. There is a great deal of brackish water, quite unfit for either man or beast. But a series of frames containing many sheets of glass are erected over the water. The sun's rays evaporate the water and it condenses upon the glass and runs down into pans and thence into a main reservoir which collects thousands of gallons of pure water daily. T.

Chamber Echoes

M. GUSTAVE LYON has been carefully studying the why of the acoustic misdeeds of public halls and has found a very successful method of remedying them. The first thing was to discover the main points of echo, not very difficult to do, but for which he has an ingenious device of his own. These are then covered with a double layer of cloth, the layers being a few inches apart, separated by air. The two layers are necessary, one being of little effect. C.



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A YOUNG GROVE, THEOSOPHICAL HEADQUARTERS GROUNDS, POINT LOMA

Students'



Path

The Legend of the Leek

A TALE OF SAINT DAVID OF WALES

I DREAMED of Dewi, Sandde's son,
Whose pure, un-Roman crozier swayed
Dimetia from the wattled shade
Of green Pebydiog; and thence won
Headship of all the Cymric choirs:
A man whose gentle luminous eyes,
Great with a thousand depths and fires,
And made with deeds and sorrows wise,
And blinded naught with hopes and fears,
Had pierced the meanings of the years.
I saw no meanness while I dreamed,
No little man as men are now;
But such a kingly soul he seemed
As one upon whose royal brow
A star to guide mankind is set;
One of a race of men whose birth
A thousand years may not forget;
Who come but once an age to earth,
And fill a million hearts with mirth,
And melt a million eyes in woe,
And blow the smouldering fires of hope
To whirling flame before they go,
And forge men brands wherewith to cope
With all the dragon powers of night,
And win new realms from Annwn's deeps,
And fill dark hells with radiant light,
Breaking the battlements and keeps
Of many a demon-haunted hold
Upread upon the margin cold
Of the old, moaning tides of hell.

I dreamed one came to David's cell
Three days before his death should be;
And, "Must thou die indeed?" said he;
And, "Yea," the old man said; "but see,
This death is but the laying down
Of an old, out-worn, faded gown,
To don a newer garb anon."
"But ah," the young disciple cried,
"What shall we do when thou art gone?
Are not our sorrows deep and wide?
The twilight of our day is here,
And gray clouds cover all the sky,
And darkly wailing winds and drear
Shrill from the mountains. Why, ah why
Art thou to leave thy Cymry now?"
And David answered, "Peace my son!
Dost thou forget, 'Thy will be done?'"
Then the youth said, "But in the years
Of our dark sorrow yet unborn,
Shall we remember, through our tears,
Our star and hope; or all outworn
Shall we go voiceless down to night,
Dim-eyed and wailing, worn away,
Ere time's new dawn of day is bright,
By titan passions to have play—
Fierce hates and battle-lusts—before
Our last gray day-gleams shall have paled?
Shall we at last be great once more,
Or shall God write—'They strove and failed;
Let them make way for other hosts
And stronger peoples, for Mine earth
I will not cumber with the ghosts
Of ancient races that had birth
In the world's young time: let them die?'"

I dreamed there was a tear in David's eye
Which as the young man ended, fell; and then,
Slowly, "What wouldst thou have, my son?" he
said;
"Toil thou, and ever hope and toil, that men,
Being not many souls, but one, be led
To hope and labor; so that whatso night
May darken, they shall not forget the sun
Whereby a thousand lands are filled with light
That is, as men in truth are, only one."

"That which my hands may do, or my hope span
Shall not be left uncared for; yet some sign,
Either a star of all God's hosts a-shine,
Or else some jewel, greatly prized by man,
Which should be graven and blazoned and deep set
On all her ensigns in the after-days,
Choose thou for Gwalia, lest her sons forget
Thy message and thy wisdom; and the ways
They follow end in bleakness." "Then go thou
And pluck some live thing from the garden now."

And he went forth, and came where roses grew;
Redder than aught that blooms beneath the blue
Those rich, red roses bloomed; deep, passionate,
Full of the lure that makes men love and hate;
Full of the rich, dark pride and langorous mien
Only a red rose or an eastern queen
Wears; and their beauty bowed his spirit down.
"Surely 'tis thou shalt bloom in Gwalia's crown,
Thou Darling of the World and flawless gem
In Beauty's high, phantasmal diadem;
Thee will I choose," he said.

When David saw,
"Nay!" he made answer; "wealth and ease no
more
Are for the Cymry: empire hath gone by,
And, ere it come again, dim years shall die;
Dim gray-winged years, slow-fluttering toward their
peace
Where in the waste all waning ages cease:
This rose is not the flower."

Again he came,
Crossing by lawns with daffodils aflame,
To a deep-bordered place of sun and shade
Where, peerless 'mid a thousand blooms arrayed,
Lifting aloof her whiteness 'gainst the noon,
Whiter than white clouds on the blue of June
A lily bloomed: round her were pansies deep,
And crimson, opulent peonies, heavy with sleep;
And martial tulips sentined her plot,
Set in blue dimness of forget-me-not;
And wall-flowers swung her incense, and sweet-
briar.

And when he saw her bloom, his soul caught fire
With worship of her lone and smirchless grace:
"Men shall remember, when they see thy face,
The stainless soul of him that is to die,
And all his wisdom; they shall not dare lie,
Nor suffer meager-heartedness to mar
Their large and perfect living. For his sake
And for thy whiteness thou shalt shine our star
And high remembrancer and sign, to wake
Pure memories, and conserve our inward peace,
Lest the Light David loved and lived for cease."
So lit with dreams he came to David.

Then,
"Nay, son!" the old man said, "go forth again;
Thou hast not chosen the flower. Ye shall not dwell
Aloof and stainless from the moil of things;
But rather spend yourselves in wars on hell,
And at the last, perchance go down like kings,
Much wounded, battle-burdened, unashamed.
No star of all God's armament hath flamed,
Nor shall, before your eyes, to call ye forth
And seal ye safe from buffetings, and maintain
Your whiteness unassailed and void of stain,
And unparticipant in this troublous earth;
Bring thou the humblest green thing in the field."

He left him without speech, and hurried through
The garden that all beauty's blooms did yield,
Naught heeding them, and went beyond, and drew
Out of the ground a leek, and light of pace,
Came back to David singing.

David's face
Lit when he saw him come, and, "Son," he cried,
"Now hast thou chosen rightly, freed from pride.
Neither thy rose my people's sign shall be,
Nor thy white lily; though these gifts were well,
And not all unavailing. Who can tell
What depth is in the rose's heart, or see
What peaks the lily pointeth? God's own hand
Hath set eternal beauty in this land
To fill an endless line of bards with song,
Beauty's deep rose, for which all hearts shall long.
Well didst thou bring the rose. And in my race
The haters of the world shall have no place:
Even in her darkest day, her sorrowful hour,
No priesthood in White Wales shall wield the power
Of demon magic to hold souls in chains.
E'en when the world's white light of wisdom wanes,
And empire by proud empire is bowed down
Before hell's dark-robed ministrants, whose frown
Shall blind and blight man's proper manhood—these

Shall little thrive 'twixt Hafren and the seas;
Well didst thou bring the lily.

But this green,
Poor herb, wherein no vision grace hath seen,
This pale-leaved, silver-rooted, vauntless thing
Shall be your sign, whereby your thoughts shall
wing

Far to your peace. Green leaves to give you dreams
Of the old, green Mother, and her hills and streams;
That though in gray, dark towns cooped night and
day,

The winds that pass the woodland elves at play
Out on the mountains, through your minds may
blow,

Whispering strange old secrets as they go.
That the enchantment of the green wave's roar
May fill your hearts from the long-distant shore,
And all wild mysteries be with you still
Till the old weary earth hath had her fill
Of blind and faithless woe.

Yet cut away
These same long leaves I give you, from the pure
And foam-white root I give you, and a day
Shall see them fade. Nor shall my land endure
Except ye hold in mind that as these green
Leek-leaves are made, by that which groweth unseen,
One growth, one being, so men too are one,
Yea, leaves whose Root is Very God, and so
Bound in one Brotherhood." Thus speaking, lo
The strong voice ended, and the dream was gone.

KENNETH MORRIS

Dewi, pronounce Day'-we; Sandde, pron. San'-they;
Pebydiog, pron. Pay-bud'-yogue; Cymry, Cymric,
pron. Cum'-ree, Cum'-ric; Gwalia, pron. Gwahl'-ya;
Annwn, pron. Ahn'-noon; Hafren, pron. Hahv'-rain,
the river Severn.

Build on Resolve not on Regret

WHAT are we aiming at? Is it the evolution of self-reliance—or doubting incapacity? To be helpers—or helpless? If the former then must we take up the weapon of the courageous warrior and *resolve* to fight, *resolve* to be "a hero in the strife," letting the "dumb driven cattle" attitude be an incident of the past. Have we not here before us in these words "Build on *Resolve*, not on *Regret*" the picture on the one hand, of a positive, and on the other, of a negative life—of progress, and retardation? Are they not the opposites leading to strength or weakness?

W. Q. Judge once said that it was a weakness of human nature to regret a mistake or failing, and he drew our attention to the soul stirring teaching—fit food for warriors—"Never regret, never be sorry, and cut all doubts with the sword of spiritual knowledge." Does this teach callousness? No; but it teaches economy, in the Râja Yoga sense of making the best use of our energies.

Have we not, most of us, experienced a certain false satisfaction and salve that in regret we feel very sorry? But what real value is it? Do we not go and do the same thing again next time? If we ask why, was it not because we took up a negative, dissipating attitude, and centered our attention on the past?

The forward step is resolve, to look the lower nature squarely in the face, own up to one's self it was wrong, and resolve to try again to affirm one's Divinity in action.

It is interesting to trace these two words to their source. Regret we find to be derived from two Latin words meaning "to step back," while the derivation of Resolve leads us back to the Latin *Solvere*, "to loose, to untie, to unbind." We must build our present lives on the firm foundation of Resolve, that we may take a more unselfish share in helping forward the work of Universal Brotherhood. E. I. W.

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question I often hear it said that men come into the world, and leave it, by no will of their own, and the latter part of this statement at any rate, appears to be true. What does Theosophy teach on the subject?

Answer Mainly, perhaps, that we have a misguided notion of the word *Will*, and force it to serve in places beneath its dignity. You lose your temper suddenly, and make some pronouncement that you regret afterwards: "It is my *will*" that such and such should happen. But was it your will at all—or the will of the passion that had hold of you then? How far will you allow that it represented yourself?

The value of one day in a man's life is not to be gaged by any single moment in it, but by the general trend of thought running through it all. True, some moments do count for almost everything by reason of their intensity and influence on the others; and all moments count for much; but that behind the moments, which inspired or degraded them, makes the general worth and resultant of the day. One may have made no conscious resolve to do so, and yet manifested himself in a series of sunny actions and feelings, which will have more to do with the day's output of will, than his resolve to go to business by an unusual train that morning, or to dine at an unaccustomed restaurant. Not that even these things do not spring from the same source, or are not to be accounted for in the same manner; but they give little or no clue to the day's will-play, whereas the main current of the moods do reveal it almost completely.

We dwell down in moment after moment as if they were valleys; and little events are our boundaries and mountains that hide the world; unless we ascend, and stand at the peak of these, we can get no view or knowledge of our kingdom.

We are not commonly at all conscious of the will, and hardly know that there is such a thing in us. Many a man passes for strong-willed, because he blusters and will never forgo the desires of his personality, who is found at last to be very flaccid and negative, and can oppose no fortitude to misfortune. He has made a reputation for strength out of his very weakness, and carries his fellows with him by the noise and bravado of his demeanor. He has strength for nothing but to resent opposition; whoever opposes *him* must be cast down and made miserable. But the man of real will-power treats opposition differently, and uses it for confirming his own soul.

So will is quite unlike the thing we commonly suppose it to be; whether one considers it in its excellence, as the property and engine of rare souls; or in a lower aspect, as the director of our lives and common heritage of us all. It is a thing behind the scenes, rarest manifesting itself in apparent and obvious flashes; look for it in the silence rather, in solitude and moments of temptation and adversity. It is less that by which one man triumphs over another, than that by which he triumphs over himself. The richest will is his who is both self-mastered and compassionate; for compassion is the will universal, the brightest weapon in the soul's armory for the service of the world. Such a man is like a general

dominant in a conquered country; he marches where he will, and no man sayeth him nay. The will of him who is only self-mastered is poorer; he is like one besieged; capable of resistance, but of no far action or initiative. The poor will is his who is indifferent and purposeless; he is conquered and downtrodden in his own land, and a prey to all the banditti of passion.

So it is not the volition of this moment or that, which must be called our will; but the marshall of all our desires and aspirations. A man may wish for a long life, and be determined ever so firmly to exceed a century of years; that will not decide the day and moment of his death. Since his birth he has been using his body; every day he has weakened it or made it strong. No thought of him but has laid its impress on the flesh; and no thought of him but has had its sanction from his firm or feeble will. Consider how the atoms come and go, and what attracts them, and what they gain during their sojourn with us.

Evil is not evil on one plane of life only, but on all; custom does not make right of wrong, and old morality has this confirmation, that he who offends it layeth the axe unto his own root. Perfect health is consistent with nothing but perfect calm and clarity of the mind, and perfect generosity of the soul; that which we call moral evil—all the seven, and seventy times seven sins—is also the sure undermining and destruction of our physical life. If a man had lived dispassionately, he would have set no cause in motion, at least in this life, to prevent his well exceeding the three score years and ten. If he had lived compassionately also, he would have drawn to himself the best material in the world; one would not then set limits to his possible longevity. I doubt that we die of old age often, but rather of some disease which we prepared for ourselves in the moments of our passion and weakness. What a grand stream of life we squander in loose chatter and idle thought.

Again, there are other factors to be taken account of. We did not begin to be at birth, and have not the whole arrangement of our present fortunes in our present hands. All that we did in the multitudinous pasts is to be considered. The frame on which our bodies grew was not determined in the present age; nor was our character, nor the power we have to resist temptation. Yet did we make them for ourselves; and will works towards life or death through all these things.

One might put the whole matter in this way: if you are a glutton, you are taking more poison than nourishment with what is eaten; which poison is to work through your system, and break it up in its own time. If you are a glutton, that physical fault is the fruitage of a mental one, which is the fruit of a wrong direction of the will. Your will determined your thought, your thought your action; action took its own time to debase and thoroughly vitiate your body, and then came death. How can one rightly say then, that he leaves the world "by no will of his own"?

The next thing to be discovered, or far from the next thing, will be man. There are more unknown regions within him, than all the geographers have ever mapped. Yet there is an atlas of man, by name Theosophy, wherein all his seas and shoals are charted, and all his

continents carefully drawn. Would he but learn from it—would he but learn from it!
STUDENT

Answer II. All this is perfectly true from one standpoint, viz. that men do come into the world and leave it by no will of their own. And fortunate it is that this is so—fortunate that there is an overruling will, and that Nature's purposes will not be thwarted.

The very fact that man finds his personal will overruled, set aside, should—it would seem—cause him to reflect that there is a greater power in the Universe than himself. It is quite true that you, as you think yourself to be, did not ask to be born. The thing is absurd, for you did not exist as *you* until you were born, in fact not until many years after. Perhaps even, indeed almost certainly, if you are still on the younger side of middle life, you are not that which you fully may be and can be. And who knows but that there may still develop something in your nature which will give you a key to the knowledge of life, of birth and death that will make such a statement as this absolutely unnecessary.

It would seem that if anyone makes such a statement as this, the wisest course would be to assent to its truth immediately. But not to leave the matter there, for there is much more to be said. The sun rises and sets, the earth is stationary, we say. And the statement is true from our habitual plane of sense perception. It was not by our will that we were born, nor by it shall we die. Equally true and equally false.

We need a broader outlook, too long did the people regard this earth as the center of the Universe; and too long has man centered his consciousness in the personality and circumscribed it by his personal desires.

There is a sun in the heavens which is the center of our solar system and it in turn revolves about a more glorious center in a vaster orbit. There is a glorious spiritual sun in our own lives, a royal Self, the Higher Ego, the Spiritual Soul, our very Self, from which the consciousness that we think to be "I" is but a pale reflection.

This royal Self never was born, and never will die. "It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again."

Once we knew ourselves for what we really are, but in the task that is ours of lifting up the whole matter of the earth and all the creatures thereon to a higher plane and in the necessity of becoming clothed with garments of flesh, we have lost sight of our divine origin and nature, and we have had to wander for many weary ages in spiritual darkness.

From one standpoint it is a wholesome sign that men and women are beginning to question the impassive Sphinx of Destiny. There is something stirring in their hearts that demands that they shall seek an answer to the problems of life. But just as true is it that the answer cannot be gained without seeking, earnest seeking, that will not be turned aside. The Sphinx is silent, it would seem in vain to question her, her eyes look too far off to the distant horizons; but her very silence is an answer that the solution of the riddle lies in the depths of your own heart. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

The Churches

The Church Clings to the Authorized Version

THE Episcopal General Convention, at Richmond, decided by a large majority against the use of the Revised Version of the Bible, and adopted a formal declaration that the King James or Authorized Version is the standard Bible.

The King James Version is only one out of many, and even that has been more or less arbitrarily altered from time to time since its original production. In its present form it is admitted to contain many mistakes. The Revisers, a competent body, from the orthodox point of view, if ever there were one, have pointed out passages in which words have been put into Jesus's mouth by theologians or scribes at some unknown epoch.

But, as a writer says:

The reason is almost wholly sentimental. The very sacredness of the Bible, in the minds of those who read it, makes any change in the wording of familiar passages an unwelcome innovation.

It is true that many have this sentiment; it is also true that it saves people from having no sentiment at all; which might be worse for them. People sometimes use crutches, spectacles, and bandages. Whether or not to take these things away, is a question that cannot be answered categorically.

Upon what is this sentiment for the Biblical letter founded? Upon the fact that it is a sacred memory of childhood. Grown people who have not been taught the Bible in their childhood have none of this sentiment. It is as well to know just how deep and how shallow this reverence is.

If we take away a man's crutch or his feeding-bottle, it may be better for him—or not. It depends on the man and on other circumstances.

It is as well to know that not a few of the phrases so dear and holy to many, were put there by men far less conscientious than those modern Revisers to whose handling people object. It is as well to reflect that if we bring up our children on the Revised Version, they will grow up as endeared to it as we are to the old, and the Authorized Version will seem to them like profanation. And let us not deceive ourselves with the delusion that it is the literary style that pleases us; if we are such connoisseurs, we can gratify our fine palate on other specimens of choice archaic English.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed: it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Yes, it is not in the matter of Biblical predilections alone that we are such slaves to usage. Our most cherished convictions, prejudices, and ideas are often traceable to some childish episode or picture-book; he who has ransacked the lumber-room of memory knows that well enough.

The Authorized Version is, in fact, for those who have been brought up on it, a means of arousing a certain desired state of mind. In common with the church furniture, the priestly vestments, and other associations, it is part of an incantation. The essential feature is that it should be familiar. The kind matters not; I could not feel religious in your church; you could not worship with my Bible; such at least is the sectarian feeling.

But the attitude of a Theosophist is not that of a flippant heartless ruffian who would take away a poor man's food. It is that of a helper and teacher who would wean an overgrown child from his feeding-bottle, or an invalid from his self-indulgence. Theosophy does not ask the Bible-lover to step out into an atmosphere of ribald scepticism or a chill region of theologic doubt. It upholds reverence, but offers it a worthier object. It says, Be more reverent; waste not your spirit on mere personal predilections.

It may be a wrench to break away from old predilections; but everyone in this life has to face wrenches. Death steals away our loved ones, without regarding our feelings. There may be a sterner voice in the heart that may overrule sentiment. Perhaps there is in our clinging an element of weakness which the Soul demands that we shall get rid of. Perhaps we are being taught to understand that no man can carry with him through eternity his cherished belongings, unless indeed they are of the kind that moth does not destroy nor rust corrupt.

This clinging to the text of a particular edition of a particular scripture is a weakness; let those who will, cherish it; but they may find that weakness incompatible with other

things which their Soul desires.

Beneath the dead-letter of the Bible there are truths far more worthy of reverence than the dead-letter interpretation. For it is not mere folk-lore, but a sacred allegory. There are veils to be seen through, and wisdom demands effort; we cannot have true religion delivered at our door with the milk, nor grace administered with a spoon.

Bible not Original

A TRUTH needs to be repeated a great many times before it sinks into the general consciousness. A professor of the faculty of the divinity department of the University of Chicago, says that the Bible is not original with its supposed compilers, but that the stories of the creation and the deluge appeared long before the Bible was written, being traditional in the early literature of the Babylonians. This is, of course, known to well-read men. Theologians of today, he added, are acquainted, as those of former days were not, with the reality and vitality of non-Christian religion. There are elements in every pagan religion which every Christian is compelled to recognize as truth.

The said creation and flood stories, of course, are no more peculiar to or original with the Babylonians than with the Bible. For how are we to account for the creation and flood stories of the American tribes? They are the relics of symbolic records referring to past stages in the evolution of the world and its inhabitants, to past ages of history, and to the drama of the Soul. Rightly interpreted—that is, by the light of a general study of the ancient Secret Doctrine—they are mines of wisdom; but taken literally they are both absurd and self-contradictory.

The position of these outspoken divinity professors is peculiar; they are utilizing the altitude at which they sit as a means whereby to saw off the bough. For surely divinity (*in the Occident*) means the Christian religion; and what becomes of the Christian religion if we admit the truth of pagan religions? Can the faculty of divinity gradually be converted into a faculty of universal religion? Let us hope so!

The Sanctuary of the Spirit

A ROMANIST, writing in the *American Magazine*, on the religious question, says that people do not go to the Protestant churches because
(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

Prof. C. J. Ryan speaks on "The Bible—

A Chapter in the Wisdom-Religion of the Ages"

LAST evening at Isis Theater Prof. C. J. Ryan's address on "The Bible: a Chapter in the Wisdom-Religion of the Ages," was listened to with the closest attention and interest, and the music program by the Rāja Yoga quintet gave great pleasure. The following is from Professor Ryan's address:

"In this paper it will be my endeavor to give an idea why students of Theosophy regard the Bible as one of the many presentations of the ancient Wisdom-Religion which have been brought forward from time to time in forms suited to the minds for whom they were written.

"If we pick up almost any high-class magazine we shall be likely to find passages such as the following, which is from a leading review. Speaking of the extraordinary revelation of spiritual unrest and hunger shown in the letters of nine thousand correspondents to a great newspaper, the writer says:

"The position of the clergy becomes difficult; they are still bound to profess and preach what the people can no longer accept. Ingenuity, compromise and evasion—all well-meaning enough—are rampant. On the one side is a creed which demands drastic re-statement; on the other a new culture and a new earnestness, everywhere waiting to be molded and consecrated. The church of the future, it would seem, must be a church of human hope and corporate effort based on the character of Christ and the intellect of man."

"Such a church would be a Theosophical one if, at the same time, it had a knowledge of the inner meaning of the doctrines which it would put forth in simple forms. The desperate effort to preserve the creeds and dogmas in the absence of this knowledge is resulting in an ominous and rapid decrease of candidates for the ministry. The preachers who still possess influence are principally those who are devoting their main energies to social service, rescue work and such practical matters. These are significant signs and render it obvious to the Theosophist that in proudly separating itself from all other world-faiths, western theology has weakened its power of carrying out its greater object. It has forgotten that the Bible is only one of the vehicles of the ancient Wisdom-Religion, now called Theosophy, and that Christianity is nothing new. I say forgotten, because it knew it once, to judge by these words of St. Augustine:

"The thing which is now called the Christian religion really was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called Christian, and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received that name." (*Retractions*, I, 13)

"H. P. Blavatsky says in the opening chapter of *The Secret Doctrine*:

"In this age of crass and illogical materialism, the Esoteric Philosophy alone is calculated to withstand the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. Esoteric philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion."

"Time will, necessarily, be required before those whose minds are attached rather to the outer form than to the inner spiritual meaning can break down their personal feeling or pride in thinking they possess the only true faith; but if it be true that our race is the leader of the world in material and intellectual progress, what a splendid opportunity we have to do a greater work, to lead the nations to a real understanding of the Brotherhood of religions, a Brotherhood in which each would keep its place in the harmony as the most suitable vehicle for its own adherents and yet in which each would acknowledge the good points of the others, admitting that all were roads to the Truth which is greater than all forms. That is what is meant by the motto of the Theosophical Society, 'There is no Religion Higher than Truth.'—San Diego Union

The Churches

(CONCLUDED FROM PAGE 10)

the churches have ceased to teach religion with authority; and because Christendom, outside the Latin Church, has ceased to believe in the fundamental truths of religion. And throughout his letter he speaks of religion and Christianity as if the two were synonymous! and without a hint that any opinion to the contrary could possibly exist. The obvious question: Why do not these people go to the Roman churches? he does not attempt to answer. Probably they are convinced that what is taught there does not constitute the "fundamental truths of religion" any more than what is taught in the Protestant churches.

His remark that "There is no hell to fear—why should people go to church?" seems to indicate that in his opinion, one of the fundamental truths of religion consists in terrorizing people into obedience by means of a hell; while his observation that many Protestants do not believe in original sin implies that that valuable doctrine is also one of the fundamental truths.

But let us see what one of such people has to say on the question. The quotation is from "An American Woman," in another number of the same magazine:

Man . . . has learned to think for himself in every department of life. He will not have his political convictions settled for him. He will not have his religious convictions doled out to him. He has learned that religion is an individual thing—secret and sacred between him and his God. He has learned that religion is born and waxes strong, independent of churches and without benefit of clergy. He has learned that he needs no church in which to set up an altar to his God—that sanctuary lies in his own heart.

That is why he does not go to the churches, whether Protestant or Roman. Feeling within his own being the sacred light of the Divine Breath which dwells therein, he defies the whole world to shake him from his stand. One of a nation that was born in freedom, he simply will not have his God born intellect fettered and cramped by dogmas. He will laugh in the face of anyone who shall tell him that the teachings of the Roman Church are the last word of knowledge which it is possible for man to attain. Yes, there is one thing that dogmatism will never be able to bind or kill, and that is the eternal free Spirit in the human breast, man's confidence in his own manhood, his knowledge of his own innate divinity.

STUDENT

The Gaelic Language Movement---III

A DOMINANT feature in the recent Oireachtas was the production of a new Irish music-drama, *Eithne*. The following is from an article on the subject which appeared in a Dublin newspaper:

Those who know the exhausting labors of the principals and the choirs-folk most of whom hurried every evening from a hard day's work to the still harder night's work of rehearsal—might well feel a certain anxiety. But the first act had not proceeded very far when this anxiety was dissipated. The great fact stood forth that *Eithne* was an arresting and significant creation. And given an artistic creation that as a whole makes a striking appeal to the mind, it does not matter very much what the curious or the formalistic think about the materials, and how exactly, as they think, the magic is made up. The magic itself is the main thing, and the artist himself cannot say whence it arose and how it arrived.

The interest is human, the atmosphere heroic at

the outset. Swiftly at the choosing of the *tanist* of the King of Eirinn the story unfolds itself. Ceart, the popular favorite, is unjustly accused of slaying the king's hound, and we see the designs of the brothers Art and Neart, children of a second marriage. The intervention of Nuala, mysterious foster-mother of Ceart, quickens and elevates the interest. With the philosophy of a song she sings, in which the king hears the voice of the god Aonghus Og, the drama is lifted to a new and subtle plane.

In the first scene of the second act come enchantment, beauty, and mystery, while events duly move towards climax in the second scene, and to completion in the third. It is all too delicate, too symbolical at stages, for fair or fitting summary. Eithne, the maiden of Tir na nOg (the divine world of eternal youth) waiting for the fit and destined hero (Ceart); her banished queen-mother, who proves to be Nuala, Ceart's guardian in the normal world; the way in which Ceart at once conquers and befriends the father—through the restoration of Nuala—but has yet to win the daughter, are among the things and phases that will bear a good deal of thinking over. The audience is offered a fair share of philosophy and symbolism along with the dramatic and beautiful music.

Some who looked very gratified, tried to insist all the same that the music was not "Irish" and "traditional," though it was palpable that none but an Irishman, steeped as it were in Irish music, could have composed a great deal of it. It is the regulation thing for our friends to say. If they did not say it they would feel that they had failed in their duty. "These thoughts and ideas are interesting, but they are a foreign importation. That is not the standpoint of the Gael." And so on.

Of course nobody now living has more than a fragmentary knowledge of what the Gaels and others practised and achieved in dancing, music, literature, etc. The competent Gael among us cannot safely generalize on the matter. Modern discoveries as to the antiquity and complexity of the civilizations of the past leave candid students humble and wondering.

Which brings us directly to the subject of these articles. What is the import of this strong move forward (not backward) into the realm of Celtic thought, language, and inspiration—so strong that there are already martyrs to the cause? It is not well to formulate, externalize, and objectivize the answer to such a question. The world has suffered too much from the dwarfing of history, and the euhemerization and anthropomorphizing of great verities, to allow the answers to such questions to be given in phrases which would necessarily suggest but the reflection of current ideas on the meanings of the words used.

Hence it seems better to give some glimpses of the past which may help the intuition of men to the answers; glimpses from the writings and records of those who do know whereof they speak, and which are, or soon will be, capable of verification.

In order to understand the growth and development of language one has first of all to enlarge enormously current ideas as to the antiquity of man. The reason this has been so long obscured, except for those who sought in the right way, is that in really ancient days the knowledge was confined to those who were initiated into the deeper mysteries of life. And as these were bound by solemn pledges of secrecy, it thus happened that those who knew, like Plato, for instance, were obliged to write in a veiled manner regarding many matters even of actual history.

It is not possible to understand the Irish traditions and the older archaeological remains without referring to the great Fourth Race of humanity. And this alone takes us at one bound, not to 3000 years ago, or 10,000, but, when it ended, to 850,000 years back. One

main stream of descent which converged in Northern Europe, and in which the language was largely agglutinative, came from certain Atlantean sub-races; the monosyllabic of the yellow, eastern, coming from some of the earlier Atlantean races; while the latest Atlantean and early Fifth (Aryan) were highly developed and inflexional, and Sanskrit became the first language proper of the early Fifth. The Arabic and Semitic were far later corruptions of the early tongue.

There are records which show Egyptian initiates journeying in a north-westerly direction, *by land*, via what became later the straits of Gibraltar; turning north and traveling through the future Phœnician settlements of Southern Gaul; then still further north until reaching Carnac (Morbihan) they turned to the west again, and arrived, *still traveling by land*, on the north-western promontory of the new continent or the British Isles, not yet detached from the main continent. They belonged to the *second sub-race* of the Aryan, and moved from one land to the other for the purpose of supervising the building of *menhirs* and *dolmens*, of colossal Zodiacs in stone, and places of sepulcher. (*The Secret Doctrine*, vol. II, p. 750)

This was "when the pyramids of Egypt and the palaces of Uxmal and Palenque were not in existence." Let geologists say how long ago this was, for they know Europe is comparatively modern, geologically speaking. But not all of it. If those Initiates erected the structures in Brittany and at Stonehenge some hundreds of thousands of years ago (long before the time of the Druids), it is highly probable that they did no more than *re-arrange* the stones at Brugh-na-Boinne, Ireland, even if they did erect some of the menhirs and dolmens elsewhere in that land. For a large part of Ireland, including Meath and the Boyne valley, formed part of the Atlantean system.

Now these stones, together with others used in forming what is now called "the tomb of Ollamh Fodlah," in Meath, are covered with markings similar to those on the trap boulders near the "city of Snakes" (Initiates), Nâg-pur, and elsewhere. They are written records of the oldest (Atlantean) races. They long ante-dated the Ogham writing, which in turn preceded the Runic. IRISH STUDENT

The Divining Rod

A CHRISTIAN clergyman describes, in the *Sarasavi Andarasa*, Colombo, his experiences and theories of the divining rod. He learned to use it while in the bush of Queensland, where a German friend, who was in the habit of locating wells for farmers, initiated him into the mysteries of the *Wünschelruthe* and he discovered that he also could use it. Any kind of green forked twig full of sap will do, he says; the forked branch ought to be 15 to 18 inches in length. If one is not a "medium," he should join hands with a person who is, each holding one branch of the twig in his free hand. Wherever there is water or treasure the twig will turn up. Gold, copper, and precious stones, will be indicated, but silver does not affect the rod.

The writer's theory is that the active agent is electricity. He takes the analogy of lightning striking the earth, which is due to the attraction of opposite kinds of electricity seeking to unite. And incidentally he brings out one or two interesting points in this connexion. Pointing out to a friend some trees which had been struck, he was answered: "Yes, because

there is water beneath them"; and the statement was verified by means of the rod. And he claims that it is dangerous to build a house over water for this reason; and that if a house is not built over water, lightning rods will probably be unnecessary. Further, people living over water are liable to disturbed dreams on account of the electric influences running through them from the air to the earth.

Few people nowadays are bold enough to deny the reality of the phenomena of the divining rod, which are far too well attested for denial. When we find business interests availing themselves of the power, we may be sure that it is not mythical. Hence the only hope of sceptics is to minimize the mystery as much as possible by trying to explain it away.

The objection to believing in the divining rod is of course that it contradicts our theories as to the possibilities of nature. But such theories cannot rightly be regarded as constituting more than a *presumption* in favor of the non-reality of an alleged phenomenon. If this presumption be over-ruled by evidence, we must conclude that our theory as to the possibilities of nature was wrong. The only thing that could possibly justify us in ruling out all the evidence as false would be the certainty that our knowledge as to nature's possibilities was complete—a certainty which no one can possibly have. Hence, the only reason which anyone can have for denying the phenomena of the divining rod in the face of evidence, or for trying to explain them away, is prejudice—the desire to believe that they are impossible. To this motive alone can we ascribe the fact that sane people should put forward such absurd denials and explanations.

It is evident that the power resides in the operator rather than in the rod; that some people have this power, others not; that among those who have it, some have it in greater, some in less degree; and that a person who has it can communicate it temporarily to one who has not. If we fail to find a satisfactory explanation of the workings of the power, it may help us to remember that we have no real explanation for even the commonest phenomena. If, for example, we try to explain how it is that we can move our arm, we can only say that the thought in our mind, coupled with the exercise of a mysterious power of volition, sets in motion some invisible fluid or agent, which in its turn sets in motion the physical mechanism of the arm. So our explanation is like a mathematical equation with several unknown quantities, and all we can do is to throw it into simpler form, the unknown quantities remaining as unknown as before. Any number of such explanations can be devised to account for the phenomena of divining. When these phenomena, together with allied ones, become more familiar, we shall doubtless devise some ether, some wave-motion, or some such ideal mechanism to serve as a formula for our ideas. The ancient explanation was that some nature-spirit actually came up out of the ground and tweaked the rod, and this explanation is surely not more difficult than others. Actions of all kinds must ultimately be traceable to *living beings endowed with mind and volition*, no matter how many material and dynamic links we may choose to put between the agent and the act. If we refuse to accept mind and will as our

hypostases, we are forced to devise in their stead substitutes which are different only in name, but in other respects are identical with the original mind and will. T. E.

The London-Rangoon Telegraph

THE telegraph line by which direct communication can be had between London and Rangoon, 7970 miles (says *The World's Work*), has cost eleven years of hard work; and a study of the countries it has to traverse will explain how that is. From London to Lowestoft, from Lowestoft to Emden, thence to Berlin and Warsaw, and so to Odessa, is comparatively simple work through civilized regions. But the Caucasus had to be traversed, where there were ravines and rivers to bridge, and great forests through which the line has to thread its way, keeping clear of the branches. Beyond Tiflis the line strikes southward over arid deserts (peopled by nomads) and barren mountains, to Tabriz; after which there are 381 more miles of desert to Teheran.

The maintenance of the line is not less difficult than its construction. Differences of climate play havoc with electrical adjustments, storms destroy, and ignorant nomads damage. In the section Rowno-Odessa a severe form of hoar frost collects on the wires, forming a sheet of ice from one wire to another, and the weight is sufficient to strain the wires to breaking point. In Persia the natives use the insulators as marks to test their shooting capacity, and it is impossible to obtain redress for the havoc they work. The frequent civil wars produce conditions in which telegraph lines come in for little consideration, and the linemen have to appear with their tools and supplies in the midst of the fighting.

The relay stations are provided with Wheatstone automatic repeaters, which introduce fresh battery currents into the system but do not call for a manual repetition of the message so that very much loss of time, due to delay in re-transmission, is avoided, the line is not overcrowded with delayed messages, and the instruments tick with practical simultaneity at either end of the long line. T.

A Lesson from France

M. R. PINCHOT, patriotically trying to induce us to afforest our waste places and conserve the forests that remain, must turn a somewhat envious eye upon France. She met his problem long ago and solved it as he would like us to solve ours. Whether she had to deal with the conditions that are present in this country, one does not know.

About a century ago—to give one example of her work—2,500,000 acres of the Department of Landes was mainly shifting sand-dunes and malarial marshes. The whole of it was planted with pine and is now practically a great pine forest. The sand has consequently been fixed, has blended with decaying needles from the trees, and is rich soil. The tree roots have penetrated the formerly impervious clay upon which the marshes rested, and opened channels to the spongy soil below. So the miasmatic climate has entirely changed: the whole region is balmy and healthful, whilst the many industries which depend upon pine forests are prosperously active. Manufactures of rosin, tar, turpentine, pitch, and the like, are everywhere in progress. STUDENT

Art Music Literature and the Drama

Art and Music Essential to Development

IN a recent debate at the Senior Boys' Brotherhood Club at the Theosophical Headquarters, Point Loma, the subject was, "Resolved that Art and Music are merely Adjuncts of Life and not Essential Factors in Human Development." The controversy really turned upon the meaning to be attached to the words *art* and *music*, the affirmative side naturally striving to depreciate them as much as possible, while the negative sought to give them their highest meaning.

Plato says that through a love of the beautiful the Soul obtains a reminiscence of its beatific state as untrammelled by the body; and that by cultivating this love of the beautiful we help the true progress of our development, which is to realize the inner in the terrestrial life. It is characteristic of all human existence to feel the contrast between the ideal and the actual and to have the experience of being a Soul imprisoned in a body. This dual nature of man is the essential feature in human nature. Human life on earth is an unrelenting effort to adjust, raise, and subliminate the conditions of terrestrial life so as to bring them more into harmony with the ideal of perfection with which we are inspired by the Soul. We are dimly conscious of an evanescent spirit vaguely called Beauty, which is most ardently desired, but which continually escapes us. We seek it first in beautiful forms, beautiful sensuous impressions, and pleasures; finally we realize that its only lasting home is in the inner Man, and that beauty of life, beauty of conduct, beauty of deeds, is our real goal.

By means of the arts, both contemplative and creative, we are enabled to give expression to our love of the beautiful, thus strengthening that love and making it a power in our development.

We can point with confidence to the pages of history in support of the claim that various phases of the romantic movement have from time to time burst forth as an antidote to deadly dulness, materialism, and stagnation. Whether it be poetry, like that of Tennyson, novels of human kindness, like those of Dickens, drama like Shakespeare's, new movements in the graphic and decorative arts, or new inspirations in music—all have played their important part in keeping alive aspiration in the human breast. It may be freely admitted that these movements have been liable to every kind of perversion and have run into follies, hypocrisies, and frivolities; but nothing in this world is free from such contamination, and despite all the drawbacks and counterfeits, there has been enough of the genuine spirit to fulfil its purpose, even though imperfectly.

Those who argue that the arts are merely feeble imitations of nature, and that there-

fore it were better to go to nature herself, are reminded that art is not merely contemplative, but also creative. No one with a vestige of artistic instinct is free from the desire to emulate works of beauty and perfection; and in the larger significance which it is legitimate to give to the word *art*, the gardener striving to raise the best produce, and the bricklayer striving to build the best wall must be included among artists. The very savage is driven to express the creative spirit in his carvings and fabrics, and there is nobody who does not in some way or other evince the fact that art is an essential factor in his life.



THE DAIBUTSU OF NARA, JAPAN
(COLOSSAL SITTING STATUE OF GAUTAMA BUDDHA)

It is true that a love of the beautiful may be degraded into a love of sensuous gratification, and that the name of art may be invoked as a means of ministering to vanity. It is true that there is a world of cant, mutual deception, and self-deception connected with the name of art, musical, graphic, or otherwise. And it is consequently true that anyone who confines his definition of the word *art* to these cases may put up a plausible argument in favor of art being a mere adjunct. But he misses the spirit of the question and takes advantage of the mere verbiage.

The love of beauty, harmony, perfection is the motive power of human development; and the arts are the means of cultivating and expressing this motive power. And man can never abandon the quest of the beautiful; for, if he misses it in one form, he will seek

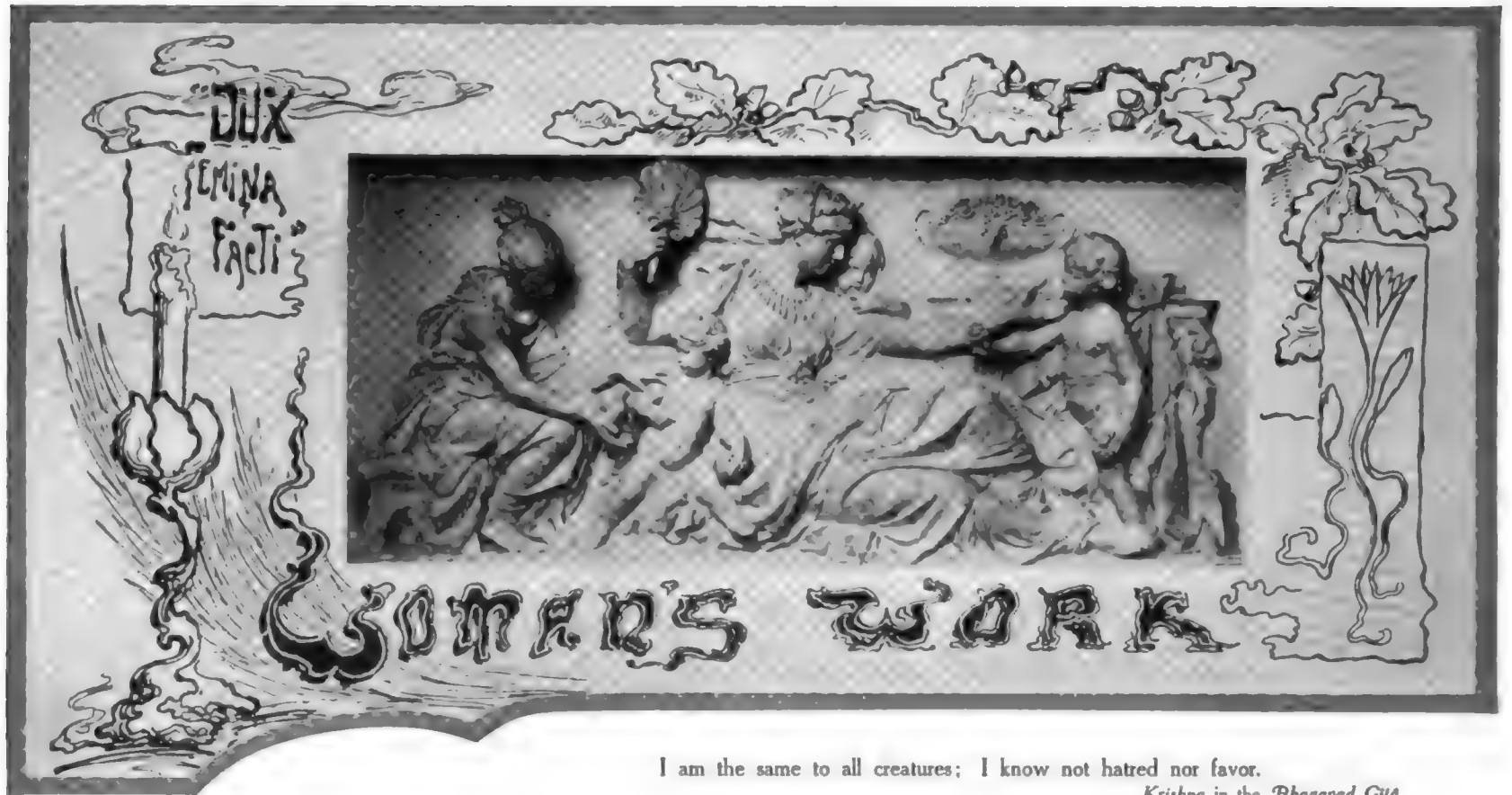
it in another. Degradations of art will inspire him with disgust, and he will sweep them away only to continue the quest.

And what is the ultimate goal? Do not experience and philosophy tell us that beautiful forms and sensations can only lead us part way on our pilgrimage; and that though our quest for beauty and truth in these forms helps us along our path, we can never find full satisfaction in them? After many illusions and disillusionments, man finally discovers that there is one place where he can always find beauty, and whence it can never be taken away, and that is in his own Heart. He will make his life beautiful; in that realm he is master; in that field he has infinite conquests; there he can rear eternal fabrics.

Perhaps we have externalized art too much, as we have externalized our God. Perhaps we ought rather to *be* music than to enjoy it. Those sublime strains ought to remind us of an inner harmony that we have lost and seek to regain. But it is never in personal gratification that we can find the beauty we yearn for. The conditions for the creation of harmony are unity in multiplicity, concord among the varieties. We cannot create music by retiring to play on our own instrument alone; we must be of the orchestra. We cannot sound one note or paint with one color. The promptings of the personal nature are like discords and ugly forms; and in art and music we may find the key to an underlying harmony in life. They may teach us to see the beauty of our Soul—of our neighbor's Soul; to recognize the harmonies instead of the dissonances, in our mutual relations; to perceive the real beauty that is in life instead of pining for an unattainable happiness. What we have called life may not seem to be worth living, but real life is music and the greatest of the arts is the art of living. It is Theosophy alone that can teach men how to live. E.

Literary Jottings of the Poet Shelley

TEN thousand dollars was the price recently paid for three little notebooks that had belonged to the poet Shelley. They were purchased by an American and a movement is on foot to have them printed *in toto* or in part. Some years ago Rossetti made a good beginning of editing them, but a more difficult task could hardly be imagined, for they contain a veritable pot-pourri of literary material—quotations and paragraphs in several languages, among them Greek, Latin, Italian, Spanish and French, most of these unaccented and nearly all guiltless of references by which they might be traced. There are also bits of original prose and verse; and the pages are dotted with curious little pen sketches also, mainly of heads. STUDENT



I am the same to all creatures; I know not hatred nor favor.

Krishna in the *Bhagavad Gita*

THE position of many women in the East, without the light thrown upon present conditions by the teaching of Rebirth, to any loyal member of the sex appears appalling. But with this Theosophical teaching to bring to bear upon the question, what hope and enthusiasm, free from any irritable desire to be hastening changes before the moment is ripe, stir in the hearts of the women whose *esprit de corps* leads them to ask for their comrades in the East all possible opportunities for developing the royal womanhood the world needs.

Mr. Hall Caine, who has been some years in the East, has been writing a short series of articles on this subject in the London *Telegraph*. He describes the degradation, physical and spiritual, which is woman's lot where the teachings of Islam have so long departed from the earlier aspect of the faith that those who are most orthodox are now, many of them, most guilty of subversive interpretation of the teachings of the Prophet, and most flagrant in departing from the moral standards, especially in regard to women, which were inculcated by Mahomet and his immediate followers.

Highly intelligent and earnestly loyal Mohammedans assured Mr. Caine that the condition of women is due to the *Islamites*, not to the teachings of Islam. Mr. Caine himself advocates the moral education of the Eastern man where women are so helpless, the whole situation being in the hands of men.

The general absence of any home life in the sense in which we have found it an inspiration and a unifying force; the absolute dependence of the wife upon the whimsical inclination of her husband, who may divorce her at will; the inharmony created by the custom of wearing the veil until after the marriage is performed, the persons most concerned being entirely unacquainted until the moment after marriage when the veil is lifted; the non-existence of the responsibilities of motherhood

The Eastern Woman

as we understand them, calling out as they do in the West the innermost strength and most untiring unselfishness; the prevailing recognition that women are so inferior that they may be assigned to the most wretched quarters even in homes not restricted by poverty; the total absence of any instruction, mental or

after they have succeeded in accomplishing this atrophy of their womanly nature, and where they can experience the bitterness of the lack of opportunity to share fully in the guidance of youth? So long as there are women who, though the opportunity for better things offers, are content to be the playthings of men ignorant or careless of woman's possibilities, will there not be conditions where women, from excess of limitation to an employment once chosen, may at last suffer the extremity of degradation and weakness that marks the end of this course?

The human race consists of souls who incarnate now here, now there; they are not restricted to any one race, but are born where conditions offer the experience needed. What is to prevent the souls of those who have accumulated irresponsibility by failing to be responsible, from seeking just such lives as that in a harem? It would be a natural consequence. And what more natural than that women who have suffered enough from the seclusion and degradation of the more benighted classes in the Orient, should rush to the other extreme when they return to earth life, giving us our most undesirable element in the West?

When one sees on the streets of our cities half-grown girls clad in conspicuous attire, flaunting along, alone, on bicycles, or parading the board walks with young men whose acquaintance they have made in the course of an outing; when, to pass to another stratum of society, we hear of the license permitted to college girls in their sorority-houses, the absolute failure to protect these girls from the dangers besetting them in the course of their gay life, do not one's thoughts fly to the seclusion and the veil of Eastern women as the natural mark of the pendulum on its return swing?

The problems of womanhood in the East and in the West have an underlying relation in the

THE SEA-WEED

THE flying sea-bird mocked the floating dulse:
"Poor wandering water-weed, where dost thou go,
Astray upon the ocean's restless pulse?"
It said, "I do not know.

"At a cliff's foot I clung and was content,
Swayed to and fro by warm and shallow waves;
Along the coast the storm-wind raging went,
And tore me from my caves.

"I am the bitter herbage of that plain
Where no flocks pasture, and no man shall have
Homestead, nor any tenure there may gain
But only for a grave.

"A worthless weed, a drifting, broken weed,
What can I do in all this boundless sea?
No creature of the universe has need
Or any thought of me."

Hither and yonder, as the winds might blow,
The sea-weed floated. Then a reflux tide
Swept it along to meet a galleon's prow—
"Land ho!" Columbus cried.

Elizabeth Coozza (Selected)

spiritual, that is common in Mohammedan countries—all these are dwelt upon by Mr. Caine and make a depressing picture.

There is a balance in human development, however, though it is not always perceived. So long as there are women who, because of their selfishness and indolence, are smothering out the mother instinct, will there not be conditions in the world in which they can live

unawakened nature of women. If you are fully aware of all the conditions of life in Christendom, you will not waste much time merely deploring the sad case of the Eastern woman. You will realize that somehow or other, women must be or do something to awaken their own souls and the souls of their sisters, be they Christian or Mahomedan.

The hopeful aspect remains to be stated. The reports that reach us from time to time of the noble spirit of patriotism of the women of Turkey and Persia, and the culture of some fortunate Egyptian women, who have evidently outgrown the environment polygamy offers, and stand, even while still veiled from the outer world, as the comrades of their husbands, indicate that a new order of things is at hand. They indicate that Souls who do not require the limitations of the usual Oriental life are incarnating in the Orient, and that the bonds will have to burst because there is within these Souls the power to create an environment that will permit the flowering of much that has lain dormant because no other race has offered the opportunity of a life based on a national heredity of capability for intense devotion, and the ripe moment for the Oriental awakening had not struck. Not all the din of the West could awaken before the cyclic torpor had run its course.

The Western woman cannot do the woman's work of the world alone. She needs the co-operation of the women of the East, who will bring a maturity and a devotional serenity sorely needed in the field in these days when there are so many women who lash the world's problems to the accompaniment of their irrepressible irritability. A great danger ahead of the Oriental woman is the invasion of some of our mistaken Western methods of attempting to help the sex.

The writer of the articles referred to makes a telling point when he states his hope that the worshipers of Islam may be turned back to the great thoughts of the great Teachers. This, really, is what is needed. And what but the teachings of Theosophy can accomplish it? Katherine Tingley years ago appealed to the Hindûs to return to the purer teachings of their own religion. With Theosophy in the world as it is today, living, active, practised by thousands to the extent that they have endeavored to live for others, there is a revival of devotion which must quicken the stream in any faithful heart and enable a fresh influx from the Source of Truth to enter. Once let this awakening devotion be expended on the ideals of Ancient Truth, there will be new hope.

In this we see the solution of the problems not only of the Eastern but of the Western woman, for both need to cultivate a sense of responsibility to duty, both need to awaken the Divinity within that at present is lost sight of because of the selfish misuse and neglect of divine powers. Head, hand, and heart, must be disciplined and their energies unified and conserved before the real life can ever be lived by either men or women. STUDENT

A Woman's Opportunity

AT the last annual meeting of the British Medical Association, in Belfast, Ireland, honorary life membership was conferred upon the Countess of Aberdeen in recognition of her great work as President of the National Health Association of Ireland and the splendid campaign she has carried on against the spread of *phthisis*. This is the first time this honor has been conferred upon a woman in the history of the Association.

At the ladies' reception Lady Aberdeen spoke of the work of the Woman's Health Association which she had inaugurated to

yond the strict limits of hygiene, and affects life at various points—economic, moral, scientific, and social. Here is one of the peculiar opportunities for broad-minded large-hearted women to fill a gap between scientific theory and practical utility; to translate the technical knowledge of specialists into common sense for everyday use. The medical profession has found a bettered hygiene to be so effective in controlling *phthisis* that it has given an impetus to preventive treatment along other lines. The doctors, however, are so associated in the public mind with drugs and disease that a general campaign of education under a popular and devoted worker like Lady Aberdeen is more immediate and far-reaching in its results because her sympathetic understanding of the mothers and the needs of the homes wins the needed co-operation. Her method also has an evolutionary value in carrying out the ideas beyond the routine prevention of disease by public health authorities who vicariously operate to save many thoughtless persons from sickness instead of stimulating the individual's desire to work out his own hygienic salvation.

The lectures, which are given with graphic stereopticon pictures of diseased tissue, are a good antidote to the narcotics of "Christian Science" which would soothe the physiological law-breaker into the delusion that however he err he may escape the penalty by selfish persistence in willing good health for himself. The success of such a normal campaign also carries a convincing reproof for the unwholesome tendency now prominent in medical circles, which aims to combat disease by the use of animal serums and anti-toxins.

In short, this is the kind of science and religion of which there is no overproduction in the ranks of well-meaning workers. What the world needs most is to know *how to live*, and this is no more true of the poor and the middle class than of those whose position and fortune provide more favorable external conditions. The ration-ale of light, air, sunshine, and proper food and clothing logically leads to the deeper truth that a clean, contented, genial, useful life is also essential to health and happiness.

Wholesome living means that the whole nature shall be operating rightly; and perfect health, like all other questions, works down ultimately to a moral basis. It takes moral stamina to do the right thing—even to keep the hygienic commandments; for aside from external sanitation, ideal poise, strength and agility of mind and body depend largely upon the spiritual will which refuses to yield to the varied caprices of inertia and indulgence.

This public spirited work is not without a meaning for the social agitators who would make economic conditions account for everything, including human nature and the status of racial development at any given time. So many would-be leaders, in their denial of any unselfish motives to the leisured class in dealing with the workers, fail to see that the "one sin of ignorance" is common to all. R.



Lomaland Photo. and Engraving Dept.

THE "LANDHAUS," GRAZ, AUSTRIA

arouse the women of Ireland to a sense of their peculiar responsibilities in regard to the health of their homes and of their nation, and to show them how they might increase the strength and vigor of their race by combating the special diseases which were injuring the Irish people. The work was divided into three sections: (1) Anti-tuberculosis; (2) Combating infant mortality; (3) School hygiene.

At the Tuberculosis Exhibit, which had visited fully eighty districts in Ireland, the eagerness with which the people sought for guidance in fighting the white plague was described as most pathetic. The visit of the Exhibit usually resulted in a branch being formed, and everywhere a lively interest was manifested in the subjects presented.

The influence of this noble work goes be-

OUR YOUNG FOLK

The Râja Yoga System of Education

RÂJA YOGA as a system of education is certainly unique, and looking at it from every side we find that it embraces all subjects; and it not only includes all but deals with each in a manner so thorough that even the smallest minds must recognize in it a power for good.

That it is different from other systems is hardly necessary to state, yet there are many who ask wherein this difference lies. Have you ever stopped to think of the contrast between a man who realizes he is a soul, and one who apparently knows nothing of his higher nature? The application is very close, for Râja Yoga teaches that we are *divine*, and even the smallest child realizes that he has a higher nature, and that he is more than a mere machine, or an animal. Book-learning does not constitute the *all*, and yet in so many schools the prevalent idea is that if you have taken a certain number of courses, and passed through so many books of history, science, Latin, etc., you are educated and prepared to meet the world in all its various phases.

Such a thing is impossible, and as a result we daily meet with men and women whom the world has termed *failures*.

How many ever ask themselves who they are, or what they are here for? Very, very few, and so they drift along from day to day, carried first this way, then that, as a leaf is drawn along the current of a stream, and with no more purpose either. Finally the end of this life is reached, but why are they there, and why was the beginning ever made? They cannot tell you; no, for their education never taught them that, or how to open their eyes and discover it for themselves.

Râja Yoga is the opposite of this; it is a light where all else is darkness. Those who have come under its wide-spreading influence realize that "Knowledge of Self is Wisdom itself," and their efforts are directed towards a greater understanding of the first principles of life.

We know that human nature is dual, and this fact alone should put us on our guard, for by it we understand that there is a war in each of us, and on our unswerving vigilance depends the victory. This also Râja Yoga teaches.

Life itself is a wonderful school, and its books are full of the deepest truths; but only the few have so far been able to interpret them. The education received in most schools today would not form a key strong enough to unlock the clasps of even the first volume. And why? Because it is all too often a matter of theory, and carries the student no farther than graduation. Râja Yoga as applied by Katherine Tingley to the most difficult problems of life, can in its boundless scope supply an answer to each. It is not measured by so many years, or a certain number of degrees; it is ever present, and a faithful guide through an endless succession of lives.

More than once, interested visitors have asked how the life and education at Point



Lomaland Photo. and Engraving Dept.

AMONG THE PENTLAND HILLS, SCOTLAND

THERE is no better way to glory than to endeavor to be good as well as to seem such. Good men must let the world see that their manners are more firm than an oath.

In the life of man, as in an image, every part ought to be beautiful.

An honest death is better than a dishonest life.

Socrates

Loma were to prepare us for the temptations of the world. The answer is simple, but before giving it let us look at the subject for a minute. After carefully studying the cause of the great wrong in the world today, it soon becomes evident that we are not masters of ourselves, or we would not succumb to the force that is hurled against us. If that be the case, is it not a bit of false logic to reason the way so many do? Now let us hear the answer that Râja Yoga gives. All temptations are to be found within ourselves. The various types seen in the world are but the same seen under another guise. Our passions, which rule so many of us, are easily attracted by the glamor which seeks to lure them on, and we, like a ship without a rudder, are powerless to stem the tide. It follows then, that if we become the masters, and make our passions subservient to the slightest impulse of the Higher Self, the Divinity within us, we are building day by day a tower of strength so impregnable that all the temptations of the world could not have an effect upon it. Not only does Râja Yoga give this as an answer, more than that, it is proving it to be an absolute truth.

There is such a lack of balance everywhere today. One faculty is developed at the cost of another, sometimes of many others; and such a thing as a well-rounded education seems to be non-existent. Humanity has lost the art of making each branch serve as an attribute of another. There is not such a thing as harmony, and in the many discords which have arisen, each note remains by itself, re-

fusing to blend with others in order to form a perfect whole. Where is that love of Brotherhood that should be in the heart of each? Why is *gain* the end for which so many sell their very souls? Do people imagine that they can go on and on in this terrible round of existence forever, or that love of self will lead them to a higher path? If such be the delusion, let us pray that their eyes may be speedily opened. And what is to show them the light, to help them to gain the balance they have lost? *A higher system of education*; one that will begin with the cradle and extend beyond the grave.

Verily Râja Yoga has a wonderful significance; and "Kingly Knowledge, or the perfect union of all the faculties, spiritual, mental, and physical," will truly prove a balm to this distracted age.

To those who have felt the influence of Râja Yoga, life is indeed joy, and every hour, nay, every minute, brings a new and deeper understanding of its meaning.

Katherine Tingley by her noble example is bringing before the world fresh proofs of the inestimable force of Râja Yoga. The children at Lomaland are taught that they are here for a great purpose. All are but parts in a wonderfully formed whole, yet each by itself may constitute a work of art, and by its co-operation add to the beauty of that structure of which it is only a part.

Selfishness, the root of all evil, must be cast out from our lives, and each one of us should realize that though we possess the most priceless gifts, they are ours only so long as we put them to an unselfish use. True education should recognize this, and endeavor to perfect each branch to such an extent that we should be capable of imparting our knowledge to others. We have never truly learned what we cannot share.

In a word, we live to learn, and Râja Yoga would also teach us to *learn to live*.

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The Star-Children

THE Star-Children were gathered together in the beautiful palace garden of the Land of Light. Sweet songs of birds, sweet scents of flowers, and a blaze of living light and color completed the fairy scene. Each child moved, a picture of flashing light, a sound of fairy bells, in that land of harmony and joy where brotherhood reigned supreme.

It was the custom now and then for all the children in the land to gather round the Lotus Fountain, and the King and Queen would come among them and the King would gently touch their hearts with his finger of light and the Queen would enrobe them in a dress of her weaving, of many hues; and those so chosen from among the band, knowing that the time had come for a far journey, walked to the confines of the kingdom with the King and Queen to receive last words of wise advice. He sang of the Sacred Tie of Unity binding all hearts together; of the precious treasures of Love, Trust, Purity, Faith, Hope, Reverence, Courage, and Compassion, entrusted to each, the weapons of the Warrior which increase in power through use, and rust when left in idleness, and the song grew intense in force and sweetness with the farewell words, "Remember your Unity in the Land of Light." Then the gentle Queen wrapped them in a cloak of darker hue. They slept, and when they woke, it was another land they were living in. But, as a rule, they did not know that; for to most of them after their sleep, it seemed as if they had been in their new home a long time, and their life in the Land of Light seemed just a dream, when not completely forgotten. To a few came a gleam of memory with every sunrise and sunset glow, and an echo of the King's parting words still lingered with them, and so they loved their little brothers and sisters and friends with a heart-whole love, in the "dark world" they now found themselves upon.

One such child was little Lucy. She was a fortunate little girl, for her mother remembered too, and even her father said, "Maybe, child," when she asked if he thought the great golden globe of light she saw in the sky might be the reflection of the palace lights in the land from which she came, and he called her his "Child of Light."

One day her father and mother told Lucy that they were going to take her for a trip round the world, and Lucy jumped for joy. On the big boat that took them across the wide blue ocean, Lucy met another "sunshine" child, and they had such happy times together. You see they knew from the beginning that they were old friends and had come down at the same time from the Land of Light; for their birthdays were actually on the same day,



A LITTLE FRIEND

"HE that hath grown so foolish-wise
He cannot see with children's eyes,
He hath forgot that purity
And lowliness which are the key
Of Nature's mysteries."

and they often talked happily together of the Beautiful Land.

At last they came to a lovely country called California and the children were greatly interested in a story they heard soon after they landed, of a beautiful place near-by where there was always music and all the people believed in Universal Brotherhood, and they whispered to each other of their hope that it might be their own beautiful home. How delighted they were when their mothers told them that they were going there.

Vera and Lucy never forgot their first day at Lomaland, for they found so many of their old companions there. They knew they were Star-Children as soon as they saw them, for they heard the fairy bells ringing in their voices and saw the light in their eyes and they never had a doubt about their remembrance of the "Sacred Tie of Unity" after they once clasped hands.

"It is very like our olden home" said Lucy to one white-clad, flower-crowned maiden there. With a radiant smile and a ripple of musical sound she answered:

"Truly it is a reflection of the 'Land of Light' upon this 'darker world.' Some wise people call it 'The Kingdom of Heaven on Earth,' for, you know, one of the Princes of the Land of Light said that we came here to let our Light so shine that the people of this world might grasp the joy of the 'Life Beauti-

ful,' and make their present home a picture of their true home; and we children know that it is the Spirit of Universal Brotherly Love that will do it, do we not, beloved co-workers?"

And they answered, "Thou hast spoken truly." STUDENT

The Music of the Fishes

WE do not usually think of fish as being rivals of the songsters of the air, but travelers in all parts of the world report the musical sounds made by them. The music of the fish is described as being most strange and weird, and yet enchanting. It is nearly always heard about sunset and does not last far into the night.

There are about three hundred fishes which have the power to produce vocal sounds. A fish is found in the Cambodia River, which, by adhering to some substance by the mouth, produces sounds likened to the ringing of bells, the bass notes of an organ, and tones from a harp. In the rivers of Borneo there is a similar fish which attaches itself to the bottom of boats and makes a

sound like a jew's harp and as it increases in volume, resembles the deep notes of an organ. One traveler in Borneo tells of a beautiful concert heard one night on the Pontinac River. Sometimes the music seemed to come from the distance and at other times from near-by, and changing from the deep organ-like tones to the sweet and delicate tones of an Aeolian harp.

Another traveler describes the music of the fish in Lake Batticalao, in Ceylon. Choosing a calm night when the moon was nearing the full, he rowed out into the lake. He describes the music as being most beautiful, and says that he could hear it much more plainly by placing his ear against the woodwork of the boat.

The muddy creeks and shoals around the harbor of Bombay are also the homes of musical fish. The long drawn out musical tones, resembling the strains of an Aeolian harp, bells, and a note from a pitch pipe, are very familiar to the native boatmen. Very beautiful music is also heard on the Pascagoula River in the state of Mississippi on a summer evening. It is very soft and sweet and is also like an Aeolian harp. The slightest disturbance causes it to cease. The Indians have a beautiful legend connected with it which is only one out of the many attached to this curious music. It has been suggested that the legends of the songs of the sirens have their origin in the music of the fishes. Doubtless there is much music among the lower forms of the animal kingdom, which the human ear of today cannot hear; for to many even the music of the fishes is as yet a thing that is quite unknown. M. H.

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Total number of hours sunshine recorded during August 328.
Possible sunshine, 413. Percentage, 79. Average number of hours per day, 10.57 (decimal notation). Observations taken at 8 a. m., Pacific Time.

SEPT.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
6	29.677	67	61	62	61	0.00	SW	3
7	29.666	69	61	61	61	0.00	NW	7
8	29.696	67	61	61	61	0.02	NW	6
9	29.675	65	60	60	60	0.01	NW	4
10	29.624	67	60	60	60	0.01	NW	3
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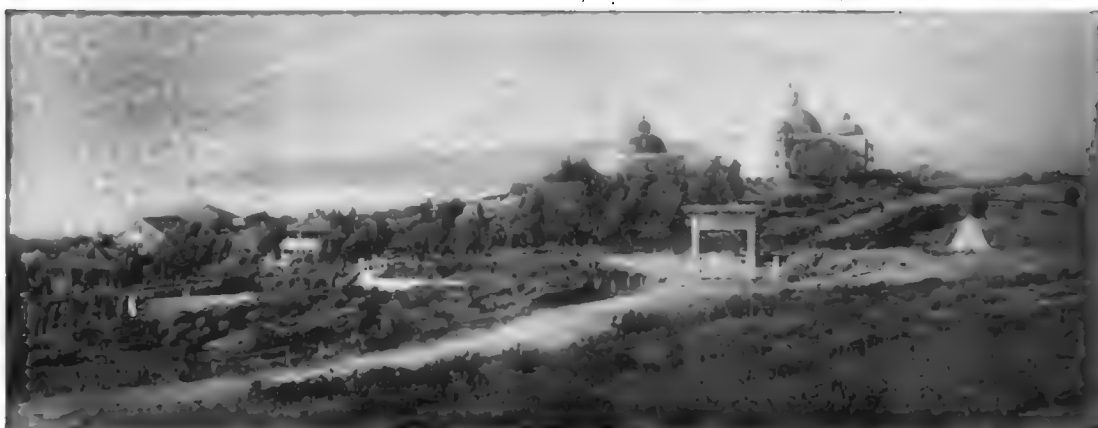
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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

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Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 47

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The Presidential Address of the British Association

PROFESSOR J. J. THOMSON, President of the British Association, in his address at the recent Winnipeg meeting, gave a résumé of recent advances in physical researches and theories. He said that the study of gases exposed to Röntgen rays has revealed in such gases the presence of particles charged with electricity, some with positive, others with negative. The properties of these particles have been investigated; we know the charges they carry, the speed with which they move under an electric force, the rate at which the oppositely charged ones re-combine; and these investigations have thrown a new light, not only on electricity, but on the structure of matter.

We know from these investigations that electricity, like matter, is molecular in structure; that just as a quantity of hydrogen is a collection of an immense number of small particles called molecules, so a charge of electricity is made up of a great number of small charges, each of a perfectly definite and known amount.

Helmholtz said in 1880 that in his opinion the evidence in favor of the molecular constitution of electricity was even stronger than that in favor of the molecular constitution of matter. How much stronger is that evidence now, when we have measured the charge on the unit and found it to be the same from whatever source the electricity is obtained.

Particles of Electricity

But the size of the particles of electricity is very much smaller than that of the particles of matter; and the reason why, in spite of this, we know more about the former than the latter is that it is so much easier to detect a charged particle than an uncharged one. With regard to uncharged particles we are told that Strutt has shown that the amount of neon in one-twentieth of a cubic centimeter of air can be detected by the spectroscope, although, as Ramsay has shown, the proportion of neon to air is only 1 to 100,000. Yet in this small volume there are about ten million million molecules—about 7000 times the population of the earth—and, as Professor Thomson says, if we had no better test than this for the existence of man we should conclude that the earth is uninhabited. He thinks we shall arrive at a knowledge of the ultimate structure of electricity before that of matter.

The most natural view to take, as a provisional hypothesis, is that matter is just a collection of positive and negative units of electricity, and that the forces which hold the molecules together, the properties which differentiate one kind of matter from another, all have their origin in the electrical forces exerted by positive and negative units of electricity, grouped together in different ways in the atoms of the different elements.

Negative electricity is made up of units all of the same kind; their mass is only 1/1700 of the mass of a hydrogen atom, their radius being 10^{-13} centimeter. These corpuscles can be obtained from all substances; their volume bears the same relation to that of the atom as a speck of dust to the volume of a lecture hall. Under suitable conditions they have enormous speeds, approaching in some instances the velocity of light.

As to whether these corpuscles are charged masses, or whether they are all charge, it is stated that it has been shown mathematically that the mass of a body must be increased by a charge, but that the increase is greater for small bodies than for large. Now even the atom is far too large for any appreciable increment of mass to be noted when it is charged.

Less Mass --- More Potency

But in the case of the corpuscle, the proportionate increase is so great that as shown by the experiments of Kaufman and Bucherer, the whole mass of the corpuscle arises from its charge.

We do not know yet whether there are definite corpuscles of positive electricity, or whether what we take to be such are only atoms from which negative corpuscles have been abstracted. Investigations seem to show that the positive corpuscle, if it exists, is much larger, being comparable, if not equal, to the hydrogen atom.

Regarding the enormous fund of latent energy in matter, the following is stated. The smaller the charged body, the greater the energy of the charge. Each corpuscle has 8×10^{-7} ergs. In one gram of hydrogen there are about 6×10^{23} atoms. Assuming that the charge consists of but one corpuscle to each atom, the energy in a gram of hydrogen would be 48×10^{16} ergs, equal to that yielded by the burning of five tons of coal. The energy developed by one gram of radium is nearly equal to the burning of one ton of coal.

The Etheric Substratum

The Professor next considered the ether. The matter which builds worlds he compared to a few islands in a boundless ocean of ether. We have to accept the existence of this ether in order to explain the transmission of light and heat from the sun and the enormous stresses which keep the planets circling in their orbits. The theory of light now generally accepted is the electro-magnetic theory; and Clerk Maxwell has calculated the equations expressing the relations between the forces in the ether. But, complains Professor Thomson,

They do not tell us very much about the nature of the ether. The interest inspired by equations, too,

in some minds is apt to be somewhat Platonic; and something more grossly mechanical—a model, for example—is felt by many to be more suggestive and manageable.

Is the ether dense or rare? Has it a structure? Is it at rest or in motion? Experiments on the pressure of light enable us to calculate the mass of the ether that is disturbed by a ray; and it is found that in a cubic kilometer of ether carrying light as intense as sunlight on the earth's surface, the mass moving is only one-fifty-millionth of a milligram. This, however, is not the mass of a cubic kilogram of ether, but only the mass of the moving part. The place where the density of the ether carried along by an electric field rises to its highest value is close to the corpuscle. It can be calculated that the density here must be 5×10^{10} , or about 2,000,000,000 times that of lead. Now, if ether is compressible, this may not be its usual density, but only a concentrated density caused by the tremendous stress under which it lies in that particular situation; and, if it obeys the laws of a perfect gas, the density being proportional to pressure, its density at ordinary atmospheric pressure would be only 8×10^{-16} , or a cubic kilometer would weigh only a gram. But if it is not compressible, then the whole ether must have a density two thousand million times that of lead.

The Professor enters into some speculations as to the nature of energy. We may regard potential energy as the kinetic energy of portions of the ether, and then all energy is kinetic energy, due to the motion of matter or of portions of ether attached thereto; and the ether is a bank of energy where we may deposit or withdraw. (It certainly is difficult to imagine what else potential energy may be; what conception can we form of a tension or attraction? These notions are now being replaced by that of pressures due to motion.)

With regard to radio-activity, Professor Thomson said that it was one of the most important and interesting advances ever made in physics. The properties of radium have completely altered the aspect of one of the most interesting geological problems, the age of the earth. And he concluded by saying that

The new discoveries made in physics in the last few years, and the ideas and potentialities suggested by them, have had an effect upon the workers in that subject akin to that produced in literature by the Renaissance. Enthusiasm has been quickened, and there is a hopeful, youthful, perhaps exuberant spirit abroad, which leads men to make with confidence experiments which would have been thought fantastic twenty years ago. It has quite dispelled the pessimistic feeling, not uncommon at that time, that all interesting things had been discovered. . . . In the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, whose truth is emphasized by every advance in science, that "Great are the Works of the Lord."

The above might be summed up by saying that the results of research into nature have vindicated logic and confuted fallacy. Formerly light, heat, and electricity were explained solely on the dynamic principles relating to large masses. Just as, in practical mechanics,

masses in motion exert forces and are said to possess energy; so it was argued that heat, light, and electricity, are the result of masses in motion, the masses in this case being the hypothetical atoms. Nay, even thought was regarded by some as being of this nature. But logic showed that if heat, light, and electricity are only the results of masses in motion, then it becomes necessary to postulate other agencies as the causes of such motion; and now we find that heat, light, and electricity are actually those agencies. The situation is completely reversed: the effects have become the causes; instead of matter generating electricity, matter is made of electricity. Instead of taking mass as a fundamental unit, we are now speculating what it is.

But still we cannot get away from the mental necessity for postulating some kind of material substratum; only we have now a sea of ether. In speculating as to the nature of this ether, we are compelled to use again the same formula of atomic structure and its accompaniments. The laws of thought compel us to do this.

We shall never discover the origin of force nor the true nature of substance by physical research alone, whether perceptive or conceptive. To achieve this, it is necessary to recognize that other and higher branch of science which makes the field of consciousness its domain. The universe can only be analysed into states of consciousness; though it may to a limited extent be represented by formulae useful for practical purposes. And to attain to knowledge we must study our own mind and consciousness, regarding the external universe as a function thereof. This was recognized by ancient science and will have to be recognized by modern. Yet before men as a whole can enter profitably upon such a study, is there not much clearing away of rubbish to be done? The selfishness, ignorance, and want of organization in our social life would render such a study liable to every kind of danger and abuse, as indeed we see in the history of the many wild crazes that are springing up everywhere. Reckless and ignorant free-lance dabbling in psychism is more dangerous than dynamite in the nursery; and discipline such as prevailed in the old Schools of the Mysteries must precede study in this department. Of far more importance to the human race at present is a greater knowledge of the *spiritual* nature of man and the means whereby man can rule and order his own kingdom. Until that preliminary has been attended to, *psychic* knowledge cannot proceed with advantage to the race. "Great are the Works of the Lord" indeed, but man must recognize that he is the Lord—not in his present dwarfed condition (it would be blasphemy to maintain that), but in the state to which he can attain, and is even now spiritually.

Meantime the psychic is confounded with the noetic, not only in the minds of the general public, but even in those of leading men of thought of different spheres. Hence the vogue of quasi-"occultism" and pseudo-Theosophy—attempts to invest the purely psychic with false glamors and suggestions of personal benefit and power. STUDENT

Earthquakes and Etheric Shocks

THE agitation exhibited by animals before an earthquake, and the nervous tension felt by susceptible persons, were noticed before the Messina earthquake. These facts, too general to be denied, conflict with all theories which explain earthquakes as purely mechanical phenomena. While the slipping of the strata may cause secondary shocks, that slipping is itself the *result* of the primary shock. The earth is not a disorganized mass of matter gravitating together or lying in an inert heap, as it were; it is a fabric that is held suspended by powerful tensions, like that aerial arch of iron dust that can be erected over the poles of a powerful electro magnet. Turn off the current, take away the magnetic forces, and the fabric crumbles. What would happen to matter, should the etheric forces on which it is strung be turned off? For the tendency in science nowadays is to regard matter in this way.

A shock to the invisible electric or magnetic atmosphere of the earth vibrates through its physical substance, affecting most the most unstable parts. Sensitive organisms feel the etheric tension before it produces its physical effect on the crust. This same etheric medium, which is, as it were, a kind of soul to the physical earth, is as a body to the thought-atmosphere of the world; so it acts as the link between mental and physical; just as in the human body the *linga sarira* is the link between mind and body, through which states of mind are transmitted to the body. When an emotion shakes our body, we have a kind of bodily earthquake.

The thoughts of men produce conditions in the world's thought-atmosphere, which from time to time grow tense and are relieved by seismic phenomena. The co-existence of powerful opposite charges of electricity is a similar case. The electricity causes the phenomenon of the storm; and some thinkers have tried to make an endless circle by attributing the electricity itself to physical causes. But the attempt to represent terrestrial phenomena as being a closed cycle of events is frustrated by the discovery that the sun has a great deal to do with the matter. So we have to take the sun into the equation of the "conservation of energy." And we ought also to include all the energies that move in the world of thoughts and emotions; unless we wish to create two worlds entirely separate from each other.

Electricity is one of the manifestations of the *vis viva* of the universe. It appears where there is contact between dissimilar substances, and under other well-known physical conditions; but it is not created thereby. It is far more the cause of physical phenomena than the effect. The connexion between our own vitality and electricity has often been noticed; and this makes a connexion between electricity and thought. STUDENT

The Chinook Wind

THE word "chinook" has suffered the same reversal of meaning as "Lucifer," the bright harbinger of Light. A "chinook" is the *winter* south-west moisture-laden wind that strikes the Pacific coast from north California to Alaska. Originally it meant the north-west *summer* wind that blew from the country of the Chinook Indians into the Willamette Valley, and was a "clearing-up wind." STUDENT

Some Views on XXth Century Problems

The Central Self

IF the great labor which some modern investigators are throwing into the endeavor to get proof of immortality were spent on the right field, they would find what they seek.

But they are looking away from that whose immortality is under question, towards that whose mortality is obvious — namely subtle or gross material form.

Can anything be immortal whose being began as the result of a mixture? What began sometime may cease sometime. Certainly any *element* of the mixture may be immortal, but surely nothing that owes its existence to mixture. If ego turns out to be something composed, what hinders that at some time it shall be decomposed? How could we ever feel secure in our selfhood if self is a compound?

The most recent of the books on immortality makes the soul the outcome of the conjunction and co-operation of certain forces working in an immortal "bioplasmic" medium. The conjunction results in consciousness; consciousness finally becomes self-consciousness; this then preserves itself, attracting about it, as vesture, substance of higher and higher tenuity, in fact transcendental "bioplasm."

But unless it can be shown that the influence causing the conjunction of those forces will be undying, what warrants the continuance of the conjunction? Oxygen and hydrogen unite to form water; individually they might be thought of as immortal; but if the force of inter-attraction be neutralized, the water will cease to be, notwithstanding that it might have been "spiritualized" into the most rarefied steam.

A conjunction of forces certainly occurs to constitute *brain*. But that which finally brought about the conjunction was the already self-conscious soul which uses that brain; and if it is to be argued that brain-memory is immortal, the argument must rest on the immortality of that which brought about and will maintain the conjunction.

The only immortality important to us is the immortality of self-consciousness, and knowledge of that can only be found within itself. We must disentangle person and self, recognizing that the highest function of the former is to reflect the latter, bringing the latter's being before itself as knowledge. Assurance of immortality will never come from reasoning. It only comes from steadying the mind upon the highest conscious state it can reach, a process described by many names, prayer, meditation, aspiration, and others. Each great religion has had its name for it, because just where the highest reasoned theology leaves off, this practice of religion begins. And it can be carried to fruition by minds that have not learned anything about the other; indeed it is easier for them, though in the end every man must and will have every faculty at its maximum. The human self in its essence is one with and derives from the Great Self and therefore comes to self-knowledge in the attempt to find that, gets it as it were by the way.

Some men by meditation, using contemplation upon the Self, behold the self within; others attain

to that end by philosophical study *with its realization*; and others by the consecration of all their works to the Self. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto it and respect it; and even these . . . pass beyond the gulf of death.

The chief sacred text-book of India had anticipated all our modern problems and taught the way of their solution. STUDENT

Fear

A MEDICAL contemporary points out that fear of insanity, in those who know themselves to be hereditarily disposed to it, is often a marked contributing factor in its outbreak. But while it admonishes the hereditarily imperilled not to give way to their fear, it does not show them any secure way of depriving the fear of its basis.

Yet a man can as readily train himself out of the tendency to insanity as he can train himself into a desirable mental aptitude or habit. There is no need for him to be the slave of a thought or feeling. He can easily acquire the power of standing back from his mind and watching its flow instead of being borne along with it. He should have been shown the power in childhood; but no modern system of education except Katherine Tingley's Rāja Yoga does that.

It is for instance a common delusion of the insane that a large number of persons are plotting against them. From that to concealed wires, projected forces, and threatening voices, the progress is easy.

The delusion begins quite gradually, the victim's nature being usually suspicious, secretive, and prone to make mental pictures of others which have no correspondence with the reality. Which is the same as to say that he is deficient in sympathy, compassion, understanding of human nature, and the power to forgive. And it is in acquirement of the power to forgive that the other qualities develop and that this whole group of delusions becomes absolutely blocked out of consciousness.

Nearly all the difficulties of life come from the confusion of self with mind and the consequent incomprehension of either. To hold them separate, to watch and control the latter by the essential, felt divinity of the former, is the key. It has been lost by the churches, and since for centuries they were practically the only teachers, it has been lost to the world. And the consequence of that loss is the state of the world, its insanities, suicides, and crimes. The very term self-consciousness, which means consciousness of self as self really is, as soul, as divine, as controller and user of the field of mind, planting in that field what it will and uprooting what it will — now means consciousness of what is precisely *not* self, of the appearance one will present to others, anxiety that that appearance shall impress them or not be ludicrous to them, and acceptance from their minds of the picture they have formed.

Self, then, the one natural controller of mind, having been lost sight of, the wonder is that mind does not more often — instead of so often — "run amuck" through its own

mazes and permanently lose its way therein.

But the man who fears insanity can very soon take control enough of his mind to make his fear baseless. He has but to find himself, taking compassion, forgiveness, and *light*, for his guides inward to the silence of his own sanctuary. He will there find *himself* and the greater Self of which he is a ray. The insanities and suicides of our time are due to want of exercise, spiritual exercise, a failure which is as naturally certain to produce mental disease as want of physical exercise will produce physical disease. And as it is only when physical inefficiency reaches a certain point that we notice anything — so general is this — and call it disease, so is it only when mental inefficiency or perversion is very marked that we call it insanity. None of us has perfect moral-mental health because of want of spiritual exercise. STUDENT

The Mechanics of Old Age

A SCIENTIFIC contemporary traces — at any rate for a majority of the cases — nearly all the train of physical symptoms of old age, to decrease of thought. During healthy brain activity, an activity which habitually breaks the bonds of routine, the whole body is slightly on tension. Proper thought, alert to itself, is a general invigorator and a preparative for healthy movement of any kind. It is known that when any cell is resting quite passive, in receipt of no stimulation, its bounding membrane becomes impermeable to dissolved matters in both directions. Its crystalline excreta accumulate within; no nutritive material gets in from without. Directly a stimulus reaches it, whether from the will or otherwise, the membrane becomes permeable; excreta are discharged and nutritive material from without is admitted.

Healthy thought, then, throws all the cells into this double activity — including therefore those of the arteries. The degeneration characteristic of old age commences in the muscular cells of the coat of the blood-vessels.

By middle life, habits of thought have usually come down to a routine; no new ground is broken; the mind runs over its set path of habit — is not, in a fuller sense, active at all. The body never gets the wave of stimulus resulting from breaking new mental ground, from energizing the brain cells to new connexions, from developing new intellectual interests and fresh touch with life. General stagnation begins, physically expressed by the retention of cell excreta. In the case of the arteries these retentions finally result in the chronic alterations characteristic of old age with all their secondary consequences.

To a degree it is therefore within the power of the will not to submit to old age, by appropriate physical exercise and developed intellectual interests to keep the cells alert and relatively healthy in excretion and nutrition far beyond the usual period of slackening. This was the secret of Gladstone. It is the secret — for it is that to most men — that we are triple in constitution, physical, mental, and spiritual, and that each part must be held alive by action of the several kinds. STUDENT

Archaeology

Palaeontology

Ethnology

St. John's Gate, London

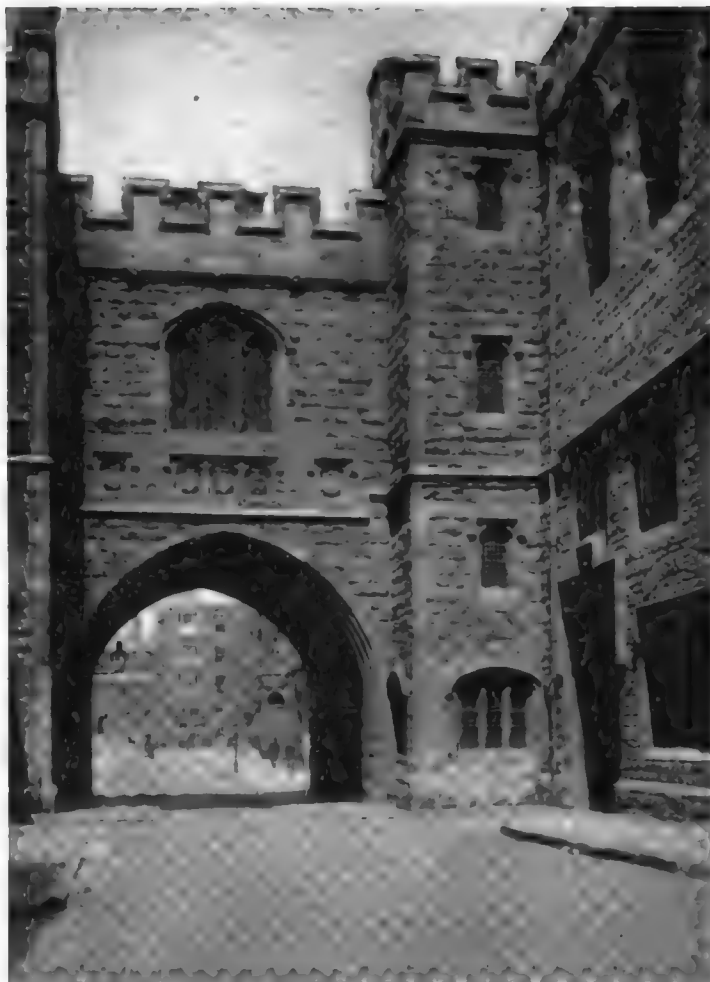
THIS Gate, situate in Clerkenwell, is one of the most interesting relics of bygone London. It is unique as being the only ancient portal remaining of the monastic buildings which were once so numerous in the Metropolis.

The Gate is inseparably connected with the Crusades, for it was the grand south entrance to the Priory of the Knights of St. John of Jerusalem, the chief seat of the Order in England. Mail-clad knights have passed through this portal on their way to the Holy Land, but its surroundings today are very commonplace. The Gate consists of a wide-arched passage with rooms on the East and West sides, and an upper story. On each face are two projecting towers, and the whole is surmounted by battlements. On the south face are shields bearing the arms of England and France.

The old gateway has seen many vicissitudes. The insurrection under Wat Tyler in 1381 raged about it, and the Priory was burnt, the Prior being beheaded in the adjoining Square. In the days of Henry VIII the buildings were employed as a storehouse for the king's "toils and tents for hunting and for the wars." Lord Protector Somerset blew up the greater part of the Church and the stone was used in the building of his house in the Strand, according to Stowe. The crypt still remains in a good state of preservation, and it was the scene of the exposure by Dr. Johnson and others, of the celebrated "Cock Lane Ghost" imposture. Many historical events took place at the Priory. One was the Aulic Council held by Henry II and his barons, when the Patriarch Heraclius and the Grand Master of the Hospitallers came to England to urge Henry to a new Crusade.

The still standing gate has literary associations too, of the greatest interest, for here lived Edward Cave, the founder of the world-famed *Gentleman's Magazine*, and Dr. Johnson in one of the rooms of the Gate wrote many of his contributions to it. Goldsmith and Boswell were among the visitors to Cave at the Gate, and here Dr. Johnson introduced David Garrick to Cave. In the room over the archway an impromptu theatrical performance once took place, Garrick, with the assistance of some journeymen printers who read their parts, giving a representation of the farce by Fielding entitled *The Mock Doctor*, adapted from Molière.

An old writer on Clerkenwell bewailed the fact that the Gate had fallen on evil times, "gin usurping the place of genius, and the stalwart warder being replaced by the landlord of the tavern." Happily things are not so bad nowadays, as great care is being taken of the relic. It is now the headquarters of the St. John's Ambulance Association, certainly a fitting use for it. LONDON STUDENT



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ST. JOHN'S GATE, LONDON

Origin of the Hot Cross Bun

THE hot cross bun of Good Friday, says a contemporary, dates back thousands of years—which is doubtless true; but it adds, "to the very dawn of the human race"—which is a dogma, perhaps added by way of rhetorical flourish or to procure an additional line of copy in the paragraph. The bun is one of those heathen rites which have been adopted by the Christians "with a holier meaning." The adoption is admitted: the holier meaning is a question of opinion. Many a Christian edifice was built out of pillars plundered from pagan temples and palaces; many a heathen God and Goddess has been adopted as a saint and given a halo or a terrestrial cross in place of its original insignia; and many a symbol and ceremony has been taken over bodily and turned to a holier (or unholy) use.

Buns known by the same name were used in the worship of Astarte, continues the account, as early as the days of Cecrops, who is placed at 1500 B. C. Consequently the story that in the Middle Ages the church allowed buns to be eaten on the fast day, on account of a plague, but insisted that they should be marked with a cross, cannot be assigned as the origin of the hot cross bun. Such buns were used by the ancients as a protection against disease and danger; and in some parts of England bread is baked on Good Friday and kept until the anniversary, being used in the

meantime in small quantities as a medicine.

Humanity clings fondly to its scraps of ancient knowledge, and the churches adopt those which they cannot suppress, while science busies itself in providing various explanations. The explanation of the survival of these scraps is that the race has a racial mind or racial memory, very similar to that function in animals which we denominate "instinct." In this racial memory are stored up the items of former knowledge; but the ordinary conscious mind is not in touch with it, so that the memories present themselves in the form of instincts or customs, not understood by the reason.

Ceremonial eating and drinking are found in connexion with the worship of Ceres, and Isis, of Bacchus, etc.; for a symbolic act, performed in the proper manner and right spirit, was justly regarded as a means of obtaining the grace of which it was the symbol; just as in the Christian Eucharist—an ancient sacred rite of the Mysteries, which has been so vulgarized that it is a laughing-stock with many people. He who could partake of the bread and wine in the full understanding that they represented the partaking of an inner food that feeds the inner man, probably would be able to profit by this ceremony. But it is scarcely prudent to say much on this head, as it is evident that many people would

turn it into a means of glorifying the personality and we might get some crank sect or cult that would prescribe ceremonial eating as a means of developing what they would call "will-power" or personal magnetism, thus feeding the passionate nature instead of the spiritual. STUDENT

Norwegian Discovery of America

A NEWSPAPER report dated from Chicago, May 22, states that positive proof has been found of the discovery of America by Norwegians more than 100 years before Columbus. A stone bearing a Runic inscription and the date 1392 has been found in Douglass County, Minnesota, and photographs of it sent to the University of Christiania, where no valid criticism of its authenticity was offered. The inscription relates that eight Goths and twenty-two Norwegians were on a voyage of discovery from Vinland westward. H.

"Br'er Rabbit" an Indian Tale

AN anthropologist has declared his conviction that the Joel Chandler Harris stories are not originally negro, but were handed down to the negroes of the south by the Indians. The Indians, he says, told these stories long before the negroes came, and the stories are characteristically Indian. He relates them to the subject of Indian mythology and symbology generally, noting that the Indians have their creation and flood stories, like those in the Jewish Bible. T.

✻ The Trend of Twentieth Century Science ✻

Some Alcohol Figures

THE recent (twelfth) International Alcohol Congress, held in London, produced some new and important statistics relating to the children. Professor Taar Laitinen, director of the Hygienic Institute in the University of Helsingfors, contributed the results of his examination of nearly 6000 families, comprising 20,000 children.

Excluding definitely drunken parents, he classified the rest into abstainers, moderates, and constant or regular drinkers. This scale of their use of alcohol is reflected exactly in the development of their children.

Using the eruption of teeth as an easy index of general development, he showed that at the end of the eighth month of life 42 per cent of the children of constant drinkers had no teeth; the children of moderate drinkers were farther on, only 34 per cent having no teeth; whilst of the children of total abstainers but 27 per cent had developed none.

Mortality told the same story. By the end of the eighth month 32 per cent of the children of the constant drinkers had died; 23 per cent of the moderates; and only 13 per cent of the total abstainers.

The regular increase of weight during the same eight months was exactly in line with the other figures.

These are of course but gross indications of finer effects upon the whole mass of body cells; effects the more radical because produced while those cells are in process of formation. Of this the Professor had some corroborative evidence from his own experiments. He had tested the bactericidal power of the blood of abstainers and drinkers, using the typhoid germ for his work. In all cases the use of alcohol was found to have lowered this indication of inherent vitality.

How much longer must alcohol be exposed before people refuse to tolerate the advocacy of its "moderate" use? STUDENT

The Astronomical Thread

IT is sometimes a very, very fine thread of reasoning that astronomy must follow, occasionally so fine as hardly to be a thread at all. But the vast problems have a fascination that will not be denied.

Does the Andromeda nebula, for instance, lie within or without our stellar universe? Is it another universe in an inconceivable beyond, or is it a bit of ours?

Ours is the Milky Way. The astronomer Gore calculates that if the Andromeda nebula is the size of the Milky Way, then, to reduce it to its apparent size it must be 150,000 light-years away. As light travels at the rate of about 190,000 miles a second, it follows that the hypothetical distance could hardly be written on one sheet of paper.

If the nebula contained about the same number of stars as the Milky Way, of about the same average brightness, then, at the said distance its total light would be equal to that of a star between the first and second magnitude. But its light is much less. It therefore

lies farther away than the said distance, or is smaller or dimmer than the Milky Way.

But there is a particle of what may be evidence that it is neither. A good many years ago a temporary star blazed out at a point in space which *on the flat* was near the middle of the nebula. But *linearly* it may have been on this or the farther side of it. Assuming that it was neither, but *in* the nebula, and that the latter is at the above-said distance, then the light of that star, to be visible to us at all, must have been three million times that of our sun. But it faded so quickly as to make that unlikely. Therefore the nebula is not at the above-said distance.

The thread is obviously exceedingly thin; but astronomers are as well aware of that as we. STUDENT

The Source of Mind

SLOWLY science climbs in her own way out of the doctrine of mechanism. That doctrine stands midway between the doctrine of the continual interference of a personal God, and another not yet formulated. It might be as well to let it stay awhile partly unformulated that a brood of dogmas may not be born again.

The naturalist, John Burroughs, has been looking at the vast ladder of evolution, from the atom to man, finding mechanism, or rather the mechanical theory, inadequate.

From the finite or human point of view we feel compelled to say, some vaster being or intelligence must have had the thought of all these things from the beginning or before the beginning. It is quite impossible for me to believe that fortuitous variation—variation all around the circle—could have resulted in the evolution of man. There must have been a predetermined tendency to variation in certain directions. No more would the waters of the interior of the continents find their way to the sea were there not a slant in that direction, than could haphazard variation, though checked and controlled by natural selection, result in the production of the race of man.

A heap of iron filings kept in slight motion, towards which a magnet is slowly approached, begins little by little to show signs of organization. As soon as the magnet is near enough they are found in regular lines corresponding to the invisible lines of force about the magnet's poles and now transmitting its force.

The analogy may not be very complete, but it holds some of the truth. It is no more true that man's soul was developed by the flow of nature than that the magnet was developed by the regulated approximation of the filings. The filings will do for the symbol of nature; nature whose eternal motion would be blind were it not for the "vaster being or intelligence," the "slant" of Mr. Burroughs; the magnet, for the collectivity of divine souls that will become divine-human by their contact with their groups of "filings," by their incarnations. Evolution is a double process, an upcoming under the influence of what is downcoming to meet it; matter preparing for the souls and always in the field of their light. Each of us will find himself to be one of those souls when he has found himself, disentangled

himself in consciousness from the threads so closely about him. Not until then can he form any real conception of that all-consciousness of which he is a manifestation, the form of being so crudely *manned* by the churches.

The soul or intelligence of matter is the field of the light of the souls, the field of the magnet with its countless intelligently directive lines. Variations are the approximations to the lay of the lines, and because of the lines the variations are not fortuitous. Mind is the result of their increasing approximation, not appearing at any given point or degree of complexity, but present in simpler and simpler forms from the very first. Only if we arbitrarily apply that term at some given point are the words of Dr. Jenkinson true:

Mind is not matter, not even living matter; rather it is the new quality constituted by an increase in the complexity of living matter, immaterial and as distinct from that matter as is "blueness" from vibration of a certain wave-length. Dependent on and inseparable from matter, however, it is; when that matter, whether in the individual or in the race, attains a certain degree of complexity, then and then only does mind appear; and with the disappearance of that complexity it perishes. (*Experimental Biology*)

It does not perish; integrating and disintegrating again and again, but always getting closer to the line at the successive integrations, particular groups cease to manifest *particular degrees* of it with the ceasing of their grouping, and then at re-grouping manifest it again. STUDENT

The Dilemma of Color

ZOOLOGY seems to be finding considerable difficulty in the coloration of male birds. The rule is of course, that at the mating season more or less gorgeous apparels are donned to be shown off to the supposedly admiring females. These, also supposedly, select for their mates the owners of the most gorgeousness. The offspring of each year, having always the most ornate birds as their fathers, grow themselves more and more ornate.

But, as more than one geologist has shown, certain birds of perfectly quiet habit in dress, the British warbler for instance, donning nothing particular at the mating season, nevertheless go through all the antics which in the case of other birds are supposed to be for the display of their plumage-colors. The hypothetical aesthetic selection on the part of the females evidently does not obtain in these cases; and since not, what warrant is there for supposing it to be the cause of the evolution of color in *any* case? Besides, minute acquisitions never are banked up in the way the theory requires.

Moreover, *natural* selection would work directly against sexual selection. For any accession of color would render the bird more conspicuous to its enemies, and, theoretically, should have ceased to occur before it had well begun. But there is color and plenty of it. Zoology is not entitled to contradictory explanations for contrasting facts. Why does not one sort of selection always produce color or the other always prevent it? STUDENT

Nature

Studies

Man as a Creator in Nature

THESE can be no doubt that the science of breeding plants and domestic animals, and thus producing modifications and new forms in them, is a very old science and has always been familiar to mankind in periods of culture. In our age we are the lucky heirs of extensive work of this kind, accomplished we know not when or by whom, which has provided us with a number of useful fruits and domestic animals distinct from their wild analogs. Since these forms do not produce themselves, and the theory that they were specially created by a beneficent creator for the use of man is out of court, it is convenient to fall back on the hypothesis that they were produced by man himself (as one of agents of creation) in bygone times of scientific skill. And he may do the same today; in fact he is already doing it, and trumpets his latest achievements in the art as something entirely novel; though one opines that he is really only in the way of re-discovering some of the forgotten knowledge.

Of course we know that plants and animals can be modified by modifying their external conditions of life; wild plants can be made to grow richer by taking care of them in a garden, and animals can be tamed and improved by breeding. This is common knowledge. But experimenters claim to have lately discovered other ways of modifying plants and animals. These other ways likewise consist in modifying the circumstances. In this case, however, the circumstances modified are not so external as in the former case; and science seems to have made an invalid distinction between these two methods by speaking of the newer one as being a modification of the internal powers of the organism. Thus we find scientists saying that it has now been found that alteration is produced, not by modifying the external conditions, but by altering the power of the organism to respond to such external conditions. This is a distinction of degree, perhaps, but not of kind. The cross-fertilization, chemical treatment, and other similar ways of affecting the plant, are alterations of external circumstances, just as are the providing of new soil and manure; only they are not quite so external.

The bacillus known as *Micrococcus prodigiosus*, or "bleeding host," occurs in woodland streams in autumn. On bread it produces red spots, from which the popular name is derived. It will produce these red stains on potato; but, if the culture is heated to blood-heat, the bacterium is transferred into another species with different properties and the formation of the blood-color is stopped, re-commencing, however, when the temperature is lowered below blood-heat. Varieties of butterflies have been produced in temperate climes, which are found only in polar or tropical regions, or nowhere on earth at the present time. This is done by regulating the temperatures under which the pupae are kept. New artificial varieties of



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HILL AND FORTRESS OF MONTJUICH, BARCELONA; WEST OF HARBOR, S. W. OF CITY

lichens can be produced by "symbiotic associations of algae and fungi," lichens having been found to consist of a combination of the tissues characteristic of algae and of fungi. Different kinds of yeast can be produced, and thereby different kinds of wine and beer made.

It is claimed that these things are done, not by selection, but by transformation of qualities; not by changing the external conditions, but by altering the qualities of the organism—a distinction to which it is not easy to attach a significant meaning. In all cases, man modifies some conditions, and the organism responds to his treatment. And, whether his treatment is chemical, thermal, produced by manipulation of the pollen, or what not, it is still a changing of conditions. The living soul of the plant or animal, which does the responding, lies beyond the ken of the experimenter; but to the reflecting student will occur the thought that it may be possible to influence this soul more directly, through channels not physical but interior, when man shall understand more about the nature of his own soul, that of the souls of the plants, and the relation between the two. It is more than probable that such interaction between man and his plants and animals does actually take place, though not understandingly; for everyone is aware of the difference in results obtained by different gardeners and breeders and often attributed to some mysterious power of sympathy. And when knowledge aids this unconscious influence, its effects will be greater and more certain. We shall be able to know the plant as a soul, as a living consciousness, and to treat it accordingly. But such knowledge, and the power to wield it

aright, imply the attainment of a mastery of our own nature such as we do not yet possess. It is encouraging, though, to ponder on these inklings of the possibilities that await mankind when the progress of the true science of life shall have removed from man's path the many obstructions to knowledge. STUDENT

Oregon Caves Nationalized

IN July the President signed a proclamation making a National Monument of the Oregon Caves or "Marble Halls" of Josephine County, in southern Oregon. These are in the Siskiyou National Forest.

The caves are in marble and other limestones, and consist of innumerable caverns, corridors, and passages, decorated beyond description in crystallized carbonates. They have been explored to a distance of two miles or more, but much has not been explored and the extent is unknown. There are two caves, one about 2000 feet below the summit of Cave Mountain, the other some 700 or 800 feet higher. They were discovered in 1874. It is believed that the entire mountain-side for five or six miles is honeycombed, and streams can be heard running in bottomless pits. The lime deposits form massive pillars, delicate stalactites of alabaster whiteness, with the crystal drop adding its tiny increment hour by hour, day by day, age by age, and broad sheets like drapery with graceful waves that must have been made by wind-currents, set in motion by the streams.

In past years the ubiquitous visitor has begun the process of transferring the caves piecemeal to his magpie's nest of curios; so the Forest Service has urged that they be made a National Monument. T.

Students'



Path

Death as One of the Crowning Victories of Human Life

A Lecture given at Isis Theater, San Diego,
September 5, 1909

IT may sound strangely that death, which looks so like defeat, utter defeat of the attempt to live, should be spoken of as a victory.

The body has indeed been routed, and the army of living things that compose it is about to be scattered to earth and air.

The soul, *in* the body, may indeed be confused for a little while in the dissolution of its tenement. It has shared and filled full the life of the body, making that life its own life and the feelings of the body its own feelings; it has thought with the brain and felt with the heart and acted with the hands and feet. And so, when the elements of all these are beginning to loosen their unity, it may feel that it too is dissolving and may presently be no more, neither to think nor to feel nor to act any more.

But ere many moments it will come to itself, recognizing that it was always *itself* that made the heart feel when the feeling was noble, that *itself* thought into the brain the thoughts that were pure, that it was itself in all fine action the guide of the hands and feet.

And it occupies the very moments of actual death, which are moments when it seems to us bystanders that death has already come and done its work, in collecting into itself the memories of all the feelings with which it inspired the heart, all the thoughts with which it inspired the brain, all the deeds which it did with hands and feet. There were lower feelings that came not from it but from the body itself; there were thoughts and deeds that came from the animal and selfish nature. From all *these* it now frees itself, leaving them and their memories with the body that gave them origin and birth. It is *free* with itself and its own, rejoicing in its own divine nature, the nature it had pure at the radiant morning of time ere ever there were flesh and the sins that flesh was to prompt. It was then divine; it is now more than that, divine-*human* with a thousand human memories.

Death is its victory, foretaste of a greater victory to come hereafter for us all, greater because then the sinning nature of flesh will not have been merely shaken away until the hour strikes for another birth, but *during the course of some lifetime* redeemed and transformed.

If we could look deep enough into our own minds we should find that our deaths, the deaths that closed our lifetimes that have passed, deaths that were freedom regained, are not wholly forgotten. Their memory lives, and has preserved deep, deep in our thought, the dim ideal of freedom. To merciful death and its experiences we owe our power to con-

ceive our own divinity, our *divine* humanness. If we have lived many times before, we have died as many. If we shall live other lives, we shall die their deaths. At last in some one of those lives — which we *could* make this one — we shall find that we have accomplished the great and final victory, transcending death and winning for ourselves more than ever deaths could give. Nothing in mind or body will remain with the very possibility of an unworthy feeling, thought, or deed. We shall have joined those who have no more fighting to do for themselves and may now with wholly freed hands fight for the world.

So our deaths are the successive steps of the soul's triumphs on the way to the great triumph of all. Nature, whose intent is beneficent to make us from purely divine, divine-human, flows in around the soul as it takes up each new life, partly or wholly overwhelming its light to shine free once more, once more at one with the supreme and never-clouded light of the world-soul. Death is part of her program to show us what we are. If we think of it in that way, finally realizing it in that way, we shall learn its lessons when it comes, a thousandfold better, and forget no more.

Every noble and unselfish deed or feeling is a triumph and a death of an unworthy element. It is a triumph over the selfishness and passions and fears of the life of flesh. All these passions and fears seem sometimes to gather together at the hour of what we call death for a final effort to seize the soul and carry it down and away with them. And then that old warrior ever youthful, often defeated yet never defeated, often forgetting his divinity yet ever remembering it in the end, collects himself in the surging storm of memories, sees himself as he is, and arranges and refreshes his forces for the next combat, the combat that opens with every birth. Death is again and again defeated ere his last defeat. The light of the soul ever burns up at death, even when life has seemed to have utterly extinguished it. Let him who fails and fails, who seems to himself to be weighted with passions he cannot lighten or resist, but who yearns to do so, remember this. His very yearning is the mark and warrant that he as soul still is, will know himself at death, and has in store for himself at some time the great triumph.

All the enemies of the soul are in the body it inhabits, the passionate demands of the functions of the body for over-use and misuse. It is they which in life delude the soul, seize some of its creative power and thus become the parents of hates, vanity, ambition, selfishness, greed. These are enemies; these the soul's entanglers; these blind the soul to itself. It is these that bring on death, and yet by the very death which they make necessary, conduce to their own last destruction. For it is by death that the soul sees what they are, how it was deluded by them and how at its next birth it may deal with them a little better, be less deluded, and perchance even destroy them forever. And we may make this forgetfulness ever less and less, may even now in this life, if we will, gain in the silence of aspiration and meditation all that death will give.

As old age comes on, and its failings and perhaps diseases begin, this pull of the body upon the soul may grow greater. The body may take the soul for its own. "Soul," it says, "thou hast for long years rejoiced with

me in my health and my pleasures, calling them thy health and thy pleasures. Now that they are going, some, and gone, some, and that the ashes of the fires alone remain, thou shalt sorrow with my pains and my weakness. Nay, more, thou shalt die with my death." And then its clutch upon the soul may grow frantic and desperate.

The charge is true for most of us. As Plato said:

"Every pleasure and every pain is as it were a nail which nails and clamps the soul to the body, and fashions her in the image of the body, causing her to believe that to be true which the body affirms to be true, and from agreeing with the body and rejoicing in what appertains thereto, she must perforce, I think, end by acquiring a like nature and habits."

Not unless the demands of the body pass a certain point and run over into some fatal indulgence, not until the soul finds itself the victim of some such demon as drink or morphine, does it ordinarily feel its chains. The bondage of life is not known to most of us until we try to break from it, to tear out some thread of base habit that has woven itself into the soul's garment of flesh.

This is because to most of us the word soul means almost nothing. We do not think of it as *self*, as I; it is something pious that somehow belongs to Sunday and is somehow connected with sin.

Yet it is I itself, self itself, and in itself free from all soil, all clay. Death happens only to the soils, the clays, whether to them all in the event we specially call death, or to some one of them when a man shakes himself free of a vice or a weakness. All deaths help to free the soul and make it more. Is he less a self, less himself, who, once hating, once ambitious, finds that hate and ambition have died away from him? Is he less self, or more, in whom the stain and crave of drunkenness has vanished? Is one less self, less living, or more living, when, listening to music, he passes up beyond the reach of appetite, even beyond recognition of the very room in which he sits? Something dies away every time we triumph over a base appetite, every time that selfishness is laid aside in compassionate action; are we any *less* for these deaths of darkness? Are we not *more*? The hero in the hour of supreme appeal rises above all the selfishness, all the desires that make up the life of most men; and though he has lost all this, though he has lost all thought of self, is yet more superbly self, more consciously alive, than ever. Should he die in that hour, he dies into an ampler freedom. He passes to that more living, more luminous world to which ascend all human aspirations, from which descend all human inspirations, the proper world and home of soul from which if we were cut away for one moment we should go mad with despair and fear. For in that world are rooted those subconscious hopes and faiths of ours that save the worst of us from a deeper plunge, the most despairing from utter night. In that world rest the souls of men whom death has freed and whose every aspiration, there unclouded, there unstained, is felt by us on earth.

Yet even we on earth are also there; we live in both. The oscillation of our lives, to and fro, between flesh and light, is incessant second by second. We flash for a fleeting instant into light, and then again are flesh. For

long ages we have turned our attention so fixedly upon things of sense that we have almost lost the power of noting the fleeting flash into light. Yet it still occurs. We have but to learn to stand still sometimes in the silence, and we shall find and may hold those flashes and make them part of our conscious life. Death is their victory, their continuity.

Can we not now find the secret of those who have conquered fear of death? Every-one of us can conquer it for himself in finding himself.

Men of science are seeking for proof of immortality in the study of the chatter of the spook-world, thinking that may be the world of light. But the spook is but the sediment thrown out of the broken retort after the great alchemist death has done his distilling.

We can find proof of immortality only by finding in ourselves, as self, that which is immortal in its very nature. He who would do this, who would do for himself in life that which Death will do for him in death, must go every day at some time into the silence of his inner nature, in the spirit of one who seeks a sacred benediction. It will come. Little by little the soul will awake to itself and know. It will understand what lives and what dies, what death removes and what it makes free. If effort be constant it will at last, at some moment of some day, find that it has won in life that divine and perfect freedom that death gives, all the joy, all the compassion, all the boundless sympathy for and understanding of human hearts and of the life of whatever else lives. It has been written that for those who are faithful enough and constant enough to pass death while life still endures, life becomes a possession so wholly new, so vast, leading so far into the stretches of endless light, that any present imagining of ours must fold its futile wings. Death is great and gives much; but life is greater. Death is victory; but from life a greater victory may be won.

HERBERT CORYN, M. D., M. R. C. S.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question It is said in some Theosophical writings, that we should "kill out ambition," and "kill out desire." Are there not then, noble ambitions? Are there not worthy desires?

Answer Perhaps; and if so, it is not to them that the injunctions quoted refer. But we are apt to be so mightily tolerant of our own weaknesses, and practise such overflowing charity towards them, honoring much for virtue that had better be constrained for vice, that the statement cannot be called too sweeping. A noble ambition is rather like righteous anger or black whiteness or hot ice; one might as well call it by another name. One might as well call it aspiration, or something of that sort, at least when going about to define and inquire into it; and leave the other term for a passion tainted with selfishness. The world calls that ambition noble which is not actually sordid or base; as the desire for place or power when there is no intention to use them for self enrichment or gratification. But it does not count fame and laudation in the same dishonorable category with money or luxury. Yet one can gratify self with the sound of one's name in the mouth of the multitude, or with power over one's fellows, in a manner dangerous and affronting

to the soul; as well as with mere food or drink.

To be ambitious for humanity, and long after the advancement of the whole race, is another matter; and this only Theosophy commends or would term noble. Not only noble, either; but necessary; a man cannot be rightly virtuous, that is, manlike, who is not possessed with such a longing. You say that without ambition for motive force, the work of the world would not be accomplished, and all things would be brought to stagnation and somnolence? But this is not so; for this

FROM

OUR LADY OF THE SNOWS

O, to be up and doing, O
Unfearing and unshamed to go
In all the uproar and the press
About my human business!
My undissuaded heart I hear
Whisper courage in my ear.
With voiceless calls, the ancient earth
Summons me to a daily birth.

Forth from the casemate, on the plain
Where honour has the world to gain,
Pour forth and bravely do your part,
O knights of the unshielded heart!
Forth and forever forward!—out
From prudent turret and redoubt,
And in the mellay charge amain,
To fall, but yet to rise again!
Captive? ah, still, to honour bright,
A captive soldier of the right!
Or free and fighting, good with ill?
Unconquering, but unconquered still!

For still the Lord is Lord of might;
In deeds, in deeds He takes delight;
The plow, the spear, the laden barks,
The field, the founded city, marks;
He marks the smiler of the streets,
The singer upon garden seats;
He sees the climber in the rocks;
To Him the shepherd folds his flocks.
For those He loves that underprop
With daily virtues heaven's top,
And bear the falling sky with ease,
Unfrowning caryatides.

Robert Louis Stevenson

higher motive is a far more powerful impulsion; and he who is filled with it, is capable of grander work.

The truth is, that right and wrong, for us human beings, are distinguishable at last only by this criterion: wrong is that which confirms us in selfhood; right that which draws us out into largeness and universal life. So one may desire to stand in some magnificent position as benefactor and doer of good, and be only crippling his own soul by the longing; he is crippling it, that is to say, if his aim is tainted with the wish for reputation, or even to increase his own capital spiritually.

The goal Theosophy points to, is one to be attained by giving away and dispensing with oneself; and one shall resolutely seek out the utmost interior poverty, and to be beggared, not merely of possessions, but of one to possess them. All that usurping and unwearied councillor called "I" is to be known and disvalued for a traitor; it is no fair blossom, but a weed and parasite on time. This is the meaning of "Blessed are the poor in spirit," which does not refer to the unmanly or weak, but to them that are devoid of self, and possessionless as regards personal desires and

ambitions. Albeit the result of such impoverishment is riches inconceivable, and to be dowered with the universe and all life. It is to become co-worker with aeonian harmonies.

Desire is a divine principle, and has its indispensable place. It is as necessary that we should have experienced it, as that we should have experienced anything there is of good, or as that we should be experiencing now the effort and power to control and overmaster it. The whole animal kingdom is a universal provision, that the Spirit, circling down through the worlds of evolution, should have place to dwell in and become fully acquainted with desire. Therein was a new principle added to its being, to give fresh impetus to its growth through worlds human and superhuman. In ages past we too were in the animal world, and learned how to desire, and brought that knowledge with us into our present state. But here we found a new duty awaiting us; to transcend that which we had been formerly; and make desire, not a guiding star and reckless leader, but a submissive ministrant and motor of progress.

The animal is conscious of desire, and goes with it whither it leads him; but knows nothing of the subtleties of self-consciousness. He mixes no mentality with the flame that carries him along, does not scheme to increase desire and gratification, knows nothing of sin or selfishness, but goes with his desires as nature intends him. He welds it into his being as a great motive force, which will not leave him afterwards in the whole course of his evolution. That is to say, that the spirit of evolving monad has gained this new thing in the animal kingdom; not the objects or incitements of desire, but its pure flame and essence are its eternal gain.

For we must separate desire as we know it, into two parts: itself, a clean urge forward and ensurer of perpetual motion; and its casual objectives or the matterward tendency that may have been inspired into it. We brought forward desire from the animal world, and might have simply marched forward on its impetus to the heights of humanity, but that what we brought forward was still laden with the heaviness of animality, and had to be refined by contact with the divine mind incarnate in us.

That is what is before us to do. In place of lifting desire into its proper human station, we have allied our minds with its animality, swelled our selfhood by means of its energy, and gone to work with intellect to devise it new fields for gratification. We have it in our power to use it for a grand energy in our godhood, making it the wheels and steam of compassion. What we have done is to tutor it with intellect, and make for ourselves a demon of it to battle and counteract our proper divinity.

The hero fought with the dragon for seven days, and in the end his vanquished adversary turned into a god to befriend and protect him. We find in our own nature immense forces to be overcome; but every stroke that we deal in the battle is for added strength to ourselves. Desire, in the passage quoted, stands not for the divine, unimpurified energetic principle; but for the intellectualized animality that feeds and hedges round our lower selfhood, and so perpetually prevents our seeing ourselves as embodiments of the universal soul, and agents of eternal Law. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

What is a Religion Founded on Nature's Laws?

"RELIGION of the Future — No Reliance will be Placed on Anything but Nature's Laws," is a newspaper caption that strikes the eye and at once suggests the query—"What are Nature's Laws?"

Who is Nature? He is our alternative God, evidently, or perhaps one should say Goddess. In the Occidental religion of the future this deity and its laws are to replace the older-fashioned god and his laws. Down steps Jehovah; Nature ascends, and it is no loss. It is a revolution, the beginning of a new dynasty in Olympus.

What the professor means is that we shall rely on what really exists and happens, instead of on what authorities say exists and happens. He wishes to say that we shall know the truth about things, instead of accepting dogmatic assertions. By "Nature's laws" he evidently means the truth, as opposed to mere dogmatic belief.

But the phrase, "Nature's laws," is commonly used in a restricted sense. It is considered as having reference to natural science; and as natural science is restricted to the outer or phenomenal world, it is inferred that the laws of this outer world are to be imposed on our inner life and exalted into rules of conduct. In short, the use of the phrase, "Nature's laws," suggests an attitude of scientific agnosticism or of materialistic negation.

To avoid this it is necessary to discriminate between Nature's actual laws and our own imperfect or erroneous conceptions of them. For we may fancy we discern laws which do not really exist. And again we must discriminate between the various kingdoms of nature, such as the human, the animal, the vegetable.

The word "Nature," as generally used, is a vague expression for the spirit and life and consciousness that animates the various organic kingdoms—the mineral, the vegetable, the animal. To worship this spirit would be a return to "nature-worship," naturalism. But there is a higher Nature; the word "Nature" may be regarded as including the spirit and life and consciousness that animates and en-souls the whole universe: universal Omnipotence and Omniscience, "God"; in man, the voice of conscience. In this case, obeying Nature's laws would mean obeying the highest promptings of intuition, the Divine Law.

For Nature does not reveal herself through

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

in an understanding of the laws that determine human happiness and welfare. And these laws are first and foremost *moral* laws—a morality based on the actual facts concerning the spiritual nature of man.

In fact, we are getting away from religionism in order to find Religion. Jesus upbraided the churches of his day because they

shut up the "kingdom of heaven" against man, and would neither enter it themselves nor suffer anyone that was going in, to enter it. So the churches of our day have shut us out from true knowledge. They ought to have taught us Nature's laws—not only those that modern science studies, but the laws of our spiritual nature above all.

The greatest of these laws is human solidarity—the fact that human beings are not separate but united as to their essential nature. Selfishness tries to ignore and defy this law. The churches have not emphasized the fact of our solidarity, but have centered our attention on our own personal salvation. But we are rapidly learning that the interest of all is the interest of each.

A religion founded on a knowledge of the laws of human nature, spiritual as well as physical, would have a solid foundation.

STUDENT

Explorations in Crete

ACCORDING to the *National Geographic Magazine* the results of ten years' excavation work have been remarkable. The palace of Knossos alone is said to consist of a more complex and extensive series of courts, rooms, and labyrinthine passages than has been met with anywhere on Greek soil. Further, the investigations show that this era dated back to 3500 B. C.; that a high degree of artistic skill in decorative art and modeling had been attained; that out of the hardest stone graceful vases were cut; that jewelry no less beautiful than that of the Alexandrine period was made; that boats plied frequently to and from Egypt; that men lived in houses two and three stories high, equipped with baths and drains and well-lighted rooms opening into sunny courts. In the fresco of the Cupbearer, and the portrait of a Mycenaean youth, the colors were almost as brilliant as when laid down. One wonders how all this could have been achieved only 500 years after the creation of the world!

STUDENT



Lomaland Photo. and Engraving Dept.

MR. UTAKA

Co-Translator of *The Key to Theosophy* into Japanese

the senses only; that which is thus revealed is only her external aspect. To sense Nature's inner laws we need to use higher faculties. We need to develop our Understanding. It is essential, therefore, that there should be people capable of recognizing Nature's laws, otherwise how can they follow them?

Our present knowledge of Nature is far too incomplete to be relied upon; so this future religion implies a greater knowledge. And that knowledge must not be confined solely to a larger acquaintance with electricity and x-rays and flying machines, but must consist

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE meeting last night at Isis Theater proved to be one of the most interesting ever held, the audience listening with the closest attention to Kenneth Morris' interpretation of some of the old Welsh legends. Mr. Morris has for some years been a resident at the International Headquarters at Point Loma, under the direction of Katherine Tingley, Head of the Theosophical Movement throughout the world.

At the close of the meeting a telegram was read which had just been received from Katherine Tingley from Newburyport, Mass., stating that information had been cabled her of a terrific cyclone at Pinar del Rio in Cuba. Miss Lester, directress of the Rāja Yoga Academy at Pinar del Rio, cabled that thousands had been rendered homeless. Mrs. Tingley asked that appeal be made to the audience at Isis Theater and to the public for contributions in aid of the sufferers. She herself headed the list with \$200. This appeal was made in pursuance of one of the objects of the International Brotherhood League, founded by her in 1897.

From Kenneth Morris' address we quote the following:

"You can come at the truth in either of two ways: by a road of thought, when the record of your truth will be in the form of what we call philosophy; or by a road of imagination and feeling, when its record will be what we call poetry, in the highest and most inclusive meaning of the term. For the most part, the ancient races, when they were aglow with life and vigor, and found the world teeming with noble deeds for them to do, wrote down their ancestral Theosophy in this imaginative form rather than in terms of thought and philosophical statements of law. They had very good reason for doing this. Poetry publishes the eternal verities in the language of action, and proclaims the highest wisdom as if it were not merely thought about, but actually seen; and for that reason it takes hold of a deeper sense and memory than do philosophy or ethics as such. Of course, they had these latter too; but they, and especially the philosophy, were taught mainly in the schools of the bards and priests. In Welsh literature, for example, there is a splendid record of philosophy; but whereas the existence of this is still practically known of only by a few scholars, all the world has heard of the Arthurian legend. . . .

"They were not writing, those Bards, after the fashion of the modern novelist; their wonderful and beautiful tale is simply a myth or allegory of the soul; and shows, to all who can understand, the relation between these bodies of ours and our minds and our souls, and that eternal, unseen spirit which we sometimes call God, the Supreme Self of the universe. All the lofty and mystical incidents were to be taken as glyphs or symbols of facts in the story of human evolution; and because this is so, these stories, though so old, are eternally new and fresh, and always worthy of study. They were the scientific text-books of the ancients; and if we compare them with our modern text-books we shall not find them wanting. From anatomy and physiology and biology we can learn a deal about our bodies, but nothing about our very selves; they classify external facts and appearances, but say nothing of the internal and real causes; they are couched in the language of intellect, and do not at all rouse or inspire the imagination. But the text-books of the ancients speak to the soul and set the imagination flaming; they deal with the world of causes, and picture the man himself, not the mere envelope of flesh that he wears; they seize hold upon and uplift our consciousness, and do not merely fill our minds with endless classifications of details. Not that one would wish to disparage modern learning; it has its own useful and splendid place; but we ought not to set it up as the be-all and end-all of acquirement; we ought to remember that wisdom is higher than learning, and that it was wisdom that the ancients recorded, and that therefore we have a very great deal indeed to learn from them."—San Diego Union

Mr. Morris will give two other addresses on the same subject, "Theosophy in the Welsh Legends," and while in this report it is possible only to give a brief extract, the whole may be published later. OBSERVER

The Gaelic Language Movement---IV

THE immense antiquity of the human race, which is beginning to dawn as a fact in the minds of palaeontologists, renders the tracing of the origins of languages a fascinating study. But philologists have been hampered by those wholly inadequate ideas of human chronology, and of world history, which have prevailed in the West for many centuries. The Eastern world, with its absolutely stupendous chronology, has only recently, comparatively speaking, become known to the West. And the West has nevertheless been gathering facts which, on the evolution hypothesis alone, demand an antiquity for man of many millions of years; so that the West ought now to be prepared to grapple with facts in a new way.

The following quotation from *The Secret Doctrine*, Vol. II, throws a sidelight not only upon the origins of the Gaelic tongue, but also on the antiquity of man:

It is well known that Antiquity has never claimed palaeontology and palaeontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial Library at Peking, many a traveler has seen and recognized perfect representations of Plesiosaurs and Pterodactyls in the multiform Chinese dragons. We read in the *Mémoire de l'Académie* of the "naive astonishment of Geoffroy St. Hilaire when M. de Paravey showed to him in some old Chinese works and Babylonian tiles dragons, . . . saurians and ornithorhynchuses (aquatic animals found only in Australia), etc., extinct animals that he had thought unknown on earth . . . till his own day." Moreover, the prophets speak in the Bible of the flying fiery serpents, — *Isaiah*, xxx, 6: "The viper and the flying serpent unto the land of trouble and anguish," and the fiery serpents conquered by the brazen serpent of Moses. . . . Now the following questions are put very directly:

1. How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either seen those monsters themselves or possessed descriptions of them in their traditions, which descriptions necessitate living and intelligent eye-witnesses?

II. And if such eye-witnesses are once admitted (unless retrospective clairvoyance is granted), how can humanity and the first palaeolithic men be no earlier than about the middle of the tertiary period? We must bear in mind that most of the men of science will not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cenozoic times. Here we have extinct species of animals, which disappeared from the face of the Earth millions of years ago, described by, and known to, nations whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.

. . . and Job mentions the Leviathan. The fossils reconstructed by science, which we know ought to be sufficient warrant for the possibility of even a *Leviathan*, let alone *Isaiah's* flying serpents, or *saraph mehophep*, which words are translated in all the Hebrew Dictionaries as "saraph," enflamed or fiery venom, and "mehophep," flying. But, although Christian theology has always connected both (*Leviathan* and *saraph mehophep*) with the devil, the expressions are metaphorical and have nought to do with the "evil one." But the word *Drakon* [dragon] has become a synonym for the latter. In Bretagne the word *Drouk* now signifies "devil," whence, as we are told, by Cambry (*Monuments Celtiques*), the devil's tomb in England, *Draghedanum sepulchrum*. In Languadoc the meteoric fires and *will-o'-the-wisps* are called *Dragg*, and in Bretagne *Dreag*, *Wraie*, or *wraith*; the castle of Drogheda in Ireland meaning the devil's castle. (pp. 205-206)

Needless to say, it means the castle of the Dragon; but needful to say, as Dragon was

the ancient glyph, equally with Serpent, for one initiated into the mysteries of life and death, the real meaning of the castle of Drogheda would be "the home of an Initiate." Curious, that this title should belong to a place so near Brugh na Boinne — and significant. Still more significant, that its change of title should so admirably harmonize with the course of nescience and bigotry in the West, since Hypatia was murdered and the Mysteries of Eleusis withdrawn, when everything of the glory and magic of a limitless past was proclaimed the work of the devil by those who quietly adopted the rites, vestments, and ceremonies of their betters in ages gone, without having more than a spark of their real knowledge.

The Irish script, a beautiful character, suggests its derivation from the Phoenicians, who were in turn instructed by the Chaldaeans, a race which long ante-dated the Semitic, who began their existence as a family race only about eight thousand years ago. The Chaldaeans, whose veiled outlines of theogony and history formed the basis of later European systems, were in turn instructed by the Akkadians, who were emigrants from northern India. The roots of these languages was pre-Vedic, so to say, and pre-Sanskrit, in a sense. It is a direct line of descent from the latest races of Atlantean times.

Another line of descent which reached northern Europe and Ireland was referred to in a previous article, the dolmen-builders, of the second sub-race; ours being the fifth, in a period covering, from the first, some eight hundred thousand years after Atlantis was submerged. These came from Egypt. They were tall, but not so tall as the Pelasgians, of whose presence in Ireland there appear to be no traces. These were pupils of the titan Cyclops, veritable survivors of earlier Atlantean times.

But on the other hand, in Ireland we have evidences of direct descent from Atlantean sources, both in some archaic markings, and in some of the traditions, which point unmistakably to the presence of the Cyclops at one period. IRISH STUDENT

Is Man a Machine?

WHILE the present trend of scientific thought is toward accepting *mind* as a starting-point for reasoning and deriving the *phenomena* of nature from it, one sometimes comes across a recrudescence of the bygone attempts to explain mind as a *result* of the phenomena instead of as their *cause*.

It is reported that a man of science at a Geneva congress on psychology, contended for the view that "what is now called spirit, soul, freedom, or will, is absolutely dominated by mechanics and chemistry." He said that the reason why plants turn to the light is that the rays exert an action on the stalk, causing it to twist; and that there is a similar chemico-physical explanation for all the actions of plants, and even for the animals — nay, even, as one gathers, for man himself.

This kind of generalization is easier to make than to verify; which may account for the way it recommends itself to some minds. What could be simpler than to announce the theory, to provide an appropriate explanation for some few cases, and then to assume that all other cases can be explained in a similar

way? But it is just as easy to mention a few cases in which such an explanation would be very difficult, to say the least. When a plant sends out a long root to tap a distant supply of water, how do the chemical and physical forces work in this case? When a creeper leans over towards a support, how is this explained mechanically? It is still more difficult to find a mechanical formulation of the acts of an animal. Suppose, for instance, a dog is taught not to visit the garbage can, what is the dynamical explanation of this?

That a part, even a large part, of man's mind is influenced by his body cannot be denied. Equally undeniable is it that a large part of his mind is not so influenced. Psychologists often seem to be unaware of the existence of any distinction between these two factors in man's consciousness—the *psychic* nature, which is influenced by the bodily cells and centers; and the *noetic* nature, which is beyond all such influence. It is the existence of the *Nous* or Higher Mind in man that enables him to act in opposition to the impulses arising from his animal nature. Were it not for this, man would indeed be an animal, destined to repeat instinctual acts and unable to originate anything—not even a psychological theory.

In "Psychic and Noetic Action," *Studies in Occultism*, No. III, H. P. Blavatsky defines the difference between these two, and quotes Professor G. T. Ladd in support of her contention that the higher functions of the human mind cannot be explained on a materialistic basis. It is important that this essay should be studied, because in it H. P. Blavatsky proves that the teachings of Occultism have a demonstrable physiological basis. As many people seem to labor under the impression that materialistic physiology rests on physiological facts, while Occultism does not, it is as well they should be undeceived on this point as soon as possible.

The interaction between the emotions or feelings and the reflex mechanism of the body is not disputed; but this kind of mentality does not constitute human nature. It only constitutes the lower nature of man; and the fact that it plays so large a part in the present average human mentality is due simply to the low state of development of the average person of today. This kind of mentality is that which we have to learn how to dominate. We can dominate it by means of the Higher Mind (*Manas*, or the *Nous* of Plato). This Higher Mind does not act directly on the sympathetic nervous system; it acts on the lower mind, and so controls the body mediately. Further, we are shown in the above-mentioned essay that the whole human body, brain, nerves, and all, is dual, in correspondence with the duality of the mind. While the animal nature acts on the bodily cells, the higher influences act through the "atoms" within the cells. Thus the human mechanism is compared to a harp with two sets of strings—one of coarse catgut, the other of finest silver. The coarse gusts of passion and desire, stimulated by the organic centers of the animal nature, can only strike the catgut strings, and cannot arouse the finer cords; these latter respond only to the gentle breezes of wisdom from the Higher nature.

There is a very great deal to be learned in Occultism, even about physiology; but it can

scarcely be given out broadcast to a world that is in such a state of confusion as ours is at present. Selfishness is so rampant that the tendency is to misuse any knowledge that may be available, and thus to bring disaster instead of benefit, both to the individual and the community. Hence such teachings, with the exceptions of hints, are only given to such as may have proven themselves fit to make a proper use of them.

Those who labor to show that the human mind and soul are dependent upon the mechanism of the body, hold a brief (whether wittingly or unwittingly) for *animalism*. Others work away at man's religious nature and endeavor to persuade him to sacrifice his free will and intellectual freedom on the altar of ecclesiasticism; others, with pseudo-philosophies, forsake the fields of duty in which they won their reputation and, whether knowingly or unknowingly, undermine people's belief in the integrity of moral sanctions. Others again are propagating teachings calculated to undermine the physical stamina of the race, and doing it in the name of new and wonderful spiritual revelations.

All this it is the part of Theosophy to combat; for Theosophy is, above all things, manly and virile, and stands for freedom: physical, mental, moral, and spiritual. STUDENT

National Fluctuations

THE nations' rises and falls of birthrate present a problem never yet solved. The general birthrate tendency of a number of peoples, our own included, is downward; France's was, causing much talk of "decadence," even from those whose own nation was showing the same phenomenon—in that case the phenomenon being very otherwise interpreted!

During the last ten years France's excess of births over deaths was twice reversed by an excess of deaths over births, during the years 1900 and 1907. Putting those two years aside the birth-excess rose for the first four years, from 23 thousand reaching 83 thousand; then it fell, by 1906 getting nearly back to the first figure again. But 1908 showed a marked recovery, the excess reaching 40 thousand. The marriages are also somewhat more numerous than in any of the preceding years.

The German decline in birthrate is more marked. Taking four periods a decade apart, we find the birthrate at 41 in 1877, 38 in 1887, 37 in 1897, and 32 in 1907. The figures for 1908 are not at hand for comparison with those of France. H. C.

Rapid Transit of the Future

PROFESSOR Scherl of Berlin has described in his book *Neues Schnellbahnsystem*, a scheme of city rapid transit which he declares, and with the support of expert critics, to be quite practicable, though expensive at the outset. Briefly it might be described as an aerial railway cobweb. The lines run on concrete viaducts, raised by concrete pillars to a great height above the houses. There is a vast central station, to which passengers are raised by elevators; and from it radiate out many straight crow-flight lines to the most distant purlieus of the city. Around the environs runs a ring-line, connecting the radii; and probably there will be other rings within this, thus making a species of cobweb.

The sub-stations at frequent intervals will also be reached by lift. A double-track monorail, with gyroscopically balanced trains, will speed over the system at 125 miles in the hour, carrying passengers without either delays or detours to their destination, and causing neither noise nor vibration to the dwellers below; while the old routes will be kept sacred to freight.

This scheme was up-to-date when published, but is already falling behind the times. For while a few years ago concrete would not have been proposed, so that the scheme is up-to-date in that respect, yet no mention is made of airships; so there is no saying but that the idea may become an interesting palaeontological specimen before it can be executed; for the times are transiting even more rapidly than Professor Scherl's trains. So far the multiplication, enlarging, and quickening of means of transit in great cities has resulted mainly in the quickening, enlarging, and multiplying of the streams of people that throng to those centers. The new arteries supplied to relieve the congestion have only brought fresh torrents of blood to the congested organs. But the professor does not stop at the cities; he casts his prophetic eye over the face of the broad country and sees there other and vaster steel cobwebs, rushing the population from farm to mart and from country-seat to official residence. H.

The Light of Asia

THE London *Graphic* gives some photographs of celebrated statues of Buddhas.

First comes the recumbent Buddha at Pegu, 181 feet in length, discovered buried in the jungle when the Pegu railway was under construction. Then comes the Kyapun at Pegu, 99 feet high, built by the Cambodians about 1000 years ago, consisting of four statues seated on the four sides of a pillar and facing outwards towards the four points; it represents the four great Buddhas, Kankathan, Gaunnaghon, Karhapa, and Gautama. Next, the Gautama in Majori monastery near Rangoon, of similar colossal proportions.

These at all events show the skill of the races that fashioned them; for statues of this size are not common even in our enlightened civilization. The page of pictures is headed, "The Light of Asia: Some Buddhas in Burma: The Cult and Creation of an Image." The last phrase strikes one as being in the nature of an apology to Christendom; only an image, after all. The difference between Buddhists and Christians is, presumably, that the Buddhists worship images while the Christians worship the deity represented by images. "The heathen [which one?] in his blindness bows down to wood and stone." To carry through the streets a little dressed-up image of the Madonna; to wage fierce wars, leading almost to blows, over some article of ecclesiastical furniture, such as an altar cloth or a button—this is not idolatry. The Christians are not idolaters because the images which they use are Christian images and consequently not idolatrous.

It is interesting to note how Edwin Arnold's phrase sticks. That magnificent poem of his woke the Western world. It is said that he afterwards tried to write another poem in which Jesus was represented as the light of the world; but poetic inspiration failed. T.

Art Music Literature and the Drama

The Irish or Celtic Cross

IT may surprise many persons to learn that the use of the cross as a sacred emblem was as widely diffused in the pre-Christian ages as it is today. Of late years many independent thinkers have demonstrated the enormous antiquity of the cross, and since H. P. Blavatsky revealed some of the deeper meanings in *The Secret Doctrine*, archaeologists have collected further evidences of the importance and sacredness attached to it from the earliest dawn of history. A noteworthy admission is made by the Rev. W. W. Seymour in his recent work, *The Cross, in Tradition, History, and Art*. He says:

It is well known that the leading truths of the primeval religion imparted to man by his Creator, in Paradise, may be traced through the principal pagan mythologies; and that a symbol of the fundamental article of the Christian creed and hope has been recognized as sacred in the very earliest records of antiquity. . . . This fact has been almost unnoticed. [Say rather deliberately obscured.] In every kind of relic which time has spared, it is clearly to be read.

He then quotes St. Augustine's significant and purely Theosophical remark in his *Retractions* (I, 13):

That in our times is the Christian religion . . . called according to that name, but not according to the thing itself, of which it is the name; for the thing which is now called the Christian Religion really was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called *Christian*; and this in our days is the Christian Religion, not as having been wanting in former times, but as having in later times received this name.

Ireland possesses the largest and most richly decorated specimens of the beautiful monoliths whose shape combines the cross and the circle. The magnificent crosses at Clonmacnois and Monasterboice are the finest; the largest of the three at the latter place is 23 feet high. A peculiar coping-stone surmounting the Irish crosses is characteristic. (See fig. 1)

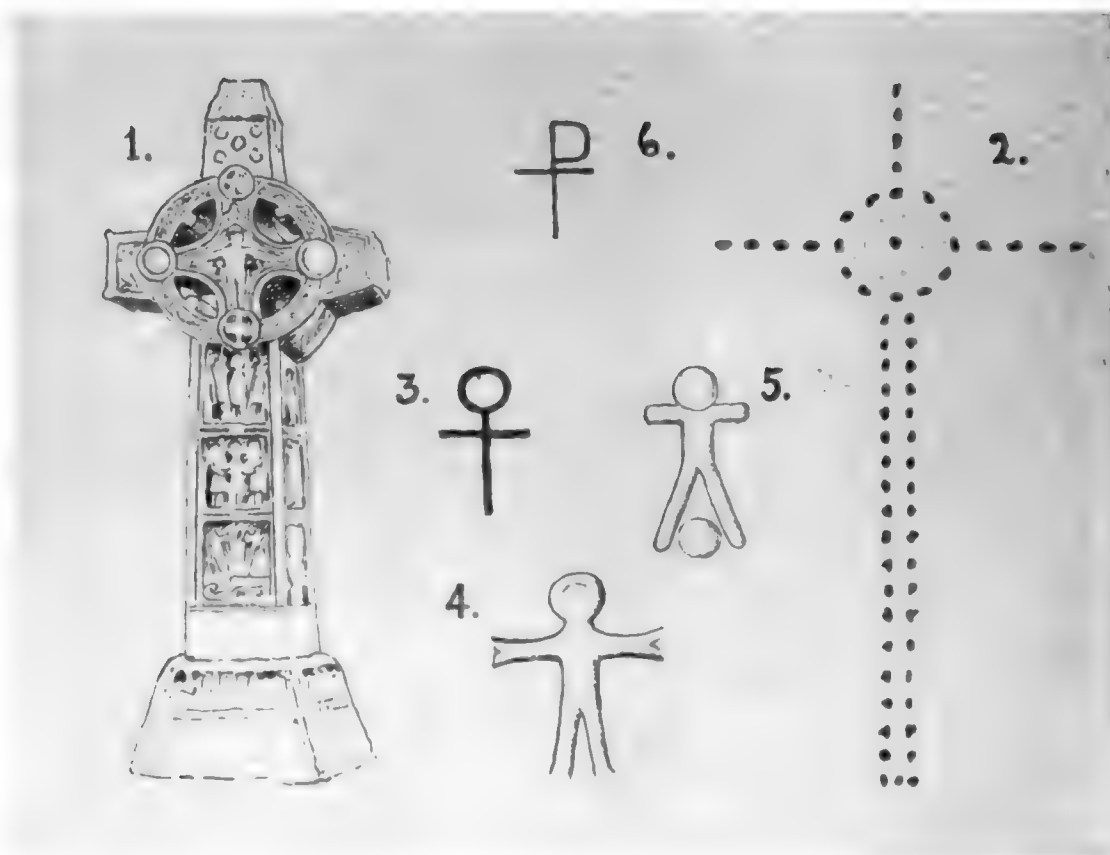
The combination of the cross and the circle was not invented by the Irish or any other Christian designers. It was not a merely decorative arrangement, for the two factors were universal world-symbols, dating from the time, before the "Confusion of tongues," when "the whole earth was of one lip," as *Genesis* puts it when speaking of the once universally diffused knowledge of the Mysteries, in the allegory of the Tower of Babel. We find them in the Egyptian sacred Tau (fig. 3), as the sign of spiritual life. Deities are often shown pouring the Water of Life in the forms of streams of these crosses upon the candidate for purification. The Christ monogram (fig. 6) has the same elements and was merely adopted by the early Christians from their predecessors. It occurs on the coins of Herod the Great and others, and is found in runic inscriptions in Zealand.

But we may go still farther back into the night of time and still find the cross; on the backs of the immemorially ancient statues from Easter Island in the South Pacific—a

witness to the lost continent of Lemuria—the Tau is distinctly carved. One of these statues, now in the British Museum, has a Tau which closely resembles a crucified man (fig. 4). In the Ohio valley the mysterious Mound-Builders, whose civilization perished ages before the appearance of the present Indians, constructed many cruciform mounds, one of which is almost identical with the symbols on the Easter Island statues (fig. 5).

Monoliths similar to the Celtic crosses have lately been found in India, in the Dekhan and

bling them, which are certainly pre-Christian. Some of these are cruciform, others merely have a cross carved upon the flat surface, and in others the cross does not occur at all. The style of decoration is the same, consisting of strap-work and spiral patterns; snakes, dragons, centaurs, elephants, mistletoe and other esoteric symbols are commonly found on these. In the Isle of Man there is a remarkable monolith which bears distinct evidence of the lunar cult of Isis; on its four compartments there are three cats of different degrees of plump-



Lomaland Photo. and Engraving Dept.

THE CROSS AND THE CIRCLE

1. Typical Irish Cross. Clonmacnois.
2. Plan of Druidical Temple, Classernis, Lewis, Scotland. (580 ft. long, 204 ft. wide.)
3. Egyptian Tau or Ansated Cross.
4. Tau Cross from back of Easter Island Statue.
5. Plan of Mound in Ohio.
6. Pre-Christian Monogram adopted by the Early Christians.

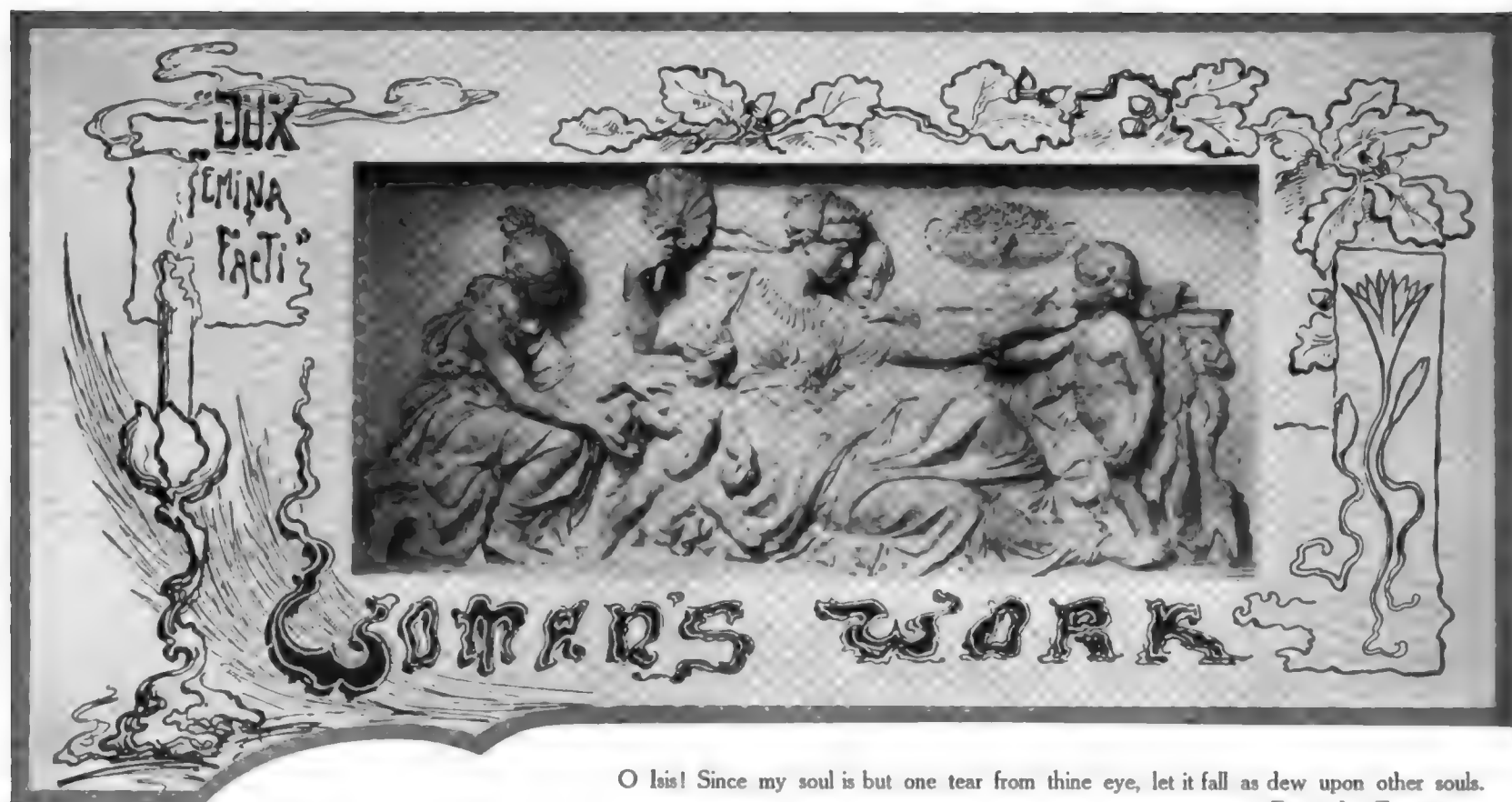
elsewhere, among ruins of lost civilizations; and in Kamschatka, Japan, Persia, and Assyria, the cross is frequently seen. In Cyprus ancient Phoenician coins are found bearing a cross and a lamb. The ancient Mexicans called the cross the Tree of Life, and several forms of it are conspicuous in the Temples of Central America. Among others, the Pagoda of Mathura in Southern India, the reputed birth-place of Krishna—whose life-story so closely resembles that of Jesus—is built in the form of a cross. This is hardly surprising when we remember that Krishna, as Wít-toba, a form of Vishnu, is represented in Hindúism as having been crucified.

While it is clear from inscriptions and from the Biblical incidents carved on the great Irish crosses mentioned above that they are of early medieval origin, there are several other monoliths in the British Isles, closely resem-

ness, and a shrew-mouse. The cats typify the lunar changes and the mouse is supposed to stand for the days of the lunar month.

In the celebrated New Grange Tumulus, on the Boyne, near Drogheda, the chambered passage is cruciform in plan, but the most conclusive proof of the use of the symbol of the cross and the circle in religion in prehistoric Britain is seen in the plan of the great Druidical Temple of Classernis, in the Island of Lewis, in the Outer Hebrides, Scotland. This is a perfect "Irish cross" (fig. 2). The wonderful Serpent Mound, which so closely resembles that of Bush Creek, Ohio, is not far from the Druid monument.

It is clear that the significance of the cross is not minimized by its widespread diffusion in ancient times. It becomes still more sacred and important, for it is seen to be not limited to any one form of religion. CASHEL



O Isis! Since my soul is but one tear from thine eye, let it fall as dew upon other souls.
From the Egyptian

The Intuitional Woman

H. P. BLAVATSKY wrote: "Reason is the power of the man, intuition the prescience of the woman!"

The intuitional woman is a mystery. She has a certain positive knowledge that she will never explain either to herself or to any other. Out of the gold of her heart she fashions crown and scepter—and rules the world.

The world's greatest general was such a woman. Joan of Arc, without knowing why, knew always the best to do. In her poor home, at play, on battlefield, in camp, and through all persecutions, she *knew* unerringly. You cannot account for her without considering her intuitional illumination, and you cannot understand her, nor any of the inspired leaders of men, unless *your* inner knowledge enlightens your understanding. The stars do not shine for the sightless.

If her life is kitchen-bound the intuitional woman—so rare, alas!—will select and serve to her family the proportions, quality, and quantities of food that approach astonishingly near the exact requirements. How? Through long practice and observation? or through study of needs and effects? Well, if you ask her she will say: "Oh, I just know, somehow. I can't tell how, but I *know*." And results prove that she does.

It is out of her solicitude for the welfare of those whom she loves that her knowledge comes. She loves the duties that come for their sakes, and she knows much true wisdom forever hidden from the self-engrossed housewife.

The babies of the intuitional woman do not take terrifying tumbles nor eat poisonous lozenges, for the intuitional mother is a protective rather than a corrective power. She holds back from her children dangers that the other kind of woman recognizes only when actually present and demanding action. Then even the latter sometimes remembers to take the child by the heels and so dislodge the button it

swallowed while she was not on guard. But will she know what to do when more terrifying dangers confront her child later? Will she read between the lines of breeding and exterior qualities in her child's associates that fit or unfit them for companionship? Will she read her own child's tendencies honestly and fearlessly and *protectively*? The intuitional

THE WORD OF SUMMER

DRIPPING roses from her hand
Came dear Summer down the land,
With her hair a tawny banner
By the breezes fanned.

And she looked and laughed at me,
Where I sat all mournfully
Counting over my lost labors,
Near a cypress tree.

And she said: "Oh, why repine?
All these patient works of mine —
Leaves and flowers and fragrant apples —
I must soon resign.

"Not one blossom will remain!
But do I, like thee, complain?
Nay, I pause and rest a season,
Then begin again."

Ella Barker
in the *Metropolitan Magazine*

woman will. *Her* love does not flicker out with the passing of her child's babyhood, for it is a lamp fed from the inexhaustible source of divine knowledge.

To think of the children, and especially these girls, the women of the future, here in Lomaland, learning Rāja Yoga, as Madame Blavatsky wished! To think of these as women knowing and loving and doing—regaining their long-lost crown of intuition, their rightful heart-wisdom! It is a vision worth the dreaming, worth the seeing. W. D.

Beneath the Surface

IN the infinite depths of human nature we can no doubt find whatever we may search for, if we but know how to search. Some eyes seem able to see only the imperfections on the surface; some see only the superficial virtues or attractions; but below all these are the noble forces of the Soul, only seen by the eyes of the Soul.

Could we but learn to use these eyes of ours by clearing away the clouds in our own personalities, what a transformed race of beings would our brothers become. And it would be not only a subjective transformation, for the searching power of the Soul would also draw forth the buried beauty. Like a mighty spiritual magnet, it would enable the imprisoned angel to burst the weaker chains which hold it, until little by little all would yield and the hour arrive when the true Warrior would stand revealed in all his majesty.

This is the noble service which each owes to all, but which no one is able to give, until with the clarion voice of the spiritual, will he has called upon the forces of his own Soul.

There are so many voices with which one may call. They may speak singly, or bring about a confusion of tongues which is bewildering. And few at this time have learned to distinguish them. Some of those from the surface have a charm, warmth, and beauty of their own, but they reach only to the surface, and so may bury still deeper the Lord of the body of our comrade.

The perception of the fine line of action belongs only to the Soul. Sentiment knows how to please, and selfishness knows how to be brutal with the faults of others; but the Soul alone knows how to hurt with kindness and love, that it may help. Sympathy is the "open Sesame," the golden key which unlocks every door. But it is essential to discriminate in using this power, for some doors would better remain locked.

Among the many voices which all hear,

some will simulate the voice of the Soul, utterly deceiving those who do not exercise eternal vigilance. The deception will surely be carried to those who are not on guard within themselves, and they too, will flatter themselves with a purity of motive which they have not attained to.

And yet, gigantic as is the task which brings clear vision, it is within the power of all. Nothing but indifference, discouragement, and despair can delay its coming. The teaching is that in searching for the Souls of others one finds his own. This is one of the paradoxes of which life is made up. No doubt the Silent Watcher comes forth from his hiding-place unbidden to aid in the search, for this has removed his obstructions; whereas a turning of one's forces upon oneself but clogs the openings, and in time seals them fast. STUDENT

Practical Education

IT is reported that the Principal of the Forestville School, near Chicago, has planned the unique experiment of having her 1200 pupils co-operate in designing and building a brick bungalow on the school grounds. The entire work, from the drawing of the plans to the preparation of a dinner for the housewarming is to be done by the boys and girls.

Operations will begin with a designing competition among the children in the two upper grades. The school architect will select the best plan and the children will then tear up the brick pavement of the playground and start the walls of the bungalow. While the building is in progress the girls will be at work making furniture and other things for the interior.

"I want to get away from the idea that the child to enjoy himself must be playing all the time," says this progressive teacher.

It is refreshing to find an experienced teacher who is not psychologized with the prevailing custom of thinking and acting for the child instead of training him to use his own mind and muscles. The public school, like all other institutions, has undergone radical changes in a generation; but the results are so far from satisfactory as to elicit unfavorable criticism from thoughtful parents and teachers. Seemingly the educators have been analysing every subject except the most important one—the

child, with his complex make-up. Any system of training must be unsatisfactory which is not based upon a clear conception of the dual human nature, "half dust, half deity," which struggles for supremacy upon the battleground of mind. Education is primarily a moral question. The very complexity of our modern civilization makes it the more imperative for

teachers as to their true character. By impersonal and unselfish thought and action the higher nature finds the joy of growing more aware of its own richness and power and beauty of being. Self-discipline is the essential thing in training for citizenship in a world where good and evil show how the forces of human nature can act with equal power in opposite directions.

We must live to enjoy life—not merely play at living or get someone else to live for us. The idea that the child must be entertained and amused instead of getting interested in ways of using his creative energy along purposeful lines of activity is an error injurious to his youth as well as to his adult years.

Life is a graded school which each one must attend until he has perfected knowledge into wisdom. Any less conception of human destiny simply leaves our existence without definite plan or purpose; and any institution must prove inadequate and unsatisfactory which is not based upon a right relation to the general scheme of things. In real education the cultivation of the mind is secondary to the development of character. It is not masses of the latest scientific opinions which are carried over from life to life, but the power to think and the will to do. R.

New Wine, Old Bottles

THE University of an Eastern state, following on the announcement that a woman has matriculated in its law department—being the first of her sex to do so—has now requested her to surrender this distinction on account of the time-honored rules of the institution, which bar the doors of certain departments to women.

"It is not the policy of the University to encourage the study or practice of law by women," said one official, and the Dean is quoted as saying: "The presence of a woman in a law class, in my opinion, necessarily restricts the progress of the work"—which reminds one of the old story of a man who loved chill and bleakness, and who one day saw the buds opening on a nearby tree and heard a robin's note. He snared the bird and stripped the tree of every opening bud. Then he went back content. He had outwitted the evolutionary forces, had insured a continuance of winter and had put back the Spring. H.

MYFANWY OF THE MOUNTAINS

WHO loveth the child of a man,
He seeketh great gifts in return;
He burns and is under a ban
For the sake of the love he would earn.
But with Thee are no gifts for the winning,
O Daughter of God!
Were it earned for Thy sake, 'twere not sinning
Hell's nethermost cave if we trod;
We would burn for Thee singing in deep hell, making
sport of
The flame and the rod.

We seek naught at Thy hands, and desire
Not e'en Thou shouldst know that we be.
We but live, and not falter nor tire,
That Thy life may be splendid and free.
Naught hast Thou we crave of Thy giving,
Thy love nor Thy praise;
Live only, and shine on the living;
Shine only, and lighten their days!
So sad hath this world been without Thee; so
wandering on
Miserable ways.

Should we say Thou art fairer than aught
That blooms 'neath the moon and the sun,
Our words were all empty and fraught
With the stuff whereby words are undone.
For Thy beauty is timeless and nameless,
And naught to be known
Of vision not utterly blameless
And fearless and passionless grown,
Lest eyes should be bittered and blinded for Thy
sake where
Thy splendors were shown.

Thou wert crowned and imperial of old.
And Thy mandate went forth from the Isles.
Thou wert necklaced and girdled in gold;
And Thy wisdom out-mastered the wiles
Of demons that wrought to enspell Thee
In silence and wrong:
There was none that had might to compel Thee!
There was no man so wakeful and strong
He could break down Thy brightness, Myfanwy,
nor quell Thine
Enchantment of song.

Yet we know that Thy glory grew dim
And was circled with silence of yore;
And Thy Day-Star went down 'neath the rim
Of a crimson, waste world wracked with war;
We know that the witless have deemed Thee
A memory grown cold,
Since no warrior arose and redeemed Thee
Of Thy War-lords immortal of old:
Thou art lorn on the mountains—but sunset and
dawn are Thy
Queen's robe and gold.

But Thou touchest the hills with Thy feet
Till they bloom forth in glamor and song;
Thou dost pass o'er the moss and the peat
And the wild waters beautiful throng.
And of Thee is the wind's music rousing
The chant of the sea;
And the bees with their melody drowsing
Are laden with sweetness of Thee,
Thou Maid of our love and the mountains; Thou
Queen that hath
Been and shall be!

Thy face hath been glassed in dark tarns,
And the mist was for gems in Thine hair;
Thou hast roamed mid the clouds and the cars,
And had throneless abiding-place there.
And we mourned and were dumb through the ages,
Remembering Thy grace
When Thy throne was encircled with sages
And the high-souled and kingly of race
That enriched Thee with deeds and rich love, ere
they passed
In the noon of Thy days.

But Thou art not to sink to Thy grave,
And time shall not descend on Thy doom;
There's a star risen far o'er the wave,
And a hope for Thee risen o'er the gloom:
And no man foreknoweth the splendor
Shall shine from Thine eyes,
Nor what homage the princes shall render,
O lovely and perfect and wise!
They shall kneel, as they kneeled down of old time,
and sound
Forth Thy praise to the skies.

There's a whisper is over the world;
Hush, darling of darlings, and hear!
There's a little white wavelet is curled,
There's a gleam on the sea drawing near;
There's a bark on the waters, thou White One,
Put forth from the sun;
And crowned on its high poop a bright one,
And the kings of the night are undone;
And they that put scorn on Thee tremble, for they
know that
Their courses are run.

And Thy voice shall be heard of mankind,
And Thine old mountain wisdom shall heal
The sick, and give sight to the blind,
And Thy white hands shall weld the world's weal.
And Thou shalt not be hindered, Myfanwy,
From service nor song;
Thy name shall be treasured of man; we
Shall crown Thee and throne Thee ere long:
O star of our deep adoration, Thou shalt reign and
do deeds
And be strong!

Kenneth Morris

the individual and social welfare that the human relationships be harmoniously adjusted.

The cramming process at school and the strenuous life around the precocious modern child stimulate the dominant part of his nature; he is capable of more good as well as of more evil than his less conscious ancestors. The lower nature depends upon indulgence and sensation for its gratification and has no lasting source of happiness. Often the more refined phases of self-indulgence are fostered because their subtlety deceives parents and

one official, and the Dean is quoted as saying: "The presence of a woman in a law class, in my opinion, necessarily restricts the progress of the work"—which reminds one of the old story of a man who loved chill and bleakness, and who one day saw the buds opening on a nearby tree and heard a robin's note. He snared the bird and stripped the tree of every opening bud. Then he went back content. He had outwitted the evolutionary forces, had insured a continuance of winter and had put back the Spring. H.

OUR YOUNG FOLK

Fragment from ENGLAND MY MOTHER

LO, with the ancient
Roots of man's nature,
Twines the eternal
Passion of song.

Deep in the world heart
Stand its foundations,
Tangled with all things,
Twin-made with all.

Nay what is Nature's
Self, but an endless
Strife toward music,
Euphony, rhyme?

Trees in their blooming,
Tides in their flowing,
Stars in their circling,
Tremble with song.

God on His throne is
Eldest of poets.
Unto his measures
Moveth the whole.

William Watson



Lomaland Photo. and Engraving Dept.

IN THE AUTUMN WOODS, IN FRANCE

The Great Quest

AN old man, with a little boy by his side, was trudging slowly up the foothills on the approach to the great mountain range that lay before him. He seemed very, very tired, and from time to time would glance down at the little fellow and give him a word of encouragement. Where were they going? Perhaps they did not know themselves, but they knew that in their hearts was a great yearning to reach a spot somewhere on the heights where they might become cleansed and refreshed. The sun baked down on all sides of them; the verdure lay prostrate; even the soil was cracked and rent. Now and again a little gopher, sitting absolutely lifeless to all appearance, would drop down into his hole, as if he had been snatched away from the earth. A few meager buzzards sailed about with a hungry look. But a touch of good, fresh spring water, and all would come to life.

The travelers had passed up beyond the arid foothills and were just beginning to enter the timber-land. Their faces brightened, for the fragrance of the pines was most strengthening. When they entered into the shade of these trees, a delicious coolness enveloped them on all sides. Every limb began to loosen up; every pore breathed eagerly the invigorating air. They raised their heads, and up through a vista they caught sight of a little patch of clean, glistening snow on the bald crags. How mightily the mountain top seemed to raise its head, and so free, as if it had never stooped to earth! The nearer they approached the more it assumed an expression of intelligence; it became the very embodiment of strength, endurance, and majesty.

"Well, my little comrade," asked the elder, for, though the boy was his son, he had always treated him as a comrade in the battles of life, "do you feel more encouraged now? Surely upon that mountain, where lies that

clean patch of snow, we shall have fresh water to drink, clean water to bathe in." In reply, the little fellow delightedly squeezed his father's hand. A voice within said that there a new life would begin.

At last they passed the timber line and with a bound sprang upon the last crag that separated them from the snow; and sure enough, snugly placed in the hollow of the snow, was a cool, clear pool. Before the dignified majesty of that great mountain head, they bathed and drank; they had found the elixir. As they got up to depart they saw through a ridge in the mountains a plateau upon which sparkled in the sunlight many magnificent buildings all wrought in gold. Yes, they had reached a new plane of life.

The song in their hearts can alone tell of the ever-increasing joy-life begun at that moment. Their quest was at an end. **STUDENT**

How the Blind May Lead the Blind

A SHORT time ago King Edward VII knighted a blind man, who has done much to show what the blind can do to help the blind. Sir Francis Joseph Campbell was born in Tennessee in 1833 and lost his sight as the result of the careless treatment of a wound in one eye made by the thorn of an acacia tree when he was a boy of three. When he was ten a school for the blind was opened near his home and he was sent to it. He was so quick to learn that the alphabet took him less than an hour. The teachers decided that he was not musical and gave him no lessons in music; but in three months he picked up all they had taught the other pupils. Now he is the head of the Royal Normal College and Academy of Music for the Blind, in London. His work as a teacher of the blind, and as a promoter of the movement encouraging the employment of blind musicians as organists, etc., has won for him the affectionate recognition of the English people and the

friendship of the King. This blind teacher is said to be a most energetic, enthusiastic worker, full of hope that broad areas of helpfulness may be opened to the sightless. Such a man is a true helper, one to whom everyone must feel a debt of gratitude. **L. P.**

Art Speaks for Itself

THE following anecdote of Marietta Alboni, who was the greatest contralto of the nineteenth century, is a refreshing contrast to the methods often employed by artists today to secure public favor.

Before Alboni made her *début* in Berlin she was advised by a too solicitous friend to secure the good graces of the most influential journalist in Prussia as her prospects for success would be ruined without his favorable report. "Indeed!" said the beautiful singer, with great dignity. "Well, let it be as Heaven directs; but I wish it to be understood that in my breast the woman is superior to the artist, and though failure were the result, I would never degrade myself by purchasing success at so humiliating a price."

This incident became known in the highest social circles of Berlin and instead of proving detrimental to the young prima donna, won for her the greatest admiration and respect. The king invited her to sing at court where she received great applause and honor.

Alboni's honesty and courage in upholding a high principle by standing on her own merits might well be emulated. No amount of adverse criticism can prevent the ultimate recognition of real art, and faithfulness to high ideals always brings its own great reward.

STUDENT

TEMPER is a weapon that we hold by the blade.—**J. M. Barrie**

PROGRESS begins with the minority.—**George William Curtis**

THE CHILDREN'S HOUR

THE FAIRIES' RECALL

WHILE the blue is richest
In the starry sky,
While the softest shadows
On the greenward lie,
While the moonlight slumbers
In the lily's urn,
Bright elves of the wild wood!
Oh! return, return!

Round the forest fountain,
On the river shore,
Let your silvery laughter
Echo yet once more;
While the joyous bounding
Of your dewy feet
Rings to that old chorus:
"The daisy is so sweet!"

Oberon, Titania,
Did your starlight mirth,
With the song of Avon,
Quit this work-day earth?
Yet while green leaves glisten,
And while knight stars burn
By that magic memory,
Oh, return, return!

Felicia Hemans



Lomaland Photo. and Engraving Dept.

The Little Gardener

LITTLE Janet looked rather ruefully at her well-pruned garden; it seemed only a collection of little brown sticks. Gone were the sweet smelling roses and fragrant jessamine. The gorgeous blooms of the hydrangea no longer gladdened her eye, and the time of the violet, that sweet winter flower, was not yet.

It was a warm land in which Janet lived and the twilights and winters are short there and the sun is such a friend of the children that they miss the long days of sunshine, even for so short a time. Perhaps the sun knows, for there is scarcely a day even then that he does not look out the grayer skies, night or morning, just to give them a greeting. This afternoon he had been hidden behind a thick mass of cloud, and what with the dull sky and the shorn garden, in a world stripped of color and light and perfume, Janet was feeling a rather forlorn little girl.

Putting their tools away, they went into the house. The elder children, Ben and Lucy, chatting gaily together, went to the fireside. Janet stood by the window. The sun peeped from behind the clouds as he sank from sight below the horizon, and the long shafts of light, thrown upwards, gilded and painted the sky with wondrous tints of rose and gleaming gold. The leafless branches of oak with their thousand branchlets and twigs showed up like a delicate carving of oriental handiwork against the tinted evening sky. So beautiful it was, that the child's inner questionings were stilled, and she felt the hidden promise of spring in the erstwhile bare brown twigs. So she turned from her window and joined her brother and sister by the fire, with the old happy light in her eyes.

"Well," said Ben, with a twinkle in his

eyes, "what was the lesson about today?"

Lucy put her arm round her and stroked her hair.

"The gardens looked dreadfully bare, didn't they, Ben? Hardly anything but bunches of little brown sticks; no flowers, no buds even!"

"That is so, Sis," he said, and waited.

"And there was no sun to be seen," went on Janet, "everything looked so cold and gray, everything seemed to be buried," she finished emphatically.

Lucy nodded sympathetically and Ben wondered what his little sister was thinking about, and kept silent.

"I wondered if the plants wanted to be cut off, there seemed such a big pile of cuttings and such little bushes left and not even a leaf left on them, and only a few weeks ago it was such a lovely garden; and I felt I wanted to cry, only something inside me said 'Don't.' But I couldn't understand and then I went and stood by the window and the sun came out and everything looked so beautiful; and when the light fell upon the branches of the trees, I saw the little brown buds at the side and remembered that new leaves and flowers were all there inside, waiting to come out with the spring and that the little brown sticks weren't dead at all, but dear kind nurses taking care of the baby buds, till the warm weather comes again. And I thought too, that everything needs a rest sometime, or it could not store up strength to blossom, could it Lucy?"

"No dear," she answered, "and when the plants are properly pruned, it is only the waste material that is cut away, the useless parts, and it helps the plant to grow stronger and

bear better flowers, just as we grow better when we prune away our faults and failings."

"And the sensible plants, like the sensible people, rejoice when the pruning time comes," said Ben, "even if it does hurt a bit, it is well to remember 'that a prolonged call on the services of the Rainmaker is apt to be depressing to other plants alongside.'"

"Your metaphor is mixed, good brother," said Lucy, "but no doubt your intentions are good."

Janet looked puzzled. "The sun is always behind the clouds, isn't it?" she asked. "Do you mean that we should be patient till he shines again and remember that it takes all kinds of weather to make a plant strong?"

"Something like that," said Ben, and added, half to himself, "and the deeper the silence, the wiser the speech."

ETHNE

A New Language

For the words of earth are little worth
When a song drops out of the sky.

NATURE'S living silence is a language of melody that sends a song thrilling through our hearts, awaking our minds to the knowledge that we are souls. When we begin to study this new language, we do not have to search for an easy method. Nature's lessons are very simple; "Live for others," "Work in silence," are the beginner's "five-finger exercises." We need only to practise at five-minute intervals, but frequently and diligently, to find our teacher at hand to show us at each new step in our daily actions how to think in the soul language and put ourselves in tune with Nature's melody.

E. W.

THE SECRET DOCTRINE

THE
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.
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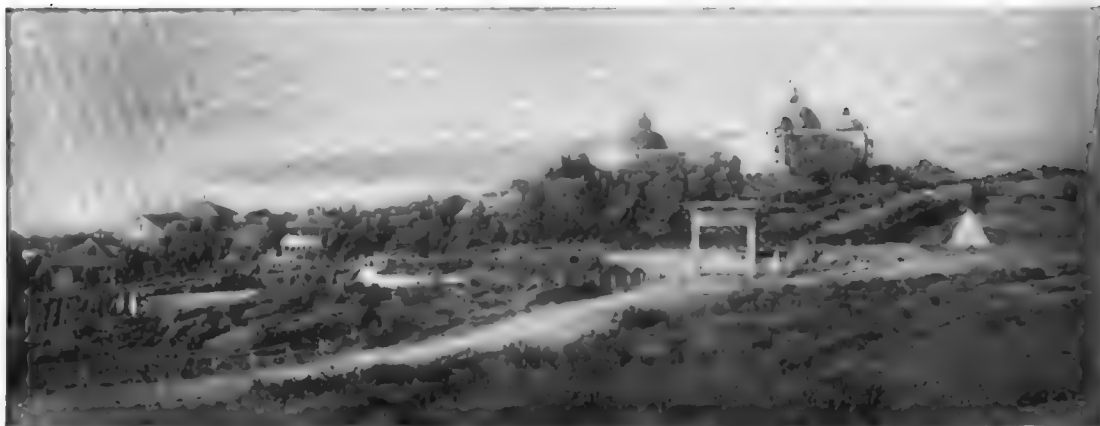
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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 48

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The Power of Prayer

things, that

There is nothing so reasonable as the doctrine of prayer, nothing so practicable, nothing so effective in its impression on character. . . . We should pray when we walk, when we are lying down, when we are asleep, when we are washing dishes, when we are at the counter. God gives us light, but he is more willing to encourage us and to answer our prayers than he is to give us light. . . . There is nothing so valuable for individual discipline as the concentration of the mind on the individual promises concerning prayer. . . . How necessary that we should use the passing days in the cultivation of the habit of communion with the living God! . . . Pray without ceasing, that you may come to breathe in the realm of God.

He also suggests means of concentrating the mind more; as, for instance, by writing out our prayers.

Now what is the common-sense in this matter? Evidently prayer, as thus described, consists in concentrating the mind and directing the will with the intention of evoking some power that will bring about the accomplishment of our wishes. And what is the power which is invoked or evoked? The answer to this question is that it is not always the same power; it may be one of several different powers. *It is our motive that determines the difference.*

The concentrating of the mind upon an idea, accompanied by an exercise of the will, tends to bring about the accomplishment of that idea. The man uses the creative powers with which he is endowed. Just as an architect first designs the contemplated structure and then executes it, thus combining the imagination with the executive powers in creating something; so the man who prays for an object of desire utilizes his imagination in conjunction with certain executive powers in order to create something. It does not follow that the effort will be successful; it may not have been strong enough or skilful enough; and other forces of like nature—perhaps other people's prayers, possibly our own prayers on other occasions—may interfere and neutralize the result. We set in motion a force endowed with a tendency that may be frustrated or modified by mingling with other forces.

Whether the prayer is holy or not depends altogether on our motive in making it. If it be merely a personal desire, then it is no more holy than any other kind of personal desire. Like other personal desires, it is *conceived in*

unwisdom. It will go forth into the ether and blend indistinguishably with all the other forces there. When the ripple strikes back upon its sender, it will probably be in a form and at a time when he neither expects nor welcomes it. The sending forth of such concentrated desires by innumerable people can obviously only result in increasing the conflict of selfish wills, already so severe. It matters not that the petitioner imagines or believes in a God; if his prayer be selfish, it will arise to the lofty throne of no beneficent intelligence. Weighted with the dross of earth, it will obey the laws of gravitation, hanging about in the murky atmosphere of desires, and attracting no power higher than the powers that execute selfish desires. Thus it will be similar in kind to, but more hypocritical in spirit than, the prayer of a tribesman addressed to his tribal, family, or even personal fetish.

Some of these prayers may be less selfish and more enlightened than others; we may pray for grace and guidance. In most of these cases there will be a mixture of good and bad elements in our prayers. The most unselfish kind of prayer we can imagine takes the form, "Not my will but thine be done!" At times, when horrified with some evil, a *pure aspiration for good* may well up in our heart; and that is a true prayer.

So prayer is simply a use of the creative powers of desire and imagination, and its character is determined by the wisdom of our understanding and the purity of our motives. Praying for the destruction of an enemy, whether a hostile army or a vivisectionist, is an act of *black magic*. Even if a sincere evangelist should pray for the conversion of an unbeliever, he would be exercising an undue

interference with another's free will. A mesmeric force would go forth from him and might affect that other; it might actually convert him

for a time; or it might become transformed and produce some other effect on him. Or again it might rebound upon the sender. A true Occultist or White Magician might, if he chose, thus coerce the wills and influence the minds of his disciples; but that is not his purpose; his purpose is *to persuade them to use their own wills*. Hence he will never interfere with the free will of another under any circumstances whatsoever.

Praying for material advantages is no use, because we cannot thus escape the law of retribution which evens things up. Moreover, it strengthens the selfish nature, thus deadening the spiritual. Desire for personal advantages is a tyrant, whether exercised through

prayer or otherwise. Praying for spiritual gifts is good or less good according to the amount of wisdom and unselfishness there is in it. *We may actually create an idol in the shape of some personal God* acting as our protector. This cripples our spiritual nature and promotes an attitude the reverse of manly and self-reliant. *Selfish piety and "Jesus-ism"* is not a very estimable ideal.

Let us pray that the divine will may be accomplished regardless of our own personal wishes and notions. Let us strive to eliminate the notion of gain and advantage. Above all let us remember that *the truest prayer is right action*. By petitioning we show forth our weakness; we show forth our strength by acting. Instead of waiting to be made good, why not *be good*? STUDENT

Is Mind a Property of Matter?

AN instance is given below of the confusion of thought which sometimes results when a man whose special aptitude is for studying natural phenomena ventures into a domain where he is a stranger and attempts to give a definition of "mind."

In a review of a book on experimental embryology it is stated that the author admits growth to be due to the interaction of external influences and internal qualities. So far good; but when he comes to define his internal qualities, we come upon the mental obfuscation alluded to. He says:

Mind is not matter, not even living matter; rather is it the new quality constituted by an increase in the complexity of living matter, immaterial and as distinct from that matter as is "blueness" from vibration of a certain wave-length. Dependent on and inseparable from matter, however, it is; when that matter, whether in the individual or in the race, attains a certain degree of complexity, then and then only does mind appear; and with the disappearance of that complexity it perishes.

This reduces mind to a mere descriptive word defining a certain order of vibration or a certain arrangement of parts in matter; and, as such, it belongs to the same class as words like *viscosity*, *rotation*, and *temperature*. We should have to speak of a person's mind as we speak of his height, weight, or complexion. In fact, mind, as thus defined, is not an entity but an abstraction—a concept formed by mentally isolating from an object certain qualities which it exhibits. This logical blunder is that to which Stallo gives the name "reification of concepts," and of which he finds innumerable instances in accepted theories.

But even granting that the word can be used in this sense, the matter is not settled, for it becomes necessary to know what is the agent which causes matter to produce this effect called "mind." Let us take an illustration in our turn.

Compare the living, growing organism to a house that is being built. The biologist can see the bricks and beams, but the builders emit only ultra-violet rays, let us say, so that he cannot see them. The problem to be settled is: What is a house? And its solution includes the question: Whether the house builds the bricks or the bricks build the house? The house, says our biologist, is "a new quality constituted by an increase in the complexity of the bricks; only when the bricks attain that degree of complexity does the house appear;

and when they lose it the house perishes." This may seem to settle the whole matter, so far as he is concerned; he may rest satisfied with the theory that the bricks build houses. But more inquisitive minds will certainly want to know something about the builders and architects.

Applying this illustration, we ask: Where and What are the builders and architects which cause the living atoms to build themselves up into mind? For it is as difficult for us to conceive of matter creating a mind as to imagine bricks building houses.

One could spend reams of paper in tracing out the absurd consequences resulting from such a hypothesis as that mind is caused by matter. Whatever produces mind must be greater than mind itself; and our theorist but exalts his "matter" to the throne vacated by the theological deity, with all of whose functions he endows it. We are willing to grant him that the atoms of matter create "mind," if only he will permit us to bow down in respectful admiration before those omnipotent atoms and to dignify them by some better word. We are ready to limit the application of the word "mind" to such of our functions as may be due to the vibrations of our own molecules, if only he will permit us to use another word to designate certain other prerogatives which we feel sure we possess.

If the idea be ridiculous when applied to the animal mind, it becomes still more so when applied to the human mind. The characteristically human attribute of self-analysis is one that cannot possibly be even expressed in terms of any static or dynamical function of matter or atoms. And to cap all we have the supremely farcical idea of a machine speculating about itself! Is it not rather late in the day to be rehashing these delusions of the last century? T.

That Egyptian Mummy Again

AFEW months ago the list of the calamities which had befallen persons attracting the ill-omened attention of a certain mummy, that of the priestess Amen Ra, in the British Museum, was detailed on this page. The list has lengthened itself, and is thus given complete by a contemporary:

Four young men brought the empty mummy case to England from Egypt. One lost his right arm when his fowling gun exploded. Another was shot dead. A third lost most of his fortune and died soon thereafter. The fourth died in poverty recently.

A sister of one of the men fell heir to the mummy case. Many misfortunes followed. A photographer photographed the lid. The developed negative showed the face of a living Egyptian woman of malevolent aspect. The photographer committed suicide.

Then the case was taken to the museum. The man who took it there died in a week. Another who helped him was badly hurt in an accident.

Another photographer photographed it in the museum. Then, in an accident, his camera was smashed and his face cut. One of his children narrowly escaped drowning a few days later.

H. F. Robinson of the *Daily Express* wrote a story about the mummy case. Within a few weeks he died. An American magazine employed a man to write the story of the haunted lid. He died before he finished it.

A school teacher ridiculed the stories about the lid as she inspected it. She fell and one of her arms was broken. The daughter of the Marchioness of Salisbury contemptuously cut a caper before the pictured face. Before she left the museum she fell, slipped on the stairs and sprained an ankle.

Another woman derided the story while looking at the face. In an accident later one of her elbows was fractured.

Evidently even the Museum authorities have become impressed by the deadly uniformity of events, for the case and contents are to be removed from the Egyptian room.

Readers are referred to one of three possible explanations of the matter, which was suggested in this column, issue of April 11 last. But it will hardly find favor in scientific quarters. STUDENT

Sevens in Crystals

"PYTHAGORAS," says a physics textbook, "who had not yet outgrown the childish tendency to attribute special significance to particular numbers. . . ."

Nor, it would appear, has modern science, and for the very good reason that nature herself, the material of science, has also so far failed to outgrow that tendency. She still holds *sevens* in reverence and submits to their regulating hand. Dr. Tutton, F. R. S., speaking on crystals before the British Association at Winnipeg on August 26, began:

The proverbial importance of the number seven is once more illustrated in regard to the systems of symmetry exhibited by solid matter in its most perfectly organized form, the crystalline. For there are seven such systems or styles of architecture of crystals, just as there are seven distinct notes in the musical octave, and seven chemical elements in the octave or period of Newlands and Mendeleeff, the eighth or octaval note or element being but a repetition on a higher scale of the first.

The seven systems of crystal which he enumerated are: the cubic, the hexagonal, the tetragonal, trigonal, rhombic, monoclinic, and triclinic. The trigonal, whilst a really definite system, often does not get separate enumeration. STUDENT

How Does a Cat Alight on its Feet?

THE trouble which people have had over trying to explain how a cat always alights on its feet seems to be owing to the fact that there is theory which forbids it to do so. For a falling cat is a self-contained statical system, and should not be capable of rotation by its own internal forces, but only by reaction upon something outside. It is not considered possible that the cat reacts against the air; hence it has no purchase, so to say, and any twitch intended to rotate part of its body in one direction would result in imparting a contrary rotation to another part. Photographs of falling cats have been taken and studied, but with no very satisfactory results. One would like to know whether the theory is out of gear, or whether, like the cat, it can be made to fall on all its four feet. H. T.

The Gatun Locks

SEEING that the credit of the engineering profession is at stake in the construction of these locks, it is reassuring to find that a principle recognized in the design of the Vyrnwy dam of the Liverpool waterworks (and by the present writer in the design of monolith breakwaters), is also recognized at Gatun. It is, that the full hydrostatic head may press upward against the lock floors through possible rock fissures. This will be met by anchoring down the thirteen feet thick floors to the rock by steel rails penetrating the rock ten to fifteen feet. M. INST. C. E.

Some Views on XXth Century Problems

Mental Gymnastics

THE spirit of obscurantism has had to change his form in our time. For the modern man it had become too late to say, Thou shalt not think; we will think for thee; accept these dogmas whole, as they stand, and go unquestioning about thy business and thy pleasures.

So the only way to stop the thinking which might lead to spiritual freedom was to provide some method whereby the mind might think it was thinking whilst its wheels were really as still as under the old régime. Something that looked like a philosophy, like a pregnant philosophical mysticism, had to be given, yet it had to contain the negation of its own examination.

The systems that depend upon assertion and denial, satisfy the requirement. Mind is (quite correctly) taught that it is dual. The assertions and denials accordingly serve a dual purpose. On the one hand they bring the lower mind to a hypnotized standstill absolutely unsuspected by its possessor; on the other they make it believe that they themselves represent the workings and deliverance of the higher. Which higher can but look on helplessly at the ruin.

The lower mind, even in persons who do not thus drug it, rarely gets its due of exercise in all its muscles. We read a great deal, chiefly the newspaper, novels, and books of travel. That again is often mere self-drugging; and those who do most of it have often the least well-furnished minds and are least capable of an intelligent contribution to a conversation. They do not read for introduction to new thought, nor for the acquirement of needed knowledge, nor for the positive gymnastic of a new train of fine feeling. Their minds have lost the power of reaction and assimilation, and cannot gain either thought or knowledge or feeling. Reading is no true mental exercise unless the knowledge or thought or even feeling to which the mind has applied itself is so seized and arranged as to be capable of expression, capable of being written or spoken back to real or imaginary readers or auditors in the terms and stamped with the impress of the mind through which it has passed. If one reads a page of a foreign grammar it is with the intention to express something at the proper time in that language.

The highest function of the lower mind is spiritual, its rising into communion with the higher so as to get filled with light and ultimately with transcendental knowledge or intuition. This; thought originated within or arising and continued on from what has been read; and right reading for its various purposes, are proper and necessary exercises for mind. Below these lie the ways of stultifying it, negative and profitless reading, and the assertions and denials. STUDENT

The Fate of the School

A PUBLIC school must be a sad spectacle from a certain point of view. It is filled with progressive boys, exhibiting as they grow older every possible variation of character, intellect, and attainment.

Some of these variations are objectionable and are finally weeded out; some admirable and are conserved and encouraged. Various boys adapt themselves to their tasks, assimilate quickly, and are transferred to other classes for new branches of study. A few seem to accomplish nothing, remain in the class where they began, and at last are seen no more.

The two visitors, from Venus and the Moon, were looking on. "It is a fine spectacle," said the former, "to see all these boys and young men passing up from class to class and finally emerging from the highest, ready for real life."

"Real life," said the Lunatic; "what do you mean by that?"

"What do you think is the purpose of this school?" rejoined the other. "Do you imagine all this learning is acquired for nothing?"

"I think it would be wholly illegitimate," replied the Lunatic, "to read *our* ideas of purposiveness into it. All that we are entitled to say is that we see progressional acquirement of power and knowledge."

"What then," asked the Venus man, "do you imagine will be the end of the whole thing?"

"The end of the whole thing," answered the Lunatic, "will unquestionably be the dissolution of the school and therewith the dissolution of the pupils. Other schools may no doubt come into being elsewhere, exhibit the same long chain of phenomena, and in their turn dissolve with their finished and unfinished pupils into molecular chaos."

A correspondent of the (New York) *Nation* writes:

When the solar system comes to an end, as it seems it must come, the race of men or even of supermen will not have left any contribution to the hierarchy of archangels whose existence Mr. Bernard Shaw poetically imagines as a future possibility in direct line from the amoeba. This particular series of evolutions will have come to an end. Simultaneously perhaps myriads of other evolutions and dissolutions are going on, with no more permanent results. STUDENT

Message-Bearers

THE anniversary of Tennyson's birth has produced a good deal of writing about him and his message. To get the message there has been a good deal of diving into the poems, perhaps mostly *In Memoriam* and *Locksley Hall*.

But the result has not been great. The message of some undoubted message-bearers to their time is not a proposition at all, nothing that can be formulated in a statement, sometimes not even a view. Let someone give us Shakespeare's view about *anything*! That was not his business. A good many people who have appreciated Wagner's message in the very marrow of their bones, think we should have lost nothing, and his message gained much, if he had never written a line of prose.

A poet has no message who writes exactly on the level of popular feeling, however purely. No one ever spoke, for instance, of Cowper's message, or Eliza Cook's, whatever his just esteem for them. The message bringer is he who begins there where the people's feeling is and carries it as high as it can possibly be made to go. If he began beyond it, he would

have for the people, no message. Nor yet if he went beyond its capacity to follow.

In that way Tennyson had a message or a work, not a doctrine. He linked the people by links which they recognized and for which they were grateful, to levels of feeling they had never before touched and never otherwise would have touched. He taught them the possibilities of rich and noble and tender music in their own tongue. In the same poem he could touch the schoolgirl and the man of finest nineteenth century culture. He brought them nearer their souls simply because he wrote in the light of his own soul. He never seems to have translated that light, even for himself, into a doctrine. He felt what the people needed. Maybe he felt it before his birth and limited himself in advance, in his brain life, so as to attend more absolutely to that need. There are souls who do that, who for the space of a life hold back as it were a part of themselves from themselves (as incarnate thinkers) lest it overload their work.

STUDENT

Candy and Crime

NOBODY has yet tried to work out a connexion between candy and crime, and we have no desire to launch a fighting theory on the subject. But there would be a certain amount of precedent. If one physician may connect crime with defective eyesight, and another, with a blond complexion, why should not some third advance the claims of candy? Unsuspected bad sight produces brain-strain, nervous irritability, and thence, in predisposed persons, accentuates their tendency to outbursts of violence. A blond complexion, says Dr. Woodruff, is unsuited to the amount of sunlight of our climate; to exclude the excess we need to be brunettes:

Hence in America we find more nervous instability among the blond types and more of them drift into crime as a result.

Candy-eating is increasing in this country. An article in a recent *Literary Digest*, headed "Candy by the Ton," tells us that

There are now many factories than can, with comparative ease, turn out more than 50 tons a day each.

What they can do, they usually *do* do.

The candy is not eaten by those who can best digest it; that is, by those who do most outdoor work and take most physical exercise. Much the greater bulk of it is eaten by the city-dweller whose digestive processes are slow and give opportunity for fermentation, and whose oxidation is considerably below standard. Under these circumstances the candy has every chance of developing alcohol, acetic and other acids, acetone, and the like—all of them nerve poisons, all of them productive of nervous instability and all of them causing at least as much tendency to the "drift into crime as a result," as a blond complexion or astigmatism.

Such an argument could very well be maintained, and would have the same sort of relative truth as the others, and more of it. Until we have reformed our systems of education, the mind will usually take its color from the nerves and feel accordingly. STUDENT

Archaeology

Palaeontology

Ethnology

Papyrus, Pyramid, and Theology

THE Christian religion, the Pyramids, the "Book of the Dead," and Freemasonry, — are they related?

After inspecting the Great Pyramid, reading the "Book of the Dead," and comparing the two, Mr. W. Marsham Adams, formerly Fellow of New College, Oxford, came to the conclusion that he had found a clue to a part at least of the Wisdom of the Egyptians. The book, he believed, was the papyrus counterpart of the pyramid, the secret passages and chambers of the one having their correspondence in the other.

Such a theory was not, of course, orthodox, and the author of it had to stand the severe comments of the critics, for is it not written that the pyramids are really nothing more than the tombs of monarchs who flourished from the 1st to the 12th dynasty? One Egyptologist, however, was on the side of Mr. Adams. This was Professor Maspero, who wrote to him a letter in which he said:

The pyramids and the Book of the Dead reproduce the same original, the one in words, the other in stone.

The Professor added that no Egyptologist had dealt with the subject before. Mr. Adams points to a tradition amongst the priests of Memphis which supports his contention that that "Secret House" was the scene where the neophyte was initiated into the mysteries of Egypt.

Mr. Adams may have been the first Egyptologist to take the view that the papyrus and the pyramid were reproductions of the same original, but his "contention" that the pyramid was the scene of initiation was not new when he promulgated it, for in *Isis Unveiled*, published in 1877, Madame H. P. Blavatsky makes the following reference to the purpose of the pyramid:

Internally it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which, the neophyte was "born again," and became an adept.

F. D. UDALL, M. J. I.

Origin of Planetary Symbols

SOME correspondence in the *English Mechanic* refers to the origin of the signs for Mars and Venus — that is, a circle with an arrow-pointed line projecting from its northeast side, and a circle with an equal-armed cross below it. One writer says:

They are apparently derived from the Crux Anata, and of phallic origin.

H. P. Blavatsky has protested against this habit among modern Western investigators of tracing ancient symbolism to a phallic source. The circumstance that an analogy can be traced between some of these symbols and that which the investigators say they represent, is due merely to the universal analogies of all Nature. Equally well might we assign a phallic meaning to the Arabic numeral signs, 0 and 1. In



Lomaland Photo. and Engraving Dept.

ONE OF THE COMMUNAL DWELLINGS OF TAOS PUEBLO, ADJOINING THE CARSON NATIONAL FOREST, IN NEW MEXICO

Its people are peaceful, clean, happy, and well governed

fact, to be brief, there is scarcely an object, either in Nature or in the utensils of daily life, that could not equally well be maintained, from its shape, to have had a phallic origin. The idea is a craze. At this rate every tree and plant, every stick and stone, is phallic. The ancients, in their profound science, apprehended the fundamental principles of Nature, together with their geometrical correspondences. They represented the physical world by a vertical line crossing a horizontal one, to symbolize the force and matter, or life and form, of which pair (even in modern physics) matter is the offspring. Above this cross, to signify the dominating power of Spirit, they placed the circle, thus obtaining the symbol of the regenerated human Will triumphing over Matter by means of Divine Harmony ("Love"). This was the sign of Venus, Goddess of Compassion, Self-Sacrifice, Divine Love. And it has been degraded into a symbol, first of romantic passion, and then of mere appetite! And so with Mars: the circle denotes again, Spirit — it is the symbol of the Sun, the All-Father; the arrow indicates that this celestial energy is in motion. The sign stands for Courage, the all-conquering Will. It has been made into a symbol of bloody war, and then into a sign of mere physical virility.

These symbols were degraded in times that we call ancient, but which really belong to the same Dark Cycle in which we are now living. Reverence for Aphrodite, the All-Mother, a symbol of Harmony and Compassion, passed into the worship of Venus and became profaned by licentious rites. By degrading these

symbols and what they stood for, the classical world went to its ruin; and on its ruins their successors have planted their Cross, the four arms of matter without any Circle at all, aptly symbolizing our devotion to material interests and our lack of knowledge about things Spiritual. Modern investigators have a keen eye for the profanations, which they eagerly search out from the ruins of Asia Minor and Rome, and to which they even add further travesties of their own devising. If they had a loftier vision they might be able to discern the original unprofaned meaning of these symbols, which they had in days before men had deified the passions and the physical body. T.

Saracenic Steel

SHEFFIELD turns out the finest, hardest, and most perfect steel the world produces; but even Sheffield cannot turn out a sword blade to compare with those the Saracens made and used hundreds of years ago, despite the fact that the Saracens never possessed such machinery as ours nor had the advantage of modern knowledge of the metals.—*Exchange*

British Urns 3000 Years Old

BENEATH the brush at Pokesdown, near Bournemouth, two ancient barrows have been found, in one of which were discovered many urns, some of them in a state of perfect preservation. They are sun-dried, and are assigned to a period before the alleged Bronze and Iron Ages, and to a date of 3000 years ago. With them were found worked flints and arrow-points. H.

✻ The Trend of Twentieth Century Science ✻

Diphtheria Figures

THE danger of the *post hoc propter hoc* deduction is better known than noted.

Since the introduction of the anti-diphtheritic serum the deathrate of diphtheria has markedly gone down. Therefore. . .

But not necessarily. At the recent International Anti-Vivisection Congress, held in London, Dr. Hadwen had some figures pointing the other way. The London Metropolitan Asylums Board have been giving annual statistics of diphtheria in their supplement, dividing the cases into those treated with and those without the antitoxin. The years covered are 1895-1907. The deathrate for those treated with it fell during that period from 28% to 10%.

But they (the Board) also give cases not treated by antitoxin. Here are the cases and deaths—these are their own figures. They start at 13% and wind up with 2.84%. So, while the deathrate of those treated with antitoxin has been reduced from 28% to 10%, the deathrate in the same period of the cases treated without antitoxin has decreased from 13% to 3%. Further, they acknowledge in the Report that those cases treated without antitoxin contain some of the worst cases—moribund cases where they dared not use the antitoxin.

We have not the Board's report at hand, and Dr. Hadwen's summary is not clear. There seem to have been two classes of cases reported upon, in one of which the original deathrate was 28 and in the other 13, the former class being selected for antitoxination. If we may judge the former class by the latter, the serum is doing harm—a conclusion for which there is corroboration. For these figures refer to hospital cases only. The fall from 28 towards 10, made much of, caused the pretty general adoption of the serum. Taking then the total figures of the United Kingdom, it appears that whereas during the ten years before the serum was introduced the diphtheria deathrate was 200 per million of the population, it afterwards rose to 235.

But this again is incompatible with the hospital figures. Our anti-vivisection friends should get their figures into better order, leaving no loophole for query. STUDENT

Living Crystals

THE discoverer of liquid crystals, Professor Lehmann, thinks that we have in them some clue to the structure of living matter, that a cell is in fact a liquid crystal, animated and to a degree self-directive. But he also regards *atoms* as animated, the "spirits" (his own term, translated) of them combining to form "spirits" of higher order.

The atoms whose spirits are thus united are altered, and no longer obey the laws of ordinary matter.

This view is somewhat astonishing for a physicist of his rank.

His liquid crystals have necessitated alterations in the previous definition of the crystalline state. A crystal was a hard, solid, homogeneous, anisotropic (that is, having lines or planes of unequal conductivity or reactivity) body, polyhedral and bounded by plane faces. All these terms except anisotropic have had

to go. Liquid crystals are of course neither hard nor solid. Some snow and ice crystals have been proved to be actually curved and not mere aggregates of very small flat-faced crystals arranged on a curved line. Crystals are not necessarily homogeneous and when they change form it is due to some of the molecules, whilst remaining chemically as they were, altering their internal polarity. In fact the molecules are then anisotropic. Lastly, though some liquid crystals are polyhedral (that is bounded by flat sides), some are true spheres, flowing freely as if alive like amoebae, and like them subdividing. They show their crystalline condition by dichroism, double refraction, and by certain filaments. Their flowings and other changes of shape, during which work is done, are transition steps towards a crystallinity which corresponds to the old definition.

His suggestion amounts to this: that a cell is a liquid crystal, the "spirits" of the atoms having combined to a higher unity which, because higher, has become directive and can accomplish objects of its own. The tendency of a liquid crystal is to pass down through a number of changes of form, liberating its energy as it goes along, finally reaching the stable crystalline form of the ordinary solid kind. The "spirit" of a living cell, a *living* fluid crystal, can stop this process at any point, utilizing the liberated energy of transformation for the purposes of its life, for example, motion from one place to another. It can absorb energy equivalent to what it has expended, from food, light, etc., and by means of this transform itself back to the original state, ready once more for work.

His view that the spirits of the atoms synthesize into a higher spirit, might be exchanged for another—that under the influence of a higher they synthesize into an organism through which that higher can realize its tendency to organic life. STUDENT

Solar Energy

AN astronomer points out that during hours when the sun is unclouded, the energy falling as light and heat on the deck of a ship would, if properly used, suffice to drive that ship.

On a small rug thrown on the ground, the sun pours a horse-power of energy [continuously]. If the solar energy that is poured down upon the Sahara could be set to work pumping water from artesian wells, that vast sand-waste might be made the great garden of the world.

Some few attempts to work with this have been made, mirrors being used to focus it upon water and the work being done with the steam.

A New York inventor has gone on another plan, collecting the energy as electricity. Says the *English Mechanic and World of Science*:

Mr. Cove has proved its efficiency for months by lighting his own home at Somerville, Mass., from storage batteries charged solely by his sun generator.

He objects to the view that the sun's heat can, as such, traverse space.

I am forced to conclude that the sun, if it had any calorific rays, could not possibly send them to

the earth through a space of ninety-two millions of miles having . . . a temperature of minus 142° Centigrade.

The sun, in his view, is not an incandescent body at all, its light being in part transformed on its way through space into electricity, and this on touching our atmosphere and earth, in part into heat. His apparatus, so far imperfectly described, is said to store the electricity direct.

So far, in respect of the harnessing of sun-force, we are about where we were twenty years ago—and Lord Kelvin much less than that—in respect of aerial navigation. Lord Kelvin said that flight, whether with planes or balloons, was impracticable and would remain so. Harnessing of sun force, of the force of the tides, and, in less degree of the winds, is similarly "impracticable and will remain so." Will it "remain so" another ten years?

In the matter of these sources there is probably nothing hindering our ready acquirement of the trick of taking and using them. According to the Teachers of Theosophy, that is not the case with respect to the infinitely greater forces locked within the atom. The philosophy of the thing is that our globe, like every other, was evolved and is maintained for the purpose of the evolution and perfection of human life. To deliver over the secret, or permit the unlocking of the secret, of inter-atomic energy to a race whose first thought upon any new discovery is, How can we put it to the work of war? would merely mean the stultification of the cosmic purpose so far as that race is concerned. And that will not happen. Quarrelsome children in the nursery are not allowed access to loaded revolvers.

STUDENT

The Cell We Live In

LITTLE by little we are adding to the structure of our planet, just as little by little we added to the structure of the cell. It was some time before there was a nucleus; since then the more we have discovered the farther we have gotten from the "structureless mass of living jelly" which was once our cell. The more we know the greater the complexity.

The earth was just a crust outside a core. The core is now acquiring a nucleus. Mr. Oldham, writing in the *Geographical Journal*, shows, by comparing the rates of travel of earthquake waves, that

in the center of the earth, extending certainly to not more than half, and, very likely, to not more than four tenths of the radius, there is material which behaves very differently from that which lies outside of it. In this central core the rate of travel of the first preliminary tremor is checked and reduced by about one-tenth, while the waves of the second phase are either stopped altogether or propagated but feebly, with their rate of travel reduced by one-half.

So we have already a nucleus and perhaps six surrounding layers—the circum-nuclear core, the crust (cell-wall), and three or four distinct atmospheric layers corresponding to cell-wall secretions of mucus and the like. The parallel could be extended. STUDENT

Nature

Studies

Movements of the Earth's Crust

ON the question whether the earth's surface has daily undulations or breathings, the following seems a very safe position to take up: namely, that the crust is neither stationary nor limited to any one or two definite motions, but that it is everywhere mobile and liable to fluctuations of various kinds. In fact, when we consider the ratio between the size of the earth's crust and the rigidity of the materials which compose it, we can scarcely regard the word "rigid" as being applicable to it at all. In view of its enormous extent, and of the fact that its materials are not of proportionately greater rigidity, it seems evident that the crust would be responsive to very slight stresses. If the crust is suspended or floated over a mobile interior, then it would compare well with a great lotus floating on the surface of a lake, or a sheet of paper suspended in the air. And, on the supposition that the earth is solid all the way through, still its size and weight would be so great in proportion to its rigidity that we might compare it with a ball of fluff. Again, if we are to consider ratios, then a movement of a few inches, or even a few feet, is so small in comparison with the size of the earth that a proportionate movement taking place on a body of the size of a house would not be detectible by a microscope. Variations of barometrical pressure must surely suffice to produce variations in the level of the crust; and it would be easy to think of many other disturbances which would have a similar effect.

The *Kimberley Diamond Fields Advertiser* says that a regular undulation of the earth's surface is observed at Kimberley and has been under investigation for some years at Kenilworth, where there is an observatory with delicate apparatus. This apparatus has shown that the level rises and falls once (not twice) a day; therefore the movement is not tidal, and would seem to be directly or indirectly connected with the sun. Also the movement is of greater range than 8 inches a day. In addition to this daily movement, there is an



Lomaland Photo. and Engraving Dept.

HOLLOW-BUTT SEQUOIA, CALAVERAS GROVE OF BIG TREES, CALIFORNIA

In this tree twenty-seven cattle took refuge during a severe snowstorm

YOUTH IN AGE

YOUTH! for years so many and so sweet
'Tis known that Thou and I were one,
I'll think it but a fond conceit—
It cannot be, that Thou art gone!
Thy vesper-bell hath not yet toll'd:—
And thou wert aye a masker bold!
What strange disguise hast now put on
To make believe that thou art gone?
I see these locks in silvery slips,
This drooping gait, this alter'd size:
But Springtime blossoms on thy lips,
And tears take sunshine from thine eyes!
Life is but Thought: so think I will
That Youth and I are housemates still.

Coleridge

annual one, traceable probably, says the paper, to seasonal rainfall, which makes the whole continent tilt eastward in summer and westward in winter. We may expect that the

indications of delicate instruments will provide us with evidence of many other such local fluctuations; which, however, of course does not conflict with the teaching that the earth has regular movements analogous to breathings. STUDENT

Eucalyptus Possibilities

A GREAT future for the Eucalyptus is predicted in California, both for timber supply and for scenic and climatic effect. The full meaning of the word Eucalyptus can hardly be said to be known here as yet, so many varieties are there in Australia which have not been tried yet. The marvelous adaptability of this tree, and the variety of its species, make it one of the most wonderful plants in existence. In Australia it grows from the snow-clad mountains to the torrid and arid plains, from places where there is 150 inches rainfall to places where there is 7, and from sea-level to 5000 feet altitude. It varies from the giant *Amygdalina*, 500 ft. high and rivaling the Sequoia, to shrubs that will grow in a flower-pot.

The Australians have found it necessary to introduce conservation measures to stop the destruction with which heedlessness threatens even their ample supply, and

to prevent the denudation of watersheds. Undoubtedly the tree is destined to play a large part in converting the barren peaks and wastes of our West into gardens. H.

A Glacial Butterfly

A NATURALIST tells of a visit to Mount Katahdin, on the summit of which was found a new species of butterfly, similar to that found on Mount Washington and supposed to have been left on the mountaintop as on an island, after the glacier had retreated. The nearest allies to the White Mountain butterfly are 1800 miles to the West in the Rocky Mountains; and 1000 miles to the north in Labrador, where the surface conditions are similar to those of these mountaintops. Thus one can assign the ancestry of this butterfly an age of at least 100,000 years. It is a veritable outlier or erratic. E.

Students'



Path

A NAKED HOUSE

*A naked house, a naked moor,
A shivering pool before the door,
A garden bare of flowers and fruit,
And poplars at the garden foot,—
Such is the place that I live in,
Bleak without and bare within.
Yet shall your ragged moor receive
The incomparable pomp of eve,
And the cold glories of the dawn
Behind your shivering trees be drawn;
And when the wind from place to place
Doth the unmoored cloud-galleons chase,
Your garden gloom and gleam again
With leaping sun, with dancing rain.
Here shall the wizard moon ascend
The heavens, in the crimson end
Of days declining splendour; here
The armies of the stars appear.*

R. L. Stevenson

Self-Control

THE true student of Theosophy is not merely a reader of books, but one who is endeavoring to put into practice those ideas with which his book study has made him familiar. Moreover, he finds that he never understood the letter until he has tried to assimilate the spirit through sincerely trying to make the teachings a part of his life. The meaning of the "dark sayings" of the spiritual Teachers of Humanity can never be fathomed but by action. The "living truth" must become an actual force of high endeavor and at least partial realization—for the depths of truth are infinite—before we can understand more than the surface meaning.

It is an easy thing to give assent that self-control is a necessary factor in any well-rounded character, it appeals to one's common sense; but it required a Teacher of Theosophy to grasp its full importance and place it in the forefront of the platform of a progressive educational system as we find it done in the Râja Yoga schools today. "The self of matter, and the 'self of spirit can never meet, one of the twain must disappear, there is no place for both," is one of those royal maxims which H. P. Blavatsky left her students; and another is, "Be humble if thou wouldst attain to wisdom." Both of these imply the necessity of self-control.

What is this self we must control? It is the personal man, as opposed to the *individual*; it is all those states of feeling which pertain to the nature we inherit in common with the animals: the love of food and physical comfort; love of fame, that feeling which is all for self in any of its forms, embodying the sense of separateness.

So in gaining true self-control we leave behind the sense of separateness, and feel the unity at the back of all life, and that takes the sting out of existence and deadens beyond recovery the bitterness of a seeming injustice; for each one we meet is then a facet of the

Great Self, one of our "other selves." Knowing the vast importance of self-control is the method by which humanity will eventually find itself from the chains of ignorance.

Katherine Tingley says "the Râja Yoga children are taught the uselessness and folly of anger, pride, and jealousy." Think of our everyday lives, and picture them with these forces held in firm control. Would not the world's life present a different picture, with these three great factors of strife eliminated? It keeps one's heart up, and is well to remember, that large projects and great concerns spring from small beginnings; the meeting in a small room of a few people, started the now immense organization of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in this age, and the first steps towards self-control may, indeed *must*, begin with the small situations that present themselves in home or office life. We prune our prickles one by one as they appear to us as obstacles to the end we have in view. And what is the real end we have in view that makes effort worth while, and life joyous? It is one of brotherhood, "that men's feet shall be set upon the path that leads to final liberation."

A little practice in this mode of living for the sake of others will cause us to see that the feeling of humility is the *only state of feeling* for a learner, there is such vast wisdom to be assimilated on the path that leads to the Heart of Things, back to a consciousness of our *own* Divinity. It gives one a great reverence for those who "for suffering fellow men" have attained the heights of renunciation, such as H. P. Blavatsky, William Q. Judge, and Katherine Tingley, who in the present age have walked through the valley of the shadow of death to bring us the Light of Theosophy.

"The self of matter and the Self of Spirit can never meet"; one is but the mortal shell or husk, to be broken like the egg, by the living bird seeking the freedom of the larger life. As we learn to manifest the *immortal qualities* we join the ranks of the Immortals, conscious servitors of the Supreme; and the gateway lies through Self-Control. E. I. W.

A Purpose in Life

ONE of the things of greatest importance in anyone's life is to find a purpose.

It is often hard to distinguish between the urge of the lower nature, ambition, desire of recognition, personal interest, envy, and love of reward, and that of the Higher Nature. Yet the urge of the former hardens and contracts one's nature; the urge of the latter opens up and makes flexible one's nature. Thousands upon thousands today of poor humanity are wandering through the paths of life, without any permanent home, without any permanent occupation, without any rest of mind or body. It is this lack of anchorage which makes life so chaotic; makes all the social upheavals in society, all the labor problems, all the strife and turmoil of the masses who are struggling for an existence.

Now, every human being has a Divine Soul which is his Real Self, as pointed out by Theosophy. Every one at certain times in his life, comes face to face with this Soul; it may be when some great calamity falls upon him, when one of his beloved friends dies, or when the opportunity comes for a heroic action. After such moments the whole world takes on a different hue, and one feels refreshed, invigor-

ated, purified, warmed through and through, physically, mentally, and morally. It is at these moments that every one is your brother, rich and poor, strong and weak. It is at these moments that one longs to perform a service for another, however trifling.

Everyone, that is, his Real Self, also has a definite part to play in the affairs of the world. Everyone has an occupation or calling in life, which he should perform; and if one could only find out what this calling or urge of the Soul power was, whether to such a small occupation as making shoes, or digging, or house work, and could hold to it as a service for all, he would never jar with his neighbor. Then there would be plenty of room upon this earth for all, for sustenance of life and liberty of mind. For the Higher Law which guides this universe always works for economy; and in touch with this law one would find that his particular environment suited him exactly, and that in it lay his present opportunity.

Let us then find out this Heart within us, feel its urge, go out among our fellow men, and work, work, work continually for others.

STUDENT

Originality

VERY naturally, considering that Nature everlastingly originates, the true worker aims at originality; but because the source of inspiration is unknown much difficulty is met in the attempt to raise work out of the commonplace, the not-half-bad, the imitative, to honest originality. The self-appointed task may be neither that for which one is fitted, nor that which ought to be done; and only the enlightened can know. The Theosophical worker is given this hint concerning the development of individual genius:

But the wise man also seeketh for that which is homogeneous with his own nature.

Who is so wise? Who is that one who has found his own work?

Is he not the optimist? The happy person thinks creatively; the pessimist continually destroys. Your optimistic neighbor is a constant surprise; he is growing; life renews itself for him with a continuous fascinating interest. Contrarily, the pessimist finds it monotonous, a boredom, where nothing pleasant happens to anybody; where everybody looks glum and says, "What have I done?" and "I'm sick and tired," as though bound by tight oaths to a prescribed form in expressing wounded vanity, jealousy, anger, and despair. Pessimism is marked by its lack of originality.

The optimist is never ordinary. His vocabulary may be restricted, but he speaks a noble language, bestowing his own friendliness, hope, and good will, and this gift sets him apart. You call him original. Well, he has a grain of wisdom for happy, optimistic thought (Theosophically and not sentimentally optimistic) is good thought, and good thought is a valid check on the treasury of pure inspiration.

The optimist comes of the race that stored the treasure-vaults, descended through gods, kings, royal guardians and heroes. In the performance of his last assigned task he re-assumes the important share of the world's responsibility anciently imposed upon him and his line. There he re-discovers "that which is homogeneous," and his craftsmanship becomes very beautiful, bearing the unmistakable distinctive mark of the eternal Man-at-work; inspiring originality.

W. D.

THE MEASURE OF MAN

HE who espouses perfection
Must follow the threefold plan
Of soul and mind and body
To compass the stature of man.

For deep in the primal substance,
With power and purpose and poise—
An order under the chaos,
A mystic beneath the noise—

By loving, learning and doing,
Being must pass and climb
To goodness, to truthful beauty
Through energy, space and time;

Out of the infinite essence
For the eternal employ,
Fashioning, freeing and kindling,
Symmetry, wisdom and joy.

Wherefore, the triune dominion—
Religion, science and art—
We may not disrupt nor divide,
Setting its kingdom apart.

But ever, with glowing ardor
After the ancient plan,
Build the love and the rapture
Into the life of man.

Bliss Carman in Kansas City Journal

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question It has been said that Theosophy presents a scientific basis for ethics. Please explain this.

Answer If, with Webster, we define Ethics as the science of human duty, and the body of rules drawn therefrom, then, the science of Theosophy and that of the highest ethics are practically identical.

The purpose of the inquiry is evidently just that question which every thoughtful person is putting to himself in these latter days—Where can I find some sure foundation of truth on which to build? How can I assure myself that I am on the right road to fulfil all my obligations, my duty to myself and to my fellows?

In order to answer this question, which is as old as time, the earnest student will spare no pains. He will study the philosophies of ancient wisdom, and he will compare the religions which have swayed the destinies of men and of nations. And if he will enter on the study of this science intelligently, unhampered by previous conviction, and with an open mind, he will find that behind these various formulations of search, endeavor and aspiration, there runs the deep undercurrent of the same human nature, in its dual character of the divine and the earthly. He will discover that man is of one flesh and blood, of one mind and spirit, whatever may have been his caste or creed, and in whatsoever age he has lived and passed away. And so all philosophies and all religions are but the offshoots of the one eternal Theosophic truth which, however veiled, is the mainspring of every one of them.

The teachings of Theosophy as set forth in the writings of H. P. Blavatsky are the revelation of this central truth, now brought to light after ages of obscurity. They show how it was once well known in the temples and schools of the mighty civilizations of the past. In those days there were no speculative Ethics, but there was the science of Theosophy. Its fragments can be detected in the sacred writings which have come down to us, and

the older these are the purer is the teaching. Its signs and symbols are found in every quarter of the globe, and they are enshrined in the allegoric folklore of all peoples.

Within the limits of this short reply, it is of course impossible even to epitomize the teachings of Theosophy with regard to the origin of man and the history of his appearance in the present scattered and widely divergent types. This is all related by H. P. Blavatsky on the authority of those who have preserved the records of these changes. But the science of the races which have peopled the globe from the beginning of time and the statement of ancient Theosophy that these races were and are one in essence, is an important part of the science of man's duty to his fellow.

And in seeking for a scientific basis for duty we cannot forget that we are seeking for that which is more precious than any earthly possession. What does it imply? It implies that we have passed the stage when speculation is of any further avail, and have approached and entered that condition of certainty where the waymarks are unmistakable, and the goal to be reached is occasionally if not continuously distinguished.

Students of Theosophy have found that this certainty of being on the right road can be attained *here and now*. It presents itself in two different ways, each of which confirms the other.

The first of these has already been alluded to. It is that intellectual assent to well proven facts which enables us to perceive the scientific truth which binds together the superb and perfect scheme upon which the universe and man were evolved, from and by the First Great Cause of all beings. It enables us also intellectually to perceive the potentiality which underlies the future, and the means by which this must be attained. This is the common lot of man, and can only come about by his united and harmonious effort. Once these Theosophic ideas have been grasped they unite into a well ordered sequence, the otherwise disordered traditions of all bygone peoples, and by their magic touch they unlock the doors of every ancient myth and legend. The more you study them the deeper becomes your conviction that they are founded upon truth itself.

But there is a further fact which is even more important. There is a second and recondite science without which that of the human intellect would be of no avail. We may intellectually accept a truth; we may gaze upon it, and we may become temporarily enthused by its magnificence and beauty; but it will not be *ours*, unless we make some further effort. We may talk of man's duty to his fellows as coheritors of a common divinity, and yet we may not feel and realize that further experience which is only known by the science of humanity's heart. We may comprehend with our brains, and freely assert, that all men are brothers by divine descent, and yet we may fail to carry out the maxim, He that liveth the life shall know of the doctrine.

The scientific basis for ethics which Theosophy provides for him who studies it in reality by carrying precept into action is that conscious knowledge of his duty to his fellow man which is a vain thing for the greater part of humanity in the present age of material prosperity with its worship of wealth, place

and power. There is a narrow gate which separates the lives of those who live for self, from the lives of those who live for others. For the former, the latter are a mystery, until they see something of the brightness beyond. All true men are approaching that gate, often by winding and devious paths, and many are loitering around the entrance. They see their duty and the glory of it beyond, but they fear to pass on. Those who have passed through it know that on the further side the duty which has hitherto sometimes been a burden, becomes an eternal joy.

Thus there are two ways in which the science of Theosophy, of Ethics or of Duty may be studied. For want of better words we may call these two ways, the Brain-mind and the Heart-mind. They are complementary to each other like Jachin and Boaz. The knowledge of the one may be communicated by words. The knowledge of the other must be sought for in the silence. "He that seeketh shall find." STUDENT

Answer II. A scientific basis implies knowledge verifiable by the facts of experience. Is such a basis for ethics to be found in Theosophy? Following the line of thought presented in the above answer, we may say that ethics is the science of conduct in our relation to our fellows, ourselves, and the universe in which we live. The first inquiry then will be what teachings of Theosophy bear upon this science of conduct in its threefold aspect.

1st. The common origin of all. As said by H. P. Blavatsky in *The Key to Theosophy*, it may be demonstrated

on logical, philosophical, metaphysical and even scientific grounds that: (a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation, or one man without affecting all other nations and all other men.

2nd. The reign of absolute law, the law of cause and effect, of absolute justice, which governs not merely the world of physical phenomena, constituting one of the corner-stones of physical science, but rules also with unerring sway the life of man, his thoughts, his emotions, his will, and his acts.

3rd. The method which provides for the complete operation of this law, namely re-embodiment, Reincarnation, which is again an expression of the law of cycles. The immediate question that is before us is, are these statements strictly scientific, are they susceptible of proof through experience, are they borne out by the *facts* of life?

It is manifestly impossible in the short space here available to go fully into the proofs, but these proofs lie open to anyone to test for himself if he will, just as the proofs of astronomy or mathematics lie open to those who will fulfil the necessary conditions—no more, no less. Let the student, however, if he be in earnest, take them as a working hypothesis merely, let him seriously apply them to his life, and he will not find them lacking in any particular. Without them, life is inexplicable as a science; with them, though they may be as yet only imperfectly understood, human conduct is no longer haphazard but founded upon law, i. e., upon demonstrable science. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Panorama of Religion

Diagnosing a Theologian

A CURIOUS conjunction of medicine and theology is brought about by a physician's analysis, in a religious magazine, of the medical aspect of Calvin's theological views. The eminent ecclesiastic seems to have had what we may call a predestinarian diathesis. He could not have helped having the views he had, according to the physician. He was anaemic; and the heart, instead of bathing the brain with rich red corpuscles, pumped thither nothing but poisons. He had chronic blood-poisoning and chronic dyspepsia from his voluntary fasting. His theology was the product of a poisoned brain and a poisoned body, and he calls for our pity.

It is possible to overdo this. Mind and body do act on each other; but the mind is the prime mover. Animals are comparatively free from sickness, though by contact with man they get some diseases along with the benefits they derive.

Calvin's harsh views may have been the result of his diseased body, or it may have been the other way round; Calvin is dead, and we cannot tell now. If his views were deeply intrenched in his mind, it would have been no use curing his body; he would soon have made it bad again. Nor would it be much use curing the body of a person whose mind is determinedly sensual; he would only corrupt his body again by corresponding acts.

But if a person is striving to keep a clean and healthy mind in face of opposition from a diseased body, then it will help him, to cure the body.

Such cases cannot be decided upon by a general law; we need to know the facts in each particular case; and it takes vast insight into human nature and great discrimination to discern all the facts and size them up properly.

To help a disorganized nature effectually one needs to be more than a physician and more than a priest. One must be able to correct his false views of life and restore his hope and ambition; one must be able to point out the errors in his regimen and habits and to assist him with proper medical treatment.

It would be grand to be able to minister to the afflicted in this way. Such a reward lies before the earnest and sincere student of Occultism. Is it not a nobler aim than that of

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

seeking petty things? Think what a deal there is to be learned about human nature; how little do we know of the heart of our most intimate friend, and how powerless, therefore, we are to help him.

A Panegyric on "Genesis" I

THE divergence of clerical opinions of the Bible is so great that the layman may well consider himself at liberty to form an independent judgment, or to choose any set of views he may prefer.

As a contrast to some of the strong denunciations of *Genesis* which issue from the pulpit, we give a brief sample of a panegyric, as follows:

"Genesis" First Chapter

Is it defensible?

I have risen from my study, as complete as I could make it with the materials available for my use, with a profound feeling that this first chapter of *Genesis* is the very Word of God. Call it a series of pictures, if you will, or a vision, or a poem, the form is nothing; the great truths and principles embodied in it, its consistency in its grand outline with the accredited results of science, seem to me to demonstrate its superhuman origin.

Remember that this account of the world's origin preceded by hundreds of years the most ancient writers of Greece or Rome [?]. Moses flourished five centuries before Homer wrote his *Iliad* or Hesiod his *Works and Days* [?]. . . . If this narrative . . . were of merely human origin, would it not, like the other cosmogonies . . . be crowded with mistakes and absurdities? . . .

All that the most microscopic and unsympathetic investigation . . . has been able to do to disparage it is to suggest a few superficial petty difficulties, some tiny flaws, which, even if they were admitted to exist, no more affect the strength and glory of the grand whole than the spots on the sun mar the brightness of the orb of day.

But why does he not mention the second chapter? If he did he would come up against that inconsistency in the two creation accounts. The writer reserves his right to pick and choose among the books, and even the chapters, of the Bible, and to judge their authenticity by internal evidence. Others may do the same and arrive at other conclusions. Authorities are by no means in agreement as to the

consistency, the agreement with science, or even the freedom from mistakes, of this one chapter alone!

Unless we interpret all the sacred cosmic allegories of the various religions as symbolical, we shall have to admit the existence of absurdities in all of them; for they will not bear a dead-letter interpretation. But with

the key to ancient symbology we may understand some of the profound meaning concealed beneath the words of scriptures far more ancient than *Genesis*.

"Decay of Roman Catholicism"

IN the *Daily Telegraph* (London) is a review of a new book called *The Decay of the Church of Rome*, in which the author, writing "with dignity and with an entire freedom from partisan bitterness," brings a powerful array of figures to show that this church has in recent years everywhere fallen off.

The Church of Rome is decaying, and only a dramatic change of its whole character can save it from ruin.

These are his opening words, and the reviewer says they will come as a bolt from the blue to many; for secessions to the Church of Rome are so vigorously acclaimed that most people think they are more frequent than they are. But the author says that at the best, statistics can only be induced to suggest that there are now 250,000,000 Romanists out of 550,000,000 Christians, but even these figures will not for a moment bear examination. During the last fifty years the Papacy has lost not less than a third of its adherents.

Romanism has entered upon a remarkable phase of disintegration.

About 80,000,000 souls must be deducted from the nominal strength of its dominion. Between ten and fifteen millions have been lost in the United States alone during the 19th century, and in the last fifty years 2,000,000 have fallen away in England. The same tale is told all over the continent of Europe; and the decline is not sporadic, but ubiquitous.

The chief cause of this falling away, continues the author, appears to be the spread of popular education, which lets the light of reason in upon the dogma and superstition of the dark ages.

Where a large Catholic population, like that of Ireland or Poland, has been taken out of its narrow groove, and has made acquaintance with other religions, the effect has been disastrous. When a nation

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE audience was present at Isis Theater last night to listen to Mr. Kenneth Morris' second lecture on "Theosophy in the Welsh Legends." Besides being a true lover of his native land and its fascinating lore, Mr. Morris has for many years been a close student of Theosophy, first in England and then at the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma.

Mr. Morris is a true story teller, and listening to him, so vivid are the word pictures, so poetic is his telling of the old legends, that one forgot the time and regretted the ending of the telling. But here is his own story, read it and enjoy it.

LAST week I had the pleasure of introducing to you the subject of the Theosophy of the old Welsh legends; and, by way of illustrating the method the bards used to employ for teaching the people, made some attempt at interpreting the story of the Wonderful Head, Uthr Ben Ddraig or Uthr Pendragon, the father of the renowned Arthur. Now I should wish, before proceeding, to remind you of the really important things about this study.

You see, it has—or may have and ought to have a greater value than that of mere archaeological research. Some things you can dig up from old records, and they will only tell you dry facts about the ancient peoples. Other records will give you a philosophy from the ancients, which, however, you can get quite as well and a great deal better from the writings of the Theosophical Leaders. But these stories give something else as well; they show the method of teaching which was possible in those old days when men's minds were freer and more flowing and their lives straighter and cleaner and simpler than, alas, ours are now. And this method, I think, cannot fail to be inspiring; with its appeal to one's imagination, to one's sense of the beautiful, the rhythmic, the grandiose. You should note how the bards had certain set phrases, which come sweeping through their stories again and again, till one gets to expect them, in a sense, and enjoy them by anticipation; beautiful and resounding phrases they are, especially if you hear them in the original Welsh. They were put in for very much the same reason as we find rhyme in poetry, rhyme and rhythm; it is because the soul is rhythmic, and works in recurring cycles; it is only where you get the work of the human mind, with its flaunting independence, that you find this regular and musical sweep of things cease to be. The stars move in their orbits, and the seasons follow one another in due order; one spring rhymes with another as you might say, and the fall of one wave rhymes with the fall of the next wave; and the great motions of our souls have the same ordered sweep and grand resonant surge and swell and waning. So this pattern is that of the inner part of our being; it is framed, not in accordance with the daily, commonplace drudges that traffic in our minds; but after the fashion of the deepest part of our nature. . . .—San Diego Union

The Panorama of Religion

(CONCLUDED FROM PAGE 10)

. . . has been liberated somewhat from the mist of dense ignorance, there has been the same disastrous result. The new enlightenment and freedom of the mass of the people is the chief cause of the great revolt in Catholic countries.

The result is that the hold of the Papacy is now chiefly confined to the illiterate public; out of 190,000,000 Roman Catholics, says the author, 120,000,000 are absolutely illiterate.

When we note the extraordinary impotence of Catholicism in the great centers of Europe; when we learn, in country after country, that the middle class forsook it a generation ago, and the artisans are abandoning it today; when we find its authority rejected almost in proportion as a nation is touched with culture; and when we see that its larger tracts of unchallenged authority so constantly correspond with the darker areas in the cultural map of the world—we see that its power rests largely on a basis that is directly and triumphantly challenged by the modern spirit—a basis of ignorance.

So thinks the author, Mr. Joseph McCabe, and, like the reviewer, we may leave the statistics to the statisticians. Apart from churches, whether Roman or otherwise, let us trust that the spirit which fetters the freedom of the human Will and the freedom of the human Intelligence is on the wane; and let us hope that it will not reincarnate itself in some new form—perhaps in the very system which is formed to combat it. When people have more of that higher education which teaches them to know their own sleeping Divinity and to rely on the saving power of their own inner divine savior, they will not need the services of any organization for dispensing salvation, save as an aid to the weak. STUDENT

its first publication in 1888. Naturally, too, it will be found that gaps may be filled from Scandinavian and numerous other sources.

It should not be inferred that the task will be altogether easy, for the period to be covered is enormous. There is one thing, hitherto erroneously regarded as pure "mythology," which may afford a rough guide to the dates of the different epochs alluded to in Irish literature, whether on the Indo-Chaldaic lines, or on those connected with the archaic markings referred to, as well as the two hundred varieties of Ogam. This clue consists in whatever references, whether on stone or parchment, or in tradition, there may be, serving approximately to determine the height of



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The Gaelic Language Movement—V

MR. DOUGLAS HYDE estimated the number of catalogued pieces in Irish, in the Royal Irish Academy, at about ten thousand, and he added that there are nearly as many more manuscripts which still remain uncatalogued; while another group of them in Trinity College, Dublin, was still without any published printed catalog, ten years ago. Perhaps when such bodies awaken from the dream that the history of anything worth knowing began somewhere about Homer's time, we may hear more of old documents. One thinks of sleeping dragons guarding treasure till the destined tocsin sounds.

From what has been said in previous articles it may readily be imagined that while much of this material, whether in Ireland or scattered throughout Europe, may contain little more than records of petty tribes or clans, on the other hand it will be well worth while to search every line of them for traditions throwing light on the past not of Ireland alone, but of the Celtic and pre-Celtic races in general.

And it may be confidently predicted that as research proceeds, some of the teachings of *The Secret Doctrine*, such as those already briefly adverted to, will be confirmed; just as many have been already corroborated since

giants and other human beings alluded to.

Here it should be kept in view that according to very old records, cremation was universal prior to about 80,000 years ago. This has militated against the discovery, so far, of undoubted human remains corresponding to heights of twelve to twenty feet or more.

The mere fact of men now appearing, from time to time, ten feet high, ought to have suggested to anthropologists that conformably to the law of atavism, or recurrence of ancestral types, there must have been a time when men generally were of that height. Further, as the vertebrates have diminished to from a sixth to a twelfth of former linear dimensions, the inference should be sufficiently obvious that man, the precursor of the animal kingdom according even to the second chapter of *Genesis*, must have done the same.

As a mere matter of fact, certain figures carved out of the living rock among the Hindú Kush mountains, and 8500 feet above sea-level, are imperishable records of the heights (average) of the first three human Root-Races belonging to the present great evolutionary cycle; the fourth being the Atlantean, which ended nearly a million years ago. The largest of these, representing the first (ethereal)

Root-Race, is 173 feet high; the next, 120 feet, stands for the second Root-Race; the third, 60 feet, denotes the average of the third (or Lemurian) Root-Race which "fell," and towards its close separated, or became "male and female," and *physical*. This race, at its close, was only about thirty feet high. The Atlanteans (fourth Root-Race) varied from thirty to about fifteen feet, which brings us to the beginning of the present fifth, or Aryan Root-Race.

Throughout, there would be as at this day individuals and groups, even whole nations, possessing a height double the average, as these great cycles overlap to some extent; so that finally we reach the conclusion that 850,000 years ago there would still be groups of giants 25 to 30 feet in height, among a then general average of 15. It was probably these "giants" to which Murray referred when he wrote that the Mediterranean barbarians

marveled at the prowess of the Atlanteans. Their physical strength was extraordinary (witness indeed their cyclopean buildings) the earth shaking sometimes under their tread. Whatever they did was done speedily.

So also among the Atlanteans, there would be what were to them communities of giants, something like sixty feet in height. And it is to them Hesiod referred.

Clad in bronze from head to foot they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders.

Such were the giants of earlier Atlantean times. We seem to discern the true period of some events alluded to in Irish tradition and literature.

Truly, folk-lore, epic, and saga, will be found to be far more closely related to FACTS and the heart of things, than the wild and ridiculous catarrhine-ape-ancestor speculations of some modern scientists, who lose sight of the soul in man and its line of descent.

H. P. Blavatsky wrote in 1888 that the present century would not be out of its teens before indubitable evidence would be discovered of the great height of some former human races.

Thus the study of language should go hand in hand with our studies in anthropology and geology, for many are the important lines of thought and investigation which open up while tracing the Celtic back to its roots and beyond.

But there is also an aspect of the Celtic renaissance of the very deepest interest and significance. It has to do with a law, hardly as yet suspected, and which can only be appreciated when some realization of the enormous antiquity of man and the immense sweep of root-racial, sub-racial, and family racial evolution begins to dawn upon us. It is the Law of Cycles, which, like all else, has its origin in the inner, vital, causal, intelligent, and noumenal realms of Man and Nature. This law declares that languages reincarnate, have their periods of growth, perfection, and decay. Language being one mode of soul-expression, under the urge of both experience and aspiration, it is plain these occurrences must be the outcome of soul-needs.

Thus Sanskrit, a perfected language of the last Atlantean sub-race, has during the past million years had its cycles of degeneration and re-perfection, and after having been nearly lost to the world it is again slowly spreading in Europe, and will one day have the extension

it had thousands upon thousands of years back—that of a universal language. Classical Sanskrit was only *restored* by Panini. The vast number of roots common to Greek and Latin had a common Pelasgian source, while Sanskrit roots are also traceable in Greek and Latin, and were likewise from a tongue that preceded the older form of the Vedas. Sanskrit had more than once its rise and fall since Atlantean times.

And the secret of the whole matter is that the direct progenitor of the Vedic Sanskrit was the Vâch, which became the speech of the *inner temples*, and was studied by the initiates among the Chaldeans, Phoenicians, Pelasgians, Etruscans, and Palanquins, in short, by the whole globe. The appellation Devanâgari (the language of the gods) is the synonym of the Hermetic and Hieratic Neter-Khari (divine speech) of the Egyptians.

Here we have at a glance the thread which connects the Celtic language clear back to the days of Atlantis; and at the same time an arresting suggestion of the inner meaning of the Celtic renaissance, as a probable precursor, once more, of the perfected language when man was nearer to the gods. IRISH STUDENT

A Misquotation from "The Secret Doctrine"

IT is getting to be quite a common experience for Theosophists to find in the papers views that bear considerable internal evidence of some occult connexion with H. P. Blavatsky's *Secret Doctrine*. But it is extremely rare to find an acknowledgment of indebtedness to that author and her work.

It was with a feeling of gratification, therefore, that the present writer came across an item in the *Berliner Tageblatt*, signed with the hieroglyphic of a regular correspondent, in which *The Secret Doctrine* is quoted from, and its author named. But alas for the vanity of human hopes! A perusal of the item shows that the quotation has been so altered as to make H. P. Blavatsky seem to countenance the very views she is so strenuously opposing.

In the passage referred to, the author of *The Secret Doctrine* is combating the view that man is only the offspring from an animal stock, and putting forward the view that the semi-animal men and the man-like apes have descended from certain very ancient members of the human family who lost their way and committed bestiality. In the passage as altered by the *Tageblatt*, H. P. Blavatsky seems to countenance the former theory. The signs of her disapproval of these views (in one case an exclamation point, in another case a negative and a whole sentence) are omitted from the quotation; and the balance of H. P. Blavatsky's remarks, thus mutilated, will bear an opposite interpretation to the one she intended to convey.

Below are given the quotations:

ZWERGE UND LEMURIER

Vor einiger Zeit brachte das «Berliner Tageblatt» die Mitteilung, dass der amerikanische Reisende Dr. Geil im Gebirge in der Nähe der grossen chinesischen Mauer einen Volksstamm wilder Zwerge, von dem bisher nichts bekannt war, entdeckt habe. Die Zwerge, deren Körper mit langen Haaren bedeckt waren, flüchteten beim Herannahen des Forschers.

Geil hat damit jedoch keine neue Entdeckung gemacht, denn in der «Secret Doctrine» wird schon von diesem Stamme berichtet. H. P. Blavatsky schreibt ungefähr folgendes: «Von solchen halbtierischen Geschöpfen waren die einzigen der Eth-

nologie bekannten Ueberbleibsel die Tasmanier, ein Teil der Australier, und ein *Gebirgsstamm* in China, dessen Männer und Weiber *gänzlich mit Haar bedeckt* sind. Sie waren die letzten gradlinigen Abkömmlinge der halbtierischen Lemurier der letzten Zeit. Es gibt jedoch beträchtliche Mengen gemischter lemuro-atlantischer Völkerschaften, die durch verschiedene Kreuzungen mit solchen halb-menschlichen Stämmen entstanden waren. Zum Beispiel die Wilden von Borneo, die Veddhas von Ceylon, die Professor Flower unter die Arier klassifiziert, die meisten der Australier, die Buschmänner, Negritos und Andamaninsulaner.

Die Australier vom Golf von St. Vincent und aus der Nachbarschaft von Adelaide sind sehr haarig und der braune Flaum auf der Haut der Knaben von fünf bis sechs Jahren nimmt ein pelzartiges Aussehen an. Haeckel versichert, dass diese Rassen die engste Annäherung an den pithekoiden Menschen bedeuten.»

(Translation)

Some time ago the *Berliner Tageblatt* published the announcement that the American traveler, Dr. Geil, had discovered in the mountains in the neighborhood of the great Chinese Wall a race of wild dwarfs of which hitherto nothing has been known. The dwarfs, whose bodies were covered with long hair, fled at the explorer's approach.

Geil has however made no new discovery, for an account of this race has already been given in *The Secret Doctrine*. H. P. Blavatsky writes approximately as follows:

[Original Quotation from *The Secret Doctrine*]

"Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—e. g. the wild men of Borneo, the Veddahs of Ceylon, classed by Professor Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

"The Australians of the Gulf of St. Vincent and the neighborhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*."

(Original)

They are, however, degraded *men*—not the closest approximation to the "pithecoïd man" as Haeckel so sweepingly affirms.—(Vol. II, pp. 195-6, footnote.

(Tageblatt)

Haeckel affirms that these races imply the closest approximation to the pithecoïd man."

The omission of the sentence, "They are, however, degraded *men*," and, above all, the *omission of the denial of Haeckel's view*, constitutes an alteration of the text which can certainly not be covered by the word *ungefähr*, which we have translated "approximately." In the quotation, as given in the *Tageblatt*, H. P. Blavatsky seems to countenance Haeckel's view, since she is made to quote it without comment. And it will be noticed that the very significant exclamation point after the statement of Professor Flower's views is omitted in the *Tageblatt*. These omissions may be due to more innocent causes than a wish to tone down or misrepresent H. P. Blavatsky's views; but, in that case, they are very unfortunate omissions. The effect they will produce on readers will be the exact reverse of that which the original writer intended to produce.

It is to be hoped that the *Berliner Tageblatt* will take notice of this serious inaccuracy on the part of its correspondent, by which the credit of an illustrious name is claimed (effectively, if not intentionally) in support of a cause which she expressly confutes.

H. T. EDGE B. A., (*Cantab.*)

Art Music Literature and the Drama

Prehistoric Art in Sweden

THAT Art had a real Golden Age in Sweden about 1500 B. C. has been pointed out in the columns of the CENTURY PATH upon several occasions, and as the years pass on archaeologists find more and more evidence of its prominence in the North at that remote time. When comparing the finds now preserved at the Prehistoric Museum in Stockholm, comparatively small in extent as the collection still is, with those from the same period in other countries, they do not hesitate to declare the Swedish art treasures unique and unequalled in Europe. Now and then we realize what an inspiration these ancient things are to those who study them, opening up as they do new and unexpected vistas in the prehistoric life of the nations. The elaborateness of the objects as well as the originality of design prove that a rare feeling for form was possessed by the ancient Swedes, while the skill in execution is such that many of the objects could hardly be surpassed or even reproduced anywhere today, all our boasted progress along all lines notwithstanding.

There is a peculiar atmosphere about these witnesses from olden, happier days that readily touches the beholder. He feels, as it were, that they were made by a people who had a deeper and more real knowledge of life than we have today, whose minds were controlled by the highest powers of the Soul and were therefore calm and able to conceive beauties which to our minds—like the turbulent surface of the sea, as a rule—are presented only in distorted and scattered glimpses. They point to a true and noble aristocracy of life and evoke a real enthusiasm for a *renaissance* of it, and they do it the stronger because they touch the deep and secret chords of the heart. The merely reasoning and arguing mind does not become evident at all until the heart-strings are already vibrating, so strongly are these ancient art treasures still imbued with the atmosphere in which they were created.

From European newspapers we learn that the director of the *Kunsthalle* in Hamburg, Professor Lichtwark, has been traveling recently in Sweden, studying art in general, though especially interested in flower-vases. Speaking of how essential a study of the vase is for a true appreciation of the beauty of the flowers to be contained in it, how the form and color of the vase can enhance their beauty, he relates how often, while on his journey, he found simple common water-bottles without a single ornament used for flowers, their graceful form rendering them ideal for the purpose. And he continues:

To go to Japan and ancient Greece for patterns when studying the forms of vases may certainly not

be called impracticable, but still it is far from sufficient when such a people as the Swedes, from the very dawn of civilization, have brought forth marvelously beautiful and most useful forms. Indeed I can see no reason why we should dispense with the splendid material which science has placed at our disposal in the Prehistoric Museum in Stockholm. Once more I have been studying these collections and once more I have been enraptured by the *sense of form* that the Swedish race has exhibited from the earliest days in diversified works, thanks to an artistically pretentious eye and an exceedingly skilful hand. Here we should study what a



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ZORN'S STATUE OF GUSTAV VASA AT MORA, SWEDEN
(The statue is erected at the very spot upon which Gustav Vasa spoke to his people and aroused them to action resulting in political, economic and spiritual freedom)

profile is and learn how to place a handle or an ear.

In a small depository in the museum we see the most magnificent products of the Swedish bronze-industry from about 1500 B. C.—among other things an ax of such high artistic beauty that even today I do not know the artist or craftsman who could solve the same problem with higher artistic perfection. This beautiful bronze ax, almost totally devoid of ornamentation, can serve as a symbol of the artistic power inherent in the Swedish people, as well as of how they gave expression in everything they did to a strong *manliness*, this constituting such a prominent natural characteristic of that race. And we find the same thing in the prehistoric earthenware.

No people not spiritually enlightened ever yet produced an enduring art, and one expects no less from the land of Vasa, Per Brahe and that wonderful woman, Birgitta. STUDENT

Evidences of a Deeper Search for the Inner Significance of the Shakespearean Drama

ALL signs which point to a closer study of Shakespearean drama, and to a more general awakening of interest in it, are of import to students of Theosophy because of Katherine Tingley's revival of a deeper interest in the Bard's great work some two or three years ago.

One group of enthusiasts is undertaking to make live again the actual pronunciation of Shakespeare's words as it held in the dramatist's own day. While phonetics is a most uncertain guide, and there are probably, in this very group, no two who would absolutely agree upon the pronunciation of all the English words in current use, still a reasonable accuracy will doubtless obtain and the result may be profitable in ways that do not yet appear.

Scenes from *The Tempest* and *Twelfth Night* are to be given. It will be the first dramatic experiment of this kind, and a contributor to the *Manchester Guardian* has been attempting to give samples of what may be expected.

For "one touch of nature" Shakespeare probably said "own tooch of natter," and, very much like a modern Irishman, he would say, "A baste that wants discourse of rayson." It would be "Loov's Labber's Lost" and the "Midsoomer Neecht's Drame." Scraps of *Hamlet* would sound thus:

"A baste that wants discourse of rayson
Would have moorned longer.

Be they as pure (French u) as grass
(grace).

A broken vooice and his whole foonction
shooting (suing)

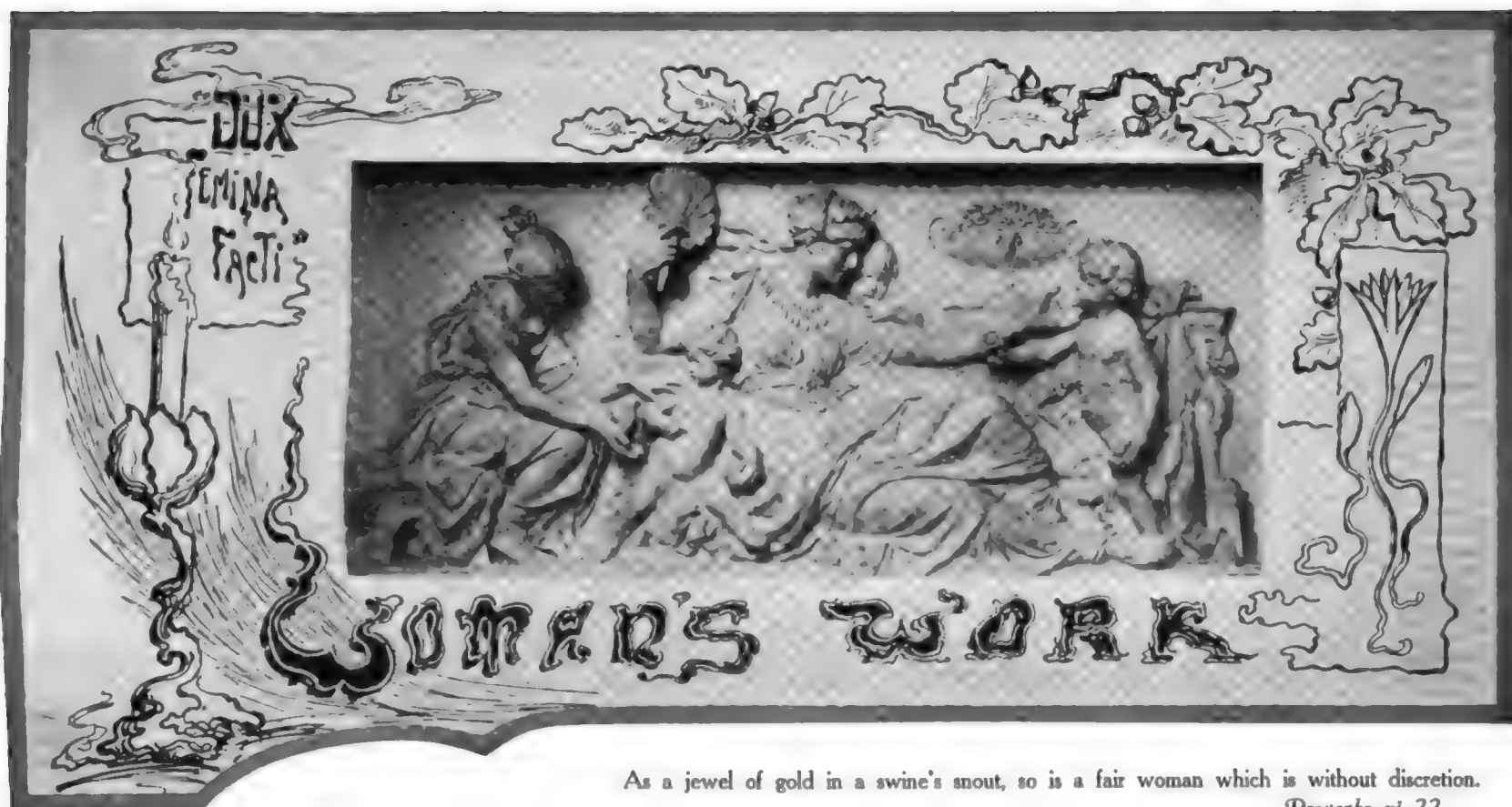
With forms to his consayt.

To take arms against a say of troobles."

On quite other lines has been the successful production of *Macbeth* under the direction of Maurice Maeterlinck—the bees' brotherly advocate and biographer—with the assistance of his gifted wife and several Parisian actors and actresses of note. The drama, of which M. and Mme. Maeterlinck have made their own version (in French), was presented in the old Abbey of St. Wandrille, Normandy, which dates from the twelfth century and is set in a most picturesque environment. The performance was

unique in that the various scenes were presented in different parts of the Abbey and grounds and all the spectator-guests moved from place to place as scene succeeded scene. A stretch of waste land furnished forth the scenic environment for the "blasted heath" upon which occurred Macbeth's meeting with the "thrice weird sisters," King Duncan was received in one of the cloisters, etc.

Whatever may be one's views as to the merits of this or that effort to make real the life-work of the immortal Teacher-Bard, there can be no doubt that all, in one degree or other, are bringing nearer the day when Shakespeare will be recognized as one of the great revealers of the Inner Mysteries of Life. STUDENT



As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

Proverbs xi 22

KATHERINE TINGLEY, speaking last year on Types of Women, closed her address with these words: "Put woman in her true place and man will find his." Continually in her teachings she shows the road to this true place by urging her Students to put into daily, hourly practice the Theosophical philosophy brought from the East to Western men and women by H. P. Blavatsky, who declared and wrote that "Theosophy is itself the highest moral code."

Oh, the simplicity, the sheer happiness of life, now and here on earth—as it can be seen in Lomaland—did we not tangle it! And oh, the waste of energy, time, opportunity, and of true self-sacrifice, even of divine inspiration, in the endeavor to escape from our true place through ignorance, blindness, and selfishness!

Life is a battle: "El yo de materia y el yo de Espíritu jamás pueden encontrarse. Uno de los dos debe desaparecer. No existe lugar alguno para entrambos." Fantasy against intuition; therefore, does it not follow, at this period, that a higher evolution depends on woman's right performance of duty and service?

Not but that it is man's battle too; for only by mutual help can the never-sleeping enemy be routed. It is an enemy of old standing and of much experience; protected by ignorance, a mistaken toleration, social custom, by education even; by hypocrisy; and not seldom by ecclesiasticism; and it would retard evolution by asserting, nay, even by demonstrating, that "humanity needs no moral code."

But Katherine Tingley teaches that no lasting edifice can be erected on a shifting foundation, and that civilization's very existence depends upon woman's essential purity. Without it she cannot hope to see God or sense her own Divinity. Therefore, let her search diligently for this "pearl of great price." (Was this the pearl Gautama Buddha had

WOMAN'S DUTY

found and brought to Yaśodhara in one of his prior incarnations?)

Let woman *dare* to look life in the face, to peer into her own heart, to think *for* herself

TO-DAY

WHERE hast thou gone, my Day?

I meant to follow,

Extracting from thine every hour its sweet;

But thou, beguiling hope with pledges hollow,
Art flown on winged feet.

Hardly I greet thy morn,

The glory dwindles;

And as I plan thy moments with delight,

The evening primrose in my pathway kindles
Her taper for the night.

Ah, too precipitate!

Might I not linger

To gather a stray blossom by the way,

But pointing onward with shy, warning finger,
Thou must outstrip me, Day?

Gladly I welcomed thee,

An eager lover

Who deemed he knew each fleeting moment's cost;

Is there no way, no method to recover
The treasure I have lost?

Ah, no! From Time, alas!

One may not borrow;

Nor move him what is squandered to restore.

The tide flows back, and there may dawn a morrow—
Thee I shall find no more.

Florence Earle Coates (Selected)

and by herself, without talk or chatter or outside advice. Honest thought will show her *her* duty and man's needs. Whatever he may pretend—even to himself—life to the average man is not a joke, an automobile expedition, a dance, or a game, but a serious drama; and what he really wants is courageous helpfulness in his efforts to gain self-control. He

seeks the comradeship that will stimulate and appeal to *only* his higher nature; which will brace his armor firmly—how else can he slay dragons?—and send him forth "to redress all human wrongs." Tristan cannot live without Isolde, having once glimpsed her; for he would *like* to wear "the white flower of a blameless life."

And man needs to feel that in his *home* prevarication and temper and moods are *not* inhabitants; that there the gods of love and hope and truth abide; that perfect order and scrupulous cleanliness reign; that a sacred fire burns on the hearth, consuming all disease. Having once caught sight of "Duty's calm, stern face"—duty being defined as "that which is due to humanity"—a wise woman will see that it consists not in rushing madly about or in striving to imitate man.

The wise woman early sees that it may be well, preliminarily, to study her own character, so as to comprehend the meaning of the laws of life and of nature, and then, by living these, to better understand the larger working of the Great Law. She will cultivate the graces of movement, manner, and enunciation. Words as spoken by the educated of any country are music; charm of manner can gain a friend instantly, and experience will teach that it is a life of selflessness which lies behind genuine physical beauty of face and form—that beauty regarded by the ancient Greeks as a gift of the Gods, and more recently said to be the result of moral excellence in many generations of ancestors.

Through such means, and the beauty of self-sacrifice, woman will unconsciously demand and receive, instead of flattery and jewels, man's deeper, more constant love *and his respect*; the two are never separate, for "He needs must love the highest when he sees it." Robert Browning beautifully expresses in his poem *Andrea del Sarto* the deeper needs of man; how, when they are unsatisfied, his work suffers and lacks perfection. And John

Ruskin in *Sesame and Lilies* ("Of Queens' Gardens") pleads with women of rank to enter again the garden of humanity, to weed and keep it, to tie up the drooping flowers and water the thirsty soil.

Why should Queens and Ladies not taste again of the fruit of the Tree of Knowledge pointed out by the Serpent of Wisdom — for the story as told in *Genesis* is sadly misinterpreted. So man and his labor would be ennobled. When the atmosphere of home is true harmony the many difficulties and problems of neighborhood or country will settle themselves; education will be on Râja Yoga lines giving opportunity for the "little white souls of the children" to live and grow.

Together they, man and woman, will realize after long years of pain, that both are links in the same unbreakable chain of Brotherhood. *He*, that woman in her right place is intended to be a guide, a spiritual messenger, through her naturally finer intuition. *She*, that one great duty is to inspire man by her life to understand better the place that he intellectually should occupy in the world's life, and to this end work with him. The world's intellectual life can never evolve on right lines unless both work rightly together.

One of woman's duties is to make perfect men. Together they will discover that "There is no religion higher than Truth"; that Theosophy is this Truth, and includes all the Wisdom of the Ancients, all the philosophies and all the science of the ages.

FANNY JANET BUSHBY
Academia Râja Yoga,
Santa Clara, Cuba

A Love Letter of Antiquity

A WRITER in the *Corriere della Sera*, of Rome, gives a most interesting account of a love letter four thousand years old, which has recently been unearthed in Chaldaea. It is said to be the oldest of its kind in the world.

To the lady, Kasbuya (little ewe) says Gimil Marduk (the favorite of Morodach) this: May the Sun God of Marduk afford you eternal life. I write wishing that I may know how your health is. Oh, send me a message about it. I live in Babylon and have not seen you, and for this reason I am very anxious. Send me a message that will tell me when you will come to me, so that I may be happy. Come in Marchesvan. May you live long for my sake.

Such is the rather formal translation of the lines which must say many things to the modern reader that they could not have said to the lady of Sippara (the Biblical Sepharvani), to whom they were addressed. For what lightness it breathes over so much that in the study of antiquity suggests only heaviness! And how like is human nature today to the types in Sippara and Babylon (the home of the writer) in the period of 2200 B. C.!

Additional proof is this letter of the fact that the Chaldaean woman of antiquity en-

joyed a respect and freedom quite unknown to her sister of the modern Orient, at least in Mohammedan countries. The difference between the status of woman in ancient and modern Egypt is, as is well known, the difference between day and night.

With regard to similar missives as yet Egypt is silent, though it may be that many a still undiscovered papyrus could disclose as much that is sweet and tender and suggestive of the pure and refining attachments of modern life. For in ancient Egypt woman was man's equal and comrade, his "beloved sister" and his co-worker, and we read a noble and impersonal tribute to ancient womanhood in the Egyptian "Song of the Harpist," probably a festival song, which dates from about 2500 B. C.:

Graciously grant us days free from sorrow, Holy Father. Come nearer! Behold, ointments and per-

many of the villages visited no other white person had ever before been seen. But nowhere, states this courageous woman, did she meet with the slightest discourtesy or lack of hospitality, and she pays her "uncivilized" brothers the highest tribute for their civility, industry, obedience, loyalty, and intelligence.

During the whole of her journey she relied solely upon her own geographical knowledge of the country, and after leaving Broken Hill she even dispensed with the services of an interpreter. One of the objects of the journey was to investigate and weigh the possibilities of Rhodesia, and of it Miss Mansfield says:

I hope a great Rhodesian artist will arise able not only to depict the grandeur of the scenery, but also the wealth of the colors and bloom lying on every side within one's hand's grasp. Everywhere I find civilization more advanced than I expected. It now only needs individual effort to bring to a

speedy issue the glorious results of the great founder's dreams. It is to be hoped that those now participating in the profits will not lose sight of the original ideals, but, each laying aside party principles and petty interests, will strive to ennoble and beautify the wonderful country they occupy. With regard to the health standpoint, I really do not think that Rhodesia has much to complain of. I have not examined any statistics, but I doubt if fever is as great a scourge there as influenza is in England. STUDENT

"To the Glory of the French Woman"

A FRENCH committee representing art, science, and the army, has proposed that a symbolical statue in honor of French Womanhood be erected in Paris. The plan provides for its erection upon the Champ-de-Mars, near the

Eiffel Tower. It will be of bronze and consist of an allegorical figure of a woman upon a pyramidal base, this to be adorned with bas-reliefs of "Courage," "Devotion," "Self-Sacrifice," and "Purity." It will be inscribed, "To the Glory of the French Woman." H.

Child Marriage in India

SOME startling statistics have been published recently in India on the subject of child marriage, according to a London paper. The number of native wives at present living, who were married under the age of four years is more than 200,000; between five and nine years over two million, and those married between nine and fourteen, about 800,000. In one case recently reported from Kathiawar a man of seventy married a little girl of nine. Child marriage has been condemned, always and unreservedly, by the Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge and Katherine Tingley, all of whom have spoken from personal knowledge gained in India itself. Except for the fact that the leader of a certain cult, which calls itself Theosophical, not long since endorsed child marriage, this statement would be unnecessary, so untheosophical is this cruel custom. H.

In Darkest Africa

THE English novelist and poetess, Miss Charlotte Mansfield, recently arrived in London after a unique African journey from the Cape to Cairo. The trip occupied a period of 218 days, and nearly seventeen thousand miles were covered. The remarkable feature is that Miss Mansfield, whose itinerary included parts of unknown Africa, traveled unaccompanied except by native servants, and often for weeks at a time she did not see a single European or white person.

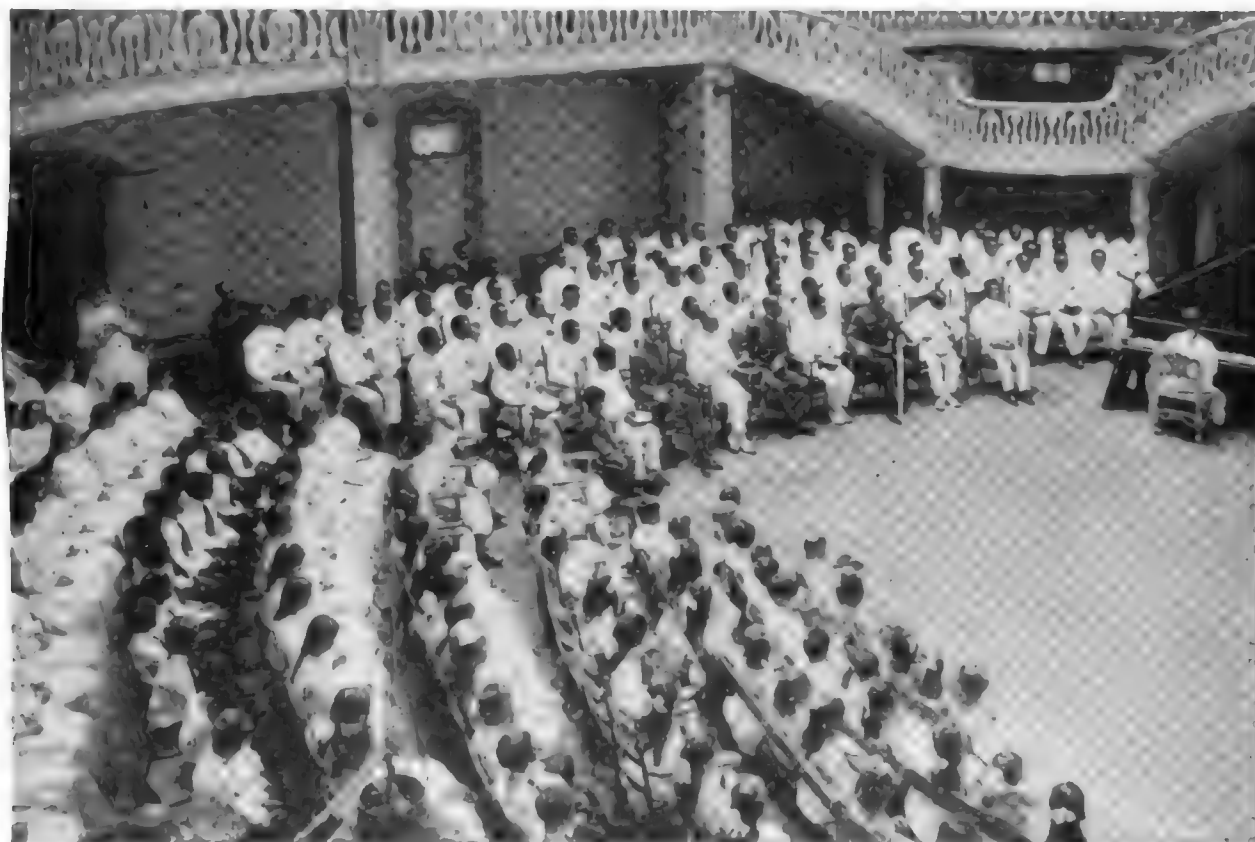
No white woman had previously made this journey by the same route. Much of it was covered on foot; at other times by means of the *machila*, a kind of hammock swung on poles and carried by natives. In the more remote parts of Africa Miss Mansfield's strange appearance caused much curiosity among the natives, and some alarm, for in



Lomaland Photo. and Engraving Dept.

A GROUP OF RAJA YOGA STUDENTS, STOCKHOLM, SWEDEN

OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

RECEPTION TO JAPANESE FROM THE TRAINING SHIP *TAISEI MARU*
IN THE ROTUNDA OF THE RAJA YOGA ACADEMY, LOMALAND

A Visit to Lomaland

ONE beautiful morning toward the end of August, groups of interested young folk of all ages on the balconies of the Râja Yoga Academy in Lomaland, were watching the approach of a body of white-clad men, who were moving along in splendid style to pay a visit to Lomaland. They were the officers and cadets of the Japanese training ship *Taisei Maru* of the Imperial Nautical College of Japan.

As they drew near to the main entrance of the Academy, the young watchers disappeared, and when the visitors arrived at the top of the hill where they were refreshed with cooling drinks and presented with bouquets, the Râja Yoga orchestra was in place and proceeded to play several selections. When all the guests had been escorted into the Rotunda, the orchestra played the Japanese national anthem, while all, visitors and Lomaland students, large and small, stood, thrilled by the presence of a deeper current of patriotic feeling than always accompanies the response to the playing of a national air, for there was something of an intensely devotional nature in the bearing of the Japanese, as the Râja Yoga children sent forth the strains of the anthem.

The address of welcome was an interesting feature of the occasion. It was written and read, in Japanese, by a little Japanese Râja Yoga pupil in his native costume and holding in his hand the flag of Japan, and was responded to in excellent English by the chief officer.

Then came the program of music, including action songs, piano and trombone solos,

ONE TOUCH OF NATURE

A LARK'S song dropped from heaven,
A rose's breath at noon;
A still, sweet stream that flows and flows
Beneath a still, sweet moon;
A little wayside flower
Plucked from the grasses, thus!
A sound, a breath, a glance,—and yet
What is't they bring to us?

Ina Coolbrith (Selected)

numbers by the orchestra, the string quartet, and the chorus of Râja Yoga girls. The graceful movements of the little singers seemed specially to delight the visitors, who were an appreciative audience throughout, and showed plainly that the finer touches so lovingly left upon all work done in Lomaland, were sensed and enjoyed by them. In a circle above the white-clad visitors and children floated the flags of all nations, gracing an assembly thoroughly international in character.

A walk about the grounds followed, and when the party reached the Greek theater, the interest of the visitors manifested itself in inquiries about the work of the Society, and several speeches were made.

The following letter sent by one of the cadets to a San Diego newspaper and quoted from it, indicates that the pleasure of the hosts on this occasion was equaled by that of the Japanese visitors:

Editor San Diego Union:

Will you permit me as a cadet on board the *Taisei Maru* to express the

pleasure which was experienced by all the cadets on the occasion of the reception given at the Râja Yoga Academy yesterday morning when the Japanese anthem was played by the students' orchestra and when the Japanese address was given by the little boy Tetsuo?

It was an agreeable surprise to us to hear the familiar strains of our national hymn played so splendidly by the boys and girls, and we only regretted that they were not able to sing the Japanese words to it. We were all much touched at hearing our much-loved hymn played in concert and by the address spoken in Japanese so far away from home, for there is nothing more moving than to hear one's own language spoken in a foreign land. . . .

Letters in the same strain have been received by the Râja Yoga children, and it is evident that all who were present at this reception feel that a new tie was formed between Japan and the United States on this pleasant summer morning in Lomaland.

STUDENT

Wise Sayings of Lord Tennyson

HEAVEN opens inward.

MOTIVE consecrates life.

No man can see farther than his moral eyes will allow him.

THEY who will not be ruled by the rudder will in the end be ruled by the rock.

THE world is part of an infinite plan, incomplete because it is a part. We cannot, therefore, read the whole.

THE real test of a man is not what he knows but what he is in himself and in his relation to others. For instance, can he battle against his own bad inherited instincts, or brave public opinion in the cause of truth?

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THE CHILDREN'S HOUR

Helen's Problem

HELLEN came in with a flushed face, tossed her books on the table, and sitting down near her mother, said, "Talk about loving everybody! It can't be done. I have tried liking Hattie Miner for the last time. Mother, your rule won't work. What do you think she said today, just within my hearing? 'Now there is Helen Ames; you all think she is a nice girl, but she does not tell the truth.' Mother, what do you think of that?"

The mother quietly placed her hand on Helen's head and said, "We will talk of this a little later; just now duty calls us to attend other matters, meanwhile let us try to be calm."

Helen's mother had a rare, quiet, deep nature, and while she loved her children, she keenly felt their shortcomings and she knew that one of Helen's was to exaggerate. A bright, quick, thinking girl, full of life and cheer from the abundance of vitality, with a love of fun and an unusual flow of words, she frequently did, in relating an incident or proposing some activity, allow her imagination to enlarge upon the actual facts, with no thought of deceit, but the unguarded overflow of words plainly indicated the extravagance of her thought-habits.

Mrs. Ames was the more sensitive upon this subject because her own brother, as boy and man, had had the same fault. Although a remarkably bright, kind-hearted, and over-generous person, almost a genius—he was so skilful in various ways—despite much home-training this habit clung to him, until in middle life it was his ruin, in his home and before the world; and it was a great relief for her to know that the period had come for Helen to free herself from it. She had found that in guiding Helen, if she could discover her own fault and be led to consider it, that in a short time she had herself well on the road to self-control. Not long before this, Helen's mother had said, "My daughter, give attention when anyone you do not like criticises you or when those with whom you are not in harmony allow you to see what they think of you. You can learn in this way. Your friends may be less critical of your failings or less willing to speak plainly of you."

Helen had been thinking of this on her way from school and in the hours while their duties occupied their hands, so when the time came for them to talk it over she said, "Mother, I can see that Hattie was not so far from the truth in what she said of me. Tell me how to guard against this habit of exaggeration."

The mother had been feeling more deeply than ever how much we need to realize that thought does precede our speech and acts, although we may not be conscious of it. She had taught Helen that the imagination is a soul trait, and righteously used is a glorious aid, but insisted that as with all good things, its abuse was its dark side.

"Mother, how can I help it? Words run



Lomaland Photo. and Engraving Dept.

A JAPANESE RAJA YOGA PUPIL AT POINT LOMA

"Hopefully through danger stride:
Never fear;
Truth will be a noble guide—
Persevere.
With a free and willing hand,
With a brave and cheerful heart,
With the true and toiling stand,
Striving to act well your part;
Persevere."

riot in my head and rush to my tongue."

"Yes, Helen, that is just it, a riot, and while it is better to have too many thoughts than too few, it is our duty to decide which shall remain and be cultivated, and which ignored or expelled."

"Well, Mother, I suppose I must apply your 'cure all' to this bad habit."

Mrs. Ames' "cure all" was to be silent for a day or a week or a longer period, if the occasion required it. To be silent was not to be sullen, far from that, in the Ames home; it meant to be silent except when spoken to or when occasion called for remark, and meanwhile to think calmly and persistently on the subject under consideration. So successful had it been that it was now called "Mother's cure all," and so much had it done for each of the children that all had come to respect its

season when it became evident that any of them were working out some problem.

Often no one but the one in fault and the mother, knew, and sometimes with the older ones it had become a habit formed, so that many little matters were settled as Gertrude expressed it one day, "by my Soul and me." Helen began next morning to guard her words—but first her thoughts—and to hold strictly to actual facts in every statement. Great was her surprise to learn how difficult it was. Before the week was ended she began to consider Hattie Miner a friend. At the end of the second week she held counsel with her mother, and at the end of a month she said, "Mother, I believe I have kept to the bare facts in every statement this past week, but oh, what an uncontrolled mind I have! Shall I ever, ever, control it?"

The mother felt the battle already won, for when Helen once attempted anything seriously she never gave up; so she could heartily say, "Keep up your aspiration and your fight; permit not one discouraging thought and the victory is yours."
J. H. H.

Sowing Seeds of Universal Brotherhood

IF you were to peep through one of the windows of the beautiful building where the Râja Yoga boys have their classes, some sunny morning, you would see some of these wonderful seeds being planted. This is the way they are doing it. There is a group of little boys seated, as if in class, and there is a professor in charge of them, giving a lesson. At first you might think it was playing at school; and they all look so happy and interested that they seem to enjoy the game. But it is a Japanese class, and the tiny professor is a Râja Yoga pupil. He is teaching his little comrades the Japanese alphabet. The very day he came they began to wish to know some words of his language. How could they help feeling that way about a little comrade? Another seed was sown the first day they heard him sing the Japanese national song.

Little folks are always greatly interested to hear different stories about the children of other countries, and to look at pictures of their homes and games, but it means much more to them to have playmates belonging to different countries and speaking different languages. You know some of the beautiful stones for the arch on the Temple Hill in Lomaland were brought from far-off lands to represent these places in the International Headquarters. But now there are happy little children coming from all over the world to learn Râja Yoga, and one cannot help thinking that something very beautiful will be built for the world from their lives as joyous little comrades in the Râja Yoga School. They learn to love one another, to speak one another's languages, to sing one another's songs, to be glad in the joy of others, and to long to help suffering wherever it is to be found. And all of them are learning together to find the Warrior—the shining Soul, who will do battle against the wrong in the world. GENTIAN

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21	29.545	67	60	63	60	0.00	SE	4
22	29.577	70	61	64	61	0.00	SE	5
23	29.655	71	63	64	62	0.00	SW	2
24	29.726	70	63	65	61	0.00	SW	4
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No. 49

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What is Individualism?

THE doctrine of "social evolution" tells us that government should interfere as little as possible in human affairs, and that then the race will progress of itself through the competition of individual wills, the unfit being eliminated, the fit surviving.

Some people believe that this doctrine is all right; others are sure it is all wrong and will lead to chaos.

The reason for this wide difference of opinion is that in formulating the doctrine, no distinction was made between *Individuality* and *personality*. Ordinarily these two words are used interchangeably and wrongly; but for the purpose of clearing up the difficulties it is necessary to give them different meanings. They will therefore be used in the following remarks in the senses applied to them in Theosophical writings:

The *personality* must be understood as meaning the selfish will of man, that which strives to promote his (supposed) personal interests; his selfish desires, in short. It is the false "self"; and, in contradistinction —

The *Individuality* is the real Self; the Spiritual Will; that which promotes the man's true interests; that which inspires his unselfish aspirations and motives.

The difference is the same as that between the lower and the Higher nature of man. A certain difficulty in defining the limits of these two powers arises from the fact that they are blended together in the human mind, which is the battlefield of contending forces.

Now it is clear that if society is to be left to the striving of selfish wills, the result will be discord and destructive strife; and the so-called "fittest" who survive will be merely the most selfish. The tendency will be in the direction of a retrogression and degeneration, the violent destructive forces will gain the upper hand, civilization will give place to barbarism; and finally, if there be no check, will come extinction of that particular race. We have not far to look among the races of the world in order to find instances of this process.

On the other hand, if by "individualism" we mean the principle of allowing free action to the Individuality — that is, to the Higher nature of man — then the result will be progressive and constructive; the destructive forces will be checked; selfishness and passion will be subdued; the "fit" who survive will not be the most selfish or the richest or the physically strongest, but the worthiest, the noblest.

It is therefore necessary to define more

clearly what we understand by "individualism," when we are either advocating it as a blessing or decrying it as an evil; for so long as the meaning remains vague, including both the lower and the Higher self, we cannot call it either good or evil.

Many people seem to be afraid that their individuality will be interfered with; and here again we meet with the same confusion. For the real Individuality *cannot* be interfered with, and that which is interfered with is the personality. Personalities conflict, because they represent conflicting desires and separate

"interests"; but by the term Individuality we have agreed to understand the Higher nature of man, and this prompts only to harmony and unself-

ishness. People who make such a fuss about their individuality do not act as if they had much real faith in it. Everybody is at liberty to assert his Individuality, and nobody can hinder him; but if it be his selfishness that he intends to assert, then he is certain to meet with opposition.

We do not seem to realize the importance of our individual acts. It may seem humiliating to a person who is proud of his individuality to be told that he does not show a due sense of his own importance; but it is true. If we had a proper sense of our own importance we would be more careful of our acts. But these people who insist so strongly on their own importance seem as if they prized the credit more than the actual possession, and considered their importance needed advertising for fear people should fail to notice it.

Individuality means the power to act boldly and independently in accordance with our principles; the determination to do what we feel to be right, regardless of criticism; and, above all, the conviction that our acts, when performed in such a spirit, will be potent forces for good in the world. Anyone who says that his acts will not count is deficient in a sense of his own importance; he lacks individuality.

False teachings have sapped the individuality of people by making them believe that they are miserable sinners, or higher animals. The consequence is that we have all forgotten our actual possessions and are clamoring for what we call our "rights"!

Theosophy says that every man is a potential Christ; and that by virtue of this innate Divinity, he is able to be an immense power in the world. But he must act according to the laws of nature and not contrary to them; he must use the *Spiritual Will*, not the selfish desires. So long as he merely exercises his selfish desires, he is not using the Higher

Individuality
is Creative
and Free
in Itself

Individuality
is the Fount
of Dignity

Confused Ideas
of Self

Personality
is Bound
by Desires

forces, and his acts will not count for much. But when he sets aside the pullings and pushings of his personal desires, and resolves to follow principle, then he invokes the Spiritual powers in him, and they are virtually infinite.

Personality
is Petty and
Self-Seeking

Discontented fanatics who are out of tune with their fellows and who frantically proclaim the glory of man's free will, jeering at all moral laws, have mistaken the personality for the Individuality. If it be real freedom they seek, they need not clamor for it, for it is theirs by inalienable right. But if it be license that they seek, then what can be their object in teaching this gospel to others, whose desires would conflict with their own? They are bewildered and unbalanced and know not what they do.

The clamoring for supposed rights is always accompanied by an abrogation of real rights; we know what to think of the man who is always praying for opportunities. If it be true in the business world that the man who uses his opportunities gets on, while the man who is always waiting for a better time or seeking an easier kind of work fails; it is true in life generally. The strong man is he who knows the value of his actual possessions, and values his own character and Individuality; the weakling is he who refuses to use what he has and asks for what he has not.

Individuality
is Immortal;
Personality
Evanescent

A man who should resolve to assert his Individuality would soon become a great influence, felt all around him. His acts and opinions would acquire a new weight. His sphere of influence would rapidly extend. Moreover there are invisible channels by which his influence would spread in Hertzian waves through the ether of thought. His thoughts and acts, so long as they were enlightened and unselfish, would have far greater power because they would be on a higher plane. In proportion as he extricated himself from the trammels of personal desire he would gain the power of vision and the power of independent and influential action. This is the true Individualism; this is the real Self-assertion, when a man no longer asserts his selfish personality, but asserts the true Self; when he refuses to be a slave to his animal nature, and follows the laws of his Higher Nature. STUDENT

Halley's Comet

HALLEY'S comet is an excellent time-keeper; it has arrived punctually after its enormous journey of about 75 years into the abyss of space outside the orbit of Neptune, the uttermost planet known to us. It was first picked up by Professor Wolff at Heidelberg, on September 11, and has since been seen through the great Lick telescope. It is a very faint object at present and will not be visible to the naked eye for several months. Next spring it will probably be a fine spectacle in the early morning hours.

Halley's comet was seen in Europe as long ago as B. C. 11, when it hung menacingly over Rome for some weeks preceding the death of Agrippa; but it was recorded by Chinese astronomers in the years 87 B. C. and 250 B. C. It has returned twenty-seven times since the latter date and has generally caused great consternation from its formidable appearance. Halley's comet has always had the reputation

of being the forerunner of hard times for the poor, and as it appeared several times immediately before very serious events in the history of the world, such coincidences must have given encouragement to the general belief in old times that brilliant comets have something to do with stirring up things on earth. We believe that they do.

Halley's comet is pictured in the famous Bayeux Tapestry, which represents the conquest of England by William of Normandy. It was firmly believed to be connected with that event. Of it in 1456, Draper says:

So tremendous was its apparition that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of Calixtus III, and did not venture back for seventy-five years!—*Conflict between Religion and Science*, chap. x

From a scientific standpoint this comet is perhaps the most interesting of all these mysterious visitors from the unknown, for its appearance in 1682 gave the celebrated astronomer, Edmund Halley, the editor and publisher of Newton's *Principia*, the opportunity of computing its orbit accurately on the plan suggested by Newton. This laborious task completed successfully, Halley soon discovered that the comet, which has since been called by his name, had appeared many times before, and he instantly saw that it should be possible to predict its next appearance. This he did, saying:

Wherefore if it should return according to our prediction about the year 1758 impartial posterity will not refuse to acknowledge that this was first discovered by an Englishman.

Halley's comet reappeared Dec. 25, 1758.

The last great comet seen by our generation came in 1882. It was so brilliant that when it passed nearest the sun—within less than half the diameter of the solar orb—its brightest part was clearly visible in full daylight. As it was only visible in the early morning, comparatively few persons saw it.

Other comets have approached still nearer the sun; that of 1843 appeared almost to graze its surface, being estimated at only 32,000 miles away when closest.

Whether Halley's comet will or will not attain remarkable brilliancy this time remains to be seen, for it is supposed to be customary with comets to lose a goodly portion of their substance while in the vicinity of the sun. The tremendous forces radiating from the sun arouse a corresponding activity on the part of the comets, which proceed to develop their tails as they approach the sun. Their closer-woven portions blaze out in luminous electric discharges. A repulsive action exerted by the sun, partly electrical and partly caused it is supposed by astronomers, by the pressure of light, drives the subtler particles of the tails away from the "heads," which, in fact, lead a very fast life under the unwonted stimulus, as they rush by the sun at an almost incredible speed. As they depart into quieter regions of space their speed and feverish activity diminish, the vapors condense, and they settle down into ordinary stellar humdrum existence. But as they lose a good deal of their substance during their gay life, the next time they return they show a reduction in size and brilliancy. Some comets have split up and finally disappeared after several journeys round the sun.

Now that it is considered proven that a comet is a focus of tremendous electrical

forces, perhaps it may not be so unscientific after all to suppose that a specially large and brilliant one may produce some powerful effect upon the earth's magnetic condition, and thereby on some of its inhabitants. STUDENT

Chemical Symbols and Ancient Symbols

AT the British Association meeting, the president of the chemical section, Professor H. E. Armstrong, dwelt on the importance of the element carbon in chemistry, and especially emphasized its relation to the tetrahedron. It has four affinities operating in the directions of the four radii from the center to the angles of the tetrahedron.

Nothing is more surprising than the completeness with which the vast array of facts included in organic chemistry may be ordered by reference to the tetrahedral model. In the future, when our civilization has gone the way of all civilizations, and strangers dig on the sites of our ruined cities for signs of our life, they will find the tetrahedron and the benzene hexagon among the mystic symbols which they have difficulty in interpreting. If, like the ancient Egyptians, we made our tombs records of our wisdom, such symbols would long since have acquired sacred significance, and the public would probably have learnt to regard them with awe and to respect them as totems. Chemists might at least wear them on aprons in imitation of the Freemasons. Perhaps no two other symbols have so great a significance; they reach into life itself.

But the strangers would have no such difficulty in interpreting the symbols, for these symbols are ancient and universal. The benzene hexagon is Solomon's Seal over again; the tetrahedron is one form of the Quaternary and Tetraktys, Pythagorean symbols. The professor may say that such symbols have "acquired" a sacred significance by being engraved on tombs; but they were sacred apart from that, and were engraved on tombs because they were sacred. The celebrated Pythagorean Tetraktys consisted of ten dots arranged pyramidally as one, two, three, four. This symbol was a summary of evolution. Along with other geometrical symbols it was used by the pupils in the schools of the Mysteries as a means of recording the instruction of their Teachers; for these figures—to those who can read them—

are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed "Geneses." (*The Secret Doctrine*, vol. I, p. 612)

There is nothing arbitrary about the geometrical symbols; they are based on facts in nature; and this about the carbon atom illustrates the point. The Number of Spirit was 3, the Number of Matter 4; the two together making organic Life. Organic chemistry shows us the four principal elements to be Carbon, Hydrogen, Oxygen, and Nitrogen; the Carbon atom is fourfold in its qualities, as shown. The number 6 is related to the number 4, as we see in the relation between the square and the cube. The structure of matter is on a cubical plan, when not on a hexagonal plan; rocks cleave cubically and hexagonally. Instances might be multiplied of the omniprevalence of the number 4 in connexion with Matter, together with its companion number 6. Our four elements are Carbon, Hydrogen, Oxygen, and Nitrogen; Fire, Air, Water, Earth, were the terms employed by other generations. The number of different fourfold categories is infinite.

(CONCLUDED ON PAGE 12)

Some Views on XXth Century Problems

The Karma of a Fence

THE new one-volume Bible Commentary, edited from Queen's College, Cambridge, aiming to give its readers the product of the best conservatism and the most valid newer Criticism, naturally dwells most upon the points of maximum sceptical attack.

But it is never noticed that these points, at which so much work of defense has had to be done, would never have been in need had it not been for collective ecclesial intolerance. Despite the advances of science, the scepticism of our time need never have developed. It is the retribution of intolerant egotism, ignorance, and bigotry.

The current of belief in "miracles" was as wide as human thought. Mankind had never doubted that the will of its greatest and most spiritual, transcended, in its power over nature, the common will; and the belief rested on and grew entirely from the completest evidence.

But the miracles within the field of Church history were presently fenced about; within the fence were the only real ones; outside, the records of their precise counterparts evidenced only popular superstition and infantile credulity. And now the few within have proved too few to stand alone.

The same with inspiration. Only within our Church were there men with moral height enough to enter the divine world, be touched with its fire, and become its message bearers. So the divine world is far too thinly evidenced and belief in it is lessening every day.

The symbol of the virgin birth is everywhere in time, the (re)-birth of the purified human soul into and from the sea (Mare) of divine light, Isis. If the peoples personified and carnalized the symbol, it is no more than the Church did. And so that which in its universality would have been compellingly obvious as a profoundly philosophical and mystical symbol, in its isolation falls from the weight of its materialization.

The simple task of Theosophy is to take away the fence. STUDENT

Welsh Theosophy

WALES offers a fine opportunity for the study of the aftermath of a "Revival."

In 1904 one of these phenomena blew into flame everywhere, reached its height, and died away. What, if any, was its permanent result?

A Welsh clergyman has supplied us with the answer:

The national life at the present hour is profoundly tainted by religious discouragements. It penetrates every pulpit, every church, and every parish in the land. . . . The whole attitude of the people towards the Bible has undergone a deplorable change, and the change is both rapid and widespread. No one conversant with the inner life of Wales can fail to observe the alarming spread of the personal and domestic disuse of the Bible. This is true even in the case of those who are religiously disposed.

But are the "discouragements" of the people or the pulpits? For the Rev. Mr. J. Vyrnwy Morgan does not maintain consistency with his own statement. He says that this so "discouraging" Revival nevertheless

brought the conviction home to the people that there is a rich spiritual life that may be, under certain conditions, revealed and utilized for the enriching of the individual character and the upbuilding of the Heavenly Kingdom,

despite the "disuse of the Bible." How does this conviction reconcile itself with the aforesaid "discouragements"?

The traditions and some of the ritual of a great mystical system of philosophy, Druidism, are yet extant in Wales, and the spirit of it is deep in the hearts of the people. It has been no more entered into and understood by modern writers upon it than has the mysticism of ancient Egypt. Like that, it has been studied from the reports and interpretations of early Christian bigotry, and treated as a manifestation of the half savage childhood of the race. It was one of the Theosophies of Celtism, one of the descendants of that primeval Aryan Theosophy which received a more and more partial presentment for every succeeding epoch of civilization, corresponding to the slowly materializing consciousness of the peoples. But the real Druidism was not far from the root. Our scholars, having lost the interpretation of myths and symbols, and having no conception of the possibility of civilizations that were as spiritual as ours is material and which have therefore left little trace for the archaeologist, have not yet reached the heart or mind of a single ancient creed.

The old pre-Christian spirit is stirring in Wales and even in England, as the recent pageants show, manifestations of the vitality of the deep buried past, half blind attempts to get back little by little, to get away from the iron weight of today. The cycle of that past is coming again and it was to meet it that H. P. Blavatsky rendered some of ancient Theosophy into terms of modern thought.

STUDENT

Will and Mechanism

PROFESSOR SODDY recently pained some of his scientific confrères by suggesting that in some far prehistoric past there were secrets of nature known and used of which we are now groping in rediscovery.

The knowledge of some of these secrets is credited in legend and tradition to the lost Atlanteans; of others, to abnormally developed men of every time. But the traditions say nothing of apparatus, and apparatus is the very essence of our far-away imitations.

The legends credited the "magician" with the power to see what he would, at any time and at any distance, by mere effort of will. An extraordinarily complicated apparatus has just been invented which, by means of selenium, electricity, mirrors, and the rest, enables this thing to be imitated.

The magician could project his etheric form so as to be seen and heard where he would. This same apparatus accomplishes in some degree the first of these two phenomena; wireless telephony the second.

The magician could make his will materially effective at any distance. We have gotten this far, that a boat can be guided a considerable way out to sea by wireless electric transmis-

sion to its machinery, applied from the shore.

The magician could raise a boat into the air and navigate it, himself within. We have as yet no apparatus for suspending or reversing gravity and have to affix complicated motor machinery to aeroplanes or balloons.

The magician, especially the Atlantean magician, could make gold of baser metals. His will was evidently regarded as the chief factor here also, for we have no mention of apparatus in the oldest legends. We are beginning to get within sight of transmutation, but we shall certainly need all possible apparatus.

It can of course be maintained that there never was a magician people nor individual magicians and that all the traditions represent merely the wild imagination of the race child.

Or it can be maintained that the legends and traditions are echoes from an almost utterly lost civilization in which the will of man functioned as it does not now; that as Professor Soddy suggests, he misused his power and his knowledge of nature's secrets and lost both; and so with a shallower and more objectively working intellect now has to do with apparatus what he should be doing otherwise. STUDENT

The Astral Tablets

IN his comments upon some of the Mrs. Piper phenomena, those purporting to be due to the spirit of the late Hodgson, Professor James advances what he calls *Fechner's* theory of a world-memory on whose tablets whatever has been done on earth is reflected and held.

There is such a memory, but it was known and written of long before Fechner. It was — by way of a late European example — fully described by Paracelsus, who gives instructions for making a mirror, which would, he said, facilitate contact with its pictures. It is the *Astral Light* of Theosophy. The mind of a medium, withdrawn from the ordinary objective world, may lose its own identity amid a number of such pictures and in a confused way imitate the dead personality whose deeds they register. But the contact is shaky and uncertain; other and quite unrelated pictures may be accidentally touched; various shells beside that of the dead personality may be present; and the whole is mixed with the memories and preconceptions of the sitters and medium.

The theory, taken only as such, will correlate and explain so many phenomena that it cannot wait much longer for general adaptation. Besides doing its share in the explanation of spiritualistic phenomena; it will cover those cases of constantly re-enacted scenes — mostly horrible — that become visible and audible to sensitive persons in certain haunted houses. It covers the phenomena of psychometry or "trace," and of seeing at a distance. For astral space, like astral time, is as it were telescopic and not at all according to the space and time in which the brain and senses work. Dreams are often astral pictures, as well as the hallucinations of some drugs. Some cases of causeless crime are hypnotic effects of intense astral pictures getting into the brains of negative, sensitive, semi-criminal men. C.

Archaeology

Palaeontology

Ethnology

Palaeontology: Science Vindicates Theosophy

THEOSOPHY has everything to welcome in facts. Wherever it finds itself in conflict with scientific opinions, it maintains that these opinions are not founded on the facts, and that the facts will later on vindicate Theosophy. It is the part of the CENTURY PATH to cite many instances of this process; and at present palaeontology affords the opportunity to do so.

Professor A. S. Woodward, in his address to the Geological Section of the British Association, showed how the wealth of facts we have recently discovered have conflicted with the theories advanced in days when far fewer facts were known; and he has replaced these theories by views which approximate in many respects to those taught by Theosophy. Thus he has vindicated the claim that Theosophy rests on fact, and that science approaches the closer to Theosophy the more it relies on the facts and eschews hasty speculation. He said:

Modern systematic researches are continually complicating, rather than simplifying, the problems we have to solve. . . . Every advance in the study of fossils reveals more problems than it solves.

For instance, when a group of animals is confined to a small region, it ought to be easy to trace the lines of descent. The primitive horned hoofed animals of the family of *Titanotheriidae* are only known from part of North America, where they originated and remained until the end. As the fossils are abundant, it ought to be easy to discover the connexions between the genera and the species. But Professor Osborn has proved that the *Titanotheres* must have evolved in at least four distinct lines. Their ramifications are so numerous that the possibility of following chains of ancestors appears nearly hopeless. Again, twenty years ago it seemed likely that we should find the terrestrial ancestors of the *Ichthyosauria* in the Trias. But we now know from the California Trias a multitude of reptiles which need more explanation than the *Ichthyosauria* themselves. "We are embarrassed by the richness of the sources whence we may obtain the ancestors of mammals."

The Professor has also shown that *races appear suddenly from elsewhere, fully formed in certain localities*, and that after they have once appeared, the subsequent modifications they undergo are slow and slight. Also that races grow old and die. Following are some quotations, with our italics.

Speaking of the persistent progress of life to a higher plane, he says:

Palaeontologists are now generally agreed that there is some principle underlying this progress much more fundamental than chance-variation or response to environment, however much these phenomena may have contributed to certain minor adaptations.

This is an important admission, especially when given as the view of palaeontologists in general. The facts have revealed the presence of design and order in the universe; chance and blind forces are no longer considered adequate. To believe in such things is superstition—contrary to the facts. See what W. Q. Judge says below, about Nature needing aid. As to the vertebrata:

We are not likely ever to discover the actual ancestors of animals on the backbone plan, because *they do not seem to have acquired any hard skeleton until the latter part of the Silurian period, when fossils prove them to have been typical and fully developed*, though low in the backbone scale.

Fishes were already well established and distributed over perhaps the greater part of the northern hemisphere at the beginning of Devonian times; and then there began *suddenly a remarkable impulse towards the production of lung-breathers*, which is noticeable not only in Europe and North America, but also probably so far away as Australia. . . .

The *Stegocephala* or *Labyrinthodonts*, as these primitive amphibians are termed, were therefore a vigorous race; but the marsh-dwelling habits of the majority did not allow of much variation from the salamander pattern. Only in the Upper Carboniferous and Lower Permian times did some of their representatives (the *Microsauria*) become lizard-like, or even snake-like, in form and habit—and then there suddenly arose the true reptiles. . . .

In short it is evident that the progress of the backbone land animals during the successive periods of geological time has not been uniform and gradual, but has proceeded in a rhythmic manner. There have been *alternations of restless episodes which meant real advance, with periods of comparative stability*, during which the predominant animals merely varied in response to their surroundings, or degenerated, or gradually grew to a large size. There was no transition, for instance, between the reptiles of the Cretaceous period and the mammals which immediately took their place in the succeeding Eocene period; those mammals, as we have seen, had actually originated long ages before, and had remained practically dormant in some region which we have not yet discovered, waiting to burst forth in due time. . . . *We do not understand the phenomenon—we cannot explain it.* . . .

The demonstration by fossils that many animals of the same general shape and habit have originated two or three times, at two or three successive periods, from two or three continually higher grades of life, is very interesting. To have proved, for example, that flying reptiles did not pass into birds or bats, that hoofed Dinosaurs did not change into hoofed mammals, and that *Ichthyosaurs* did not become porpoises; and to have shown that all these later animals were mere mimics of their predecessors, *originating independently from a higher yet generalised stock*, is a remarkable achievement.

He then shows that races show towards the end of their career marks of old age, one of which is the growing to enormous size, and another the exaggerated development of certain features until these become a hindrance. Also to the rapid disappearance of whole orders of animals, which had a world-wide distribution at the time when the end came.

Changes towards advancement and fixity which are so determinate in direction, and changes towards extinction which are so continually repeated, seem to denote *some inherent property in living things*, which is as definite as that of crystallization in inorganic substances. The regular course of these changes is *merely hindered and modified by a succession of shocks from the environment and Natural Selection*. Each separate chain of life, indeed, bears a striking resemblance to a crystal of some inorganic substance which has been disturbed by impurities during its growth. . . .

Even when a group of animals seems to have been confined to some comparatively small region . . . modern research still emphasizes the *difficulty of tracing real lines of descent*. The primitive horned hoofed animals of the family of *Titanotheriidae*, for example, are only known from part of North America, and they seem to have originated and remained there until the end. As their fossil skeletons are abundant and well preserved, it ought to be easy to discover the exact connexions of the several genera and species. Professor Osborn has now proved, however, that the *Titanotheres* must

have evolved in at least four distinct lines. . . . The ramifications of the group are indeed so numerous that the possibility of following chains of ancestors begins to appear nearly hopeless. . . .

Now compare all this with what is taught in Theosophy. William Q. Judge says in *The Ocean of Theosophy*, pp. 130 et seq.:

As man came to this globe from another planet . . . so the lower kingdoms came likewise from other planets, and carry on their evolution step by step upward by the aid of man. . . . The general forms of the various kingdoms being so brought over, we have next to consider how the differentiation of animal and other lower species began and was carried on.

This is the point where intelligent aid and interference from a mind or mass of minds is absolutely necessary. Such aid and interference was and is the fact, for Nature unaided cannot do the work right. But I do not mean that God or angel interferes and aids. It is Man who does this. Not the man of the day, weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge, and wisdom. . . . They are the *Dhyānis*, the Creators, the Guides, the Great Spirits. . . .

By methods known to themselves and to the Great Lodge they work on the forms so brought over, and by aiding here, taking away there, and often altering, they gradually transform by such alteration and addition the kingdoms of nature. . . . This process is carried on chiefly in the purely astral period preceding the gross physical stage. . . . When the midway point of evolution is reached the species emerge on to the present stage and not showing the connexion to the eye of man nor to our instruments. The investigations of the day have traced species down to a point where, as is confessed, it is not known to what root they go back. . . .

A vast period of time, about 300,000,000 years, was passed by earth and man and all the kingdoms of nature in an astral stage. Then there was no gross matter such as we now know. This was in the early rounds when Nature was proceeding slowly with the work of perfecting the types on the astral plane. . . . At the end of that stretch of years the process of hardening began.

To conclude: it is evident that the Theosophical teachings afford the real clue. The fact that the main types are formed on the astral plane, and then appear on the physical, is borne out by Professor Woodward's remarks about the Silurian mammals. What he says about environment and selection being a minor influence bears out the teaching about the influence of the *Dhyānis* in molding forms. His unknown laws and untraceable influences are simply these Minds at work. The Theosophical teachings may seem too far-reaching, but every day they are confirmed. They are founded on fact, and the more Nature is studied, the more they will be vindicated.

The study of Nature shows that it is indeed most elaborate and complicated. To reach the truth by the method of induction would seem almost hopeless; the more so when we consider the limitations of our ordinary means of observation and reflect how very many essential facts must lie outside the range of those faculties. But are we under the necessity of elaborating a whole cosmic theory *de novo*, as if nobody had ever studied the matter before? Theosophy answers, Study the ancient cosmogonies, too often unceremoniously dismissed as mere fables, and perhaps you may find the clues to a more comprehensive knowledge of natural laws and principles than that which we possess in our age. STUDENT

✧ The Trend of Twentieth Century Science ✧

The Newer Zoology

FORTUITOUS variations pruned by Natural Selection, were for many years almost unanimously credited as efficient and sufficient cause of evolution.

Biology seems to have outgrown that view. Such a cause could at best produce adaptation to environment, not ascent. And the pruning knife of Natural Selection is often found failing to remove even positively injurious variations. A few instances of this failure were recently given by Dr. Woodward in his address to the Geological Section of the British Association at its last (Winnipeg) gathering.

It appears, indeed, that when some part of an animal . . . began to grow relatively large in successive generations during geological time, it often acquired some mysterious impetus by which it continued to increase long after it had reached the serviceable limit. The unwieldy antlers of the extinct Sedgwick deer and Irish deer just mentioned, for example, must have been impediments rather than useful weapons. The excessive enlargement of the upper canine teeth in the so-called sabre-toothed tigers, must also eventually have hindered rather than aided the capture and eating of prey.

And so on. Why did omnipotent Natural Selection not check these growths the very moment they passed the point of utility? Dr. Woodward suggests something of an answer, though very cautiously:

I am, therefore, still inclined to believe that the comparison of vital processes with certain purely physical phenomena is not altogether fanciful. Changes . . . which are so determinate in direction, and changes towards extinction which are so continually repeated—

(He had been dwelling upon the unexplained extinction of certain wide groups, not due to competition, nor to failure of adaptation, nor to any other operation of Natural Selection's pruning knife)

seem to denote some inherent property in living things, which is as definite as that of crystallization in inorganic substances.

The "inherent property" is to run through a cycle of manifestation, even in the teeth of Natural Selection, and to cease such manifestation when the cycle is completed, even when Natural Selection would permit continuance. The monads have exhausted the possibilities of experience in that particular set of forms.

Rejecting fortuitous variations as the cause of ascending evolution, Dr. Woodward ventures to speak of an "intense struggle" upward:

I wish especially to emphasize the interest and significance of the persistent progress of life to a higher plane which we observe during the successive geological periods; for I think palaeontologists are now generally agreed that there is some principle underlying this progress much more fundamental than chance-variation or response to environment, however much these phenomena may have contributed to certain minor adaptations.

Speaking of the Theromorphs he says that

The majority of them very quickly became so closely similar to the mammals that they can only be interpreted as indicating an intense struggle towards the attainment of the higher warm-blooded grade;

and he refers to

an intensely restless early community of reptiles in which all the variations were more or less in the right direction for advancement.

These struggles were rhythmic, not uniform and gradual. One of them would take place at a particular point on some line of types, resulting in some wholly new type. Further along the same line the effort would be repeated, resulting again in that new type, but now more perfect. The phenomenon might occur a third time; and then some biologist of the old Haeckel school would arrange the three varieties of the new type one above another, explaining that fortuitous variation had gently evolved the third from the second and the second from the first. Says Dr. Woodward:

The demonstration by fossils that many animals of the same general shape and habit have originated two or three times, at two or three successive periods, from two or three continually higher grades of life, is very interesting. . . . There was no transition, for instance, between the reptiles of the Cretaceous period and the mammals which immediately took their place in the succeeding Eocene period: those mammals, as we have seen, had actually originated long ages before, and had remained practically dormant in some region which we have not yet discovered, waiting to burst forth in due time.

Owing to these sudden movements of the life impulse, its equally unexplained quiescences, and other causes, the orthodox genealogical tree with its gentle and regular passages from branch to stem, from stem to twig, cannot be legitimately constructed. There are hiatuses everywhere.

When we turn to details it must be admitted that modern systematic researches are continually complicating rather than simplifying the problems we have to solve. . . . Even when a group of animals seems to have been confined to one comparatively small region . . . modern research still emphasizes the difficulty of tracing real lines of descent. . . . Among early reptiles the same difficulties are continually multiplied by the progress of discovery. . . . Serious difficulties have also become apparent during recent years in determining exactly the origin of the mammals. . . . During the last two decades the progress in our knowledge of the extinct backboneed animals has been truly astonishing. Whole groups have been traced a long way towards their origin; but with them have been found a number of previously unknown groups which complicate all questions of evolution to an almost bewildering extent.

Dr. Woodward points out that the actual origination of the backboneed animals is entirely unknown.

We are not likely ever to discover the actual ancestors of animals on the backboneed plan, because they do not seem to have acquired any hard skeleton until the latter part of the Silurian period, when fossils prove them to have been typical and fully developed.

The Theosophical explanation of the gap difficulties is not likely to be accepted at once, but its acceptance may not be so far away.

Our globe has had three chapters or editions of its history before this one, at each edition solidifying its material from conditions we should call etheric or astral. In this fourth edition it finally became solid matter. Through the third it was perfecting the radical animal types. When this period opened, these evolved types began to condense from the etheric to the solid and to be inhabited by the life monads again. The transitional types, through which these final ones had been reached, had disappeared, and the latter therefore constituted definitely separated steps. After the passage

of these "basic astral types" (vide H. P. Blavatsky's *The Secret Doctrine*, Vol. II, p. 738) into the physical, they began to vary, and the variations to be variously dealt with by the forces of their environment. These variations are in some cases adaptations to the environment, in others real steps of formal (following on functional or vital) progression. New subtypes therefore appear, some of them filling the gaps between the basic types, some branching in fresh directions. It is the latter, and the unfilled gaps, that constitute the perplexities of those biologists who pin faith to the Haeckelian genealogical tree.

But H. P. Blavatsky's own work must be consulted for a fuller account. STUDENT

Tricks With Plants

WE have more and more ways for compelling the plants to do what they do not want to do, for depriving them of much or all of their rest between flowering times. The explanation of each method singly is very difficult; less so if they are all considered together.

It was observed that fruit trees, much heated (but not exactly scorched) by a neighboring fire, bloomed as soon as they had recovered. Upon that fact depends one of the methods. Chloroforming or etherizing plants will make them flower. In certain cases freezing will do the same. Properly used electricity will also do it.

The most recent trick is warm water, water at about blood heat for eight or more hours, only the leaves (if any) and the stems and shoots, being immersed.

The secret is evidently the placing the plant under extremely abnormal conditions, removing it before the irritation has begun to *kill* the cells. But the plant must certainly suffer in some way. STUDENT

The Electric Sign of Protoplasm

A REAL difference between animal and vegetable protoplasm seems to have been discovered, enabling the lowliest one-celled organisms to be placed on one or the other side of the line.

Whenever a current, alternating or direct, is passed through water containing elongated cells, they arrange themselves with their axis in line with it. But when the current is in one direction only, the distinction between animal and vegetable becomes visible. Animal cells move against the current, that is, towards the positive pole, the vegetable ones selecting the opposite direction. When both kinds of cell were present, the sliding effect of the two streams past each other was very marked. Not only did the cell as a whole move towards its favored pole, but its protoplasmic contents moved within it in the same direction, occasionally becoming so enthusiastic as to burst the wall. It is therefore inferred that animal protoplasm has the negative sign (because moving toward the positive pole) and vegetable protoplasm, drawn to the negative pole, the positive sign. The effect of magnets does not seem to have been tried. STUDENT

Nature

Studies

Graz

GRAZ is a peaceful nook at the foot of the Styrian Alps in the broad, fertile valley of the Mur 1500 feet above sea-level. The picturesque old houses are dominated by the Schlossburg with its clock tower, seen to the right of the picture. The town is well supplied with public pleasure grounds and holiday resorts and is the center of a brisk trade and manufacturing industry.

The Colorado Desert

THE *National Geographic Magazine* for August, publishes an article on the Colorado Desert, by W. C. Mendenhall, of the U. S. Geological Survey.

In California nearly every type of environment in which man exists is represented. Its thousand miles of territory along the Pacific passes from tropical to temperate conditions, from the most arid to one of the most humid sections on the continent, and from the elevation of 14,500 feet at Mount Whitney to the lowest point on the continent at Death Valley 276 feet below sea-level. Often extremes are in close juxtaposition, and the flower and fruit garden of Southern California is only 100 miles from a region, originally one of the most desolate spots on the globe, with officially recorded temperatures of 130°, but now destined through irrigation to become a unique agricultural section.

The desert valley is an extension of the Gulf of California, which arm of the sea formerly extended 200 miles further inland than now. The mouth of the Colorado River was then near Yuma, Arizona; and presumably the river carried then, as now, enough sediment from the cañons of Utah and Arizona to cover one square mile to a depth of 53 feet. Building a delta across the Gulf, its stream became divided into two parts, one discharging into the ocean, the other into an inland sea. It continued to deposit sediment along its course, thus elevating its bed above the plain, and, by occasional changes of course, gradually building up the plain and making the delta lands of the Imperial Valley. It has since discharged itself alternately into the sea and the Salton Sink.

The last time it emptied into the sink is indicated by a well-preserved old water-line, showing the shore of the ancient lake, around the desert, 40 feet above sea-level, with deposits of calcium carbonate. At a very rough estimate the writer suggests 1000 years ago from geological considerations; but adduces some Indian traditions in support of a more recent date for the existence of the lake. It was on account of the recent irrigation works that the Colorado River burst through a canal and began again to flow into the Sink. Much

land was submerged and property destroyed, and the reclamation work suspended; but, although a large lake has been formed, engineers have succeeded in stopping the danger of further overflow.

The aridity of this region is such that sometimes a year or more passes without a drop of rain, and the annual average for many seasons is less than 3 inches. The native vegetation includes the ocatilla, spiny barrel cactus, cholla, palo verde, ironwood, and here and there clumps of greasewood or gray sagebrush.

Within or about the borders of the desert are weird and varied land formations. East of Holtville is a zone of sand dunes 12 miles wide and 50 miles long; in the western edge of the Imperial Valley are bad lands equal in picturesqueness and uselessness to those in Dakota. The rare torrential rains have carved in the bordering mountains gorges sometimes scarcely wide enough at the bottom for a man to pass, yet with walls 200 feet high. But among the most incongruous features are two groups of mud volcanoes. The best of these is now submerged by the Salton Sea. The craterlets of mud look like dilapidated bee hives, with cup-shaped depressions in the tops, from which, or from vents in the sides steam and other gases are continually rising. The condensing sulphur lines the vents with yellow crystals and round about are pools of hot mud. The second group of solfataras is about 40 miles south of the Mexican boundary, covering many acres, many of them boiling and

bubbling continually and covering the surface with weird hues, white, yellow, red, or orange, from the sulphides. STUDENT

Natural Weather Signs

A FARMER who has been disappointed with the predictions of the Weather Bureau has come forward as a champion of the old-fashioned homely signs among the ants, bees, spiders, and trees; and when we consider how many of these signs there are, it seems as if it might be worth while to cultivate the art of reading them more.

A bee is never caught in a shower, and

When bees to distance wing their flight,
Days are warm and skies are bright;
But when their flight is near at home,
Stormy weather is sure to come.

When ants quit their homes for other quarters and travel in lines, expect fair weather. If they scatter it is going to rain.

If spiders are indolent rain will soon follow. Their activity during rain is proof of its short duration. If they quit their webs this is also a sign of rain. When you see the ground covered with spiders' webs which are wet with dew and there is no dew on the grass, it is a sign of rain before night, for the spiders "are putting up their umbrellas." But others say: "When spiders put up their sunshades it will be a hot day."

The fragrance of flowers is more apparent just before a shower than at any other time.

Cottonwood and quaking trees curl up their leaves before a rain.

When the leaves of the sugar maple are turned upside down expect rain.

Clover leaves also turn up preceding a rain. Corn fodder dry and crisp indicates fair weather, but when damp and limp, rain. STUDENT



Lomaland Photo. and Engraving Dept.

THE CENTRAL SQUARE, GRAZ, AUSTRIA

Students'



Path

The Bible, a Chapter in the Wisdom-Religion of the Ages

THEOSOPHY vindicates the truth of many portions of the Bible which have been too lightly laid aside by modern scepticism as a mere collection of legends gotten up by primitive ignoramuses. Theosophy agrees with Paul in believing that many of the strange narratives of the Old Testament are allegorical, and it shows that they are more than pegs upon which to hang moral teachings.

Theosophy gives the key to deeper meanings hidden behind the exoteric forms of the world-religions and proves that the national epics of Greece, Scandinavia, Ireland, etc., are based on the one universal primitive Wisdom-Religion.

Modern scholarship is fairly unanimous in thinking that *Genesis* is largely composed of sundry scraps of legend and tradition with perhaps a little authentic history, and that it was pieced together by some unknown editor. There is an edition of the Bible in which the patches supposed to be from different sources are printed in different colors. The effect is picturesque but not necessarily correct, for the interpretation brought forward by H. P. Blavatsky reveals a very different state of things, and clears up most of the apparent inconsistencies.

Properly to understand the difficulties which have puzzled so many acute minds, let anyone who may never have tried the experiment take the Bible in hand and read the first few chapters as if they were quite unfamiliar. Read them critically as if they were from the Egyptian *Book of the Dead*, or the Greek story of creation by Hesiod. Note the apparent contradictions, the singular repetitions, the special use of certain names, such as "God," "Lord," which appear to be used indiscriminately, but are not.

It will be noticed, firstly, that there are two quite different accounts of the origin of man. Chapter 1—called the "Wet" account by scholars—speaks of a pre-Adamite race which evolved *after* the plants, the fishes, the birds, and the beasts. No mention is made of Adam or Eve by name, or of the creation of Eve from the rib, and the narrative closes with the sabbath blessing in the third verse of the second chapter. According to Theosophy this is a simple and condensed account of the early conditions of the earth and its inhabitants before the present order of physical life in matter had been instituted.

The second account begins immediately, and is altogether different. In this—the "Dry" account—the plants could not grow, partly for want of "moisture," though they were waiting ready. Adam appears, now the complete man, composed of the dust of the ground, the breath of life, and the living soul, a rough epitome of the Seven Principles of the Eastern Teachings. Adam is alone at first, without even a dog for companion, for the animals were not yet formed. Eve is then separated from Adam, who then gives the animals their names, i.e., endows them with something they had not before; and immediately follows the misunderstood story of the Fall, and the significant statement that the Lord God made clothes of skins for the complete man and woman. When clothed, i.e., fully developed physically, and separated into two sexes, humanity is sent out from the Garden of innocence and ignorance, to learn its lessons in the outer world and

to earn the bread of life, spiritual and physical, by labor. It—or we—had eaten of the Tree of Knowledge, but not of the Tree of Life, which has been protected from the unworthy ever since by a flaming sword. We have to find our way back to the Garden of Eden at last with the added knowledge and strength of character gained through the trials of our long pilgrimage through many incarnations.

The first story says nothing about the Fall, the second says nothing about the creation of the universe, of the sun and moon, or of the ordered periods called "days." These and many other details are of great interest from the Theosophical position, for they are precisely what ought to be there to harmonize with the other records of Theosophy contained in non-Jewish religions and philosophies.

Looking once more at the two chapters, you cannot help noticing that the word "God" is exclusively used in the first narrative, and "Lord God" in the second. This in itself ought to make the thoughtful reader suspect there is something more than appears on the surface. The word God is used for the plural term "Elohim," the higher creative Powers. "Jehovah," one of these divine powers, translated "Lord God," is a more limited expression, implying duality, the manifestation of the active and passive principles in lower planes, the separation of the sexes. The wise teachers in Palestine, as in Egypt and India, found it necessary to distinguish clearly between the higher and the lower workings of the Divine Spirit, and so they invented different names for the various forms of its action. In Egypt and India this was carried, in later times, to an excessive degree by the exoteric priests.

The Higher Criticism has concluded, in the absence of real information, that the apparently inharmonious accounts in *Genesis* are simply two independent legends pasted together by some scribe who could not tell which was the more correct, and who thought the safest thing was to keep both.

Much as we may admire the wonderful skill and patience of the eminent scholars who have raised the towering edifice of modern Biblical criticism, in the matter of the Creation stories at least, they are wide of the mark, for by comparing them with the other creation legends in the light of Theosophy, they take their rightful place as brief outlines of *different* and *successive* processes of evolution in the great work of the formation of complete man, "the image of God." But neither science nor theology has yet realized that evolution includes infinitely more than just the building up of the body, the lowest of the complex vehicles for the soul.

The Theosophical system of Evolution is much more comprehensive than the Darwinian, for it includes the spiritual, the psychic, and the mental, and explains factors in man's make-up which are yet unrecognized by science, though that ignorance cannot last much longer. The records in the possession of H. P. Blavatsky's Teachers go far back of the earliest civilizations known to archaeologists, though the recent frank admission by science that the human skull lately found in France must be at least 400,000 years old is encouraging.

The key offered by Theosophy is no make-believe; it is qualified to open the doors of all the world-scriptures, and as it reveals the same hidden wisdom in them all—though of course in varying degree—we are justified in calling it the master-key. We say to earnest inquirers: Break through the Chinese Wall of prejudice and calumny that ignorance and bigotry have raised round the extraordinary being known as H. P. Blavatsky, and study Theosophy for yourselves.

While the clergy have been helplessly watching the crumbling of their creeds, independent scholars and scientists are beginning to advance theories based on new facts which would have been regarded as outrageous a few years ago, and yet which are simply partial approaches to the truth, to Theosophy. Professor Soddy, the eminent Scottish chemist, for

instance, has been brought by his researches into the terrific forces locked up in the atom to believe it probable that a high civilization existed in pre-historic ages. He thinks it likely that science was then well acquainted with forces whose existence we are only just beginning to discover, and that civilized mankind was mainly destroyed by their misuse. In support of this he instances such things as the story of Atlantis, and the universal traditions of Golden Ages and world-wide destructions of the wicked. It is hardly necessary to say that H. P. Blavatsky devoted a large portion of *The Secret Doctrine* to the demonstration of the truth of this very idea.

We find in *Genesis*, in the story of Noah's flood, a condensed account of the destruction of Atlantis, and the race preceding ours, with its "giants," and "mighty men of renown," followed by the rebirth of civilization. There are many little touches of detail in the early Biblical narratives which are generally supposed to be merely parts of the exoteric form of the story, such as the tragedy of Abel, the drunkenness of Noah, the deep sleep of Adam, and others. These are really proofs of the great knowledge of the writers, for Theosophy shows the inner meanings of all of them in such a convincing manner than we can recognize them in the other world-scriptures, even, in some cases, under different forms.

It is impossible even to refer to a large number of the Theosophical teachings openly or secretly given in the early books of the Bible, so the Theosophical story of Solomon's Temple building, and the Book of *Job*, with its account of the dramatic representations in the Initiation of candidates into the Ancient Mysteries, and the trials of the neophytes which preceded the ceremonies, must be passed by.

It is a necessary inference from the general principle of Reincarnation that there must be some persons who have far outstripped the general average in attaining perfect control of their personalities and uniting themselves with the divine Self. Such great ones who have become the Helpers of all that lives, are frequently mentioned in the Bible. Moses was such a one, an Initiate in all the learning of the Egyptians, it is said. Then came the splendid roll of Prophets, the spiritual leaders of the people in contradistinction to the formal, orthodox priesthood, whom they frequently denounced. The Prophets came down from their mountains, or from their so-called Schools, where they had been illuminated by the inner Light, and like Jesus, they always spoke with authority, for they had that real knowledge which is beyond the reasoning of the brain mind. Here and there we get distinct proofs, not only of their immense spiritual development but of their knowledge of the universal Wisdom-Religion, Theosophy. When it was necessary they showed the possession of supernatural power over the forces of nature, and they clearly knew the language of symbols which is enshrined in the Jewish Kabala, the mystic book which conceals the deeper meaning of many parts of the Bible. For instance, Ezekiel describes in his vision four winged creatures in the blazing wheels. They had faces like unto a man, an ox, a lion, and an eagle. This symbol was repeated by the author of *Revelation* (chap 4). It is a widely spread symbol of the awful divine forces behind the elementary kingdoms of Air, Earth, Fire, and Water, and is found throughout the Orient and elsewhere. According to H. P. Blavatsky, an acknowledged master of the Kabala, its secret meaning can be traced under nearly all the apparently simple narratives of the Old Testament, and in the *Revelation* of John.

Later came Paul who speaks of himself as a "wise master-builder" which signifies much to those who know the fullness of meaning covered by that term. The central feature of his teaching is the Theosophical teaching that the real life is only to be attained by the union of the purified personality with the divine inner Ego, the Christos. In his own words he "travailed that Christ be formed in you." It is noteworthy that Paul never speaks

of the personality of Jesus. The story of the miraculous birth, the miracles, and the portents at the crucifixion, seem to have been unknown to him; he always speaks of the Christos as a divine principle which dwelleth in every man, "the power and wisdom of God," and he constantly urges his hearers to seek within themselves for the higher Light. His word-picture in the xiii chapter of *I Corinthians* is one of the most impressive descriptions of the impersonal life of the true disciple in all literature. It is absolutely pure Theosophy—pure Brotherhood—and if it had been acted upon during all these weary Christian centuries the world would be a very different place today. What Paul's secret teachings were we can only guess, for he says he only spoke the deeper wisdom amongst the "perfected," the initiated.

Throughout the whole Bible we see that there was an inner meaning, but Jesus, and after him, Paul, make it perfectly clear that the deeper teachings could only be given to the trained disciples. There is nothing harsh or exclusive about this from the standpoint of Reincarnation. A wise old saying, "Discipline must precede philosophy," applies here, and when the pupil is ready we always find the Master is ready. It is in the Law, that you cannot receive that which you have not deserved. Christ came firstly to preach the fundamental belief of Theosophy, i. e., Universal Brotherhood—"all things whatsoever that men should do to you, do ye even so to them; for this is the law and the prophets."

In teaching Brotherhood Jesus necessarily enforced the principles of Reincarnation, and Karma, the law of justice, that "whatsoever a man soweth that shall he also reap." In the wonderful and terrible picture of the Last Judgment in *Matthew* 25, Jesus makes this so plain that it seems extraordinary how the pernicious doctrine of Vicarious Atonement—of salvation by some outside influence—could have crept in and masqueraded under the name of Christianity. He shows there that nothing but the spirit of pure love for humanity, pure Brotherhood, can count a feather's weight in the final adjustment. Jesus offers no back door to peace and joy; he was terrible in reproof. Reincarnation is plainly taught in *Revelation*, where it is said that those who overcome shall no more go out from the house of the Lord, etc.

One more word about the hidden historical teachings in the Old Testament. Why should students of Theosophy attach importance to the right understanding of these facts; why should H. P. Blavatsky and William Q. Judge have taken such pains to show us how to read a few chapters of the mystic scroll of antiquity? Surely it is clear that a true knowledge of our past will teach us what to avoid and what to seek. H. P. Blavatsky says in the opening chapter of *The Secret Doctrine*:

In this age of crass and illogical materialism, the Esoteric Philosophy alone is calculated to withstand the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion.

Time will necessarily be required before those whose minds are attached rather to the outer form than to the inner spiritual meaning can break down their personal feeling or pride in thinking they possess the only true faith; but if it be true that our race is leading the world in material and intellectual progress, what a splendid opportunity we have to lead the nations to a real understanding of the Brotherhood of religions, a Brotherhood in which each would have its place in the harmony as the most suitable vehicle for its own adherents, and yet in which each would acknowledge the good points of the others, rejoicing that all were roads to that Truth which underlies and is greater than all forms. That is what we mean by the motto of the Theosophical Society, "There is no religion higher than Truth." C. J. R.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What do you think is the right attitude for a student of Theosophy to take in regard to the failings of others? For instance in the lines:

If we looked for people's virtues,
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world would be.

Would it be right to do so? Is it the right attitude of a true friend, to

Be to my virtues ever kind,
And to my faults a little blind?

I am puzzled over the question, and would like to have it discussed in the Theosophical Forum.

D. E.

Answer The rule might be laid down, that in every instance one should decide for himself in which direction the right lies; but that most of us would promptly decide all wrong; judging by the wrong criterions, and with the wrong end of judgment.

There is undoubtedly that within us which might dictate to brain and feelings in all these matters, and that from the standpoint of ultimate knowledge. The soul has its eyes fixed eternally on one goal, which is the end of human evolution, and can see what action will coincide with its chosen course, and take it; but we have not made ourselves at one with the soul, and do not act with its wisdom, nor are inspired with its magnificent hope and determination. We have to remember that in all our problems there are various idle, proud, and clamorous good-for-nothing voices making themselves heard within us; we have enfranchised them and given them the suffrage; and their vote shall be polled, they claim, and have equal value with that of the soul.

Indeed, can we distinguish this kind of voice from that? Since the days when King Soul was deposed, and dubbed affrontingly "Citizen," and even crowded out from the polling booth by this upstart mob of pride and passions; have we not grown indiscriminate of our inward demagogues, and prone to put up with the loudest and most insistent? Beware, then, of the voice that bids you step in, and do some little correcting on your own account, of this or that failing which you see in your brother. Not yet has the old injunction grown forceless, that we shall cast out first the beam which is in our own eye; hypocrisy is a grand mark of the lower nature; and the improver of others is commonly a little tainted with the leaven of the Pharisees.

"A little blind" says the wise and kindly couplet; by no means blind altogether; by no means letting oneself be used by the lower nature of another for its own deterioration. But insist first on the virtues; respond to and take hold upon them. The man you are tempted to look down upon is also a divine soul; he too, came out of the bosom of the Infinite, and has circled time and the worlds, and journeys upon the quest of quests. Not the least superiority is yours, unless you have forgotten superiority, and remember nothing but your duty of service to the world. Oh, how our very virtues do encumber us; what a load and burden upon us, often, are the good things and abilities to which we may have attained. These too are possessions, if considered so, which make a Dives of their proud possessor; and it is still hard for a rich man to enter into the kingdom. Strip them off, says the

teaching; divest yourself of interest in them; value them only in so far as they qualify you.

The best man is he who uses his goodness, and is in oblivion of it; he recognizes, with the eye of his divinity, the divinity in all men, even in his own friends and nearest acquaintances; and all his actions are towards that divinity, and guided by it.

A man comes to him boasting, and we can well imagine his action. I do not think he will begin any smug sermon on the folly of conceit, or plan some humiliation for the boaster. Such a course he will leave to the Pharisees; for him, probably, there will be an unmoved silence, and turning to his nearest duty. In such action there will be yet a rebuke which, by its impersonality, is bound to penetrate; it will speak much louder than words, and convict the fool of his folly. The boaster hears the Pharisee, and breaks out,—Who are you to sermonize to me? Are you perfect? Do not your own words convict you of a smugger vanity than mine? I am an injured man; I am unjustly treated: I must go forth and proclaim my virtues louder than before. But at the silence of the true man he is apt to pause; and if he says anything, it will be,—I believe I have been making a fool of myself again. A most salutary thought to be in his mind, and one that shall better him, and not confirm him in his folly.

Yet no absolute formula can be given. The Pharisee could easily imitate the good man's silence, and only condemn himself the more deeply with it. The higher and more perfect an action may be, the worse it is when used wrongly, and for the glorification of self. The one maxim absolute is this, that we should unclasp ourselves of egotism, that we should live resolutely to benefit mankind, and erase every other motive persistently. No mode of action is right always; but compassion is always right.

But should we allow wrong to be done? Are we to stand still when the wolf is in the fold, or be influenced by compunction towards the rattlesnake? We need no better guide than common sense here. Go in and strike hard and home; that will be the performance of your duty.

Compassion does not work for the world's disadvantage, under any circumstances or at any time. She goeth armed and bright-sworded against the enemies of men. But there is a world of difference between those who are actively and consciously evil, and the run of us who are well-intentioned, but very faulty.

STUDENT

FALL not however into the common prevaricating way of self-commendation and boasting, by denoting the imperfections of others. He who discommends others obliquely commends himself. He who whispers their infirmities proclaims his own Exemption from them, and consequently says, *I am not as this Publican*, or *Hic niger*, whom I talk of. Open ostentation and loud vainglory is more tolerable than this obliquity, as but containing some Froth no Ink; as but consisting of a personal piece of folly, not complicated with uncharitableness.

When thou lookest upon the Imperfections of others, allow one Eye for what is Laudable in them, and the balance they have from some excellency, which may render them considerable.—*Sir Thomas Browne*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Churches

The "Institutional Church"

A PAPER describes an institutional church in Chicago. On the roof-garden of a church the writer saw rows of chairs for the congregation, an auditorium below them, while within were a series of lounging and smoking rooms for the men on weekday nights, apartments for the women's clubs, nurseries, a gymnasium, a dancing club, etc. Lectures with stereopticon views are given, and sermons in many modern languages; medical attendance, legal aid, second clothing, etc., are provided.

The work done is doubtless very excellent and practical; but the people should understand thoroughly that it is they themselves who are leading, and that the churches are clinging desperately to their coat tails in fear of being left behind, while, as usual, trying to persuade the people that the churches are leading and not following.

Is Christianity the Supreme Religion?

CHRISTIANITY, considered as a system of Christ-like conduct, cannot die, says Professor Goldwin Smith.

Whatever may become of our creeds, and of the dogma (so plainly human in its origin) of some of them, we have still the Christian ideal of character, which has not yet been seriously challenged, does not depend upon miracle or dogma for its claim to acceptance, and may continue to unite Christendom.

This is quoted from a review, in *T. P.'s Weekly*, of two books on the religious situation. Goldwin Smith's is called, *No Refuge but in Truth*, which recalls the motto of the Theosophical Society, "There is no Religion Higher than Truth." The other book is *Is a World-Religion Possible?* by David Balsillie. The latter author says that the clergy recognize the religious tendency of the day, but are bound by their position to profess and preach what the people can no longer accept. But is not the attitude of these broader champions of Christianity similar to that of the clergy? Are not they also bound by a supposed necessity of championing Christianity among the world's religions, and the Christian Savior among the world's Saviors?

These men of great veneration feel deeply as they see the religion of their childhood and of their fathers slowly disintegrating; and they cling desperately to the hope that something unique may still be found in that particular religion. They fear that the absence

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

of Christianity will leave a gap that cannot be filled. For them Christianity is indissolubly linked with morality and spiritual ideals.

But one of the most salient features in the recent expansion of men's thoughts has been the increased recognition of the claims of Oriental races; while one of the most striking changes of scene in the modern world-drama has been the increased prominence of those Eastern peoples. In face of this it is scarcely possible to identify Christianity with religion, or Christendom with civilization, or to keep on regarding Jesus as the only Christ.

But one may go farther, and question whether the Christian ideal of conduct is so very lofty after all; mightn't it be loftier? It contains ideals of mercy and charity; but is lacking in certain elements of manliness. These elements of manliness, in so far as they exist among Christian peoples, have been due to other influences than Christianity, notably to Chivalry; but Christianity often claims credit for them, even though it has been their adversary. It is not the ideals taught by Jesus that are here criticised, but that which the churches have made of them. In illustration may be quoted a passage from one of the writers in question. He says:

The duties He enjoined make no extravagant demand for self-sacrifice.

There might be two opinions about that; but at any rate it indicates that the writer's idea of religion is not over-exacting.

Again, the remark —

What is the Church but mankind viewed from the religious standpoint?

cannot be said to make out a case for Christianity in particular, rather than other religions; and the same applies to the remark that

we have come to believe that the conscience of the community as a whole is a safer guide than that of any section of the community; that the general is to be trusted before the clerical mind.

What about the community of the whole

world—the majority—Buddhist, Mohammedan, Hindû, etc?

The Truth is that which is common to all religions; and that which is peculiar to any one is not the Truth. If this be accepted, upon what are we to base any claim of paramountcy for Christianity, especially if its ethics be found as old as the earth?

How Long God took to Write the Bible

WE are told that the period during which the Old Testament was being written covers one thousand years, and that of the New Testament about one hundred years. Do people always bear this fact in mind when they speak of the Bible as the word of God specially written for his people? God took 1100 years to write it. The question arises: Did he ever finish writing it? The history of this wonderful compilation of ancient documents is very intricate and interesting. Moreover God wrote in several different languages — Hebrew, Aramaic, and Hellenistic Greek.

The Sin of Unbelief

A PASTOR is reported as having asked in a sermon, "What is the blackest, most heinous, [several other strong epithets] sin that it is possible for a man to commit in this world?" In answer he described some atrocious crimes, and said that these were nothing compared to the blackness of the blackest sin in the world. This awful sin [more strong epithets] is the [epithet] sin of unbelief; the rejection of Jesus Christ, God's only begotten and well-beloved Son. It is the one sin that is never forgiven in this world or the world to come.

One recognizes where this kind of violence of language belongs. Is it not that of the bigot, whose love for his gentle god is usually so manifested? that of the parties who added to the last chapter of Mark's gospel the verses 9 to the end, containing the words: "He that believeth not shall be damned"? (See marginal note in Revised Version)

He who persistently denies and rejects his own inner Divinity is lost. This is what Jesus states in the Gospels; but it was ecclesiastical bigots who transformed it into the threat that he who does not believe their dogmas will be damned by hell fire.

The unpardonable sin is that by which a man breaks away from his own divine immortal Self, thereby destroying himself by his own act and cutting himself off from the possibility

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

At the Isis Theater last night Mr. Kenneth Morris gave the third and concluding lecture on "Theosophy in the Welsh Legends." To those who have heard these lectures, it may be confidently asserted, the Welsh legends as well as all other ancient legends and traditions will have a new meaning, related to life and to one's own struggles, conquests and possibilities in life, and not remain as mere stories as heretofore. Following are brief extracts from Mr. Morris' lecture:

No doubt it has seemed strange to many of you that a series of lectures on such a subject as Theosophy in the old legends of the Welsh people should be given in this theater; but on looking into the matter more carefully, one must, I think, see what a vital bearing such a subject has on our present life.

For first and foremost it will show that the ancient peoples—for what is true of the legends of Wales is also true of the legends of Scandinavia and Greece and Ireland, and indeed of most of the old countries from which we or our ancestors came—it will show that these ancient peoples had their Teachers who knew something real about the deeper side of life; something real about that greatest of all mysteries, man himself; that they had studied the divisions and intricacies of his nature and arrived at a clear understanding, a workable philosophy on which to base their lives. And if they had done this, so might we; for the old Wisdom is being taught in the world today as it was then. How can we hope to live successfully and master ourselves, unless we know what ourselves are that have to be mastered, and who are we that have to master them? See how story after story tells of the need we have for finding the divine light that is within us; and emphasizes the necessity of reaching to and getting the help of our own warrior souls before that divine light can be reached. That teaching is needed as much today as ever it was; more needed, you may say; for look at the awful blight of materialism that is over the world now. On all sides we find material wealth and what we call civilization increasing; and with them a greater carelessness about the purity and conduct of individual life; leading to the increase of crime and vice and insanity and all the dreadful conditions that go to sap the manhood and womanhood of the race. The only thing that can possibly stay this tide of ruin is that men should turn to their own lives and their own immediate surroundings, and do something there to better things. To cure a disease you must understand the disease and the human system that is suffering from it; and to help to cure the spiritual and moral disease of the age, you must understand the spiritual and moral make-up of a man. The ancient teaching is that a man can do what he will with his own life; that he can open up splendid centers within himself, and achieve marvelous heights of being. . . .

And there is a divine center in you which you may waken and bring into activity in your life, which alone can help you to gain it. There are huge battles to fight against the lower nature; but the soul in you, the strong will, whether you call it, as in these stories, Arthur, or Gwydion ab Don, or Manawyddan son of the Boundless, is more powerful than the lower nature. It is invincible, and can defeat all the passions and desires; for the soul is really a god, as Jesus himself taught.

Now is not this the most important lesson we can possibly learn? In view of the increase of vice, insanity, crime; in view of the growth of suicide, which means despair—is it not? We need a new and mightier source of courage; and it is this knowledge that there is the indomitable soul within us, with its ancient purpose to uplift the world, and that it rejoices in hardships and difficulties because they give it the opportunity for using and proving itself—it is in this alone that such a source of courage is to be found.—San Diego Union

The Churches

(CONCLUDED FROM PAGE 10)

of redemption. But it is only very exceptionally that a man can sin to that extent. He would have to persist in wickedness throughout incarnations; but usually rebirth brings with it a Karmic retribution that checks the evildoer in his career and gives the Soul its opportunity.

The churches may terrify people with threats as to what will happen to them after death if they do not accept the dogmas; but they cannot fool all the people all the time, and it is late in the day to address intelligent people in this fashion. It behooves us to have such confidence in the worth of our own character that the churches cannot thus impose dogma upon us, and to read the kindly teachings of Jesus without the harsh ecclesiastical glosses. Jesus promises knowledge and freedom to all who will seek the *kingdom of God which is within them* and will follow that *Truth that shall make them free*; and he says that those who follow the lusts of the flesh will suffer the fires of torment. By this expression he did not mean any eternal hell fire; he used a strong pagan metaphor to imply the tortures of the man bound in the chains of passion. A man who seeks happiness in the perpetual following of selfish desire is doomed to perpetual suffering and trouble; this is a simple truth; and this is all that is meant by hell, in which many of us spend much of our lives.

Those who preach doctrines of cruel revenge and fear in the name of a God of mercy are flouting their own divinity, and shutting up against men that kingdom of heaven into which they refuse to enter themselves.

STUDENT

The Relation of Zeolites to Plant-Nutrition

THERE is a tendency in many thinkers to be acute rather than comprehensive, and to base theories as to the constitution of nature on some special and limited range of investigations rather than on a survey of the whole field. It is not too much to say that a mind capacious enough to recollect at one and the same time *all*, or even most of, the data provided by scientific investigation in all its departments, could not possibly adopt any of those theories which have been designed to explain special cases, but would be obliged to frame some vast generalization adequate to explain the whole. But such minds are rare; and even when they exist, it is but rarely that their owners possess the qualities that bring men to the forefront of modern opinion. For the most part our prominent intellects in the scientific world are occupied with special subjects; and when they proceed to devise their theories, they frequently do so in forgetfulness of the discoveries made in other fields—discoveries which would doubtless, if remembered, entail radical alterations in their theories.

Despite the worthy attempts made to unify the various branches of knowledge and bring them all under one law, success in that direction is still far from complete. It is not easy for the physicist, engrossed with his study of molecular and intra-molecular forces in the materials of the physical and chemical laboratories, to preserve in his mind a vivid picture of the results of research in the animal, vegetable, and mineral kingdoms; and when he

does attempt an alliance with the biological side, it is apt to be one in which physics is the predominant partner. But perhaps the task of a general survey and co-ordination of results falls rather to the lot of minds not engaged in any special branch of investigation; minds whose innocence of hard work among the details may in reality be as great a recommendation for performing this task as, in the opinion of the specialists, it is a disqualification.

Attempts at unification between the physical and biological sides have so far tended to make the physical side the predominant partner, to regard organized nature as an extension of physical properties, and to express life and function in chemical and physical terms. Late-ly, however, the trend has been in an opposite direction. Recent discoveries in physics and chemistry have destroyed our reasons for regarding that department as simpler in its structure and functions than the organic kingdoms, by revealing an elaborateness and depth not previously suspected. We begin to wonder whether it would not be easier, after all, to explain chemical and physical action as a mode of life, rather than life as a mode of chemical and physical action. If we are to explain the complex by the simple, we can no longer explain biology by physics.

The particular branch of investigation proposed for present consideration is that of the mineral kingdom—as it exists in the rocks and rills. It is claimed by that ancient and comprehensive Science which Theosophy represents that even this mineral kingdom is endowed with life—that life being concomitant with intelligence and volition, and it has been predicted by Theosophists for many years that modern science would in this century find proofs of this claim. Not that scientists will discover the actual minds and wills that direct the workings of nature, for that is not its function; but that it will discover that omnipresent *life*, which reveals their existence. And there are already numerous facts in support; though not all new, for the annals of discovery are dotted with little episodes off the general track, as it were, and found scattered in odd places. These isolated facts, not lending themselves to the general theories, have been stranded; but they will often be found to connect up with later discoveries.

To proceed to our immediate topic—the influence of zeolites in maintaining the fertilization of the soil and the equilibrium of plant-nutrition.

Zeolites are a family of minerals that have resulted from the alteration, particularly the hydration, of other minerals, especially of feldspars. They occur in the cavities of the rocks from which they have been derived, as amygdulæ and veins and as minute microscopic specks. In these minute forms they commonly have a divergent fibrous structure. It is the action of heated water that causes their production; the rain, percolating to warmer depths, becomes heated, dissolves salts, and forthwith enters upon a career of chemical alteration and replacement, taking from one mineral, giving to another, and passing through endless cycles. These zeolites have even been found in Roman bricks, through the age-long percolation of alkaline water. A study of this kind of action, going on continually in the rocks and soil reveals the existence of a slow but active mineral life, as intelligent and busy

in its way as the life of the forest and jungle. The attempt to disregard this life is most disastrous to him who would form a true theory of nature; and to put it in a special class by itself, as being inorganic and not organic, or molecular and not vital, is a procedure unwarranted by the facts. The little that has been found out, a trifle compared with what ought to be found out, shows that the life is most varied and complex. A mineralogical Cuvier might find there kingdoms and sub-kingdoms of minerals, and a geological Darwin might organize them into an evolutionary scale and compile vast catalogs of facts to support his views.

Professor O. N. Witt, whose article in *Prometheus* is translated in the *Scientific American Supplement*, gives his theories as to how these zeolites operate in connexion with plants. Beginning by stating that plants absorb from the soil chiefly nitrates, phosphates, sulphates, and carbonates, of potassium, calcium, magnesium, and iron, which must be dissolved ere the root hairs can take them up, he asks how it is that these soluble salts are not washed by the rain into inaccessible depths. The answer he gives is that the zeolites act as storehouses and distributing agents of these salts. They are double silicates having alumina as a permanent base and one of the above-mentioned metals as a replaceable base. The replaceable base can be changed any number of times; it is not chemical affinity that determines the change, but "mass-action"—that is, any solution containing a certain base in excess will introduce that base into the zeolite in exchange for the zeolite's base. Hence this mineral is capable of taking from the soil any salt of which there is too much, and giving to it any salt which it lacks. It exercises a similar economy upon the plant. The roots not only absorb but excrete; the zeolites take up the rejected matter and give food in return.

In the winter, when the plants rest, the zeolites have a chance to renew their supplies from the decomposing minerals about them; thus being ready for the plants again in the spring. But if exhaustion should occur prematurely, the plant can take up temporarily salts of a kind that it cannot directly use in the building of its structure, keeping these until it has a chance of exchanging them with the zeolite for the kind it does use. This is not given as a theory but as an explanation; for the writer tells us that it had been observed that plants do take up salts that they do not need, and that now we see why.

Thus the soil and the plant work together in a "symbiosis," and a balance and economy of life is maintained; a fact of supreme importance and interest to the man of science both theoretical and applied. And while the chemist and the farmer may not perhaps interest themselves much in the question of ulterior causes, the reflective mind will find ample food for thought. He will ask himself how such marvelous and exhaustless resourcefulness and activity can possibly be attributed to the action of blind forces and senseless matter, and may perhaps be helped to arrive at the only possible conclusion—that all nature is peopled with living beings endowed with intelligence and purpose; that her works, like the works of man, are the outcome of design in the minds of conscious architects; and that at bottom the universe is one vast

unfathomable ocean of consciousness comprising infinite hierarchies and orders of existence, of which those of the animal and vegetable kingdoms constitute a fraction only.

STUDENT

Turning on One's Heel at the North Pole

IT is known to the proverbial schoolboy that a traveler around the earth gains or loses a day according to which way he goes. If on the equator, he would have to travel nearly 25,000 miles to accomplish this; if in a higher latitude, he need not go so far. As he approached the pole, the circles around the earth would get smaller, until, when he finally stood on the pole, he would only need to turn around on his heel. Now suppose a man standing on the pole and turning round and round; with every turn, he gains (or loses) a day. Supposing him to turn at the rate of once a second, he would gain or lose 60 days a minute, or 3600 days an hour. Allowing him an 8-hour working day, he would thus gain or lose 28,800 days in a day's work—that is about 79 years. In a week (Sundays off) he would make about 470 years.

Thus it is easy to see that he could travel into the past or the future, and there is no doubt but the discovery of the north pole will enable us to unravel many of the problems of history and to make many useful predictions. Say, for instance, we want to find out whether Jesus Christ really lived; all we have to do is to go to the north pole, turn around the requisite number of times—it could be done by machinery while we slept—until we got back to the year 33 A. D., then walk down the right meridian for Bethlehem or Galilee.

Neither Cook nor Peary seems to have remembered to note how many times they turned around when at the pole. Consequently there is likely to be some confusion of dates, and we may never know which of them really discovered it first. And perhaps some one else may have discovered it years ago and gone off into the future, by turning around many times before he came back, thus arriving here in 1910 perhaps, so that we do not yet know of him. On the other hand, if he had rotated in the other direction, he would have arrived here before he left the pole, perhaps even before he started for it; and so, though the pages of history might record his story, no one would have believed it.

CENTURY PATH'S MATHEMATICAL EXPERT

Transmission of Variation

A BIOLOGIST, whose paper is translated from *Die Umschau* for the *Scientific American Supplement*, claims to have proved by his experiments that mutations can be produced in bacteria, which mutations are thereafter transmitted to succeeding generations, even though the conditions that caused the mutations are withdrawn. For instance, he took a bacterium, which, on cultures free from milk sugar, forms flat smooth colonies, and placed it on a culture containing milk sugar; whereupon it began to produce knob-like elevations. These knobs were composed of bacteria which had acquired the power to produce lactic acid fermentation in milk sugar. This characteristic is transmitted to all the descendants, which retain it during years of culture on media free from milk sugar. Other bacterial researches yielded similar results.

Of course the Darwinian theory depends on the question as to whether or not mutations can be hereditarily transmitted. For if they cannot be transmitted, how could one species ever give rise to another? And this question is still one of the most hotly debated points. Some say that mutations are not transmitted, but that only the typical and permanent features of the species are transmitted. In this case, of course, the effect of inheritance would be to preserve specific types, not to transmute them. Others think that mutations are transmitted; in fact, those who believe in the Darwinian doctrine of descent must necessarily admit that mutations are transmitted.

Howbeit, it is evident to all that the variation must be exceedingly slow, for we find that types persist almost unchanged for very long periods. To evade this difficulty some have proposed the theory that variation takes place by comparatively sudden but periodic stages—the mutation-theory of DeVries. Observation of the facts ought to settle this question.

It is taught in Theosophy that most of the former variations that took place in the animal kingdom was accomplished in the astral period preceding the emergence of the astral prototypes into the physical plane, and that this is why science is unable (as yet) to discover the common ancestors from which different types—say those of the horse and the ox—sprang. Many of the missing links sought cannot be found by ordinary scientific methods, because they existed only on the astral plane. The marked types having thus been molded astrally, then, after ages, appeared on the physical plane where they were differentiated into the various families, genera, and species.

With bacteria it seems easy to understand that the process of variation, like other processes in that class of creatures, may go on with much greater rapidity than in the higher forms. The question of the variation of the higher forms must be settled by appeal to the actual facts, however, not by inference from bacteriological phenomena.

According to Theosophy, then, while variations may be produced on the physical plane, these are not sufficient to account for the whole process of evolution. To them we have to add the variations produced on the subtler planes, as mentioned above. And in the case of Man in particular, there are still other and far more important factors entering into his evolution. Neither the physical nor the astral evolution suffices to produce everything that enters into the constitution of Man; there has to be spiritual evolution as well. STUDENT

Chemical Symbols and Ancient Symbols

(CONCLUDED FROM PAGE 3)

The final words quoted from the professor—"Perhaps no two other symbols have so great a significance: they reach into life itself"—sound curiously after the badinage (if it be badinage) about the Freemasons, etc. Why do the Masons wear symbols, anyhow?

There is no getting away from the fact that research is bound to rediscover ancient secrets and to reconstitute ancient knowledge. The ancient pre-Christian science, preserved in its symbols, was based on truth; and the more researchers are faithful to the truth, the more they will verify that ancient science. It had greater generalizations of natural law than we have as yet ventured upon; yet we are beginning to guess in that direction. T.

Art Music Literature and the Drama

The Irish Cross---II

IT is appropriate that the cross and circle, the most widespread symbol of the Divine Life Manifest, should be associated in the minds of so many persons with the ancient Isle of Destiny, Erin, the Sacred Ierna, as the classical writers called it; for that land was formerly one of the important seats of the Mysteries.

In a learned study of the meaning and world-wide diffusion of the cross before Christianity, H. P. Blavatsky, in *The Secret Doctrine*, shows that the cross-and-circle has been used from time immemorial as a most expressive symbol of Creative Cause, the vertical and horizontal lines typifying the duality or opposite polarities which necessarily appear when the first flutter of manifestation starts out from the Unknown "whose face no man hath seen," the Infinite Circle of Divinity. The four arms of the cross also stand for the four Elements—the spiritual Intelligences which manifest on the earth through the four elementary states of matter, airy, earthy, fiery, and watery.

A cube (a symbol of man) unfolds in the form of a cross, and though there are but six squares, the four descending and the three cross squares give the number seven, the number of the human principles. According to one method of regarding it the cross represents the passions on which the Higher Ego is crucified daily, but H. P. Blavatsky says that while the primary signification of the cross was "the second God who impressed himself on the universe in the form of a cross," "the decussated cross in space" of Plato, or the divine Creative Manifestation of the unknown hidden Cause, the symbol was adopted in the Mysteries as the representation of mortal man becoming reborn as an Immortal by crucifying the passions and desires on the Procrustean bed of trial and self-discipline—of purification.

It is at last becoming generally known that the symbolism of the cross has a much wider and profounder meaning than simply that which the faith of Christendom attaches to it, and that meaning reaches to the supreme culmination of our being. In Egypt and elsewhere the solemn ceremonies at the initiation of a truly prepared candidate for Light included the placing of him upon a cross and his

rising therefrom after three days and nights of inner trials and mystic experiences. This new birth, the spiritual regeneration by the conquest of passion, was the final and glorious culmination of many lives of struggle against the lower nature. He who fully comprehends the meaning of the cross and the circle is forever liberated from the toils of the great Il-

have never seized the true Spirit of the teaching of Christ, and by their interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation.—*The Secret Doctrine*, Vol. II, p. 556

The beautiful and revered Irish crosses, then, whose shape was directly inherited from the mystic symbol of the ancient Mysteries, form an interesting link with the far-off past of Ireland's spiritual greatness. The cycle has been running down until now, but a change is coming, and as the people have never fallen entirely into materialism, but have kept the warm-heartedness, the poetry, and the simple devotional spirit, however misdirected it may have been, they will respond quickly to the new spirit of Brotherhood which is making itself felt throughout the world. CASHEL

Painters and the Public Taste

A WELL-KNOWN English painter, the Hon. John Collier, writing in *The Nineteenth Century and After*, takes the view that painters may save their profession, without sacrificing their artistic conscience, by studying the tastes of the public. This will perhaps be a surprise to some, who may have been brought up on the idea that the public is a hopeless "Philistine." Yet this artist says that the public taste is not a whit more depraved than the taste of the average modern artist—these are his own words—and he is sure it is much less depraved than that of the average modern critic.

The public likes beauty, especially human beauty; a certain measure of finish—its rooms are too small to exhibit broad effects; detail; a certain simple realism; and a cheerful rather than a depressing subject. It would buy pic-

tures if they were less ugly, less coarsely painted, less weirdly unlike nature, less dismal, and—smaller. All these requirements could be satisfied without a sacrifice of artistic conscience by the painter.

Everything has to be useful nowadays; and indeed do not art and utility approach each other in proportion as each elevates itself? And should not technique be balanced by human sympathy and understanding? SUBURBUS



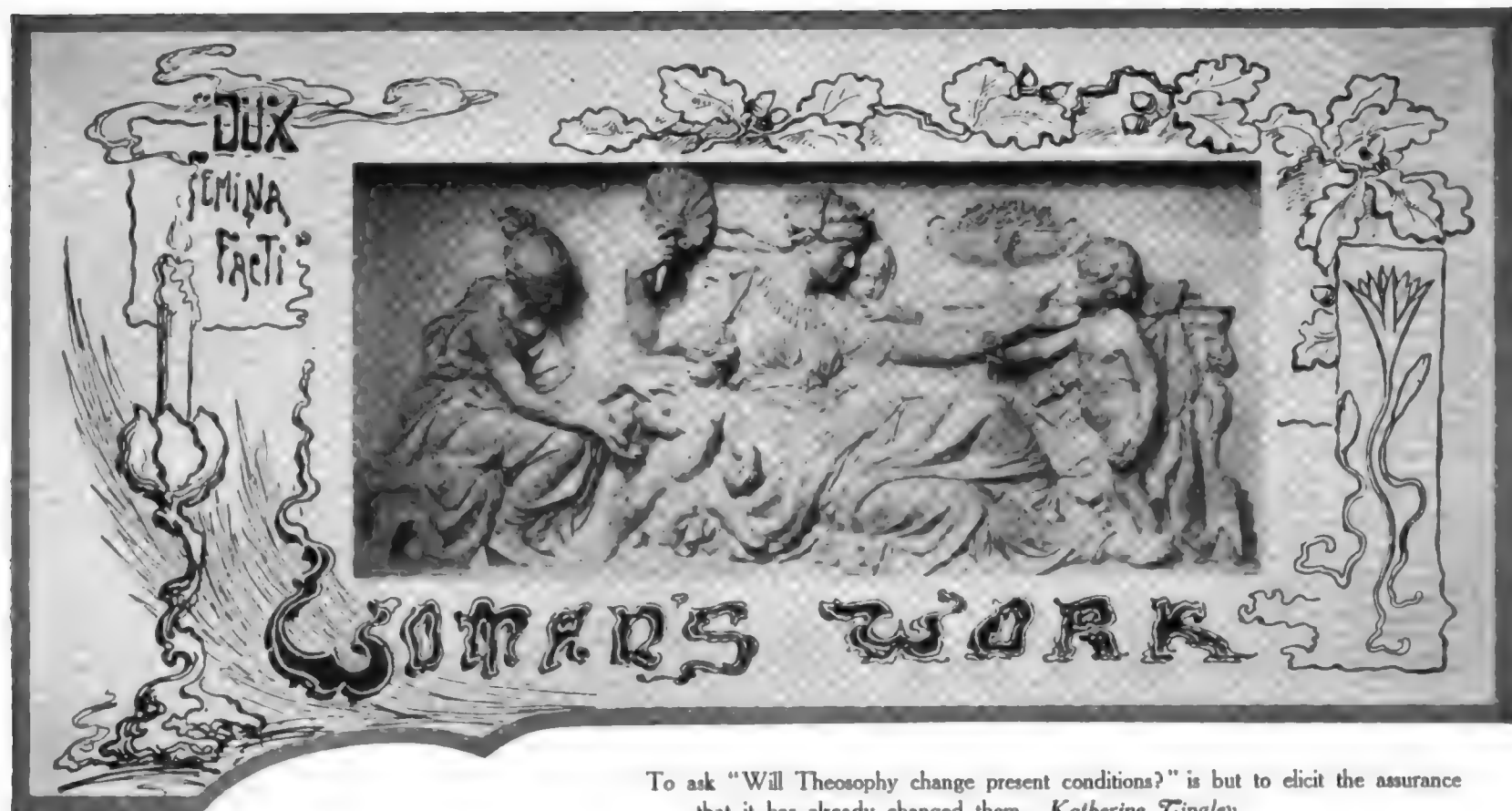
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LOHENGRIN

From symbolic painting by R. Machell
formerly of London, Eng., now of Point Loma, California

lusion. H. P. Blavatsky says, in speaking of the wider application of the cross symbol:

The Spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting its tail represents the circle of Wisdom in Infinity; as does the astronomical cross—the cross within a circle. . . . Alone among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the Cross. As for the rest of those who by unifying and individualizing the Universal Presence . . . they



To ask "Will Theosophy change present conditions?" is but to elicit the assurance that it has already changed them—*Katherine Tingley*

AT the annual meeting of the American Academy of Medicine, in Atlantic City, the address of the President, Dr. Helen C. Putnam of Providence, R. I., was upon the subject of "American Characteristics and Professional Responsibility." She is reported as saying:

The census and other statistical reports show that we have grown from an infant among nations to a leader or rival, in value of exports, suicides and insanity, inventions, murders without convictions, multimillionaires, fatalities and other accidents of transportation and industries, national wealth, infant mortality, developed natural resources, wastefulness of timber, waters, mines, and animal life, vastness of business combinations, increase of vice, social diseases, divorce, school population and educational institutions, vagaries in religion, psychology, economics, and medicine, manufactures, wage-earning children, tramps, unemployed and unemployable, numbers and excellence of sociologic movements for social betterment. Our mistakes are chiefly due to ignorance of and indifference to life, including as a result greed and indifference to law. The medical profession is logically responsible for removing this fundamental obstacle to worthier ambitions—ignorance of biological facts, phenomena, and laws—ignorance more profound since we are so rapidly becoming a nation of city dwellers. What a few public school instructors are beginning to do wisely the profession should give its utmost support to forwarding.

For America to take the lead in such an assortment of conditions is evidence that with all our strenuous living we are guilty of both ignorance and indifference regarding fundamental laws of life and its higher purpose. However, it will require something more illuminating than the student light in the biological laboratory to show the way out of this tangle of good and evil.

The real essence of life is of so fine a quality as to elude the most delicate chemical test, the most powerful microscope, and the keenest scalpel; and the religious experts seem to be equally unable to locate it satisfactorily. Neither the doctors, the ministers, nor the educators, with their present limited

THE LOGIC OF ETHICS

conception of man's complex nature, are prepared to turn this whirlpool of human forces into beneficent and worthy channels. These American characteristics, which compose a material, an intellectual, and a psychological paradox, are but striking examples of similar conditions found everywhere, and the solution of our problem will answer the world's query. Infant nation that we are, our cosmopolitan

SAPPHICS

SOON the maples, soon will the glowing birches,
Stripped of all that summer and love had dowered
them,

Dream, sad-limbed, beholding their pomp and treasure
Ruthlessly scattered:

Yet they quail not: Winter with wind and iron
Comes and finds them silent and uncomplaining,
Finds them tameless, beautiful still and gracious,
Gravely enduring.

Me, too, changes, bitter and full of evil,
Dream by dream have plundered and left me naked,
Gray with sorrow. Even the days before me
Fade into twilight,

Mute and barren. Yet will I keep my spirit
Clear and valiant, brother to these my noble
Elms and maples, utterly grave and fearless,
Grandly ungrieving.

Archibald Lampman

population and our opportunities lay upon us a peculiar claim of duty to every parent country.

Only Theosophy is comprehensive enough to give a meaning to life in its fulness and to show the logic and ultimate necessity of worthy and unselfish ambitions. The teachings of immortality and human perfectibility are but natural facts viewed in harmony with the laws of Karma, of Reincarnation, and of

Brotherhood. We should not be so wasteful of natural resources, so regardless of others, of social ties,

of life even, if we understood that the equalizing Karmic law would hold us accountable for every talent and opportunity, and that the law of Reincarnation would provide the necessary number of lives in which to work out the adjustments. We should be less greedy if we knew that the law of Brotherhood makes our ignorance of or indifference to the condition of others no protection against their sufferings reacting upon us and that the basic ties of humanity render mental and moral conditions quite as contagious as physical.

The theology which has long coaxed and threatened us with a hereafter quite unrelated to the familiar present has lost its moral holding force upon a sceptical literal age which challenges every investment—even in faith—with "What is there in it for me?" The biological view of the physical fact of birth into a world of change, from which to disappear mysteriously at death, does not give the clue to the immortal man whose real purpose here is to attain to a realizing sense of his natural perfectibility.

The logic of morality is lacking without Karma and Reincarnation. If we are to live but once, why not crowd all the living we can get into the time? And life, whether to the scientific materialist, the sensualist, or the average individual, is largely a matter of mental and material possessions and sensations. With all our getting we have gotten but little understanding of our own make-up and in our greed to acquire externals we have failed to find our resources of inherent greatness. Whereas we used to be willing at least to begin reform in the next generation, we have grown more lax in the moral training of the children. Where their physical well-being is threatened by parental habits, we draw upon the hope that they will escape through the loopholes in the uncertain action of heredity, or that science will

conjure up a serum wherewith to offset the results of broken law.

The claims of posterity are ignored when one is entangled in a mesh of vivid experiences; but to know that the unfailing Karmic law makes us our own heirs, physically, mentally, and morally, is bringing responsibility home even to the selfish. LYDIA ROSS, M. D.

The Right Protest

MANY students of human nature and the conditions of human life will remember occasions when, some evidence of gross immorality having been pressed upon their notice, women have been roused to make indignant protest against existing evils and to express denunciation of those whose vicious lives are a menace to all in the community and especially to the youth. They will remember the attitude, resembling a terrified clutch, of these women toward the young folk whose moral surroundings were thus vitiated, and also their own feelings of relief—this when they were themselves young and inexperienced—at being assured that a normal scheme of society does not include any of these horrors.

Looking back at such situations the Student recollects that there was an absence of anything very real and positive in the way of safeguarding the young, and, to tell the truth, something negative and weak-kneed about the indignation and the protests expressed. And how little has been accomplished in the way of protecting the young from evil influences! How much more frequent now than some years ago is the recurrence of the haunting fear that children cannot be kept safe from blighting forces. Ought not the right kind of protest to have been able to invoke beneficent power strong enough to check the evil?

Has the protest been of the right kind? We know that indignant people often make strong statements about the evils that threaten the social system without having in their own minds any positive ideal of better conditions—immunity from painful experience is what they crave—and without having any intention of disciplining themselves according to the highest moral code they know of, with the end in view of leavening the world afresh. Is it not a gruesome fact, that even while condemning evil conditions, many people have in their hearts a very shivery belief in the possibility of frail human nature ever being toned up to the practice of the stern morality it is so easy to decry the absence of! They will say that it *should* be true that the brute nature shall lose its ascendancy, but they do not all—and women conspicuously fail in this respect—feel in their own hearts the certainty that it will be so, nor do they assert with the positiveness born of knowledge of their Divinity that it *shall* be so.

The positiveness born of knowledge—

there's the point. Women must learn a true philosophy of life, they must know the constitution of human nature and the purpose of life. Then with a basis of knowledge and a glorious trust in the higher nature they can speak their protests against evil with the illumined conviction that is a challenge to every latent power for good in every listener, accomplishing a kind of rally of beneficent influences and a firing of energies of which the Great Law may avail itself in unfolding some of the higher aspects of human life. This would put an end to the condemnatory shilly-shallying that so often ends in nothing but a review of revolting details. If all the women in the world made the right protest, based on conviction that human nature has the power

whole design was carved out of the solid mahogany itself. Chests, often enormous, now of Celtic and Icelandic design, again of Greek or Renaissance, are thought nothing of by a number of women workers, and many an artist is familiar with the wonderful and massive carvings in the beautiful home of Benn Pitman (for some years teacher of carving and design in the Cincinnati Art Academy) all of them done by his daughter and by his wife, the latter a sister of the gifted American painter, Elizabeth Nourse. To see these apparently frail women working upon some enormous and massive piece of high-relief carving was a lesson in woman's resourcefulness and ability. For carving is laborious work at best, and often tests not only the skill but



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FLORENTINE HAT-WEAVERS

to live purely, and on a shining trust in the divine part of that nature, the world would begin to change in a day. STUDENT

Jottings and Doings

(From a Student's Note Book)

WOMEN have for years excelled in wood-carving, but in the public mind their work is usually associated with fragility, smallness, and sometimes, alas! feebleness of design. Why this has been so it would be difficult to state for the amateur and dilettante have done no more to cast discredit upon professional and strong workers in this than in other art lines. As a matter of fact, some of the most massive and remarkable wood carvings in America are by women, among them a copy of the famous old staircase in the Cluny Museum (France), which was done entirely by a woman and stands now in her Vermont home. In many respects it is more remarkable than the original, for while in this the ornament in some cases is applied, in the copy the

the strength of the strongest man. Yet, in view of its fascination as an art-craft, it is surprising that more women do not take it up, and the strenuous physical demand it makes must act reflexly to strengthen the character.

MRS. CARMICHAEL STOPES, lecturer on fossil botany in the University of Manchester (England), is stated to possess a more exhaustive knowledge of the subject than any other living person. Recently she made a long tour through little known regions of Japan, in order to pursue geological researches, and succeeded in securing hundreds of unique and valuable specimens. Part of her journeyings took Mrs. Stopes among the so-called "savage" Ainos on the northern island, yet although she traveled entirely alone, nowhere did she meet with rudeness or discourtesy from the natives. Mrs. Stopes went to Japan chiefly to study the "coal balls" found there, which have been so great a problem both to the botanist and geologist. Her researches will shortly be published.

OUR YOUNG FOLK



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WORK DONE BY THE ART CLASSES AT THE RAJA YOGA ACADEMY
PINAR DEL RIO, CUBA

The Tenth of October in Cuba

NATIONS have memories. As the United States never forgets the Fourth of July, so does Cuba hold the Tenth of October in the center of its heart. At dawn on that memorable day, the voice of Cespedes was heard calling to action the small group of patriots who had gathered at his home:

"Arise! the soldier on duty never permits the sun to surprise him in bed."

Born in Cuba of an old family of Spanish ancestry, Cespedes passed his boyhood in surroundings of ease; and his love of nature was freely cultivated amid the beauties of mountain and river. Of a generous and kind disposition, he made many friends. He became a clever writer and a brilliant lawyer; and his wealth and ability and great personal charm gave him a commanding social position as a young man. He traveled much, and lived for a time in Spain and while there became deeply interested in the political condition of both Spain and Cuba. At heart a true patriot, from childhood he had imbibed the spirit of freedom that was silently at work; and when it became visible in the efforts of Cubans to arouse the country to action, Cespedes was always in sympathy and did all in his power to encourage right action.

Four times Cespedes was imprisoned for his courage in daring to protest against injustice; but undaunted by obstacles he persevered, and

in the critical year of 1868, when, on the Tenth of October, a Declaration of Independence was made, Cespedes led the heroic little group of patriots to their first victories.

Cuba had no flag. Narciso Lopez in 1850 had designed the one now in use; but his expedition at that time ended disastrously, and the flag so displayed by those early patriots was lost. At the Cespedes uprising, couriers were hurriedly dispatched to procure cloth of red, white, and blue to fashion a flag as like that of 1850 as they could remember to do it. The red and white colors were speedily brought, but the courier for the blue was delayed. Not a moment could be lost. What was to be done? With sudden inspiration Cespedes turned to the picture of his wife, and taking from it a covering of blue cloth, said that if she were living she would offer every assistance to the expedition, and they might take this as her blessing and a good omen. From the flag thus fashioned were their first victories proclaimed, and today the "Flag of Cespedes" is held among the treasures of the Republic.

The first act of Cespedes was to free all his own slaves, and as soon as the Republic was founded and he was elected President, he issued a proclamation for the freeing of all slaves in Cuba.

When the young Republic was but five years old, so troubled were the times, so little

did the people in the mass understand the principles of self-government, that Cespedes — the statesman, the warrior, the lover of humanity — was forced to withdraw from the Presidency to avert civil war.

A man of pure thought and right action, Cespedes would do nothing for his own fame or glory, though this path was opened to him many times by circumstances. On the contrary, he permitted his vast estates to be confiscated and himself to be exiled from a princely home. With a reward offered for his capture sufficient to have been the ransom of a king in the olden time, Cespedes fearlessly and ceaselessly worked on for the cause of Cuban freedom, ever loyal and true, in adversity as in prosperity.

Realizing that he could best serve Cuba for a time by working outside of the Island, Cespedes, while awaiting his passport, retired to the mountains. He frequently visited a neighboring ranch where there were some little children to whom he taught the letters of the alphabet. One day when engaged in this favorite pastime, with one of the little boys upon his knee, the enemy, who had learned of his whereabouts from a prisoner, surrounded the place, and the doom of the great patriot was sealed. On the Tenth of October comes always the sacred memory of Cespedes, whose noble example has shown the Cubans the path of honor in the fulfilment of duty. E. W.

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THE CHILDREN'S HOUR

The Blackbird and Elsie

"WHY here comes Mr. Blackbird!" said Elsie, as he flew lightly down at her feet where she sat in the shade of the big palm one bright morning. "You have not been here for a long time."

"No, I've been busy," said the bird. "Mrs. Blackbird and I have had our hands full, or rather our bills full, feeding those children of ours, but now they are able to fly and take care of themselves. A fine nest full this year, Miss Elsie, all bright little fellows; but how are you getting on nowadays? Have you found out who you are yet?"

"No, Mr. Blackbird, I cannot say I have, but I am finding out what I am good for."

"It is a great step ahead when you begin to find out that," the bird replied, "but suppose we try to find out what you are not; it might lead to a discovery. Are your hat and dress *you*?"

"No, of course not," said Elsie, laughing.

"Is your hair *you*, or your nose *you*?" he asked again.

"No," Elsie replied, "they belong to my body."

"Well, is your body *you*?" again the bird asked.

"No," said Elsie.

"Well, what is then?" asked the bird. "What is it that loves Mother?" the blackbird asked.

"Oh! that is I," said she, with a flash in her eye.

"What is it that knows, and feels sorry when you have done wrong, and happy when you have done right; that wants to do things to make other people happy?" said the bird, "and loves the bright sunshine and flowers—"

"And blackbirds!" cried the little girl. "It is really I! Oh I see, it's something that knows things, that wants to be loving and good and to help, which is really I. But, Mr. Blackbird, what is it that wants to be naughty?" said Elsie, looking very serious.

"Oh, that's your servant," said the bird, "whom you must train not to be naughty."

"Oh, now I understand better," said Elsie to herself, and she gazed far off to the distant mountains, and while she was thinking the blackbird flew away.

EUGENIA

How Seeds are Cradled

ON the hillsides and in the gardens the plants are now very busy. Many of them have already their seeds and are just waiting an opportunity to get them all scattered around.

As the plants can not run around and do this themselves, they have found out many wonderful ways of getting it done. Some of the forest trees—birch, elm, and ash, for instance—provide their fruits with wings and ask the wind to carry them on his strong back to some place where they can find a nice, soft bed for their winter sleep. The willow dresses every seed in the finest little feathers, so that it can fly swiftly around for the softest breeze. The poppies open their capsules only a little



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THE EIFFEL TOWER, AND BUILDINGS ERECTED FOR THE EXHIBITION OF 1900

THE MYSTERY OF THE SEED

CHILDREN dear, can you read

The mystery of the seed,
The little seed, that will not remain
In earth, but rises in fruit and grain?

A mystery, passing strange,
Is the seed, in its wondrous change;
Forest and flower in its husk concealed,
And the golden wealth of the harvest-field.

Ever, around and above,
Works the Invisible Love:
It lives in the heavens and under the land;
In blossom and sheaf and the reaper's hand.

—Sower, you surely know
That the harvest never will grow,
Except for the Angels of Sun and Rain,
Who water and ripen the springing grain!

Awake for us, heart and eye,
Are watchers behind the sky:
There are unseen reapers in every band,
Who lend their strength to the weary hand.

When the wonderful light breaks through
From above, on the work we do,
We can see how near us our helpers are,
Who carry the sickle and wear the star.

—Sower, you surely know
That good seed never will grow,
Except for the Angels of Joy and Pain,
Who scatter the sunbeams and pour the rain!

—Child, with the sower sing!
Love is in everything!
The secret is deeper than we can read:
But we gather the grain if we sow the seed.

Lucy Larcom (Selected)

on the side. It takes a good hard shaking to make the seeds roll out. Thus only a high wind, which carries them far away from the mother-plant, can disperse them. In other plants the valves of the fruit open elastically and shoot out the seeds in all directions.

Some plants have still another way of sowing their seeds. They make the fruit soft, juicy, bright colored, with delicious taste, and hide the small, hard seeds inside. These fruits, such as apples, oranges, peaches, apricots, etc., are eaten by birds, beasts, and human beings, who all throw away the hard kernels and thus help to scatter them around. The white berries of the mistletoe are eaten by the missel-thrush. They are very sticky and fasten to his beak and feet. In order to get rid of them he scrapes his feet on the branches of some tree, and if it happens to be a poplar or apple tree, the mistletoe has found just the place where it likes to grow. Other fruits are provided with prickles; you all know about them. They fasten to the coats of sheep and cattle who find them very disagreeable and rub them off as soon as they can. Sometimes they cling to the stockings and dresses of little children and I am sure you all pick them off when you come home, and thus help to carry the little seeds about.

So, as you see, nearly all little seeds are cradled far away from their mothers. In the earth they find a nice, soft bed and there they sleep until they are awakened by the gentle touch of the warm sunbeams in the spring. What happens to them then I will tell you another time.

BIRGIT

The Eiffel Tower

THE accompanying picture is a view of the Eiffel Tower of Paris from across the river Seine, together with several buildings of the Paris Exhibition of the year 1900. Many of the buildings occupied considerable space on either side of the river so that the ferry boats and other craft formed a part of the scene and added much to the beauty of the picture, as they moved swiftly to and fro from one landing to another.

These great exhibitions are given in Paris every ten years and are a great attraction to visitors from all over the world.

The expense of keeping the Eiffel Tower in repair has been so great of late years that there has been some idea of tearing it down, but it has finally been decided to use it for a wireless telegraph station.

E. P.

A Dog Bell-Ringer

DON Carlos is the name of a very intelligent collie whose master is a lighthouse keeper on the shore of Alaska. Don Carlos has learned to watch for the coming of the fog; when it rolls in he needs no telling but runs quickly to the fog bell and pulls the rope to make the bell ring. He can be trusted to attend to this while his master is busy with the lamp. He is a faithful servant, his master says, and a kind friend and guardian in this lonely place in the far north.

G.

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Possible sunshine, 371. Percentage, 56. Average number of hours per day, 6.93 (decimal notation). Observations taken at 8 a. m., Pacific Time.

SEPT.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
27	29.679	71	61	64	62	0.00	NW	6
28	29.778	68	62	64	61	0.00	NW	14
29	29.797	68	57	63	60	0.00	N	7
30	29.722	68	58	61	59	0.00	SE	2
1	29.659	69	60	62	59	0.00	SE	4
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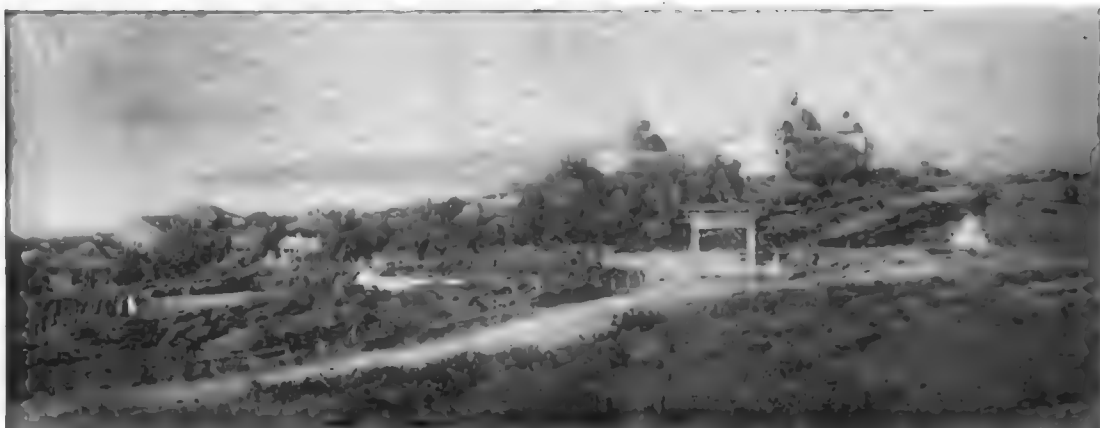
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Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XII

Truth Light and Liberation for Discouraged Humanity

No. 50

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The Evolution of Man

THEOSOPHY teaches Evolution, as is well known to students; but its teachings in this respect are far vaster and more comprehensive than the theories put forward by many scientific authorities under the same name. While modern science has recognized the principle of Evolution, it has allowed its speculations to be much limited and warped by certain prejudices and preconceptions. Theosophists would not destroy the theory of Evolution, but would fain rescue it from these distortions.

One of these scientific preconceptions is that the human race has pursued a *single ascending line* of evolution, from the most primitive types through gradually advancing stages, up to the present level which represents the highest yet attained. This theory is not founded upon observation of the facts, as a scientific theory should be. It is an inference from the general theory of evolution which grew up with Darwin, Spencer, etc. Nevertheless those who hold this theory seek support for it in the facts. It is the claim of Theosophists, however, that the facts will be found to confirm the larger Theosophical teachings as to the evolution of humanity.

Of course it is necessary for the upholders of the theory to show that the farther we go back in time, the more primitive are the human remains we find. On this point Lyell, the father of geology, said:

The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, is based on the theory of progressive development, and it may prove to be sound; nevertheless we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races. (*Antiquity of Man*, quoted in *The Secret Doctrine*, Vol. II, p. 721)

Have subsequent discoveries warranted a different opinion? Few would be bold enough to say so. Such scanty discoveries of prehistoric human remains as have been made serve but to show that in those ages there were barbarians on earth; but nowhere have we found traces of a race more primitive than some which exist on earth at the present day. There is nothing, therefore, in this evidence to prove that the earth then was any different, in respect of humanity, from what it is now; if, side by side with the savages, there were civilizations, the remains of those civilizations would have perished under the scythe of time.

But speaking of ancient civilizations, let us ask what has been the trend of archaeology in

this matter since Lyell wrote. Has it not been to extend ever farther and farther back the limits of civilization? Despite the extremely grudging attitude which dogmatism, both religious and scientific, have assumed toward the question of the antiquity of civilization, we have been forced to concede it an ever greater age. And Theosophists claim that the facts, if studied without prejudice, amply prove a far greater antiquity for civilization than people will admit.

Voltaire, the greatest of sceptics, but with the acutest of minds, thought it quite likely that

Cycles of Rising and Falling Civilization

Long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus plunged into their primitive state of ignorance and savagery, or what they call the state of pure nature. (*Lettres sur l'Atlantide*, p. 15)

And Bailly, the great French astronomer, believed in Atlantis and speaks in a letter to Voltaire of the Brāhmans of India, of whom he says:

But your Brāhmans are very young in comparison with their ancient instructors.

Professor Soddy has recently given expression to similar views regarding the probability that there were ancient civilizations, possessing profound knowledge of natural science, which were destroyed by cataclysms. The existence in so many regions of gigantic masonry confirms the belief; and archaeologists who delve into the history of ancient empires can find nowhere the beginnings of their culture, which in every case seems to have been derived from a still older source.

The Theory of Apo-descent a Mental Pendant

It is indeed a remarkable instance of the inequality of current opinion that there should still be found so many influential names associated with the attempt to establish the narrow theory mentioned above. The following quotation will give some idea of their efforts:

An enormously long period must have elapsed between Neanderthal man . . . and *Homo heidelbergensis*. . . . No fundamental objection stands against the view of Rutot, Klaatsch, Verworn, and others that the first beginnings of human cultural development reach far back beyond Diluvium into the middle division of the Tertiary period (Oligocene according to Rutot). . . .

Neanderthal man, then, is of slight antiquity compared with *H. heidelbergensis*. Klaatsch has for years upheld the theory that to discover the roots of the human race we must go very far back, perhaps even to the roots of the mammalian genealogical tree. . . . To explain the similarity of human and anthropoid forms we must go back to the remote ancestor from which there branched off on the one side the genus *Homo* and on the other the genera of

anthropoids and perhaps of other ape-species. (From a review in *Nature* of an article in *Globus*)

At the conclusion of the paper, says the reviewer, is a discussion of the genealogical tree of the phylogeny of man and the anthropoids, recently published by another man of science, and in which *Pithecanthropus erectus*, *Homo heidelbergensis*, and Neanderthal man may be regarded either as successive stages in the direct line of descent of *Hominidae* or as offshoots from those stages.

Even if we granted that there has been an evolution of the kind imagined, and even if we extended it back to the animal kingdom, still no case whatever would have been made out for a materialistic or animalistic view of life or for a denial of spiritual powers. For, in order that such an evolution may be possible, we must either suppose it due to the interference of extraneous powers or to inherent capacities in the low forms. Human intelligence and conscience must have come from somewhere; in the animal must have resided all the spiritual potentialities of the Shakespeare and the Goethe. What, then, can be the object of materialism in striving to make out its fancied history of the human race? The present-day "seeming process of development, working from the less to the more perfect, and from the simpler to the more complex" has been exalted by scientists into a universal law, armed with which they rush to Nature and seek to make her facts fit into their too hasty conclusion. But it is only "a very imperfect generalization of a mere secondary nature in the great Cosmic process" (H. P. Blavatsky). If we look at Nature we shall find that there are processes from higher to lower, as well as from lower to higher. The gigantic fauna and flora of Mesozoic times, now represented by dwarf forms, are instanced. A man of science, writing in the *English Mechanic*, says:

**Imperfect
Generaliza-
tion of mere
Processes**

The earliest remains of reptiles appear to have been found in the Coal-Measures of the Carboniferous period. . . . Reptiles appear to have gradually increased in size, until the Triassic, Jurassic, and Cretaceous epochs, when they seem to have reached their maximum dimensions. . . . At the time of the early Cretaceous period the largest reptiles appear to have gradually decreased in numbers, and by the close of it these great creatures had vanished altogether, leaving apparently no living descendants. The *Tuatara* or *Hatteria* . . . of New Zealand . . . is the only living reptile that is closely related to the ancient ones. . . . The majority of the reptiles of the present day are probably descended from a race of animals much smaller in size than that of the ancient Dinosaurs. . . .

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During the voyage of H. M. S. *Beagle*, Charles Darwin studied the habits of some large marine lizards, named *Amblyrhynchus cristatus* . . . which are found on the rocky shores of the Galapagos Islands . . . and which live almost entirely in the sea. . . . These marine saurians grow from 3 to 4 feet in length, and are black, with a serrated ridge on the back; they have long compressed tails, partially webbed feet, and swim with a serpentine movement of the body and tail, the legs being pressed against the sides; they are quite harmless and appear to be the only marine lizards now known to exist.

And has it not been so with the races of men? What are the present "aborigines" of America, Africa, and the Pacific islands, if

not the remote descendants of ancient civilizations?

But it must not be thought that Theosophy denies evolution or progress. On the contrary, it recognizes perpetual progress. But modern-day thinkers desire to make the drama too small,

and cut-and-dried. Science observes only what takes place in the outermost world; but the greater drama is carried on in the invisible realms of mind and soul. There is such a thing as the evolution of a human Soul; and the successive experiences which it is necessary for that Soul to go through on earth do not require that there should be such a cut-and-dried progression of types as that imagined by science. Reviewing the history of the animal kingdom, as revealed by palaeontology, we find that in the far past there have existed gigantic forms that have disappeared; their evolution seems to have gone the wrong way. But what do we know of the intelligent souls which tenanted those bodies?

In the past history of humanity there have been times when it has attained the zenith of culture and knowledge, and times when all this has been swept away and barbarism has reigned. These successive stages are all scenes in the great drama of the evolution of the inner Man. The details cannot be set forth simply; the whole subject is much too vast; if it were not so, would it be worthy of study? Would it be adequate to the dignity of Man?

In fine, what Theosophy asks is a broader outlook, a more intelligent study of the facts, and a greater freedom from narrow dogmas and theories.

STUDENT

Is Life a Series of Fermentations?

Physiology's present answer to the old question is, very simply: life is a series of fermentations.

THIS is one of the liberal and facile generalizations inspired by enthusiasm over the yeast cell. The yeast cell is analogous to the cells that compose living bodies. But it was found that the substance in the yeast cell has the same fermentative power as the cell itself. Büchner mixed barm with very fine sand and subjected the whole to great pressure; the cells were crushed, and the liquid which flowed out fermented saccharine solutions. Hence it is said the action of the yeast cell is due to an "enzyme." Later we acquired the terms diastase, zymase, invertin, ptyalin, etc.; but, as a writer says:

Like many other *termini technici* with which we are familiar, these expressions, ferment, diastase, enzyme, or what-not, must be understood historically.

One biologist even bids us associate the taking up of oxygen by the lungs with the necessary presence of an enzyme, which he has called *oxydase*.

Some chemists have been able to imitate very closely certain fermentations by means of finely divided metals, such as platinum and gold; and these ferment-like solutions may be poisoned, chloroformed, or killed, "just as if they were alive." Are molecular actions vital, or are vital actions molecular? Is life fermentation, or fermentation life? The biological, chemical, and physical maps of the world need co-ordinating and reducing to a

common scale, or key of interpretation, surely.

Fermentation is destructive; yet, side by side with destructive processes, go constructive processes. And constructive ferments even have been discovered, it is said—ferments which will re-combine the constituents which other ferments have separated.

Scientific writers on this subject seem to be glowing with the expectation of startling discoveries, on the brink of which they appear to stand. But they will eventually arrive at a verification of pre-Christian beliefs. They will discover that the units, both in the mineral and the organic kingdoms, are living beings, endowed with volition and purpose. Further analysis than that can only conduct us into the region of psychology.

Theosophy teaches that the whole universe is made up of lives—living beings. Every day research confirms this more and more. Right here we have the "creators" and "destroyers" mentioned, and are thus getting in line with the ancient Aryan Brâhma, Vishnu, and Siva. The introduction of scientific research into the realm of mind, the researchers being persons duly qualified for such research by freedom from the ordinary weaknesses, is a necessary supplement to ordinary science.

STUDENT

Artificial Cyclopism

IT may interest students who have read what *The Secret Doctrine* says about the "third eye" in some early races of humanity, and its curious analog in certain extinct animals and a few surviving ones, to hear of some scientific experiments in this connexion. "Cyclopean" monsters occur occasionally in the human kingdom and other species of mammals. But lately they have been produced artificially. The experimenter placed the eggs of a marine fish *Fundulus heteroclitus*, in seawater containing an excess of magnesium salts, and the fish had a single eye, situated in the median line of the face. In no case was the Cyclopean eye due to a fusion of two originally separate eyes; the theory is that the magnesium acted anaesthetically in arresting the development of the optical vesicles and thus preventing them from separating.

It must be understood that we are not joking but merely reporting when we add that these facts have suggested to the experimenter the hypothesis that the production of all Cyclopean monsters, human and otherwise, is due to an excess of magnesium in the mother's blood or the amniotic liquor!

Could Shakespeare's genius, then, have been due to his mother's predilection for turnips, in which later analysis of the Stratford soil showed traces of barium chloride? T.

The Thin End

THE United States is about to be invited by certain of the other Great Powers to join with them in contribution of warships towards an international police fleet. It is the move next following upon the Arbitration Treaties. The proposed fleet, if formed, and whether or not finding any actual police work to do, would be a most effective hint and object lesson. Put under the control of the Hague Tribunal, it would soon be a welcome suggestion to every people on the earth as a means of halving or quartering their military budgets.

H. C.

Some Views on XXth Century Problems

Our Conceptions of Death

DEATH is not a favorite subject of conversation or of meditation, and imagination, when allowed to occupy itself with it at all, usually takes a very morbid line. The spectacle of the ordinary funeral is almost enough to drive sensitive children into a lunatic asylum, and it does cloud the whole of their lives. They hear their parents talking of being "laid under the sod," and they see the broken columns and extinguished lamps where-with we used to ornament our burying grounds.

We should surely take some healthier attitude respecting so important and inevitable an event. Nor should our minds be in the least clouded by the word inevitable. We should sanely reckon with death in advance and draw its sting — if there be one.

Suppose, instead of defining death as a cutting-short of life, we consider it as a *withdrawing* from *flesh* life. Then we can consider how much life, and what sort of life, would inhere in what withdraws. Our work would be, to do the withdrawing in imagination. And in the mere emendation of the definition, in compelling the mind to accept the emendation unreservedly, we should find the sting withdrawn.

There are times when the withdrawing begins of itself. When we listen to fine music the body sometimes sinks entirely below the floor of attention. Its appetites and feelings become quite quiet and consciousness is manifestly *freed* thereby, glowing more intensely. Memories also are stilled and we may even become unaware of the room in which we sit. Going a little further there is now nothing in the field of consciousness to which we should apply the word knowledge in its ordinary sense, yet consciousness is aware that it has attained to a new and very high form of being to whose further heights there is no limit — nor any hindrance to attainment except the feebleness of its own wings.

If at that moment in its intensest degree the body should cease to be, and with it the soul's now stretched ties to the objective, the event would be death — and *freedom*.

The sinking of the body below the field of attention does not seem so impossible a phenomenon when we reflect that it often occurs to the soldier in battle so thoroughly that he does not know he is wounded.

The moment of death, then, is the moment when nature withdraws the body, acting in co-operation with the soul, which latter is then enabled to occupy itself with its own forms and fields of being. It is in fact a meditation in the old sense, the opportunity for which is conferred by nature. In the intervals between lives she gives us as it were samples of that ineffable freedom in true being which, sometime, we shall gain for ourselves *during* life.

This conception is of course very incomplete. Much must be added, among other things that the soul carries with it the essence of the memory of all that *it itself* felt and thought and did in life, that is to say all the thoughts and deeds and feelings that were high and pure, that came from its nature — in contradistinction

from those that were prompted from below and with which it may nevertheless have identified itself during life. For life is generally the confusion of the soul, of the incarnating soul, the ray from the purely divine soul beyond, the "Father in secret" of Jesus.

Looked at in this way, death appears as an utterly beneficent event. Imagining it in this way appears as one of the methods of learning what the soul is, or rather, what we are as souls. Life may and should, and death does, enrich the soul; the one enrichment being won, the other conferred.

But the other and ordinary conception of death, as a *cutting-off*, makes of life merely the steps to a scaffold and nature as the ax-wielder standing thereon. We ought to do better than that. STUDENT

Reaction

WE are never told, remarks a philosophical critic, that the Greeks suffered from reactions. They enjoyed their music, their plays, their art; but we do not read that thereafter the common life was stale and flat. Perhaps they took the view that their enjoyment of beauty was to be an aid to common life, instead of, as with us, a relief from it. The difference may not look great; but it is the difference between reaction and no reaction, between a narcotic and a tonic. Watson voices our aesthetic experience:

As one whose eyes have watched the stricken day
Swoon to its crimson death adown the sea,
Turning his face to eastward suddenly
Sees a lack-lustre world all chill and gray.

So I, from drifting dreambound on and on
About strange isles of utter bliss, in seas
Whose waves are unimagined melodies,
Rose and beheld the dreamless world anew;
Sad were the fields and dim with splendours gone
The strait sky-glimpses fugitive and few.

It is good to have the very quick and nerve of beauty touched in us now and then, but not unless we know afterwards what to do. We have *not* known, if common life is made grayer and weightier than before; nor even if common life is merely what it was before, like an instrument upon which the playing has merely ceased.

We looked *out* for the beauty, to a symphony, or like Watson to a sunset. But in what, within, was the sense of beauty stirred? Suppose we tried to find within, the supporter of the sense of beauty, that which reigns on the other side of the animal line. The stirred sense, with practice, may be made never to sleep again; the wells of real life may at last be found. The sense of beauty is one of the paths to the true consciousness which is beyond any shock from the world and is not dependent for its lights upon anything, any stimulus, that the world can give. It was a Mystery-sentence that the Christos was made to say: "Come unto me all ye that labor and are heavy laden and I will give you rest." When it is begun to be found, all duties are transfigured.

We are so much accustomed to rely on external stimulus that we never follow beauty inward to find what comes out to meet it and

crown it. Yet we are sometimes conscious that long after great music has ceased, perhaps for all the next day, deep in our natures an ecstasy remains whose lessening pulses come out upon our attention as phrases of what we have heard. Then they come no more and we are no more conscious of that deep fountain. But it is we that have come away from it; it is still there. The transformation of life is done by keeping the channel open, by searching inward along the path of the sense of beauty, by keeping the outer life clean and full of high action to correspond, and by the sustained compassion and brotherliness in every direction which burns up impurity. All that is the "coming unto me" which gives not only rest but light, wisdom, and power. It is no drudgery to a mother to be all day making straight the room in which her son from oversea will sleep; something in her heart makes every movement a joy. It is that sort of joy which from the beginning of the finding of the Christos fills the heart and life. STUDENT

Methuselah

HOW old was Methuselah? The *Jewish World* discusses some recent criticism of the patriarchal ages, perhaps designed to diminish the difficulties of those who desire to maintain their faith in the old Jewish records. One of these difficulties is the length of days given to Methuselah, Noah, Jacob, etc.

The solution is found very easy. Suppose that in the earliest times the month, the lunar cycle, was called a year. It is then only necessary to multiply twenty-nine and one-half days by the number of years given and reduce the product to years of 365 days. By this method the age of "Adam" (960 years) becomes about 75; that of Methuselah about 78.

As time went on — so goes the theory — the year became *five* of the lunar cycles, corresponding — according to the theory — to fingers on the hand. After that period the given ages must be reduced to five-thirteenths of their number to translate them into our years. Thus Abraham's 175 years come down to 72.

The word translated *year*, used with few exceptions throughout the Old Testament, is *Shanah*, which means a *repetition*, a cycle. But what cycle? If the Old Testament patriarchs are regarded as men more or less like ourselves, then this cycle must be made very short, as in the new suggestion. But if it be insisted upon as a year like ours, then the patriarchs must be shifted back to a period in human history — described in the legends of many peoples — when neither human life nor human stature had shortened down to what it is, when the "coats of skin" were half astral.

But the very names of the patriarchs, properly interpreted, may reveal the secret that besides connoting men they connoted great astronomical cycles corresponding with great stretches of human evolution. The old Teachers of many nations used names in this way, handing them over to popular care as they might hand over a stone upon which they had carved symbolic picturings to be interpreted in ages to come. STUDENT

Archaeology Palaeontology Ethnology



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EAST VIEW OF THE FAMOUS TEMPLE OF BOROBUDUR, JAVA

The Temple of Borobudur

SITUATED on a hill rising from the plain, it presents to the eye a perfect mountain of architecture. It is in the form of a gigantic terraced pyramid in *seven* stages. Round the base of the temple runs a pavement of uncemented stones, which, having been removed in sections, disclosed underneath another terrace, larger than the others but not so completely sculptured. An archaeologist infers that the builders made an engineering blunder and, finding their foundations insufficient, had to turn the ground-floor into a foundation! The engineers seem to have been competent enough as regards the rest of the structure, however. Students who know of the term "eighth sphere" will see the meaning of this subterranean eighth story.

The lowest of the seven stages is 497 feet square. On the summit of all is a cupola 52 feet in diameter. The entire temple is covered with sculpture of the greatest richness, detail, and elaboration. There are over three *miles* of bas-reliefs, which comprised originally 2141 pictures of infinite variety and consummate art. To mention only one detail — on the outside of the wall of the second stage there are 104 niches, each with a statue, and between the niches are other statues; and inside the same wall are 568 bas-reliefs.

The whole of this work is executed in the hardest and most intractable kinds of lava and trachyte, and Professor Alfred Russel Wallace remarks that:

The amount of human labor and skill expended on the Great Pyramid of Egypt sinks into insignificance when compared with that required to complete this sculptured hill temple in the interior of Java.

All the Buddhas in this temple are called by some archaeologists Gautamas — as if there never were more than the one Buddha. But

many successive Buddhas have always been recognized, as scholars know. It is also argued that the builders were not able to build arches, because they did not build them in these temples. But their engineering knowledge, ingenuity, and skill must have been equal to far more difficult tasks than that, or they could not have built such temples at all.

Such evidences as this — and there are many — of the greatness of ancient civilizations are usually quietly ignored by historians; nor, when they do mention them, does it strike them that temples 500 feet square, built of trachyte elaborately carved over every square inch, cannot be the work of an uncultured people. If architectural achievement has so declined, is it not probable that other things have likewise declined? STUDENT

Whence Came the Americans?

THE author of a recent work on Mexico incidentally considers the question, "What was the origin of the first peoples of the Americas, and whence came the principles of their semi-civilizations?" He mentions the legends of the lost Atlantis, and recalls that Lord Kingsborough spent a fortune in trying to prove that they were the lost Ten Tribes of Israel. The generally accepted theory, he says, regards Eastern Asia as the source of emigrations to America; a theory supported by the resemblances in architecture, customs, religions, physiognomies, etc., etc., and notably in the systems of chronological computation used. But on the other hand, there is no analogy between the languages. The resemblance between the aborigines and the Hindûs and Egyptians seems to have come from a westward and not from an eastward direction, for the aborigines have nothing in common with Europeans or Africans. The

author has often been struck by the strong Japanese or Mongol character in the Mexican face. How and when they came, whether by Behring Straits or at a time when there was land connexion is not known. There remains the hypothesis that they are autochthonous, a word whose significance is sufficiently vague, whether on theological or evolutionist lines.

This particular problem is one of those where the ordinary theories prove inadequate to explain the facts. But it would be an error to consider this case by itself, when sidelights may be shed by a study of similar cases. The problem of race-distribution in Africa, for instance, is equally inexplicable on ordinary lines. In that continent we find the same phenomenon of races widely divergent from each other in some features, yet similar in others.

But all these problems can be solved by allowing more time. The analogies between the races in the New World and those in the Old do indeed indicate their community of origin; but that origin and the epoch of their divergence must be placed at a far remoter date than any which our present historical science is willing to grant. The races in Africa have been isolated in that continent for long ages, until they have diverged into their present variety; the many red races of the Americas have similarly diverged during long ages, though they all exhibit common characteristics differentiating them from races in the Old World and pointing to a common origin.

It is important to observe that facts which seem inexplicable by current theories merely serve to confirm and illustrate the teachings of Theosophy, which allows a far greater antiquity to civilization than is usually accorded. The Atlanteans have left in both hemispheres the traces of their mighty civilization and their great knowledge. STUDENT

The Trend of Twentieth Century Science

Life in Interstellar Space

THE chemist Sir James Dewar appears to have given the death-blow to the suggestion that life germs, of the size and quality of any bacteria or bacilli known to us, can cross space and pebble one planet from another.

The cold of interstellar space they can stand. Sir James took some of those bacteria which produce the luminosity of sea water and kept them for months at the temperature at which hydrogen becomes a solid, the lowest that we can produce in the laboratory. At the expiration of that time they were warmed and at once began to shine, resuming their lives where they had left them months before. So far as the temperature is concerned they could therefore cross space from one planet to another. It would be *light* that would kill them. For if, when frozen as we have said, they are exposed to blue and ultra-blue rays, their structure is disintegrated and when warmed they are found to be dead, yielding none of their radiance. Space is of course shot through with rays of this kind, and in a few minutes any traveling bacteria would be killed. But it does not follow that the same would be true for smaller or other forms of life. If smaller living units, those from which—as science is beginning to suspect, and as Theosophy teaches—bacteria are compounds or re-compounds, have a diameter comparable to that of a wave of violet light, there is no reason to suppose that violet waves would hurt them. The ultra-microscope is beginning to reveal the existence of such units. And there may be still more remote units of an order of substance not affected as is ours by spectral light whatever their size.

Chemistry thinks that at the degree of cold at which hydrogen solidifies, all life, all motion, all chemical action, ceases, is suspended. But the fact that at that degree the rays of violet light can kill bacteria shows the contrary. For the death of the bacteria shows that their protoplasm has been so perturbed, so chemically changed, as no longer to be able to function. In other words very active chemical action has taken place. STUDENT

The Root Tone of the World

THE study of "Brownian Movement," touched on by Professor Rutherford in his recent British Association address, is leading physical science a long way towards an ultimate truth. He reminds us that

In 1827 the English botanist Brown observed by means of a microscope that minute particles like spores of plants introduced into a fluid were always in a state of continuous irregular agitation, dancing to and fro in all directions at considerable speed.

The smaller the particles the faster the oscillations. The thinner the fluid also, the faster they are; and they are fastest and amplest when the fluid is no fluid at all but a gas.

The character of the Brownian Movement irresistably impresses the observer with the idea that the particles are hurled hither and thither by the action of forces resident in the solution, and that these can only arise from the continuous and ceaseless movement of the invisible molecules of which the fluid is composed. . . . Perrin found that each small particle had the same average kinetic energy of

movement as the molecules of the solution in which they were suspended; in fact, the particles in suspension behaved in all respects like molecules of very high molecular weight.

The relatively slow movements of the relatively large Brownian particles are, then, the resultant of the excessively swift movements or vibrations of the innumerable molecules of which they, and the fluid, consist.

We cannot but go further, and see that the relatively slow motions of the relatively large molecules and atoms, are the resultant of the quite inconceivably rapid vibrations of their composing corpuscles. As soon as we have perceived that the corpuscles are also compounds, we must proceed with the statement.

Every vibration is the starting in the ether of an electro-magneto-luminous wave, and the present tendency of science is to regard the corpuscle as nothing but the starting-point of such a wave, as immaterial. Matter, in the ordinary sense, is thus resolved into an infinity of immaterial starting-points in the ether. Carry the same idea further. Imagine that science has resolved the corpuscle into minuter and correspondingly swifter *x's*, and those into others—and so on, back to the real ultimate units—still only starting-points of waves in some ether corresponding to them. Then we have a conception of the universe on its physical side: a sea of trans-ether, set into ultra-inconceivably rapid wave motion—ultra-light—at an ultra-inconceivably close-set number of points. The number, per unit of time, of waves, and, per unit of space, of starting-points, would be the key numbers of the present universe. This ultra-inconceivably luminous sheet (in three dimensions) would condense downward through the planes, the points aggregating and their resultant wave-emissions getting slower, until at last we had corpuscles and then molecules, largest aggregations, slowest wave-emissions.

Such is the perspective we get from a little extension of the lines now drawn by chemistry. The chemist has only to *sense* consciousness throughout the "sea," and some entirely new paths will open to him. His science will begin to pass over into a very lofty philosophy. STUDENT

Yellow Science

ARE there *no* limits to credulity? Will the public believe *anything* so long as it is said by a man with scientific letters after his name? After a fashion, yes. They will take it in, a whole page of it, along with the rest of the Sunday newspaper, between breakfast and dinner. Some time ago we were hearing the pronouncement of a surgeon that it was now possible to exchange the heads of two men by a surgical operation, cutting them off and sewing them on the reverse bodies.

Now a French surgeon promises to make heroes of cowards. Cowardice, it appears, is due to a nerve running between two parts of the brain, the medulla and cerebellum. The simple maneuver is to dig in through the skull and cut this nerve. Perhaps there is another nerve that destroys peoples' sense of humor and makes them read this sort of thing without laughing. Let them, for heaven's sake,

have it quickly cut or torn out or paralysed in some way.

We talk of Yellow Journalism; let us talk of Yellow Science. Nearly as yellow as the above, but not so repulsive, is some of the quieter "science" served out Sunday by Sunday. The more the writer knows—up to a certain point rarely passed—the more objectionable his writing. It contains that half truth which cloaks and makes respectable the rest. The last we have noticed, in a Chicago journal, deals with solar heat. The readers are informed that it is generated by the contraction of the sun "about thirty-five square yards per annum," and that "learned scientists" tell us that it will remain sufficient for life during the next ten million years only. That all calculations and forecasts have been upset by discoveries connected with radium, and that for all we know the heat may last undiminished ten billion years, does not appear to be known to the writer.

Elsewhere we read that "the secret of life has been probed," the secret being that extra salt water or an electric current will start the development of a marine egg. The *egg's* secret counts for nothing!

The finance column, meaning so much to the pockets of the readers, is done by experts steeped to the eyes in their subject. The science column, upon which the *mental horizon* of the readers largely depends and from which so many are even trying to get some basis for a religion, is done by men who cram from a cyclopaedia, who sometimes seem unable to tell a patent mare's nest from a real discovery, and whose main aim is to find, or invent and work up, a sensation. STUDENT

The Rhythm of Reading

SOME recent German experiments have been directed to determine whether we read words letter by letter or as wholes. It appears that the eye does not sweep the line in one continuous movement. It makes a set of movements, after each of which follows a pause. The actual reading is done during the pause, and the amplitude of the movement depends upon the reader and what is read. As an average it appears that the movement covers the space of about thirteen letters, being then followed by the pause. During this pause, one word—or words—on either side of the resting point are read as wholes and not by their component letters. The mental activity of the reader is one element determining the length of the pause; his familiarity with the vocabulary of the writer is another. The same elements determine the amplitude of the movement. If the reader is correcting proof the movement is very short, not more than four or five letters; and so also if he is reading a succession of letters that mean nothing.

The experimenters have not noticed what is probably the case, that in readers of little power of concentration the mental lapses occur at the pauses. Indeed anyone who will closely observe himself will note the constant tendency of the mind to do minute wobbles that are usually below the level of attention. STUDENT

Nature

Studies

The Ruby Mines of Burmah

FROM the legendary Great Ruby of Ceylon, as big as a man's palm, says Perceval Landon in the *Daily Telegraph*, down to the £14,000 stone that Boucheron exhibited at Shepherd's Bush last year, every one of the famous rubies of the world came from a small valley tucked away among the foothills that act as sentinels to the long dividing ranges between Burmah and China. Mogok is far beyond Mandalay; and of the crowds of sight-seers that hurry round the world, a mere handful makes the journey to this historical field where Nature has strewn her richest treasure. Yet the journey alone, apart from the treasure, is well worth the trouble.

North from Mandalay the Pole Star hangs low and steady over the broad Irrawaddy all the way. The navigation of the first 40 miles is one of the most complicated things that ever puzzled a waterman. Only in the center of the deepest channel is there water enough, even for a flat-bottomed boat, and the channel writhes unseen from side to side of the river with an infernal ingenuity; moreover it will change its course in a single night, cutting through the former shoals and piling up the sand in its former course. As the last touch of civilization vanishes, the river closes together; the banks rise steadily, covered with densely-matted jungle, and only on some promontory does the spire of a temple jet upwards in a golden-tipped flame of white.

About 100 miles up stream Thabeitkyen is reached, and the 60-mile journey through the jungle and up the curving green flanks of the foothills begins. But the road is good and an enterprising firm has placed motor-brakes on it, which cover the distance in 7 or 8 hours; so that at nightfall the yellow lights of Mogok appear ahead, the electric lamps of the trolley-way from the Taroktan mine standing out among them like pearls among topazes.

All day and night the work goes on. In two shifts, from 7 a. m. until 5 p. m., and thence until 3 a. m. The ruby-bearing earth stretches almost everywhere along the Mogok Valley, and wherever this rich old-gold crumbling clay is found rubies are found also. Yet so well hidden are they that the offer is often made to the stranger that he may keep any rubies he sees, and no one is able to profit by it. But after the sticky clay has been hauled up and washed, the rich glow of the rubies is seen among the shingle in the sorting shed.

Besides the pure ruby, spinel or balas rubies are found in large quantities. Both the true and the bastard ruby are of alumina, but the latter has a slight admixture of magnesium which reduces its hardness and lessens its value by ninety-nine hundredths. But a few really magnificent spinels exist, one of them being the great Agincourt ruby in the crown of England.

These mines, which have been worked from time immemorial in the native way, and part of which are still so worked, are now mostly worked in the thorough and systematic modern way. A company grows rich, a crowd of

natives are kept busy and their district prosperous, and the vanity of the world is fed. Our present ideas limit the use of jewels to their beauty and to their value as evidence that the wearer is rich. Ancient belief—or was it knowledge?—regarded them as the shrines of deific influences and therefore as inestimable charms; and this belief still lingers as a superstition. But it is surely conceivable that a gem might enshrine great and precious powers which modern hands are unable to evoke, and that our neglect to recognize the mysterious value erstwhile attributed to it might be due to ignorance on our part. A talisman might be a talisman for those who knew how to use it, and but a shining stone to those who did not;

transcending them. Ruby in the slime, ruby in my hand, ruby in the king's crown! What art thou? A cosmos, self-contained, serenely unconcerned in my handlings, even as perchance the world I call Earth may be a jewel to the eye of some vaster being, and I but one of the molecules that vibrate to and fro? E.

Agricultural Tuition in Bohemia

ACCORDING to the Consul at Prague, Bohemia has a government system of traveling teachers of agriculture. Each teacher has several specialties; one may have dairying, hop-culture, and the scientific fertilization of meadows; another the care of grapes and vegetable culture. All landowners,



Lomaland Photo. and Engraving Dept.

A DAIMYO'S GARDEN AT FUKAGAWA, TOKYO

the cock of the fable had even less use for the pearl than we have.

Finally, may it not be presumption to assume that everything in Nature is designed exclusively, or even chiefly, for man's use? And cannot a rich imagination conjure up visions of whole races of genii and djinns dwelling in fairy palaces of crimson ruby or sapphire blue, all unaware of the existence of such a being as man? May there not be, in the exhaustless storehouse of Nature, room for other orders of life, as invisible to us as we are to them, fulfilling their destinies unhampered by our doings, just as we perhaps unwittingly make way for them?

At all events it is a great assumption to say that Nature ends with the limits of our own senses; for in doing so, in what should we differ from the fly on the leaf or the beetle under the stone? It is our privilege as men to know of our limitations; and, as knowledge implies power, that is the first step towards

farmers, teachers, and persons interested in agricultural questions are entitled to receive instruction, paying a small fee for the course, while the government assists those who are too poor. Women are taught fruit preserving, etc. The course includes forestry, irrigation, fertilization, the prevention and cure of diseases, the cultivation of vines, the keeping of poultry and bees, veterinary surgery, and the care of the home. The results are described as astounding; in forestry alone 7,000,000 trees having been planted. T.

A White Tigress

A WHITE tigress 8 feet 8 inches in length has been shot in Dhenkanal State, Orissa. The ground color was pure white, and the stripes were of a deep reddish black. The skin has been presented to the Rajah of Dhenkanal, who has had it mounted and placed in his palace. The shikaris say that it is the only white tiger they have seen.—*Exchange*

Students'



Path

The Power that Binds

WHAT is the power that binds together men and nations? What is that power which shall ultimately link together the whole human race into one family?—not as they are now, rent with enmities, jealousies, race prejudice and the lust of supremacy.

The past century has seen the whole earth linked together as never before within the present knowledge of man. Can it be said there is a race, a people, or even a tribe unknown? Continents, islands, seas, none is unknown—almost one might say, unexplored—save in a few as yet unconquered spots in the Andes, and in Central Asia.

The dawn of the Twentieth century has witnessed a marvelous unrolling of the map of the physical world and a recognition of man's physical relation to his fellow man. And to the extent of this knowledge of the races and peoples of the earth, looked at merely from the standpoint of awaking to the knowledge of their existence, and because of it, has, we cannot say arisen, but deepened, our responsibility to our fellows.

A new demand is made upon us to recognize the tie that binds—yes, not merely the most cultured European or American to the keen and subtle intellects of the Orient, the product of millenniums of metaphysical research, and not merely these to the uncultured of their respective races, but right down the line even to the native races of Australia and of the Isles of the Pacific.

Is the statement too sweeping? Do we shrink from acknowledging a relationship, distant though it be, to the outcasts of humanity, the last of the degenerate descendants of once mighty races? Yet Universal Brotherhood means all that and more.

It is one thing to give an assent to the statement of a truth and to recognize it as true; but it is quite another matter to realize it so fully, to feel the power that all great truths possess, that it compels action.

The tie that binds is woven of many strands, partly bright-colored, partly dark, some very dark, but in and out and around is one strand alone, one unbroken thread that stretches from eternity to eternity, around whose golden cord are twined the others, obscuring it for the most part, so that in our day but little of its gleaming is seen or even suspected.

Conquest, commerce, the arts, science, philosophy, religion, are all strands of the tie that binds. Yet they bind only in part, and keep separate in part. Conquest engenders hate, yet it links the conquerors and the conquered with unbreakable chains that must be reformed in other lives, in a new race perhaps, where born together they become through mutual

service no longer conquerors and conquered but one people. One of the most potent factors in linking peoples together is Commerce; yet we find it engenders jealousy, fierce competition, strife, and is but a form of war. It binds, but oh, how bitterly it divides.

Religion—which in its root meaning has such a deep significance, “to bind back”—surely here is the tie that binds! But the pages of history are stained with the record of religious wars and persecution. The Christian says his religion is the only true one, and so he sends his missionaries out to the “heathen” in all lands. But the Hindû, the Buddhist, the Mohammedan, each says his religion is the true one and their missionaries also go out to the ends of the earth. Are these also but strands of the tie that binds? Do they also serve to hide and only partly reveal that endless, unbroken golden cord?

there is to be found at the heart of all the great religions of the World one identical teaching; that they are all branches sprung from one primeval root; that they are, as it were, the prismatic rays of the one White Light—utterances in different tongues, to peoples of different races with different customs, of the one Truth—the ancient Wisdom-Religion. There is our common humanity, there are the same teachings, could we divest them of their outer racial garb, and there is the one Invincible Power, the eternal Unbreakable cord—the Divinity of Man.

Not conquest, not commerce, not philosophy, science, nor religion as conceived of today, can awaken man to his responsibilities to his fellow man, but only a recognition of the pivotal fact of his nature that he is at the very center of his being divine. And this is the pivotal teaching of Theosophy. STUDENT



Lomalind Photo. and Engraving Dept.

CADETS OF THE *TAISEI MARU* IN THE GREEK THEATER, POINT LOMA
Listening to an account of Katherine Tingley's Brotherhood Work in all parts of the World

To one who is earnest in his desire to help his fellow man, who feels a binding power does exist, yet cannot trace it fully, nor see its windings through the maze of life, there are a few points that are worthy of deep consideration; but they must be viewed with an unbiassed and unprejudiced mind.

That all men are possessed of a common humanity, of certain qualities that give them their place in the human kingdom and not in the animal; is a fact that cannot be denied. That the same teaching on the broad fundamental principles of ethics has been given to all the great races of mankind—and inferentially to *all* races that have ever existed, though their degenerate descendants as above referred to may have lost all trace or knowledge thereof—is also a fact susceptible to proof. That, besides in the fundamental principles of ethics, the great religions of the world have many common meeting points, many convergences if not identity of doctrine, is coming to be recognized more and more. Does not a knowledge of these facts call for most serious attention? And to what conclusion do they lead?

It is one of the teachings of Theosophy that

Japanese Cadets in the Greek Theater, Point Loma

DURING the visit to the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, at Point Loma, by the officers and cadets of the Japanese training ship *Taisei Maru* of the Imperial Nautical College, as already described, they were conducted round the beautiful grounds and shown many objects of interest. One of our illustrations is from a photograph of the guests in the Greek Theater listening to an address upon the life-work of Katherine Tingley and the objects of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Katherine Tingley's position as successor to H. P. Blavatsky and William Q. Judge as Leader of the Movement was referred to; the International and Unsectarian nature of the work was fully explained, together with its first object, the promotion of Brotherhood in thought and deed between men and nations; a brief account given of the work of the International Brotherhood League under Katherine Tingley's personal direction in establishing a relief hospital at Montauk Point, and of the

aid given to the returning American soldiers after the Spanish War. Then followed a sketch of Katherine Tingley's first visit to Cuba with a staff of physicians and nurses and medical supplies, food, and clothing, and her immense work in relieving thousands of destitute Cubans in the Province of Santiago after the War. When the Leader's last trip round the world, in which she visited Japan, was mentioned, it was evident from the looks and words of the Japanese visitors that they were deeply interested and gratified to hear of the keen interest the Theosophical Leader takes in the advancement of their country.

On the return from the Greek Theater the visitors were taken to a high point of vantage whence they could get a bird's eye view of the groves and gardens of the Lomaland Forestry Department. As the cadets marched in military order out of the Homestead grounds, hearty cheers, "hurrahs" and "banzais" were exchanged between the guests and the students and Rāja Yoga pupils. Everyone realized that the day had been memorable for the establishment of a new and stronger linking of "Hands across the Sea." *Sayonara!* OBSERVER

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In a sermon recently given, an episcopal clergyman is reported as saying: "If Reincarnation be true, then the scientific law of heredity is false. If Karma be true, then the philosophy of remedial and educational suffering is false." I would like to know what answer the Theosophical Forum would give to this statement. M. E.

Answer Let us take the two clauses separately. *If Reincarnation be true, then the scientific law of heredity is false.*

To complete the clergyman's argument for him we must add: *But the scientific law of heredity is not false. Therefore Reincarnation is.*

The minister believes that the souls of men were created by God. Let us apply his own argument to this. If God created the soul of a child, "then the scientific law of heredity," which says that a child is the product of his parents, "is false." But it is not false. Therefore. . .

But, replies the minister, the law of heredity only applies to the body; the soul is another matter.

Precisely! But now he makes his own criticism meaningless.

I am thinking of changing houses. The one I am in, though suiting me very well and furnished as I want it, has been rather shaken by some earthquakes. There is an experienced builder in the town, whose most recent house, now nearly finished building, is very like my present one. If I give him an idea or two as to my needs he will finish it so as to accommodate me and my furniture even better than my present one does.

This all goes well and I move in.

The minister's argument will be that because the house fits me and I it, and the builder made it, therefore he made me too! This being put to him he says he was not referring to me. Which reduces it to the truism that the builder built a house. And Theosophy never said that he did not.

Theosophy does say, however, that two other factors co-operate with heredity in fashioning the physical tenement that will be the home of a soul. We have:

1. Heredity.

2. The influences ordinarily called "prenatal," to the working of which on the physical plane birth-marks are often ascribed. Parents sometimes make very injurious attempts to use these on the mental plane when they decide and will that the forthcoming child shall be, for example, an artist or musician. In such case the child may be said to be *born hypnotised* and may need years to throw off or outgrow the imitation of a talent which has been forced upon it or to which it has been forced to adapt itself. If the parents will lead the highest lives they can, keeping their mental atmosphere pure and harmonious, they are doing their part, the best, and all that is needed or proper. The way is clear for their inner selves to do work of which their personal consciousness in the ordinary case knows nothing and with which any direct attempts on their part to interfere are only injurious.

3. The influence of the soul which is about to incarnate, and of all the elements of mind and character which by the close of its last

tion of love for them as well as an imposition of responsibility.

The second clause shows less study of Karma than the first of Reincarnation. *If Karma be true, then the philosophy of remedial and educational suffering is false.* The minister seems to think that Karma is a "philosophy" of uncaused and useless suffering. It is on the contrary precisely the philosophy he indicates, though it includes more. It is likewise the philosophy of remedial happiness. Our only difference with the minister is that he will regard the suffering as administered by God, and we as called out by the very defects and imperfections themselves and tending to be curative of them—just as, for example, that suffering known as dyspepsia is called out by that defect of character known as gluttony; the relation between the two, the cause and effect, being Karma. Where the clergyman would say faith in God, we say faith in Karma meaning this: that when we find suffering coming upon us, yet cannot at once see to what defect it answers, we should nevertheless be sure that there is such a defect, look for it, look till we find it, look to find what quality



Lomaland Photo. and Engraving Dept.

THE JAPANESE TRAINING SHIP *TAISEI MARU*
OF THE IMPERIAL NAUTICAL COLLEGE, TOKYO—CAPTAIN FURUYA, COMMANDING
IN SAN DIEGO BAY, CALIFORNIA, AUGUST 1909

life it had acquired and developed. The molding work of these latter not only begins before birth but continues for years after.

The child, then, resembles its parents in so far as it comes towards such as can furnish it with a tenement nearest to its needs, as well as with a mental and spiritual atmosphere with which it is in harmony. This is the general Karmic rule, to be sometimes set aside because of other Karmic bearings. Reincarnation, so far from contradicting the principle of heredity, demands its truth—though, as we have seen, parents furnish much more than the physical basis. As a rule, the child incarnating into their care has been connected with them in other lives and its incarnation is in one sense an act of trust in them and a manifesta-

the suffering develops in us when we meet it bravely, and consciously co-operate with Karma in our own cure in the spirit of gratitude.

The fullest study of Karma reveals the universe as beneficent, since the effects flowing back from causes turn out to be remedial and educative—that is, productive of growth, of wisdom, of unselfishness and strength and nobility, and therefore finally of happiness. Causes, in this sense, are called latent and active. The latent are the defects of character; the active, those actions or abstentions which result from them. But the latent are really active, since they provoke (Karmic) effects.

Karma is "the philosophy of remedial and educational suffering" and reward. STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Spirits and Bhûtas

THE great need for Theosophical knowledge is illustrated by a phase of Spiritism taking place in London under the auspices of a well-known but perhaps somewhat eccentric publicist. This gentleman holds a "Bureau" of communication, by means of which people are supposed to be put into communication with their deceased friends and relatives. The communication is managed by a certain "Julia," described as a deceased friend of the manager, whose "figure is seen by those who possess clairvoyant vision occupying the chair which is reserved for her." A short service is held, the applicant's desire to communicate is referred to "Julia," and, if she be favorable, he gets a message, either "clair-audiently," or through two automatic writers employed for the purpose. So far, we are told, 75 per cent have received evidence which has been the source of "infinite satisfaction" to them, and in half the number of cases the applicants have expressed themselves convinced that they have received tests satisfying them that they were brought into "communication with those they have loved and lost."

The practice of necromancy is of great antiquity, and has been condemned by the wisest in all ages. In India it is known and feared as "*bhûta* worship," meaning the attempt to communicate with the astral remnants of deceased persons, miscalled "spirits." The Soul, the real man, cannot communicate with earth in this fashion. It passes at death to Devachan, between which and earth there is no such communication; but it leaves behind in Kâma-Loka its decaying astral remnants. It is with these latter that the Spiritist communicates; though, indeed, in many cases, the communication and the supposed spirit are merely the production of the *medium's own astral body*.

If evidence be wanted of the truth of these remarks, one has only to point to the character of the communications received. The spirits never teach any philosophy, but merely echo the *banalités* and thoughts of earth, and in what they do say about life after death they disagree among themselves. They have never taught their votaries anything of permanent value; their communications are almost invariably frivolous and uninteresting. It is only too evident that such communications do not proceed from a liberated and

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

spiritualized intelligence, or even from any thoughtful and sensible personality, but, as Theosophy teaches, from the mere remnant, the shell, of the deceased's lower principles, dying out in Kâma-Loka.

The consequences of such intercourse with the dregs of the astral world may be fatally disastrous to the sitters. For once an untrained and unguarded person opens the door, every kind of influence may rush in. And in the astral world are the relics of criminals, lunatics, drunkards, and all kinds of depraved beings, utterly devoid of conscience, because the *Spirit*, the immortal being, has passed on. Hence the sitters are open to obsession and to gradual deterioration of the nervous and moral balance.

Besides the spooks of the deceased, the astral world contains many entities not human in their nature, but possessing powers, faculties, and a sort of consciousness of their own; these elementals can produce various phenomena, acting in conjunction with the aforesaid human remains.

The power of the imagination must also be taken into account; for every thought or mental picture which a man makes is stored up in the astral light, and thus the alleged communications may be nothing more than an echo of the sitter's own latent memories and forgotten thoughts — "stored in his brain," as some say.

In view of the great danger to society involved in the practice of getting into *rappor*t with the astral world, it is a real necessity that people should know more about the nature of man, and study the Theosophical teachings on the seven principles of man, and on man's states after death. Then they would learn to distinguish between the Divine Soul, the immortal Ego, and the astral shade; and between the higher and lower natures of man. It is of little use for doctors to prescribe rules of hygiene, and for so much fuss to be made about health and education, when sources of possible contagion from Kâma-Loka are open. For the moral and psycho-mental harm which

can proceed from such a channel is much more serious than any physical contamination.

The undoubted good faith and good intentions of those who promote these practices should never be accepted as a guarantee of the value of the latter; for the promoter's ignorance is obvious and undisguised. It is to be hoped reasonable people will

realize that the idea that our deceased loved ones stand ever at the beck and call of anyone who chooses to hold a *séance*, is an idea that must be intolerable to anyone who truly loves and respects his friends. The nature of man is a sublime study, and affords pursuits much more worthy our time and dignity. STUDENT

Learning in Lomaland

IN the October issue of the *Metropolitan Magazine* (New York) appears an article by Katherine Tingley with the above title. The article opens with a brief sketch of her predecessors H. P. Blavatsky and William Q. Judge and the persecution they endured for the sake of Theosophy. Mrs. Tingley then tells some of the incidents of her own life, her search after truth, and her meeting with Mr. Judge; how after his death she found herself his successor; how she emphasized the necessity of putting Theosophy into daily practice, and how because of her insistence on this she raised up enemies against her even within the Society's ranks.

Her graphic description of the reorganization of the Society into the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY by which its teachings were safeguarded and it entered into a wider sphere of activity; her account of "practical Theosophy in War-time," the relief work of the International Brotherhood League at Montauk and later in Cuba; her account of Point Loma, its growth and development, and the life of the Students, all form an appropriate and wonderful setting to her main theme "Learning in Lomaland."

The keenest interest has been again and again manifested in the Râja Yoga system of education at Point Loma, and Mrs. Tingley's article gives an opportunity to all who desire it, to obtain authoritative information in regard to it and its possibilities.

The article is profusely illustrated by beautiful views of Point Loma and of the life there, and is sure to attract wide interest. J. H. F.

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AT Isis Theater last evening at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Professor H. T. Edge lectured on "Theosophy and the Religious Situation."

For many years Mr. Edge has been a close student of Theosophy and has studied under each of the three Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. The following is quoted from his lecture:

We are an intensely religious people; and the universal stir that has been going on for some time in connexion with religion and the churches proves that at this particular time we are more than ever interested in religious questions. The demand of the people today has been summed up by saying that there is a generally felt desire for more reality in religion, and a prevalent feeling that the churches are no longer capable of satisfying that demand. A new conception of religion has sprung up. It is no longer an affair of creeds and dogmas, of observances and sects, but a something in human nature itself. And the question is more and more being asked, What have the churches and the formal creeds to do with religion anyhow? . . .

In short, all religion rests on the fact of the Divinity of Man; and that is the truth that is now being forced upon us. This is what the churches find themselves face to face with. Can the churches help man to find his true Self. Can they show him the way along the path that leads to a recognition of his own Divinity? The people, however, see that in most cases the churches and their pastors are just ordinary institutions and ordinary men, who know no more about these essential matters than they do themselves and are neither more nor less divine than other men. . . .

The churches maintain their hold chiefly by fear. It sounds harsh, perhaps, but it is true. They play upon our belief that their existence is essential to our spiritual welfare and that it is not safe for us to cut loose from them. . . . Another motive upon which they play is laziness. . . .

It is upon the basis of Theosophical knowledge that the nations of the earth must unite in a common religion that will bind all together in a general recognition of the eternal and universal laws of right living. Already there are students of Theosophy in the most widely differing nations, both Occidental and Oriental, and they find in Theosophy that common link. . . .

Is not religion that which binds the heart and conscience of man to his loftiest ideals of duty and nobility, leading him ever onward from the dark valleys of animalism and ignorance towards the mountain heights of knowledge and enlightenment? And can this be shut up in a creed? Surely true Religion implies a recognition of the good in our fellow man and of his kinship with us in a common perfectibility. There is in true Religion a certain largeness of soul, a certain courage, a certain expansiveness, that are not too often found in connexion with sectarian religions. An eagerness to pursue all paths of knowledge that lead toward the emancipation of man from his wolfish passions and delusions is a characteristic of the truly religious man.

And in saying all this Theosophy invents nothing new, but repeats the message of the ages. Science and archaeology have revealed to us vistas of knowledge extending back into the far past, and students of ancient lore find that the knowledge of the Wisdom-Religion has never been entirely absent from earth, even in its darkest cycles, and has been much more generally known than it is in our day. A revival of this ancient knowledge is what is needed to re-establish the true Religious spirit among the closely knit nations of today; and a universal recognition of the truths about the divinity of man forms the sure basis upon which we can found a moral law that will be binding upon all men.—San Diego Union

The Panorama of Religion

A Genuine Christian

A BISHOP says you can tell a genuine Christian by his street-car manners; and that the way you act is better than a theological test. Also it is what you do when you are off duty that counts; what we do when nobody sees us ought to be as beautiful as what we do in the open.

The bishop probably means that there is something special in Christianity that gives a man this power. But broader ideas will say that it is not the particular form of religion that counts so much as the spirit in which it is taken. The kind of man the bishop describes is the truly religious man, and he might be a Buddhist or a Mohammedan. He is the man who feels that he is ever in the presence of Deity and that the moral Law is a reality. He is the man who is inspired by the promptings of his inner Self, not by his sensitiveness to public opinion. The various formal creeds and churches cannot lay claim to be the original founders of this spirit in the human soul. They find it already there and they give it direction and often exploit it.

Vatican Financial Crisis

It is reported from Rome (Sept. 11) that the Vatican is passing through a financial crisis. The Pope is cutting down expenses by reducing the staff and lowering salaries. This has caused him deep regret, but was unavoidable because of the small receipts of Peter's Pence. "Certainly we live the simplest life," said the Pope.

The church will never perish, but it is passing through a critical economic stage. The expenses are enormous and there is no revenue to meet them.

This item, clipped from the daily press, gives weight to the statements as to the "decay of the Roman Church," made in a book which was briefly reviewed in a late "Panorama of Religion," in these columns.

Wealth of the Churches

RECENTLY an odd newspaper clipping came to hand in which the writer was combating the general lamentations over the decay of the churches, by giving statistics of the enormous capitalized wealth represented by church buildings and property in this country. This, he argued, is surely substantial evidence of a thriving interest in the churches.

But one should hear all sides. Ray Stannard Baker, in *The American Magazine*, says he asked a prominent layman in New York what was the trouble with the churches, and was answered: "Money; we can't get money."

One billion dollars (\$1,000,000,000) has been given away for philanthropic purposes during the past ten or twelve years; but very little of it for church purposes. The millionaire donors do not favor churches, nor do the testators, nor yet the contributors of pennies; yet other institutions are lavishly supported by all classes. The churches have had to resort to the keenest business devices to raise funds, there being even several books published on church advertising.

This other side of the picture seems to show that the above-mentioned real estate represents *bygone* enthusiasm, and that at present it is rather an incubus than a source of revenue.

Baseball Sermons

THE movement to hold religious services on baseball grounds, before the playing, has been initiated by a clergyman who preached to

a crowd of 7000 just before a match between two large cities. Those who could hear listened interestedly—but then it was a novelty. The preacher, as we gather, eulogized baseball in his sermon.

This willingness of the church to serve, to accommodate itself, to be all things to all men, should not be lost on the public mind. For it shows that the public has the whip hand. Where the public leads, the churches will follow. Religion originates in the inner being of man, and a church is a society formed by man to organize that religion. But usually it oversteps its limits and undertakes to manage men's faith and to dispense grace and salvation; in which process the public, by its laziness, concur and abet.

Some churches try to make up for the lack of evidence of their present merits by pointing to the merits of earlier churches, from which they claim descent. But the public judges trees by their fruits, and argues that if the present churches are really of divine formation, they ought to show it. And they find the present churches following and not leading; which is a sufficient sign that the evolutionary spirit is no longer working through them but through other channels.

Religious Epidemic in Australia

THE religious press in Australia chronicles the phenomenal results of the revival work being carried on there.

The leading men of all the churches—theological professors, graduates from many universities, popular preachers, beloved pastors—on their knees, weeping and sobbing as if they were children.

At one meeting 100 tramcar men were converted—it seems to go in batches. It is the one topic of conversation everywhere. There are thousands both at the Sunday and weekday services. Outside of the meetings sporadic conversions are taking place everywhere. One lady had both the cook and the groom converted in her own parlor. But the most surprising case is that of a leading fortune-teller and clairvoyante, who "found Christ in her own rooms near the hour of midnight."

The psychic wave seems to span distances, attacking people in their own homes. It is of the emotional order, of course; the clairvoyants and cooks, the batch of tramcar men, and all—they were not convinced by an illumination of the understanding, but by a sudden emotional current that seized them. Probably they call it the Holy Spirit; but it does not answer to the description of that influence given in the Bible.

How weak people still are in this Twentieth century, to be liable to sudden conversion to a state of mind which they ordinarily sneer at. Soon the inevitable wave of reaction will follow in the wake of this revival; the emotion will have spent itself, the nervous system will be weakened, and there will be no rock of faith on which to anchor, any more than there was before the revival, for it will have brought no new enlightenment.

The revivalist has the power to excite people's nerves and emotions; but he cannot awaken permanently in them a calm, deep, abiding love and faith. To do that he would have to have some other message than the stale old "gospel." He would have to be able to show people their *spiritual* nature and con-

vince them of the fact of their own divinity. He would have to be a man of *knowledge*.

Was Jesus an Aryan

THE theory advanced by a divinity professor that Jesus was not a Jew, will seem to many people a piece of special pleading, such as one might find used by the opposition in a debate on the motion, "Resolved that Jesus was a Jew." The argument seems to run as follows: Jesus was a native of Galilee; the natives of Galilee were not Jews; therefore Jesus was not a Jew; which is what is known as a *non-distributio medii*.

Without further reasons, therefore, it is not much use laboring to prove that Jesus was born in Galilee or that the Galileans were not Jews; for, though both of these might be true, still Jesus might have been a Jew. However, the desire to maintain that Jesus was an Aryan seems to be so strong that the argument is proceeded with. It probably involves denying that Jesus was born at Bethlehem—a great heresy, surely. Yet we are told that Canon Cheyne, of the Church of England, believes this and is not expelled, and that many other authorities share his view. It also involves denying that Jesus was descended from David—another heresy. A further implication, of course, is that the passages representing Jesus to have been born in Bethlehem and to have been descended from David were put in by interested parties. This is a dangerous game to play at, because other people may play at it too, and it would be disastrous to allow each critic to prune away to suit himself; the whole story of Jesus might disappear at that rate.

The only shred of evidence for Jesus not being a Jew, which appears in the account of the professor's views, is that the bystanders said to Peter, when Jesus was on trial: "Surely thou art one of them (Galileans); thy speech bewrayeth thee"; which may be taken to indicate that Jesus, in common with his disciples, spoke a broken "Hebrew."

In considering the question of Jesus we must bear in mind the distinction between the *Christos*, which is an ancient symbol of the Mysteries, and the man Jesus. The question as to whether there ever was a historical Jesus is wrapped in inextricable mystery; but, if there were, it is not likely that the accounts give at all an accurate picture of him.

Yet even this picture has been depreciated by subsequent tradition; for the Gospel accounts represent a manlier and nobler Jesus than the one with which we are so familiar. This later, somewhat mawkish and sentimental Jesus is one that the world could well do without. Of course there are many Christians who have a better ideal of Jesus than the common revivalist ideal; yet even with these the ideal lacks in virility.

The most important point in Jesus is the one that is most forgotten—that he was an example to men. The Gospels which Occidentals profess to revere, represent Jesus as dwelling continually and forcefully on the point that other men might, if they so willed it, follow in his footsteps and become divinely wise and potent like him. He seems to have had an inner circle of disciples whom he taught in secret. Yet nowadays he is represented as a unique and inimitable personage, of little or no value as an example to man because he had the advantage of infinite divinity.

Theosophy does not take Christ away from Christians; on the contrary, it urges them to restore a fallen ideal and to replace the Christ of the churches by the real Christos. Let them know that whether the particular Christian Jesus ever lived or not, does not so much matter, since there have been many other Christs that did live; and that all men are potential Christs. And let them conceive of the Christos as a figure of power and knowledge, and not as the weakly character under which he is usually represented in his portraits. STUDENT

London Correspondence

A DISCOVERY of great antiquarian interest has just been made at the Guildhall, London. The interior of the venerable hall has been undergoing a process of cleansing, and the paint and stucco with which the stone work was covered has been removed. Inspecting one of the decorative parts on the southwest corner the City surveyor noticed a considerable space on the wall which had apparently been cemented up. Thinking there might possibly be something interesting here he got permission from the authorities to investigate, with the result that an old fifteenth century window, with diamond panes and the glass intact, was brought to light. It is 9 ft. 6 in. in height, and 6 ft. 6 in. wide, and is divided in two by a stone mullion. There were indications that there might be a similar window at the opposite end of the hall, and this proved to be the case; but the second window was not found to be in such a good state as the first. The windows are said to be the only remaining windows of the original structure, which was erected somewhere about 1420. Experts have pronounced the glass to belong to 1820, and the windows were probably built up by Dance, who rebuilt the Guildhall.

It is hardly necessary to say that the walls will not again be covered, but will be left to harmonize with the old bare stone-work which surrounds the newly discovered windows. The cleansing of the walls has brought into evidence some of the effects of the great fire of London, and these, together with the windows so accidentally and fortunately discovered, are attracting the attention of many hundreds of Londoners and visitors with a taste for the antique.

"When Doctors Differ—"

IN an old English diary (Thoresby's) there occurs an entry under a date in May 1714, recording a visit of the diarist to a meeting of the Royal Society "where was Sir Isaac Newton" and "several of my old friends, Dr. Sloane, Dr. Halley, etc." But, says the writer, "I left there to go with Mr. Chamberlayn to Bartlett's Buildings, to the other society, viz., that for promoting Christian Knowledge, which is to be preferred to all other learning."

What a certainty there was in those earlier days as to what constituted Christian knowledge! What a general agreement as to what was "the Gospel!" And what a change has been brought to pass on the old positions by the other knowledge of which the diarist spoke somewhat disparagingly. He would be a bold man who would undertake to say what "Christian knowledge" is today; and it would be very easy to produce at once another authority to say that he did not agree with the description.

For instance: two doctors of divinity preached in London on two successive Sun-

days this summer to vast congregations. One of them in his sermon accepted the erst-while orthodox view of the genesis of the human race, and the idea that

In Adam's fall
We sinned all.

But alas! for the identity of thought in matters essential; the other "doctor" inclined to the scientific theory that the primitive man was a savage, whose religious instinct was aroused by the dreadful thunder in the heavens above him. And both these men, be it noted, were doctors—of divinity. It would seem to the intelligent foreigner that they could hardly both be true; and yet they were doctors of divinity, and therefore supposedly in the possession of a certain amount of the Christian knowledge which the diarist was so anxious to promote.

A former Prime Minister of England (Lord Melbourne), on a memorable occasion, at a Cabinet crisis, turned the key in the lock, put his back to the door, and said, "Now gentlemen, let us make up our minds what to say. I don't care what tale we tell, but it must be the same tale!"

It would perhaps be an advantage if doctors of divinity could agree among themselves as to the essentials upon which they are alleged to be united. At present some entertainment, if not edification, is to be gotten from comparing what Dr. A. says with what Dr. B. says. The question of the origin of the human race has surely some bearing upon the doctrine of the Fall, and on the theory of the Fall rests the necessity of the "scheme of salvation" we were all familiar with in the days of our youth. Greatly daring, H. P. Blavatsky brought to light the Theosophical teachings on the genesis of man, differing from both the theological and the scientific accounts, and this is the century in which the justification of the ancient teachings she revived is to be seen.

It is a curious coincidence that in Bartlett's Buildings, where the diarist went to attend the meeting for promoting Christian knowledge, the Theosophical Society has its English depot for the distribution of Theosophical literature. Thus is Christian *knowledge*, as distinct from theory, being promoted from that center in the metropolis.

LONDON CORRESPONDENT

Tempered Copper Again

A GAIN (September 11) the papers announce the rediscovery of the lost art of tempering copper. The discoverer is a blacksmith of San Juan, and copper razors and chisels are exhibited in proof. Last time it was a Denver jeweler. (See CENTURY PATH for July 18 last, page 6.)

Anyone can speculate on the uses and advantages of this discovery, supposing the facts to be as claimed.

There can be no doubt that some ancient races used copper tools for hard engraving work on stone. If we find we can harden copper ourselves, we may be more ready (though not very logically) to admit that they could. And will not this admission throw the orthodox thermometer of human progress out of scale? If the bronze age preceded the iron age, perhaps this indicates a *decline*. Perhaps the bronze age men threw away the iron as being rusty useless stuff. And this suggests that rustless iron may be a future possibility, as well as an item of past knowledge. T.

Art Music Literature and the Drama



WADA TEMPLE, KOBE, JAPAN

The Shinto Temples of Japan

BEFORE every Shinto temple in Japan stands the torii, that simple gateway which is so characteristic in form that once beheld it can never be forgotten. Its origin, antiquarians and authorities generally, assure us, is lost in the fire-mist of antiquity; but that it is symbolic is admitted by all. Students of symbology in the light of H. P. Blavatsky's writings, see in the outward sweep of the uppermost transverse beam a certain winged significance, as if it hinted of that Supreme Mystery symbolized in ancient days in the *Kāla-Hansa*, the "Great Bird" or "Swan" the "Bird of Life," to bestride which is to live and know, and between whose wings alone is rest, for there alone may one attain that life which is unfettered of selfishness by knowledge.

More readily the torii suggests "The Path," and it is strikingly similar to both ancient and modern symbolic representations of that gateway through which the Candidate must pass in order to travel the "path of knowledge," the only path leading towards the goal of love for all creatures, service to all, Compassion Absolute. The facts that the Japanese have placed this simple figure (see cut) before all Shinto temples since the earliest of historic days, and that its form has been kept unaltered through all the evolutionary changes that have

Furu ki wo tazunete atarashiki mo shiru.
New things are learned by studying the old.
Japanese proverb

taken place in both architecture and art, show plainly that it holds some meaning deeper than that which antiquarians have yet arrived at guessing.

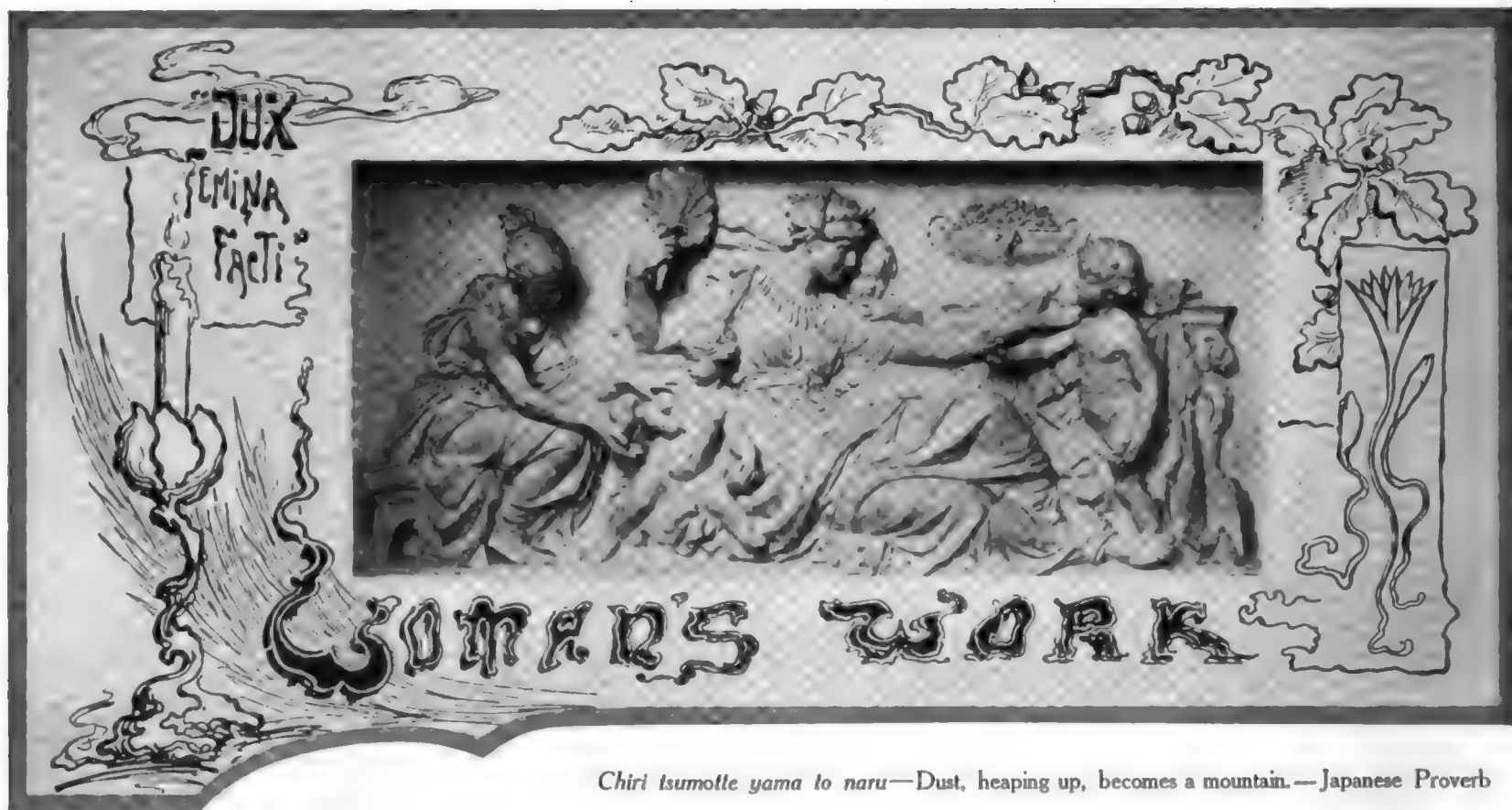
And how it always serves the landscape in which it is set, as the very trees, shrubs, stones, lake, and flowers seem to serve it! The Japanese never make the mistake of placing temple, shrine, torii, public building or home, even the simplest, all at odds with the scenic surroundings. Beauty is appraised at its true value in Japan, and natural beauties, above all, are not thought lightly of nor wasted. The result is a scenic and decorative fitness that one would travel the world over to find in such abundance and disturbed by so little that is garish, or commercial or merely commonplace.

The Japanese have learned, as the prodigal West has not yet, as a whole, although a fair beginning has been made, the spiritual significance of natural beauty, and in no land are the wooded lake, the gnarled pine, the feathery bamboo, the trailing vine and flowering shrub so prized and so appreciated from the standpoint of pure loveliness and artistic worth.

It is probably true, as a leading American architect and artist only recently stated, that no nation in the world excepting Greece can boast of an architecture so perfect in itself and of its kind as can Japan, and that not all our lavish West can produce architectural models that can compare, in the perfect union of utility and beauty, their perfect adaptation of means to an end, with the Shinto temples of Japan. The secret, we would say, lies in the simple harmony of temple, torii, and buildings generally (save where commercialism has touched the island to deform) with their surroundings. The charm is not to be found in the building alone but in the whole environment.

The Shinto temple speaks strangely of antiquity, and, walking beside it in the shadow of trees which carry a primeval air about them, the present vanishes and one wings backward in thought to the Yamato of elder days, the Fire-mist Isle, when the virgin-priestesses, daughters of the Mikado, guarded the sacred mirror, the jewel, and the sword, within the ancient shrine of Ise, treasures bestowed upon the dynasty by lofty Amaterasu herself, the Sun Goddess of prehistoric days. In a strange way the spiritual link in Japan's life, though often obscured, has been kept unbroken through the ages. Who shall discern why? And what of the future?

STUDENT



AS truer ideals of life and life's meaning have come to find wider and more general acceptance, many of the barriers that ignorance and selfishness have so arrogantly raised to hinder the onward human march have melted away as if by magic. As men's minds have broader grown the world has become smaller. As the human heart has unfettered itself of fear and burst the bonds of selfishness and pride, hand has clasped hand across the seas and the day is already here when height nor depth nor space avail to keep apart those whose brotherhood their own inherent Divinity proclaims.

What the railroad, the steamship, the telegraph and cable have done for the material world, the beneficent growth of a higher ideal for humanity—that ideal which was sounded as the tocsin of this new time by H. P. Blavatsky—has done for the world of thought and feeling.

The brotherhood of man! It had become a word for dreamers and the irresponsible when H. P. Blavatsky set pulsating throughout the entire world the currents of a new life by her courageous establishment of the Theosophical Society in 1875, the primary object of which was "to form the nucleus of a Universal Brotherhood." Brotherliness in act and deed! It was an ideal as far removed from the actual practice of the work-a-day world in 1875 as is Uranus from Earth. To-day the seed sown by that heroic soul has grown and brought forth an hundred-fold, for, when she had passed away, its care was entrusted to others who were equally consecrated to the service of humanity on the highest lines; to William Q. Judge first, and by him to Katherine Tingley.

Twice since H. P. Blavatsky carried the standard of Ancient Truth into the enemy's country has Katherine Tingley encircled the globe with a Crusade, her object being one with that of her predecessors, yet carried forward on the new lines and in the bolder and

In Touch with Japan

broader practical way that a later time made possible and indeed demanded. The first Crusade occurred in 1896-7; the second during 1903-4; and it was upon the second Crusade that Katherine Tingley made important and far-reaching connexions with Japan.

During the last month the visit to Lomaland of a body of Japanese officers and cadets from



GOOD MORNING!

the Imperial Training Ship, *Taisei Maru*, (mention of which appears also in other columns of this issue) was as the adding of one more link to a chain that is being slowly forged for the binding together of nations, the golden chain of a Universal Brotherhood.

Much that is of greatest interest in connexion with Katherine Tingley's work for Japan could not be written, nor is there space here to record the many interesting details connected with work there which could be given. That a great past, greater by far than they themselves know, is the inheritance of the

Japanese people Katherine Tingley declared many years before it became a pleasure as well as a duty to visit their shores. She then stated that time would reveal the existence of records, now unknown, which would throw new light upon the obscured early centuries in Japan's life, long before the dawn of what, by the records now accessible, we call history.

The following extracts from a letter written by Katherine Tingley while in Tokyo, Japan, at the conclusion of her second journey around the world, and shortly thereafter published, contain many hints that Students will understand—all indeed, to some degree, who are familiar with the tenets of the Wisdom-Religion which is known in this cycle as Theosophy.

It is not difficult to believe that there is still lingering in the life-blood of the Japanese people the golden thread of a mighty past—a glorious civilization—a time when the soul-life was the main-spring of all their progress. Who these people really are, and from whence they came, specialists in ethnology have failed to discover. The very mystery of their origin inspires one to dare to work out on lines of deep study the serious history of these interesting peoples. In view of known data, we turn our minds to ancient Japan, to about the Sixth century of our era, from which time approximately begins the admitted authentic history of the country. Behind that date, a veil of obscurity has closed in the prehistoric records.

But does that mean that they are lost? That some day under the touch of that Law which is the ever-guiding power in all human progress, they shall not be revealed and the missing links restored? . . . Who is there to prove that the sacred records of the origin and growth of these peoples have not been preserved?

We have but to study the Japanese seriously, impartially, to find a quality of devotion leading them which is part of their very blood. And this marks the now hidden influence of the past. In the highest sense, obscured as is now their spiritual teaching, one cannot dispose of some evidences among them of an interior spiritual life; a soul-impress that urges them to go beyond their knowing. Searching the oldest records of the antiquity of some of the Oriental countries, here and there is recorded testimony of devotion to sacred mountains. What think you of the revelations that the hidden and most

ancient records of the Himalayas might reveal? And even some of the old mountains of old America? Or of those older than all, now buried out of sight in the depths of the seas?

Atlantis and Lemuria are no longer visible to us; but they did exist, and Japanese people may still hold, in their inner courts, some of the wisdom of old passed on by word of mouth from their venerable ancestors. All along the ages, the seeds of truth are sown in the hearts of men. Some fell by the wayside and some on stony ground; but there is enough of these still left in the Japanese to hold them united in trust, in an unspeakable faith in their own divinity; and in a love of humanity that surpasses in many ways anything that modern history has written.

It is the urge of the old spiritual life that is teeming in the blood of the Japanese today; and a wave of spiritual devotion overshadows them, in their efforts for the real. They are advancing, moving towards a higher state. . . .

The history of Fujiyama, the mountain, and all

Meeting the visiting Japanese, observing their bearing and the courtesy which so evidently sprang from the deeper heart-qualities; more particularly observing the devotional and silent intentness with which they listened to the strains of their loved Japanese national anthem, as played by the Children's Orchestra, one divined something deeper than of this day and generation alone. A breath, a fragrance, savoring strangely of antiquity, filled the place.

Where now swell and purple the waters of the vast Pacific once rose the mighty continent of Lemuria. America was not—saving a strip along its now western coast which today is known as California. The Orient as we know it today was not—though some of the islands which now form modern Japan did then lift their heads above the waters. STUDENT

Jottings and Doings

(From a Student's Note Book)

THE Municipality of Rome recently presented Queen Elena with a plain little silver ring which, in spite of its lack of intrinsic value, the Queen declares that she values beyond any other gift because of the devotion and compassion it represents. It was found in a subscription box opened in aid of the victims of the Messina disaster, doubtless the "widow's mite" of some compassionate soul who had nothing else to give. Beside it lay a gift of \$5000, but who shall say, in the eternal order of things, that the latter was necessarily the greater? The Queen, it is stated, has entirely recovered from the injuries received while she was so heroically aiding in the work of relief during those first terrible



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SNOW-CROWNED FUJIYAMA, THE SACRED MOUNTAIN OF JAPAN

its past associations unrecorded, might give the world a startling story, as strange and wonderful as the stories of Biblical lore. . . .

Today, there do exist in Japan, deep in the mountain forests, those who have preserved some of the real and inner knowledge that belongs to the Japanese people. . . . In retracing their steps back and upward to the ancient Light, theirs is an easy path, in comparison with that which many nations must travel ere they reach the heights, for the Japanese people are not weighted down with the useless theological luggage of centuries, and with all the heavy Karma of the mistakes made in the holy name of God.

Is it the spirit of devotion, shown by the Japanese people to this beautiful symbolic mountain, impressed into the very atmosphere of its surroundings, that makes one feel its mystic charm? Or is it that somewhere near or about that mountain, at times, are found teachers sent forth to help the people by lifting the veil, little by little, according to their understanding; lifting the veil that shuts out the light of Japan's ancient glory?

May it not be that this delicate thread of spiritual devotion in the Japanese people will bring them ere long to another cycle, when shall be revealed through them, truths undefiled?

FUJIYAMA

The following exquisite English rendering of an old Japanese poem, the date of which must be placed earlier than the eleventh century and the authorship of which is unknown, is by Basil Hall Chamberlain, Professor Emeritus of Philology and Japanese in the Imperial University at Tokyo, Japan.

THERE on the border, where the land of Kai
Doth touch the frontier of Suruga's land,
A beauteous province stretched on either hand,
See Fusi-yama rear his head on high!

The clouds of heaven in reverent wonder pause,
Nor may the birds those giddy heights essay
Where melt thy snows amid thy fires away,
Or thy fierce fires lie quenched beneath thy snows.

What name might fitly tell, what secret sing,
Thine awful god-like grandeur? 'Tis thy breast
That holdeth Narusawa's flood at rest,
Thy side whence Fujikawa's waters spring.

Great Fusi-yama, towering to the sky!
A treasure art thou, giv'n to mortal man,
A God-Protector watching o'er Japan---
On thee forever let me feast mine eye.

weeks after the earthquake. The gift of the ring, coming as it did, from the members of the Municipal Council, could not but stir an answering voice in her heart. We call our age materialistic, but it cannot be wholly so.

A DELIGHTFUL example has been set before any explorers or discoverers who may need it—if such there be—by the amiable way in which the world's two most famous Alpinists among women, Miss Annie S. Peck and Mrs. Bullock Workman, have settled a little controversy, started by friends, as to their respective records. Miss Peck smilingly said, "Are there not honors enough for all? The important thing is that the record has been made, not whether this or that person made it." Miss Peck's most remarkable feats have been performed in the Andes, under unparalleled difficulties and dangers. Mrs. Workman's record in the Himalayas is only rivalled by that of the Duke of the Abruzzi. Both have made modern science their debtor.

OUR YOUNG FOLK

The Hudson-Fulton Celebration

NOW that the great Hudson-Fulton Celebration has taken place in New York and the interest of the country was centered there and thousands of visitors from all the States and from foreign lands assembled to witness or to take part in the festival, one must stop and think what is the import of it all.

All of us have read something of Henry Hudson and of Robert Fulton, but did you ever realize what an influence they have had on history? Of course we know that the northern shores of America would have finally been explored had Henry Hudson turned his attention to things other than navigation, and that we should have steamships now had Robert Fulton been satisfied with painting miniatures, which was his trade; yet greatest honor is due to the pioneers in discovery and invention.

Hudson was an Englishman born in the time of Queen Elizabeth when all nations were burning to find a northwest passage to China and India, so that their trading vessels would not have to double the Cape of Good Hope, a voyage of 16,000 miles. Hudson made two unsuccessful attempts to cross the ice-bound arctic seas in the interest of English merchants, so they lost faith in him and refused to back his enterprise with further supplies. He therefore went to Holland, then one of the greatest maritime powers in the world, and in 1609 was fitted out by the Dutch East India Company. His little boat, the *Half Moon* was manned by Dutch and English sailors, who, when they found themselves in the frozen seas of the north, mutinied, and Hudson was compelled to turn southward, thereby discovering the northern shores of North America. He sailed into New York Harbor and up the Hudson River.

On his last voyage, when he discovered Hudson Bay, Hudson believed at first that he had found an opening in the continent that would let him through into the Pacific.



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CADETS FROM THE JAPANESE TRAINING SHIP *TAISEI MARU*
ENTERING THE GROUNDS OF THE RAJA YOGA ACADEMY

After spending a winter ice-bound in the bay, his mutinous sailors bound him and his son and the few who were faithful to him and set them adrift in the waters to perish.

The Dutch took possession of these discoveries, Manhattan Island, the Hudson River, etc., and planted a colony called New Netherlands, its capital being New Amsterdam (now New York). Dutch was more commonly spoken than English in this part of the country until the Revolution and New York is still full of Dutch names, faces, and characteristics.

It has been just 300 years since Hudson in the *Half Moon* sailed into New York Harbor and up the river; just 100 years since Robert Fulton in the *Clermont*, the first successful steam-boat, steamed up the Hudson from New York to Albany. Fulton never claimed to be the inventor of the steam-boat, but to his knowledge of mechanics, his resolution, and

perseverance, are due the final triumph of the invention. When the *Clermont* was launched for her trial trip crowds assembled to witness the performance, but few seemed to have the slightest faith in its success. The enterprise was spoken of as "Fulton's Folly," but the jeers of the crowd were changed to cheers as the *Clermont*, spouting smoke and sparks from her little stack, moved easily up the river.

The Hudson-Fulton Celebration honored these two men and their impress on our country. All nations were represented in the pageant, and New York Harbor was filled with foreign battleships come to do honor in the naval parade. The city was in gala attire. All along Fifth Avenue and Broadway were arches and columns hung with millions of electric lights. Flags and banners waved from windows and doorways. Shop windows blazed with Hudson-Fulton and North Pole souvenirs. A candy shop window had a representation of the *Half Moon*, its captain and crew, Indians pushing out from the shore in canoes or swimming out to meet the strange ship; squaws and papooses sitting in the doors of their wigwams in wonder—all made of candy. The windows of a toy shop gave a panorama of the Frozen North with Esquimaux standing outside their igloos, or being drawn over the ice in sledges by dogs—all made of toys. Aero plane flights over the harbor and river were a very interesting part of the program.

The story of New York was told in the floats of the parade—New York in the times of the Indians; New Amsterdam of the Dutch Colony; New York in Colonial Days; and Modern New York. Of course there was a duplicate of the *Half Moon* and of the *Clermont* and a float representing the tragic fate of Henry Hudson. L.



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THE CHILDREN'S HOUR

Brotherhood Warriors

"DADDY, come and find your child," called little May, on her father's return from his office, and she laughed to herself under the table as the search proceeded. Found at last, and on his knee —

"And where is my other child?" he asked.

"Maggie has been away all day," said little May, and her mother explained that Auntie Belle had taken her down to the seaside with some of her little pupils, and would bring her home tomorrow. How glad the mother was to see her little girl again next day and to hear all that had happened.

"We paddled in the water, and built castles in the sand, and Rhoda and Daisy and I rode on a donkey, and I wasn't a bit frightened," said Maggie, "though he did make me wobble about when he runned fast."

"Galloped, dear," corrected mother with a smile at the picture Maggie's words called up.

"And Charlie was so kind," the little girl continued, "he made us lovely castles and I know he would have liked best to go and play with the other boys. I could see it in his eyes when he looked at them, but he did not go until the castles were all finished. Auntie's little scholars are such lovely children to play with; they never quarrel nor snatch things."

"Once," said Maggie, and her face flushed, "I snatched at the spade Rhoda had, because it was the biggest, and she looked so surprised and let go at once and said 'Would you like that one, dear? I'll change,' and took my little one. I don't think snatching is nice either, do you, Mother?" Maggie looked so serious, and mother answered sympathetically, "No, darling, it is both rude and wrong."



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JAPANESE VISITORS FROM THE TAISEI MARU IN THE ROTUNDA OF THE ACADEMY

"I asked Auntie Belle, coming home, what made us want to be naughty?" continued Maggie, "and if her boys and girls never wanted to be naughty, they were all so good yesterday and we had such a happy day."

"What did she say?" asked little May with widely opened eyes.

"She said, 'Yes, sometimes they were, but they knew that the part of them that wanted to be naughty was not really they, but that we were all really Warriors and should fight the naughty part which was our enemy, until we had conquered it, by always doing right, no matter how often it tried to make us do wrong; and then it became our good servant, which

helps us to learn all about the world and the things in it; *the lesson they have for us*,' Auntie Belle said."

"Mother," said the little girl, "I should like to go to her school. She said the children were trying to be Râja Yogas and when I asked her what that was, she laughed and kissed me and said it was when the Warrior was king and ruler in our bodies — she tells such lovely stories. Couldn't we go to Auntie Belle's school?" pleaded little Maggie.

"We shall see about it, darling," Mother answered, and she and Daddy talked it over that evening and the upshot of it all was that they went to live in a new suburb, for Auntie Belle and her children had, through the power of their loving, unselfish lives, won two more little recruits in the growing army of Brotherhood Workers.

STUDENT



ENTERING

THE

RAJA

YOGA

ACADEMY

A Queer Place for a Spring

IN the Persian Gulf there is an island which is one of the hottest places in the world and, besides, has not a single spring of fresh water on it. What do you think the people there do for water to drink? Instead of finding water in some rocky place they send a diver down to the bottom of the gulf. There he finds fresh water gushing from the sea-bottom. He fills his bag and ties it up tight and carries the water up. It is thought that long ago the sea did not cover the place where the springs are, and that the story of the way to get fresh water was never forgotten, but was handed down from father to son until now. It is very fortunate for these islanders that the story was not lost, as they probably have no other means of getting drinking water today.

G.

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Total number of hours sunshine recorded during SEPTEMBER 208.
Possible sunshine, 371. Percentage, 56. Average num-
ber of hours per day, 6.93 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

SEPT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
4	29.740	68	54	61	58	0.00	NE	2
5	29.751	68	56	61	59	0.00	SE	3
6	29.774	69	59	62	59	0.00	N	8
7	29.672	68	60	62	60	0.00	W	3
8	29.649	68	58	60	59	0.00	NW	3
9	29.768	66	56	62	60	0.02	S	2
10	29.773	80	62	78	60	0.00	NE	3

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No. 51

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The "Subconscious Ego"

declared object is to attain physical health and mental balance by means of arousing what they call the "subconscious ego" or the "subliminal self." It is claimed that this unknown entity is the fount of will-power, knowledge, and guidance; and that by relying on it, we can attain all sorts of advantages.

It is well known to students of Theosophy that the subconscious part of our nature is a large region including many different powers, not the least of which are various animal propensities. It has been well known to students of Occultism from time immemorial that the portals to Self-Knowledge are guarded by a formidable dragon which must first be encountered and overcome—the dragon of selfishness. Theosophists would express this by saying there are two egos—the factitious personal ego, the man of desire, which is the hidden root of our selfish and passionate nature; and the immortal divine Ego, the source of all Spiritual aspirations, the real ruler of our destinies.

The True and Make-Believe Selves

The practices recommended for arousing this "subconscious ego" must inevitably result in arousing the passionate ego, if they result in anything at all, and in thus placing us at the mercy of that powerful entity; and the so-called "will" that is aroused will not be the true Spiritual Will but the focussed desires of the personality, in conflict with those of other people.

To imagine that any part of our nature or mind which is subconscious must of course be good and beneficent, is to betray a woful ignorance; for there is an enormous amount of latent evil in human nature, as every competent observer of human nature must surely know. Consequently unqualified dabblers in pseudo-occultism are merely awakening the powers of the lower self in themselves, and if they have any success at all will certainly find out their mistake by the bitter lessons of experience.

The "Under-Self" ever Seeks to "Get Something"

For evidence of the truth of this, one has merely to point to the numerous cases of mental, moral, and physical wreckage as a result of wrong practices and teachings. People lose their judgment and begin to advocate perverted moral doctrines and to justify practices which the general consent of humanity condemns. We have seen people who claim to heal diseases by appeal to subconscious forces fall a

prey to insane fears and begin to accuse one another of exercising unseen malign influences, exactly like any patient in a lunatic asylum; and we have seen them, under the influence of these mad delusions, lose all sense of right feeling and justice towards their fellows.

It is clear that if these practices should ever become common in society, the result would be a chaos of delusion and suspicion, of hatred and fear, of neurosis and insanity.

The most dangerous feature of these doctrines is that they sometimes combine plausibility with ignorance and irresponsibility in a way calculated to impose upon the ignorant.

Borrowed and "Person-ating" Robes

It is so easy to borrow and quote (or misquote) Theosophical teachings, or phrases from the Christian Gospels, and to talk a lot of high-sounding stuff. And in such cases it is not always easy to refute this teaching, because, theoretically, it may be more or less sound. But in practice the teachings are not, and cannot be, carried out. We may preach about the Higher Self, and even enunciate sublime truths about it; but to evoke that divine influence is a very different matter; and a person who under the pretence of showing people the path to wisdom and emancipation, directs them to render themselves sensitive to the subtle forces of their animal nature, it matters not under what other names, is a quack and an impostor.

A sure sign-post of danger is the fact that no pledge or moral guarantee whatever is required of the people enrolling themselves in such cults; and the reason for this becomes obvious when we ask ourselves what power the leader would have to impose such a pledge or exact such a guarantee.

The Lower Is easily Aroused

There is still plenty of raw material in society for the gold-brick swindler and for the person who seeks money, power, or notoriety by becoming the leader of a cult. A large proportion of civilized humanity are eager to trust themselves, body and soul, to any person whatever who will undertake to lead them; and the confidence which they impose in their leaders is touching. But there are other people who value their independence and individuality; and no one who prizes these things will do anything that implies a surrender of his balance and self-control to any known or unknown power.

So soon as we lay down our self-control and sane consciousness and bid outside forces to enter and take possession, we have opened the gates to we know not what; and we are surely on the highroad to perversion and insanity.

To realize the danger to society involved, we

have only to consider what are the ruling motives in society today; when we shall speedily see that a large proportion, if not a majority, of people endowed with extraordinary powers, would forthwith use them to the advancement of their own imagined interests and the detriment of their fellows.

**The
Danger to
Society**

Theosophists, having always at heart the welfare of the race, can countenance no teaching that is not based on the firmest and truest moral guarantees, for else there is a danger of arousing the sleeping passion forces in human nature. Hence it will always be found that Theosophy insists primarily on a guarantee of unselfishness and willingness to do unselfish work, before it begins to teach any self-development.

There is only one way in which people can avoid feeding the dangerous forces of the personal ego and insure the help of the Spiritual Ego; and that is the good, old, pre-Christian way of self-abnegation. But this self-abnegation must not be understood as the entering upon a path of misery and austerity; for that is only a misrepresentation of it. Theosophists believe that the path of unselfish service is the only happy path, and in it they seek their joy and consolation. And verily the rewards in *Occultism* that attend the faithful follower of that path are worth more than the paltry aims which the dabblers in psychism set before themselves!

STUDENT

Inversion of the Earth's Axis

PROFESSOR H. H. TURNER, writing in the *New Quarterly* (London), revises the nebular hypothesis in order to explain the existence of a recently discovered satellite of Saturn, which revolves around its primary the wrong way.

The nebular hypothesis states that the sun, rotating rapidly in a gaseous condition, threw off rings which afterwards broke up into planets, the planets revolving about the sun in the same direction as the sun's rotation, and also rotating about their own axes in the same direction. The planets in their turn threw off satellites, which likewise revolved and rotated in the same direction. How then account for the existence of Phoebe, revolving in the contrary direction?

The theory that it is a picked-up body from space is negatived, partly because its orbit is nearly circular and nearly in the plane of the ecliptic—conditions which could scarcely obtain separately, much less together; and partly because Jupiter has a satellite which does the same thing.

The professor now says that the throwing off of planets by the sun would have the effect of making them rotate on their axes in a direction *contrary* to that of the rotation of the sun, not sympathetic with it as formerly stated. Hence Saturn originally rotated in an opposite direction to what he does now. But, in this case, the other planets must also have originally rotated in that direction. Therefore Saturn and the others too, including the earth, must have changed their direction of rotation. How was this change brought about?

For answer we are bidden to look at the gyroscope. When that spins, it also executes

a precessional movement; but, if the spinning be checked, the gyroscope turns a somersault. Thus the spinning of Saturn and of the other planets has been checked, causing them to turn over and invert their poles. What checked their spinning? Tidal friction, says the professor, together with the attraction of the satellite; tidal friction has reduced the moon's rotation to once in a revolution, and is reducing the earth's rotation.

Saturn, then, according to the theory, threw off Phoebe when he was rotating in his original direction, then turned over and threw off his other satellites. (This explanation is, however, complicated by the professor's belief that some of the other satellites also belong to the earlier period; but he gets over this difficulty by saying that they, like their primary, have turned over.)

Finally he states that the planets may all have been inverted at least once, and in some cases twice.

The theory of the *periodic* inversion of the poles of the earth is quite consistent with the teachings of *The Secret Doctrine*, given more than twenty years ago, as students of that work know. It is intimately interwoven with the history of mankind and the other animated denizens of the earth, as also with geological problems.

It is interesting to see that modern science is arriving deviously at a confirmation of the teaching. Theosophy, as so frequently stated, always welcomes facts.

STUDENT

Yellow Caps and Red Caps

A RECENT book on Tibet, in a chapter on the "Red Cap" sect of Lamaism, its nether pole, shows that the devil can quote scripture for the East as well as for the West. True Lamaism teaches that "I," egotism, must be lost sight of if spiritual perfection were to be obtained. Oblivion of self, says the Red Cap doctrine, is to be gained during the periods of the actual gratification of vice; this, therefore, is the path to divinity. *Mutatis mutandis* we have heard this in the West. There are even definite cults of it, imagination being developed to lend its whole powers to the spiritual, mental, and physical destruction of the practitioner.

True Lamaism teaches kindness to animals, to the end that their evolution may be hastened. Let us drink blood, says the Red Cap, for in that way the very essence of the animal is brought into direct contact with the spiritual essence of man.

Ideal states of consciousness, which are blissful, should be striven for. Their attainment may be facilitated by intoxication, says the Red Cap; your spiritual aspiration may begin its work with the first step already taken. We have heard this claim advanced for morphine by those who could not or would not see that a narcotized nervous system is as useless for spiritual work as a bog to plant the foot of a ladder on.

Against all these practices the "Yellow Caps" have for centuries protested as diabolic caricatures of Lamaism.

STUDENT

If We Only Knew It!

A CALIFORNIA daily has this paragraph:

LAS VEGAS, N. M. Oct. 3.—That the world is in grave danger of being destroyed this winter by a collision with Halley's comet, and that this catastrophe was what Jesus Christ had in

mind when He predicted the destruction of the world by fire, is the startling assertion of Rev. Father Charles M. Charroppin, S. J., of St. Louis University, one of the greatest living astronomers, who is visiting here on his way to Flagstaff, Ariz., where he is to spend several months in making special astronomical observations.

"Special astronomical observations" with the world at each moment in danger of total destruction! Surely this is fiddling over burning Rome with a vengeance!

One is reminded of the story of the Nevada miner in the 50's, who, meeting a "tenderfoot" with a little .22 revolver, took it into his own hands and after close inspection of it remarked, "Now if you was to shoot me with that little thing *and I was to find it out*, I guess I'd make it hot for you some way."

If we *were* struck by a comet and should "happen to find it out"—and only the astronomers *could* find it out—it would be but an interesting phenomenon for the astronomical records.

But has the church forgotten her old-time methods of dealing with such heavenly visitants? Or are the methods discarded as thoroughly as pills against earthquakes since the orbits of comets have been ignominiously charted upon paper.

People may safely invest in real estate, for the Earth will not be burnt up—by a comet!

STUDENT

The Inside of a Tool-House

YOU cannot reform human nature by machinery. A certain man, seeing garden tools left lying around, for the damp to rust their blades, and the alteration of sun and dew to split their handles, determined to procure a tool-house. This he did. The result was the inside of that tool-house was the only place where you might be perfectly certain of not encountering any tools. Tools might be leaning against the door outside, but that was the nearest they ever got to the inside.

But perhaps we are doing the people an injustice; for what is the *inside* of a tool-house? If you start from the outside of one wall and keep on walking in a straight line, you will (eventually) arrive at the other side. True, the journey will be 25,000 miles, but mere distance does not affect the principle. Hence anything which is "outside" the tool-house is actually between the walls of the tool-house and therefore inside.

It is true that if you set out from the roof, instead of one of the walls, and keep on in a straight line, you would, according to some authorities, get out into infinite space and never return. Yet there are certain mathematicians who have so improved Euclid and doctored up our notions of space that it is quite legitimate to argue that if you set out in a straight path from the roof, you would eventually come up through the floor. This is what is called the "curvature of space." It is also the x th dimension.

Thus we see that every vessel has two insides, one small and one great; and no outside. And this might be pleaded as an ingenious excuse by the people who leave their tools on the alleged "outside" of the building—we make them a present of the excuse—were it not for the obvious objection that it rains on one side of the door and not on the other.

THE OFFICIAL CASUIST

Some Views on XXth Century Problems

Child Victims

AN investigation into the public school curriculum is under way in France. The authorities want to know whether over-pressure is the cause of the increasing number of suicides among the children.

This phenomenon is not confined to France, nor chiefly exhibited there. In Prussia there are 600 annual suicides among young people under twenty years of age, rather more than one-tenth of them being under fifteen. This leaves nine-tenths for the five years between fifteen and twenty. In Russia the case is worse. The school-going population is much smaller than that of Prussia, but the suicides of those *under sixteen* is given at 490 for the year 1907. For those between sixteen and twenty we have no figures. If those for Prussia are any guide, they must run into the thousands.

Professor Gerhardt, who has written a book on the case in Prussia, enumerates among the causes "pessimism," "materialistic and pessimistic ideas," "unhappy love." He thinks that though the young people read Schopenhauer, Nietzsche and the like, it is not thence that they get the suggestion to suicide.

A Russian paper quoted by the (London) *Westminster Gazette*, discussing the case in that country, gives the story of two children committing suicide from "disillusion with life." A third would have done so but was prevented.

In his bedroom were found much-thumbed volumes of Hartmann, Ibsen, and some native advanced writers. "So this is what led you to the idea?" asked his father. "It may have led *them*," answered the thirteen-year-old boy. "For *me* these writers are somewhat out of date." A case somewhat resembling this occurred at Breslau last winter, where a sixteen-year-old girl student of Nietzsche deprived herself of life because she was convinced that persons of the female sex were barred from all ambitions of attaining the *Ueber-Mensch* stage of greatness.

Along with these ranges the Clermont case in Paris. At that school (for boys) there was a regular suicide club, lot-drawing being the procedure and the result of the drawing being carried out.

It is evident that whatever proportion of the cases is assigned to over-pressure, something else is at work. Over-pressure does not make children read Nietzsche, become consciously "disillusioned with life," or join a suicide club.

What is at the back of the phenomenon is that children are children of their parents and born into the mental atmosphere that their parents have created. It is into the *parents* that the proposed commissions must inquire. Why, since the parents are committing suicide more and more, will not the children be doing the same? If the parents have lost faith in life, a proportion of the children will feel their faithlessness. If the parents blot out the sunlight of their souls, there will be no sun for a proportion of the children. What chance have the souls of the children if the parents are agreeing that there is *no* soul?

The inner life of a child has the sunlight of

Spirit direct upon it, the lens of the child's own mind as yet doing little distortion or interference. A crystal will precipitate pure and clear from a dirty solution. The growing mind-feeling of a child in general will not. *In general*, because the souls — Spirit individualized — of some children *are* strong enough to protect them from the age, to hold back from the gradually crystallizing lens the impurities of the solution constituted by the thoughts of the elders. To that solution we are contributing moment by moment, as we think sensual or criminal thoughts, as we hate, as we decide with materialism that there is no soul and that man is matter, as we think pessimism and tolerantly read the pessimists. Our responsibility for the spiritual welfare of children we have never seen and never shall see begins each day with awakening and presses into every moment. The suicide of the children is the reflection of the thoughts of the elders. We are all of us the parents of all of the children, and the teachers, for good or evil, of all of the children.

Nor will there be any relief from the over-pressure, notwithstanding commissions and laws in any quantity until we have admitted and become ourselves inwardly aware as the first of all facts in life, that soul, eternal Spirit individualized, is the sunlight of mind. Only after such an absolute admission and understanding can we treat mind properly, educate the children properly, and enable them to grow up with the three parts of their nature balanced and co-operative. The present perfunctory "religious instruction" administered in stated doses like sulphur and molasses at the schools, has no sort of relation to this profoundest and sublimest fact of human nature. In darkening religion into piety we have destroyed its splendor. And so mind, unlit, has become for us the all-important essence, and to fill it with facts the all-important duty.

The suicides of the children will continue and will increase until we have learned our own human nature and our individual responsibility for the thought-color of the atmosphere. They will continue whilst we make sensation our life and pleasure our aim. They will continue until we have found the real sunlight of life and habitually think in it and radiate it. They are symptoms of the disease of faithlessness.

STUDENT

Dislocated National Life

THE voice of Mr. James J. Hill is always usefully raised in correction of our tendency to self-congratulation. He persistently gives the other side of the picture. And people are respectfully willing to look at it, though nobody knows what to do.

His text is comparatively simple:

In 1790 only about 3.4 per cent of the American people lived in towns. At the time of the Civil War the percentage had risen to 16. In 1900 more than 31 per cent of our population was urban. The change is portentous; and there is no doubt that the coming census will show it to have proceeded in the last ten years with accelerated speed. . . . In New York State 20,000 farms are for sale.

In Iowa the average wheat crop was 29

million bushels; it sank to 10 and is now about 8. Everywhere population is moving away from the soil, is increasing, though at a diminishing rate; and the productivity of the soil is decreasing. Wages and prices are therefore rising, but so is our standard. The luxury of one day has moved in among the necessities of the next. Yet real poverty is increasing.

The ultimate source, the root, of all wealth is of course the soil. In a certain sense every man who moves from farm to city life passes from the ranks of producer and consumer to that of consumer only. He becomes a more or less direct worker *upon* that which has been produced. His move tends to translate itself into added poverty somewhere, increased prices everywhere. Farm values are among those which go up, and this gives fictitious brightness to the agricultural statistics. And the illusion of prosperity is completed by the fact that the statistics of farm products do not show that though there is of course an *absolute* increase there is a *relative* decrease.

People are misled by the statistics of farm values and products, mounting annually by great leaps, into thinking that this absolute increase implies a relative advance of this industry as compared with others. Exactly the opposite is the case. I refer not merely to the quality and results of our tillage, but to the setting of the human tide away from the cultivated field and towards the factory gate or the city slum. This is something whose consequences for evil are as certain as if the aggregate deposits of all the banks in this country were decreasing by a fixed percentage every ten years, while their loans were increasing by another percentage just as stable.

Mr. Hill did not add this touch to his picture: that as soon as the country dweller transfers himself to the town, certain influences begin to lower his health from the first moment. He is less in the open air; his mental life is no longer balanced by physical; and the atmosphere in many parts of large cities is more or less vitiated. His habits change; he is more in artificial light; and his nervous system begins at once to be more worn down by irritation and stimulation. In addition he may have to betake himself to occupations which are essentially or because of long hours actively noxious.

This phenomenon of translation from country to town expresses a disease of the national mind. It is manifestation of the craving for external mental stimulation, for excitement. It will only find its remedy in realization of the fact that physically man is a part of nature and cannot remove himself from her without a penalty. The body loses health, the mind becomes either deadened or febrile. We are dealing with national life and that which may show itself but slightly in the individual sums up to a great total for the entire nation. A fully balanced human nature demands its daily touch with mother nature, just as it will demand its daily quantum of healthy mental work and its daily communion with that which is higher. Man is tripartite and as he must touch Spiritual Nature for his daily spiritual health, so must he physical nature for his physical health and well-being. STUDENT

Archaeology

Palaeontology

Ethnology



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RUINS OF "SEWOE" TEMPLES, JAVA

The Ancient Temples of Java

THE Island of Java is usually thought of as one of the East Indies, where rice and coffee are grown. It will be a surprise to many to learn that in Java is some of the most stupendous and wonderful ancient architecture in the world, as there is also in the Ladrões, and Carolines, and in fact all over the archipelago. The most famous of all, the Temple of Borobudur, was described in last week's number of this magazine.

The existence of these ancient ruins, together with that of other ancient structures in other parts of the world, confirms the teachings of Theosophy as regards the past history of the human race; viz., that civilization is much older than archaeologists will concede. The attempts of some archaeologists to account for such evidences by theories which will not conflict with their conventional views of history, or with hypotheses about human evolution, afford us some interesting examples of the art of special pleading; but, needless to say, though separate theories may be devised that will make a show of plausibility for each case, the case of ancient remains as a whole cannot be so disposed of; and the explanations devised to suit different cases are not consistent with each other. It is customary to treat all these temples as Buddhistic, thereby ignoring the fact that *Gautama* the Buddha is regarded as only the latest of a long line of Buddhas who appeared successively at long intervals; but there is no doubt that some of these ruins date from earlier ages. The parts of Asia where they occur are a survival of the ancient continent that once stretched in the ocean to the south; and to these parts the descendants of the ancient civilizations of that continent migrated when the continent sank. STUDENT

The Suicide of the Lemming

THE Norwegian Lemming, a native of the mountains of Scandinavia, and akin to the water-rat, breeds with great rapidity, and the surplus population is compelled to seek new feeding-grounds. Hence from time to time, at intervals of years, it migrates, moving in a vast horde over the country in a march which takes three years. During its progress it eats up every green thing on its way, but is itself the prey of eagles, owls, hawks, foxes, and other carnivora, all of which follow the march with the greatest interest.

But when the lemmings reach the sea something takes place which has always been a puzzle. Descending the cliffs, they plunge headlong into the water and swim as if for some promised Eldorado, with the result that all perish; a few survivors on the march being all that remain to form the nucleus of new colonies.

H. P. Blavatsky, in *The Secret Doctrine* (Vol. II, p. 781) quotes from an article on "The Norwegian Lemming and its Migrations," by Duppa Crotch, M. A., F. L. S., in the *Popular Science Review*, Vol. I, p. 143, with her own comments and italics, as follows:

"Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that no longer ago than the Miocene period, a sea rolled over what is now desert. The voyage of the 'Challenger' has proved the existence of three long ridges in the Atlantic Ocean, one extending for more than three thousand miles, and lateral spurs may, by connecting these ridges, account for the marvelous similarity of the fauna of the Atlantic islands. . . . The submerged continent of LEMURIA, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic

life, and, I think, the existence of a MIOCENE ATLANTIS will be found to have a strong elucidative bearing on subjects of greater interest [Truly so!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences."

At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave. T.

Pre-Cambrian Strata

THERE is no geological proof that the earth was hotter in the earliest times than at present; so that the common form of the nebular hypothesis receives no support from geology.

This is from an abstract of a British Association address by Professor A. P. Coleman. He was talking about the Pre-Cambrian rocks of Canada. Except for the lack of fossils and the great metamorphism, they scarcely differ from later formations. They include great thicknesses of conglomerate, arkose, quartzite, and slate, evidently laid down by water; and the lower Huronian basal conglomerate has all the features of boulder-clay. The extensive development of limestone and carbonaceous shale suggests life. The eruptive rocks found with the Keewatin and Huronian sediments are mainly of surface volcanic origin, lava streams, and ash rocks.

Theories about the age of the earth are extremely various and conflicting, as any student may see by comparing them. The recent introduction of radium as a new factor in the problem is another blow to the common form of the nebular hypothesis. H.

✻ The Trend of Twentieth Century Science ✻

Mental Compartments

BIOLOGISTS who hold the Christian creed in its ordinary forms often keep their religion entirely separate from their science. On one side of the partition they are materialists; evolution is a mechanically determined set of phenomena; casual variation in every direction, pruned by natural selection, accounts for everything. On the other side they are teleologists; evolution is guided by an all-wise divine Providence.

Whether Professor Starling, who delivered the address on physiology to the British Association, is one of these, we do not know. But speaking of the adaptation of organisms to their surroundings he says that

not only does it (the law of adaptation) involve the teleological conception that every normal activity must be for the good of the organism, but . . . etc.

The teleological conception, put fully, is that every normal activity of an organism is *designedly prompted* for its good; that is, adaptation is designedly prompted; and since adaptation is the method of evolution, evolution is the work of intelligent design.

But he then goes on to imagine that during the chaotic chemical changes which accompanied the cooling down of the molten surface of the earth, some compound was formed. . . . exhibiting some of the properties of life. Of "many such compounds which might have come into being," natural selection finally preserved one whose activities corresponded to the definition of *living*. This having come into being,

the great principle of natural selection or survival of the fittest would suffice to account for the evolution of the ever-increasing complexity of living beings which has occurred in the later history of this globe.

So on this side of the partition we have mechanism. The reactions of an animal (including, of course, those germ changes which result in the appearance of variations among its offspring) are "inexorably fixed by the structure of the nervous system inherited by the animal from its precursors." Where is there room in all this for the teleological conception?

The professor faces the consequences:

I have spoken as if every act of the animal were determined by the complex interaction of nervous processes whose paths through the higher parts of the brain had been laid down by previous experiences. . . . The average conduct of the individual, determined in this way, became by repetition automatic. . . . As MacDougal has pointed out, the representation in consciousness of automatic tendencies are the emotions.

As he applies his whole set of principles to man as well, it follows that we are automata, not only in our acts but in our feelings.

The average man, who reads the science articles in the monthlies, keeps the same partition. The essence of what we have quoted will presently get into a popular article. The average man will read it with that sort of half-awed curiosity which scientific deliverances evoke. On one side of his partition he will believe it.

But on the other side he knows that his emotions are *not* necessitated. He can create

an emotion at will; he can, with or without a little practice, abolish any one of them at will. He can alter the whole trend of his desires. He knows that change in consciousness, effected by will, may precede and cause, instead of following, nerve changes. An absolutely subjective thought of a lemon, for instance, called up by will, can set going all those changes in nerves and salivary glands which eating a real lemon would cause. He can create hunger, or get rid of it; he can abolish the feeling of repulsion against some other man and substitute compassion or friendliness. He can do what he will with his character. He can stand back and watch the whole business of thought and feeling *going on automatically* as the professor says; and then *he* who is no automaton can step in at any moment and alter this whole business as he chooses. He knows, in fact, that the professor, in describing the evolution of "man" has left *him* and every other *him*, out of account. Proposing to describe the owner of a machine he has but described the machine and its manufacture—omitting, even there, however, the real manufacturer, conscious and intelligent *nature*, (not *God* in the proper use of that word).

For variations, as zoology is beginning to see, are not fortuitous and in every direction, but *aimed*. That they may fail, or fail to appear, is due to the fact that nature-intelligence is neither omniscient nor omnipotent.

STUDENT

The Veil of Fear

THIS story, told by a correspondent of the *Scientific American*—apparently an oculist—has a moral, though the contributor tells it as science only. He reminds us that about a dozen years ago a certain New York millionaire, being blind, offered one of his millions to anyone who would restore his sight. He was overwhelmed with proposals for treatment, but being a very busy man, found that he would have no time to submit to any of them. So he selected a poor man, blind in exactly the same way—from atrophy of the optic nerve—as his willing substitute in one of the proposed treatments.

This man Martin had been blind nine years. But he was accustomed to take his own way alone about the crowded New York streets. Says the contributor, Mr. Felts, who was conducting the treatment:

Once I left my residence on 22nd Street near Eighth Avenue with Martin for a walk through the city to Third Avenue and thence down town. In passing he would name with great accuracy the streets and notable buildings. His eyes showed no indication of blindness and no one suspected that he was blind. I was amazed to see him cross Broadway at 14th Street with perfect ease, and imagine my astonishment when he shied around some timbers that had been set up across a sidewalk to prop the wall of a building undergoing repairs. He got on and off street cars without a blunder and made his way across crowded streets without betraying his blindness. He used no cane nor did he feel his way with his hands.

Mr. Felts asked him what his secret was and he said he did not know. But he added that since the calamity of blindness had befallen him he had no longer any care for or

interest in his life and would rather be dead. Mr. Felts credits the "subconscious mind" with the power the man used. But the point is that this thing was able to make its deliverances felt because the man's surface consciousness was *absolutely unperturbed by fear*, whether of striking against something, of falling into pits, or of being knocked down or even killed. Doubtless we all have the same power but are unable to note its functioning.

For a similar though wider reason the "superconscious mind" is unable to guide us in the *inner* ways of life. Consciousness is perturbed with the grosser activities of thought and feeling, with the pulses of the egotism of personality; and it fears; fears death, disease, ill-fortune, loss of popularity, of comfort; fears ridicule and dislike. If we could get the selfish personality out of the way there is little we could not know, nothing we could not do that we ought to do. In a fine passage H. P. Blavatsky says:

If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical *Mâyâ* (illusion), he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even in bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.

STUDENT

The Eternal Flux

ALL is in perpetual flux, said the ancient philosophers; the thing upon which our eyes rest for a single moment, has during that moment changed itself; it is only in our imperfect sight that things are still and fixed.

To this also, as to other ancient views, has modern science come back. The fundamental units of matter, corpuscles—whereof atoms are compounded, and of them molecules, and of them all things visible—are knots in the limitless warp and woof of the ether. The earth, an aggregate of such knots, passes through space. But it is the knots of the strings, not the strings, that pass. The strings are but twisted up in their continuity as the knots pass, and then return to their straightness. All is in perpetual flux, say the modern scientists; the thing upon which our eyes rest for a single moment, has during that moment changed itself.

How came these ancient philosophers to have arrived at a conclusion which every dictum of the senses contradicts? According to current theory their minds were more childish than ours, more sense-tied. They should have arrived at the conclusion that change in the constitution of matter is rather a rare and exceptional phenomenon. The trees and children grow; leaves and men die. But the mountains and the earth on which they rest remain, apparently eternal. Yet the ancients saw the universal flux.

STUDENT

Nature

Studies

The Nightingale and Geology

A WRITER in *Knowledge and Scientific News* (London) comments on the curiously restricted area of distribution of the nightingale in the British Isles. In many parts of England it is never heard at all, and it is unknown in Scotland and Ireland. In Wales, with one or two trifling exceptions, it is never heard, nor is it found in Cornwall. Northwards it extends only a few miles beyond York; yet it is heard at Copenhagen in about the latitude of Edinburgh. If we draw a line on the map of England from the mouth of the Tees, by Nottingham and Cheltenham, to the mouth of the Exe, we have roughly defined the range of the nightingale. On the right is the region where it is heard; on the left it is unknown.

Now if we draw the same line on a geological map we note that it cuts off on the right an area of younger rocks, from the Trias to the Tertiary, and on the left the older strata, from the Permian to the Cambrian. So it has been suggested that the distribution of the nightingale depends on the distribution of the strata; and cases in which the distribution of a bird is thus restricted are not unknown. The stone curlew is practically confined to the Chalk. It is surmised that the nature of the rocks influences the nature of the vegetation and so of the insects which are the nightingale's favorite food. But is not this a point that could be tested by reference to the actual facts as to vegetation and insects?

In France the bird is unknown in Brittany, geologically similar to Cornwall; nor does it occur in the Channel Islands. Cowbridge in Wales, where it occurs, is on a patch of Lias, and this confirms the theory; but the other place in Wales where it occurs, at Tintern, is on Old Red Sandstone, which contradicts the theory. During the present season the nightingale is reported as occurring at Audley in Cheshire, west of the line on the map; but a glance at the geological map shows that here the New Red Sandstone of Yorkshire and Nottingham spreads out westwards, while close to Audley is a patch of Lias. There are not sufficient data about its distribution on the Continent to test the theory completely; but the writer thinks that such data as there are confirm it; and he gives particulars. Attempts which have been made to induce the nightingale to stay in new localities have resulted in the young birds migrating and failing to return.

It is a sufficiently familiar item of general, if not of scientific, knowledge, that different places have different influences, quite strongly marked off, and perhaps separated by a river, a mountain ridge, or even a political boundary.



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"DE BORGER-BEUK"

One of the largest beeches in Holland, and a well-known tree

THE GOLDEN MEAN

FULL oft the darkest day may be
Of morrows bright the sire.
His bow not everlastingly
Apollo bends in ire.
At times the silent Muses he
Wakes with his dulcet lyre.

When life's straits roar and hem thee soar,
Be bold; naught else avails.
But when thy canvas swells before
Too proudly prospering gales,
For once be wise with coward's lore,
And timely reef thy sails.

—William Watson (after Horace Odes II, 10)

This peculiar local influence is accompanied by, rather than caused by, differences of climate; and differences of temperament in the inhabitants, and different "atmospheres" are other concomitants of this mysterious *genius loci*. What relation has the *genius loci* to the nature of the rocks? The mysterious Brother who figures in Charles Kingsley's Novel, *Yeast* says: "the rocks in this country are worn out with ages of contortion; I will take you to a land where the rocks are new and still teeming with fire"—or words to that effect.

It seems natural to think that animal life

may feel and obey the influence of the *genius loci*, respecting which influence there is surely a great deal yet to be learned. Science, following its bent, will seek for the physical expressions of the differences between localities, such as climate, soil, vegetable life; it may now go a step further and call in the aid of radioactivity. But there are subtler influences yet, such as do not present themselves to the eye of physical science. The ancients, realizing that there can be no manifestation of force or quality that is not ultimately the attribute of some *being*, peopled nature with gods, genii, or spirits; which we have turned into superstition. But while the ignorant, even among the ancients themselves, may have made this belief a superstition, it probably originated as a genuine science among the wise, who perhaps knew more than we yet do about the *intelligent* potencies in Nature, as well as the means by which such *presences* might be approached and conciliated by man. If man more generally recognized the existence of intelligent powers in Nature, he might acquire the means of better adapting himself to Nature, thus avoiding many of those quarrels and misunderstandings which now lead to so much destruction and bloodshed among Nature's subjects. But alas! a danger presents itself to the mind. If a modern inquirer should chance to surprise a Nature-spirit in her haunts, would he not

straightway proceed to get an automatic message from it and dub it his dear dead aunt Sarah; or perhaps attempt to regard it as an object of his unregulated "affections"; or imagine that he had a visit from the "Virgin"? Ah! no wonder Nature wears a veil; yet there are certain natures for whom she will lift it. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁρῶνται.

STUDENT

A Simple Remedy for Scale

AMONG the means adopted to clear the scale from citrus orchards is one which is said to have successfully cleared a badly infected plantation in Montserrat, the West Indian Island "where the limes come from."

Four or five Bengal beans (*Mucuna pruriens*) are planted round each tree during the first rains. These completely cover the trees with their vines. When the beans are ripe the stems are cut and the vines left on the trees.

The *Mucuna pruriens* is characterized by stinging hairs, and is prescribed as a remedy for intestinal worms, which it is supposed to sting to death. Whether or not its action on the scale is the same is not stated.

It would be interesting to know if such a remedy could be used in California. A.

Students'



Path

Theosophy in the Welsh Legends---I

YOU can come at truth in either of two ways: by a road of thought, when the record of your truth will be in the form of what we call philosophy; or by a road of imagination and feeling, when its record will be what we call poetry, in the highest and most inclusive meaning of that term. For the most part the ancient races, when they were aglow with life and vigor, and found the world teeming with noble deeds for them to do, wrote down their ancestral Theosophy in this imaginative form rather than in terms of thought and philosophical statements of law. They had very good reason for doing this. Poetry publishes the eternal verities in the language of action; and proclaims the highest wisdom as if it were not merely thought about, but actually seen; and for that reason it takes hold of a deeper sense and memory than do philosophy or ethics, as such. Of course they had these latter too; but they, and especially the philosophy, were taught mainly in the schools of the bards and priests. In Welsh literature, for example, there is a splendid record of philosophy; but whereas the existence of this is still practically known of only by a few scholars, all the world has heard of the Arthurian legend. A story will float down the currents of time where the barks of philosophical treatise would be apt to founder.

For it is on imagination that we mold our lives, not on reason; let a man quicken and purify the first, and he may be sure that the second will follow. A story, too, is about the most enduring thing in the world; in all likelihood we tell our children tales now that are older than Stonehenge or the Pyramids. A philosophic truth is liable to be distorted by the fears and desires of those who are in charge of it, until all the original marrow has gone. Even if written down the glosses of commentators will so obscure its meaning that at last what is believed will have no resemblance to truth at all.

Think of the teachings of Jesus, for instance: "Ye are Gods," says the Teacher. "Ye are not Gods, but worms and miserable sinners," is the interpretation. "Be ye perfect," says the Teacher. "Which means, that being originally sinful, ye are inherently and forever imperfect," say the interpreters. "Whatsoever a man soweth, that also shall he reap," says the Teacher. "That painful necessity was done away with when the Son of God died for men," say the interpreters. "Whosoever shall do the will of the Father he shall know of the doctrine," said Jesus. "You must believe in the doctrine to be saved," say the interpreters; "and only from the church or the book can you learn what that doctrine is." "The kingdom of heaven is within you," said Jesus. "The kingdom of heaven is far away and beyond the skies," replies the church. And so on, and so on. You see what ethics and philosophy can be brought to in the short space of nineteen hundred years.

But a story is protected by its very unpretentiousness. It makes no claim to save people from the consequences of their sins, and so is no power-getting instrument for the priests. The old stories of the Celts and Scandinavians echoed the native aspirations of the people; and were treasured, even when they had lost their religious significance, because the incidents in them were so fine; because they recorded the noble deeds of the heroes, and infected their hearers with a noble and manly spirit.

They would be perennially in demand, and while many would keep them merely for delight and entertainment, the thoughtful would tend to look more deeply into them; and, by meditation, find in them a revelation of the mysteries of life.

You may forget all the words of a story; but if it be one of these genuine old myths, there is a certain backbone and natural articulation about it which stays in your mind. Every teller would have told it a little differently, each supplying his own words and descriptions of scenery and so on; but the backbone would have remained the same. Even if whole new incidents were added, as they were to the Welsh stories by the Norman trouvères who carried them about Europe in later times, it would remain not difficult to discover the ancient, grandiose, heroic framework among these intricate and personal additions. Now in a good modern novel it is not this backbone that we consider; and very rightly, for as a rule it is not there. The novel tells us about the outside of life; what kind of things people do, how they talk to each other and conduct business and give way to or resist their passions and so forth; even, in proportion to the intuition and observing power of its author, it records the consequences of action, and may teach us great lessons in that way. But the ancient stories made for another goal, symbolizing the grand facts of the inner life; a pageantry and magnificence of the soul at war with sense. They spoke less of external happenings than of interior and eternal truth.

Take for example, the story of that world-renowned old Welsh hero, King Arthur. It traveled so far, and was repeated by so many alien tongues, that it must come as a surprise to most of us to hear Arthur spoken of as a Welsh hero at all; and so far as I know, the only statue erected of him is no nearer his home than Austria. What is it we remember of Arthur? The rubbish about Sir Kay and the kitchen Knave? The love stories of this, that, and the other of his knights? The petty mean-nesses that are set down in Malory and a whole host of modern-spirited story-tellers down to Tennyson and Mark Twain? Not at all. What we remember is such things as these: that there was something mysterious about his birth; that he had a marvelous, invincible sword,

Wrought by the lonely maiden of the lake;
Nine years she wrought it, sitting in the deeps,
Upon the hidden bases of the hills:

how,

One summer noon, in those old days, an arm
Rose up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful,
Holding a sword,

and how he rowed across and took it, and wore it like a king. How he gathered about him a splendid company of knights, the Table Round; and how one of these was evil and betrayed him, bringing to pass Camlan, that "last dim battle in the west," in which he slew the traitor indeed, but was himself "deeply smitten through the helm"; how the dark barge came, with the company of dark-robed queens, to bear him away to Avalon, the Island of Apple-trees, whence in his own time he should return to reign over and save his people.

Now this framework of a story is far more ancient than the sixth century; its origin is lost in extreme antiquity. It was told and retold long before Caesar landed in Britain; and when the first Celtic immigrants came into that island and mingled with its ancient inhabitants, I am inclined to think that they heard from these latter then the story of their antique god-hero Arthur, whose harp was even then set in the heavens as the constellation of the Great Bear, and about his sword Caledfwlch, Hard Gap, whose edge could wound the wind, and whose brightness and refinement were such that the blade of it was more invisible than the air, and lay like a gap of intense bright hardness along the invisible air itself, whence its name. And they heard of the company of lesser gods and heroes that was clustered round him; of Camlan, the battle that

never is over; of Medrawd and Afallen. Why should all this have persisted all down the ages? Because it is eternally true in its deeper meaning; because it is a drama acted out sooner or later, in the life of every human soul.

First of all, let us look into the parentage of Arthur. In the familiar stories, which have come to us through so many story-tellers that had no knowledge whatever of the meaning of the old Celtic traditions they were borrowing from, we read that Arthur was the son of Uther Pendragon, a king of the Britons. Now this name is one of peculiar interest. Uthr Ben Ddraig, or Uthr Ben Ddragon is the Welsh version of it; and when one has put it back into this its original form, its meaning becomes clearly legible to anyone with a knowledge of the Welsh language. *Uthr* is not a name at all, but an adjective meaning *wonderful*; *ben* or *pen* means *head*; and *draig* or *dragon* means either what it appears to mean, or, a leader and teacher; the two things having the same significance in the symbolism of all nations, as anyone can find with a little study; and in the Welsh language, as one can find by reference to the nearest Welsh dictionary. So Uther Pendragon is not a name at all, but a title meaning *The Wonderful Head, the Leader and Teacher*. Now who was this Wonderful Head?

As I said before; in dealing with these stories we have to take care to separate the backbone, which contains the Theosophy, from the unessential details added later by men who knew nothing whatever about Theosophy; for which separation no qualification is really needed but a good knowledge and feeling of literary fitness. You see, anyone could tell the story, and add as much or as little as he pleased to it; but he would have to use the old backbone; he could take nothing away from that, or his story was spoiled. So here we have to take the framework of the story of the Wonderful Head out of its setting in the Mabinogi of Branwen the daughter of Llyr, and set aside what is unessential and does not bear the marks of the same high literary genius.

Now this story, as found in the Mabinogion, is three parts of it backboneless; so we may safely put these three parts down as being the work of some later hand, who, without understanding, attempted to explain and lead up to what was to come—although it must be owned there are some fine things in them too. The part that concerns us, the last part, is as follows.

The seven chief warriors of the Island of the Mighty were in a ship on the sea, and sailing towards Britain, and with them was the Wonderful Head. And the Wonderful Head was living, and talked with them daily and sang with them, and foretold to them the fates and destinies of the Island of the Mighty until the Day of Doom.

There was no body to the Wonderful Head; and there is a bone missing, so to say, in the articulation of the story just here; the reason why the Head was bodiless belongs to the earlier part of the story, and like the rest of that part, is unsatisfactory; and we are not told just what depended upon the fulfilling exactly by the Seven of the conditions their Leader imposed upon them. But the bone is easy to supply, and I shall just slip it into its place in telling the story, with the simple excuse that nothing else will make the whole narrative intelligible.

He was to be with them thus bodiless until they came to London; and if they had obeyed him absolutely until that time, the Island of the Mighty (that is Britain) should be saved, and—and this is the missing bone—the Wonderful Head should acquire a body and wear the high crown of London, which conferred kingship over the whole island, as he had worn it in the ancient times. But if they failed to obey him in any particular, the life would go from him, and all would be waste and mourning, and ruin and loss and decay.

They came to land at Harlech in Ardudwy, and found a feast prepared for them in the great hall at Harlech, with seven chairs at the table, and a pillar of unhewn crystal for the Wonderful Head. And

in a little while they looked forth and saw what seemed to be three moons rising up over Ireland, and swaying and gleaming in the sky, and pouring forth over the ocean a dream and wonder and miracle of music; and those three moons were the Birds of Rhianon that were singing to them. "We will bide here and hearken to them," said the Wonderful Head; "for the first part of all teaching and instruction is through music and vocal song." And they were in Harlech for eight years, and the birds singing to them.

Then they put forth in their ship and came to Gwalas in Penfro. "And there is a hall in Gwalas where you shall be with me," said the Wonderful Head; "and I shall be giving you your teaching there. And three doors are in that hall. The first looks westward towards Ireland; and through that will be our going in. And the second looks eastward towards Wales; and through that in time will be our going out; those two are open. But the third looks southward toward Aberhenfelen and Cornwall, and from the time the sea and the sky and that ancient palace were made it has been shut. And we shall abide there in peace until one of you opens it."

And they came to land, and anchored their ship firmly, and came up into the hall. And they passed through lofty and splendid corridors, with the armor of giants hung on the walls; and there was no sight nor sound nor rumor of living things where they passed. And they came into a great hall where there was a table, and a feast for seven men spread at it; and a pillar of polished diamond for the Wonderful Head. And there were three doors in that hall. One looked out westward towards Ireland, and through that had been their coming in. And one looked eastwards towards Wales, and through that, they said, would be their going out; and those two were open. But the third door looked southward over the sea towards Aberhenfelen and Cornwall, and it was apparent to all of them from the moment they saw it, that from the time the sea and the sky and that old palace were made, it had been shut as firmly as it was then.

No need to finish the story in detail. The door was opened by one of them, after eighty years. "Evil fall upon my beard," said Heilyn the son of Gwyn (he was the most impatient of all warriors and horsemen), "unless I go forth quickly now." He strode towards the door that was nearest him, and flung it wide; and a groan rang through the palace of Gwalas, and the fair armor on the walls fell clanging on the flag-stones of the floor; ruin seized upon the ancient stones in their places, and the brightness of life departed from the Wonderful Head; "for indeed," says the story, "the door he opened was none other than the door that looked southward towards Aberhenfelen and Cornwall; and it had never been opened until then, from the time the sea and the sky and that ancient palace place were made."

Arthur, then, was the son of the Wonderful Head; and born like Athene, who flashed forth armed from the brain of Zeus. You must note that the father fails to come into incarnation; he arrives no nearer to his capital of London than Gwalas in Penfro, which is a little island off the southwest coast of Wales; whereas the son, Arthur, duly lives embodied and is crowned. One cannot explain the full depth of the teaching conveyed in this story in a short paper like this; but I must ask you to remember the teachings of Theosophy as to the planes of the universe; how man lives, so to say, in at least three worlds; the physical world, the intellectual-passional world, and the world of his divine soul. If we compare this story for a moment with the Hebrew secret teachings of the Kabbalah, we shall get a clue to the meaning of the Wonderful Head; for we find there that the Eternal Spirit is spoken of as Macroprosopos, the Great Face; a bodiless head like the Uthr Ben in our story; and remember that this ancient science of symbolism is universal; we find exactly the same symbols, with the same meanings, in all lands from China to Peru.

KENNETH MORRIS

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question How may one know that he is following the right path any more surely in Theosophy than in Christianity? Speaking for many others, and certainly for myself, the difficulty lies in the feeling of uncertainty about life. All I can say is, "I do not know"; and yet, if I were sure that Theosophy is a true guide, I would gladly take it up.

Answer Theosophy is not a thing you can take up in that way.

Why the universe is not hedged round with penalties against opinion — although false doctrine has for so long proclaimed so, that we have difficulty in shaking our minds free. Men can honestly take up but three attitudes towards any teaching: either believing or disbelieving it, or of letting it alone as being beyond the scope of his concern. But to say, *I will believe* this thing or that which you do not believe, is a mere hypnotization of the mind, and there is nothing real in it. You believe what you can not help believing; for the rest, you have merely juggled, and made yourself a dupe with it.

Whoever seeks truth will do well to study Theosophy, and understand the system that it unfolds; then he must accept whatever forces itself upon his convictions; and it is likely that this will be an ever-growing quantity. What his present experience fails to confirm, he may yet find an inner voice urging upon him the acceptance of. Let him listen for that inner voice; and look into himself well, endeavoring to distinguish it from coarser clamorings. But you rather insult it when you say, *I will accept such and such teachings*, without reference to the approbation of the soul.

There is no creed in Theosophy, and no parallel to baptism; you do not jump into it suddenly (though one may appear to do so); there is no hell for unbelievers, and it offers no such inducement as an easy road to heaven. If one is seeking this last, let him look elsewhere. He will not find it, for it does not exist to be found; but at least let him not father such an idea on Theosophy, which scouts it altogether, and is concerned with widely different aspirations.

The need is that men should drop this attitude of finding a religion that will save them all further trouble of thought. We must face the facts of life as they are to be found; and face the mysteries of our own nature, mapping out as much as we may of the undiscovered territory within us. A guide we must have indeed; but until we possess a belief that we may decently call our own, let that be plain right versus wrong, and not dogma or the undigestible opinions of others. Every one has it within him to know what is right; no one need be fool enough or knave enough to coquet with doctrines of the sub-man. Right is action that will benefit humanity, and wrong is action that feeds and pampers self; and this is enough guide for the beliefless, provided there be no mystification or jesuitical argument.

To test any theory, you must put it into practice; and unless the mind be numbed with easy dogmas of self-salvation, one's religion grows with the growing nobility of his character. For religion may be either of two things: a comfortable bed to loll in until the soul and faculties are atrophied, or a staff for the surmounting of the heights. It may be a set of dogmas imposed upon the mind to quiet it of the motions of inquiry; or it may be the

perceptions and real wisdom of the soul, however limited by the dull medium of brainmind through which the soul gazes.

If we have not the power to perceive truth, then all religions are equally fabulous, and we had better leave them alone; sticking only to plain morality and the service of others, and taking such delight in bettering this world as the artist finds in setting beauty and harmony on his bare canvas. But if it is true that there is something divine in him, by virtue of which he can come to see for himself how the universe is ordered, then that perception will obviously grow as he brings the divine part of him into use; if only his mind is kept alert for the soul's perceptions. So that, whatever the truth of things may be or not be, the path for a man to follow is the same: he must battle against self and do his utmost for the sake of the world and to unite his consciousness with that of humanity as a whole. And this is the path of Theosophy.

One might go further, and show how such a course would tend to convince a man of the value and truth of specific Theosophical teaching. One observes life, and desires to help it and further its progress; and so becomes quickly cognizant of deeper forces working in the same direction. Perpetually one is brought into contact with character in the making; and notices with what infinite pains Something is at work to evolve fortitude, resistance and compassion in men. One does not look to see all men treated according to their deserts; that happens, but on a larger field than our vision immediately covers; but what one does see is, all men treated according to their capacities. There will be the nurseries and kindergartens of the Law, and its unrelaxing universities and places of military discipline; and all classes of souls will be in these or the many grades between them, receiving their opportunities to learn, and punishment for rejecting such opportunities. The point to insist on is this — that there is that which is giving one and all of us a certain treatment and schooling; and that its end in so doing is our growth, is not hard to discover.

Then he will begin to see traces of the hand of justice over it all. Indeed, he will posit justice necessarily, for he feels it within himself and grows in the capability to use it; and if it is within him, then it is within the universe also; for he is a part of the universe, and the part is not greater than the whole. We judge the universe by ourselves, and only believe in injustice when we are ourselves unjust. The just man will at least do it the compliment to believe that it is as honorable as he is himself.

A just and reasonable law then, and the object of its action upon us, that we should learn; that we should not stagnate but go forward. Here is a pretty firm piece of religion for a man to have; a sound staff for him, trust in such a law; the rough places of life shall none of them prove insurmountable with it.

Then, battling against his lower nature day by day, he cannot escape finding out that he is not himself that lower nature; he cannot escape finding that there is something in him divine; and above the brain; and eternal — and presently that that something is himself. And he will put together this idea of eternity and that one of the just and equitable ruling of things; and it is hard to conceive what he will make of them, unless it be Karma and Reincarnation.

STUDENT

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Religion Day by Day

Vatican Biblical Commission

THE Biblical Commission of the Vatican, which began its work before the accession of the present Pope, in response to a world-wide call from Romanists for an authoritative statement of the official attitude of that Church towards the Higher Criticism, has now issued its decisions. These are couched in a form that is a master-stroke in the art of being non-committal. They are in question and answer, the questions being so long and involved that each really constitutes a host of questions; yet the answer to each is merely yes or no. One will suffice for a sample:

To the question as to whether the first three chapters of *Genesis* contain, not accounts of things that have really happened, but either fables derived from the mythologies and cosmogonies of ancient peoples and by the sacred author expurgated of all error of Polytheism and adapted to Monotheistic doctrines; or allegories and symbols destitute of any objective reality and proposed under the form of history to inculcate historical and philosophical truths; or legends partly historical and partly fictitious, freely composed for the instruction and edification of mind—the answer is in the negative.

This leaves ample room for various interpretations to suit circumstances. One hopes the Romanists will be satisfied and will no longer disagree as to just what the Church does teach.

Balm, Treacle, or Rosin?

It is familiar to scholars that two versions of the Bible, the "Treacle Bible" of 1568, and the "Rosin Bible," printed at Douai in 1609-10, got their names from using the words "treacle" and "rosin" respectively instead of "balm" in the passage from *Jeremiah* viii, 22, "Is there no balm in Gilead?"

This surely illustrates the folly of attaching too much value to the English words of this book. Balm, treacle, and rosin are not particularly alike; perhaps balm is no more right than the others. People can hardly maintain that any particular version of their Bible is the really inspired one, especially when we consider the translations into foreign tongues, some of them Polynesian or Eskimo, where the "lamb" of God becomes a "pig" or a "seal."

Chinese Missions a Failure

WHATEVER you may wish to believe about Christian missions in China, you can find statements to support your belief. Chinese missions are either an absolute failure, or a great

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

success; each must decide for himself which.

The *Los Angeles Sunday Times* prints a long statement on this question by a returned missionary of twelve years' experience. He says the churches are wasting their money; the religion of China is Confucianism among the educated and atheism among the uneducated; the new schools will revive Confucianism and make it the established religion. The Chinese use the missions as a means of advancing their own personal interests, and the missionary sees too late that his success has been only imaginary. They return to their old belief after the mission has ceased to give them any personal advantage. For nine years the missionary worked chiefly on educational lines; and out of the 600 or 700 students not one remained a Christian, but as soon as there was an opportunity to go into government service they became Confucianists.

As to medical missions, not only do the Chinese believe in their own medicines, but so do we, since we have Chinese physicians in America.

As for the civilizing influence, he says that it degrades a man to take him from his high culture in his own civilization and make him a half-civilized American-Chinese; and that civilizing missions are neither civilizers nor missions and should not be supported.

The Chinese judge the religion by the people, identifying the words Christian and white man, and point to drunkenness and other vices. Missions are kept up by foreign money, and the results disappear when the money does. He found no true Chinese Christians, and thinks that if protection, education, and money were withdrawn, the situation would be cleared and people would see how little Christianity there is.

With the above may be compared some quotations given in the *Literary Digest* under the head of "China's Antichristian Campaign." The Year-Book of the Berlin Missionary Society is quoted as saying:

The sentiment of the Government is distinctly hostile to Christianity. The Wai-Wu-pu or Board

of Foreign affairs at Peking has issued a decree forbidding any Chinese to found an independent church or to collect any funds for the Church. A general desire seems to prevail that the extension of Christianity in China should be checked.

And the *Kreuz Zeitung* says:

General opinion in China is hostile to Christianity. . . . The teaching of Confucius forms the national religion, and it is on the basis of this

that China desires to institute political, commercial, and intellectual reforms, in short to modernize its people. "China for the Chinese," that is the goal toward which the efforts of the reformers are directed. These reformers are therefore not inclined to favor Christianity. . . . The reformers are very willing to learn from the whites and the Christians, but they would like to employ the learning so acquired in the service of the national religious sentiment, and, as far as possible, in opposition to the Caucasian world. They wish to avert the possibility that Western civilization should supplant Chinese civilization, and Christianity take the place of Confucianism. They look forward to the day when China shall be completely free from European power and every other foreign influence.

The Triune Immersionists

THE papers describe how a sect called the Latter Reign of the Apostolic Church or the Triune Immersionists, in Massachusetts, gathered in their chapel on Sept. 23 to await the end of the world, and how they took heavy clouds and rain as forewarning signs of its advent. After staying all night and singing, they decided that the Advent had been postponed for twenty-four hours, and met again next day, at which stage the account leaves them. Many are said to have disposed of their worldly goods.

There are still many people at large who need educating. But it is a queer world! These particular fanatics are harmless compared with many who pass as well-educated people, yet whose actions are injuring society.

Lack of Candidates for the Ministry

THERE is a most serious lack of candidates for the ministry, both in America and in Europe, and church authorities are gravely discussing the situation without being able to agree upon an explanation.

Is it not because of a lack of conviction? If a man has not conviction, then he must be a hypocrite; and even if he is willing to be that, there is not so much money in it as there is in business. An intending candidate must hire himself out to teach certain stated doctrines and must pretend to a superiority which he knows he does not possess. Surely there is explanation enough here. RELIGIOUS STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE audience attended the meeting at Isis theater last night and listened with great interest to the very attractive program given by pupils of the Râja Yoga Academy at Point Loma.

Those who have once heard the Râja Yoga orchestra and the other musical work of these young students know well what the character of their playing is, and last night's performance was no exception to the rule.

The young speakers, Miss Hazel Oetli and Master Antonio Castillo, showed great thought and care in the preparation of their papers, showing originality, freedom and depth of thought that one rarely finds in such young students.

From the first paper, "Râja Yoga: The Light of Knowledge," by Miss Hazel Oetli, we quote the following:

"In seeking after knowledge," she said, "we have lost the nobler meaning of the word, and with the loss of its incentive power has gone its light. So often now knowledge is sought only for selfish ends, and those who seek wander along the bypaths instead of walking along the open road.

"What is that incentive power, that indescribable something which will be capable of coping with all situations? Truly it is Râja Yoga, the light of knowledge. . . .

"Râja Yoga may be applied to all branches of life and the education received therein; no situation will arise but may be mastered and strengthened by it; no phase of science, literature, or art, but may learn from it. . . . It teaches man to look into the depths of his own nature, where he will find much to foster and a great deal to overcome. . . .

The other paper, on "Education: What It should Be," was also full of interest, as may be seen from the following brief extracts:

"Nothing marks this age more for its materialism than its system of education. We call this an enlightened age. Rather let us say that this is an age that needs enlightenment. Look at the life led by the majority of us today. Rushing blindly after the material things of life, burdening ourselves with all that hinders our progress. Living, we think, but what an unreal life. It is the body, the desires and passions, the lower mentality actuated by ambition and greed; it is these that usurp the stage of life; only now and then does our real self come on the scene.

"Do we find joy in life? Rather, do we not find merely fleeting pleasure? Are we ignorant or are we indifferent? . . .

"Now let us see what there is in the Râja Yoga system.

"It aims at a balance of the physical, the mental, and the moral nature of the student. The physical side of the training receives the attention it merits, for a healthy body is necessary. But the excessive sporting spirit that is found in some of our colleges is not encouraged. Its evil consequences are great. An undue regard for the physical coarsens the nature.

"The emphasis laid by the Râja Yoga system on good habits as indispensable to health and true happiness places it on a higher level than any other system. The knowledge of himself thus imparted, the self-reliance and self-control thus gained by the Râja Yoga student, are invaluable. The mental training again is such that its results have called forth much surprise and commendation. . . .

"If the problems of our time are to be solved, education must be based on altogether different principles. Higher ideals must be inculcated in the youth of the race. We must develop the higher qualities of the mind and soul. What system of education at present will do this? We only know of one and that is the Râja Yoga system of Katherine Tingley. Her great aim is to upbuild the race through the young. Her system aims to develop the higher nature of the child, to teach him his divinity."—San Diego Union

The Missionary Question

THE following letter, clipped from the *Congregationalist*, is addressed to the secretary of the South African Temperance Alliance:

Dear Sir, I am first writing to tell you that the liquor is a great sin to natives. Why was this liquor brought to this country? Now did you not notice in England that liquor was a sin when people got drunk? Why did you bring it here, then? If you are helping the churches why do you not stop the liquor from coming to this country? Many natives are church people. I say some are much better than some white people. Some white people are the worst people God ever sent to Africa. White men always spend money, money, money. If white men are Christians, we natives will all enter the Kingdom of Heaven. I am one of the Church of England for twenty years, but the liquor is too much for us to bear. Sir, your servant.

The white man among natives, whether he is a missionary or a temperance promoter or any other kind of philanthropist, is like a well-intentioned person afflicted with a highly infectious disease. His good intentions do not save him from being an unwilling agent of destruction wherever he goes. Or we may compare him to a hospitable neighbor who keeps a savage dog which he either will not or cannot constrain. The natives have a perfect right to protest, nor do our assurances of good intention constitute any reply to their protest.

What, after all, is religion? Clearly, for the purpose of the present question, we may distinguish it into two kinds. There is first of all the moral atmosphere which a man carries about with him; that, in one sense, is his religion. Secondly there is his creed and professed faith; and this latter is oftener than not an entirely distinct affair. But, when facts and results are concerned, it is the former kind of religion that counts.

The missionary may wish to dissociate himself from the drink-seller, the unscrupulous trader, or the impure liver that follow him; but as long as he recognizes these as his fellow-countrymen, associates with them, and fails to prevent their coming and their destructive influence, he is an aider and abettor in the evil they work. Common justice accepts that interpretation; the natives accept it; we ourselves would accept it, if any foreign people should under similar circumstances invade our territories.

The honest truth is that our accepted religion is not a religion at all in the true sense. It fails to elevate the character of our race; it fails to control vice and prevent its destructive influence. To take this (so-called) religion to the natives is like importing the cholera along with a few bottles of medicine, and, when the natives object to the cholera, extolling the efficacy of the medicine. They will say, Why do you not cure your disease with your own medicine before coming to us? We had rather be without you altogether.

And the only answer is that, before we presume to introduce this religion to any other people, we should reform it at home and make it effectual for the reformation of our own people. Then we may have a message for the so-called heathen, not before. But moral reforms nowadays are not running on the lines of religion at all; they are coming from outside the churches. They appear under the guise of co-operative efforts for hygiene and sanitation, both physical and moral, a greater

sense of political and social duty, practical philanthropy, greater wisdom in the management of resources, etc. That is the sort of religion we ought to import to natives. If people could go over there and show them the universal example of clean and well-restrained lives, health, common-sense, and real friendliness and justice, a very different result would doubtless be reached.

We cannot blame the native for estimating the foreigner as a whole; even if he should be able and willing to admit the distinction between different grades of foreigner, such as the missionary and the gin-seller, he has to go by actual results, and to him that distinction does not count. The missionary is not representative of his own race. His religion is not a religion, but a mere cult. And what are the objects of the white man as a whole? They are, plainly stated, to acquire land and merchandise, and the control over these and any other available sources of revenue. That is what the white man comes for, when we lay aside all cant; the results prove it. "You give me your land, and I give you my Bible."

And the missionary is the thin end of the wedge, as history shows. What wonder that the native should regard the whole thing as a put-up scheme for deluding him with the fairest promises, whereby he is made susceptible and unresisting for our ulterior purposes. And is not this, in fact, what it really amounts to? The missionary may be sincere as an individual; his whole church even may be sincere; yet he is part of a race and therefore a partaker in the doings of that race. The fact is that whatever his own personal motives may be, he does act as the thin edge of a wedge and he does open up a channel for the introduction of drink and commercial spoliation.

Now if a man of good intention finds that, against his will, he is being used as an agent of evil, what ought he to do? If the pious missionary finds that he is in reality but part of a treacherous mechanism for inserting the point of a lever into the foundations of a nation, and that his blessed gospel works out as a poisoned chalice and himself the hand that offers it, what ought he to do? One would think that if he has any sense of justice and self-respect, he ought at once to decline the office; and, realizing that his gospel has been rendered a source of woe, resolve to give up preaching it—at least until he can make it otherwise.

The great lesson to be learned from all this is the lesson of our responsibility for each other, the lesson of solidarity—that solidarity is an actual fact which cannot be blinked. Whatever may be the professions of individuals and classes, the race acts as a unit and everyone is involved in the results it produces. The missionary cannot escape the odium attaching to the evil effects wrought by white men upon natives; nor can he escape the retributive justice. The fact of his solidarity with the rest of his race is brought forcibly home.

In view of all this, does not the work of the missionary lie nearer home?

One sometimes hears people say: "It's the fashion to run down the missionaries, but as a matter of fact (seriously speaking, between you and me) all travelers know what a lot of real good missionaries are doing." But it is not necessary for the present purpose to deny that many missionaries do good; the present

question is, What is the total effect of the white man's gospel; and that can hardly be described as favorable on the whole to the dark man. Any good that may be done here and there is overbalanced by the races wiped out and reduced, and the complaint quoted above is a representative sample. Also it is possible to claim the missionaries who accomplish real good as being shining examples of the better order of things which ought to obtain, and not as representative of missionary effort in general. They are fortunate in choosing fields where the trader and drink-seller do not immediately follow them and destroy their work.

Clearly a man or a society that sets out to elevate a race to a higher level must first of all have a definite and adequate idea as to what is intended to be done; next must be able to enforce precept by example; and finally must be backed up from at home. As to the first point, it is doubtful if any form of Christianity is what is needed; as to the last, national solidarity is essential.

It is to be hoped that soon the question of the treatment of native races will be made the subject of scientific study and be cared for by responsible and effective bodies, in the same way as sanitation, forestry, etc. are now being looked after. Then it will be possible for the white man to act as a unit instead of playing the hypocrite and undoing his own work by his lack of unity.

H. T. E.

The Eskimo and the White Man

THE Eskimo occupy the Arctic coast from Greenland to Alaska, and even beyond, extending into the Aleutian Islands and the extreme north-east of Asia, as far as Kolyuchin Bay. They number, all told, according to Kurl Hassert's estimate made in 1891, about 40,000. . . .

Wherever they occur, the Eskimo are distinguished by a remarkable uniformity in bodily character, habits, implements, language, and mode of life. Yet they have no national unity. . . .

Some fifty dialects have been distinguished in their language, but the most unlike of these, i. e., the dialect spoken on the east coast of Greenland and that on the Asiatic side of Behring Strait, do not differ more than, say, English and German. Thalbitzer, the latest writer on the subject, remarks that the Eskimo language, so far as known, stands apart from all others. . . . Their physical characteristics bear the same testimony, and stamp them as a race apart. . . .

Notwithstanding the hardships of the struggle which the Eskimo wage with reluctant Nature for their existence, they were at one time by no means a miserable race; they made themselves comfortable in a frozen region where other men would have perished, took a healthy enjoyment in life, and were distinguished by many estimable domestic and social qualities. *The intrusion of the white man has brought with it its usual evil blight—poverty, sickness, selfishness, and loss of self-respect.*

The above is quoted from a paper by Professor Sollas in *Science Progress*, and special attention is called to the passage we have italicized. Selfishness and loss of self-respect, poverty and sickness—a pretty good category of evils, yet they are described as the usual evil blight brought by the white man. Really it is an unendurable charge for a white man to be told that his presence usually causes an evil blight among good races, that his atmosphere breathes poison, and his coming betokens decay and death. Yet we brook the charge, for is it not the truth?

But there are extenuations that may be pleaded. We might say that the lowly races are under no moral strain, their life being so simple, their temptations so few; and that we

bring knowledge and opportunity, which they cannot withstand because they are so weak. Perhaps we would be as good as they, if we were in their place; perhaps we would be even better. In one of Tolstoy's stories a fiend destroys a peaceful community by teaching it the art of fermenting.

Of course there is truth in this view; the races we destroy are weak; and their virtues, however excellent, do not save them. But to what extent does that excuse us? The weakness of a neighbor is a challenge to our chivalry, not an invitation to our superior force. And are not strength, knowledge, and virtue, qualities which we claim to possess?

Granted that the endowments of civilization constitute fatal temptations to some races, the question arises, Could we not by our wise care obviate this evil effect and successfully conduct the native over the bridge between wild life and civilization? As it is, we only increase the destructive effect by the selfishness and greed we display. If our civilization in its present state is destructive to natives, perhaps there may be a kind of civilization which is not destructive. At the very worst, and on the extreme assumption (which is not admitted) that such races must disappear, how very much sweeter might their eventide be made! We could at least contrive to make it evident that we were not the abettors of their retributive destiny but had done all in our power to save them.

But, however good may be individuals, civilized peoples as a whole, in their collective capacity, are "on the make" wherever they go. We do not seem to have much *collective* conscience. Considered as a crowd, we are not philanthropic or beneficent. In place of a conscience we have certain proclivities which our wiseacres denominate "economic laws," "survival of the fittest," etc. These laws are hard on the native, though "God" in his "inscrutable wisdom" sees fit to suffer them. How long will it take us to wake up to the cant of this situation? There have been ancient empires—say, the Roman—which did very much the same things as we do, but did not trouble themselves to invent plausible justifications for their acts; their rough sincerity was far more merciful; yet how we do moralize about them!

The fact is that these circumstances in regard to native races bring forcibly home to our minds that our civilization is not so good as we paint it. We feel like pious people convicted of sin and resenting the fact. We cannot believe it possible, and will sooner blame anything, even our "God" himself. But if we seriously desire to remove the stigma, we shall have to eat humble-pie and realize that what we need is a *collective conscience, a unity of action for good, a solidarity of noble purpose (and not alone of material interests)*.

One missionary of exceptional character may benefit a native race, because he is a unit for good; but after him comes his race, which is not a unit for good, but a multitude bent on gain. Until white men have become united in a solidarity for good, they will have to bear the reproach of being a destructive influence.

There is no need, however, to take a pessimistic view. We are improving all the time. Much more public conscience and sense of duty is displayed now than in earlier days. What we realize chiefly now is the need of

wisdom to carry out our good intentions. An American woman in a story visits Arab homes in the north of Africa, dusts out the shelves and spreads pieces of newspaper on them, which the Arab children promptly utilize for paper caps. Tact and adaptiveness is needed. The account quoted from above cites the following from another writer on the Eskimo:

"On approaching these places . . . the visitor, on being told that each of them contains about a hundred natives, and two or three missionary families, will be at a loss to make out where the former have their abodes. The mission lodges are pretty spacious, and for Greenland even stately in appearance. The stranger will probably be surprised on being informed that these buildings are only inhabited by missionaries, because he discovers nothing like human dwellings anywhere else. Then his attention will be called to something resembling dunghills scattered over low rocks and partly overgrown with grass, and he will be surprised to learn that the native population live in these dens." (H. Rink, *Danish Greenland*.) At one time these people had good winter houses.

The treatment of native races surely needs to be made a subject of systematic study and administration, so that it may be in the hands of a power representing the collective wisdom of the white man, instead of being left to free-lance and experimental agencies. But such an administration would have to sift to the bottom all questions of religion, commerce, and politics, and make up its mind definitely whether it intended to benefit the races or to promote the aggressive and acquisitive instincts of the white man.

The upshot of the whole matter is that, in order to live up to our ideals, we must (as a race) acquire incentives higher than those of aggression and acquisitiveness. These will not work; they discredit us. Higher, nobler ideals of the purposes of life, and of the privileges and responsibilities of our humanity, are the only things that will meet the occasion. Hence the importance of such an attitude towards life as that which Theosophy instills. T.

Lost Ten Tribes at the North Pole

ACCORDING to a newspaper dispatch from Salt Lake City, the failure of Cook and Peary to discover at the North Pole the Lost Ten Tribes of Israel, has conflicted with a certain doctrine of the Mormons. They are said to have clung to the theory that the Tribes (?) who left Palestine a few centuries before Christ and traveled in a northerly direction for a year and a half, were at the Pole. They claim to have located them through a series of remarkable revelations, and to have confirmed the theory by references to the books of *Isaiah* and *Jeremiah*. In the day when the Mormons would be afflicted by the opponents of their religion, these older chosen people of the Lord would come down in their millions to the assistance of the Latter-Day Saints.

Probably intelligent Mormons did not believe this story; but those who did believe it can easily add a sequel to the effect that the Ten Tribes have left the Pole and gone somewhere else. Probably the discovery of the Pole has destroyed other theories besides this one. T.

THE celestial Tao does not strive and yet it overcomes everything; it does not speak, yet is skilful in reply; it does not call, yet things come to it readily.

It is quiet in its methods, yet its purposes are duly effective.—*Tao-Te-King*

Art Music Literature and the Drama

Seneca and His Philosophy

SON of a professional rhetorician, brother of two enthusiastic students of oratory, Seneca from boyhood showed a deep interest in philosophy. Two of his instructors, Sotion the Pythagorean and Attalus the Stoic, were especially revered by him; from them he learned the habits of abstinence and self-denial which distinguished him during his career, even when his wealth had become so great that he was a mark for the envy of the bloodthirsty crowd round the Emperor Nero. It is refreshing to picture Seneca, amid all the horrors of wanton luxury and cruel vice that accompanied the corrupt days of the Roman Empire, enjoying the simple pleasure of tending his garden or running races for exercise with a slave boy. It was from his Spanish mother—named Helvia, as was also the Spanish mother of Cicero—that Seneca inherited his love of philosophy, his ardor and imagination. She and her sister, wife of the governor of Egypt, were noble, modest, disinterested women at a time when these qualities were rare among Roman matrons, although not rare among the women of Spain where Seneca was born, (Cordova, 3 B. C.).

Seneca is at his best in his moral writings, which consist of treatises on ethics, and *epistolae morales*, his essays on natural phenomena also having an ethical value. These writings are Stoical sermons of high type, inculcating truth, courage, kindness to slaves, and universal benevolence, in a way which, because of the general ignorance of ancient Oriental philosophy, is often said to have anticipated modern ethical ideas.

No picture of a stern, uncompromising Stoic, would, however, be a true one of Seneca. Besides being a philosopher, he was a wealthy, successful man of affairs, and, when the vicissitudes of Roman life under Claudius drove him into exile in Corsica, two of his letters, the *Consolation to his mother Helvia* and the *Consolation to Polybius*, reveal successively the philosopher and the disappointed man of the world who feels his gifts to be wasting in idleness and exile. These two writings furnish the key to all the compromises of Seneca's later life, when, recalled to Rome and installed as preceptor of Nero, he used his great gifts so to direct the training of the young prince that the horrible traits he possessed were kept in abeyance during five years of rule only to

burst forth later in force and fury no compromise could stem because not one of these hideous faults had been faced and fought.

Seneca may have believed that it was useless to try to turn Nero to the conquest of his passions—heredity and previous training were against him—but it would have been a glorious venture. As it was, Seneca the preceptor, the man of letters, the statesman, enjoyed a position of dazzling pre-eminence and influ-

of Greek originals which at the time of the Renaissance were regarded as models of tragic art. One may inquire why Seneca, and not Aeschylus, Sophocles, and Euripides themselves, furnished the model. The fact is that the Greek tragedies remained unknown except to the few, Latin models being regarded as inspiring and authoritative, the dramas of Seneca and the precepts of Horace being generally followed.

Seneca has been criticised for yielding to a falsely sentimental style in much of his writing, by which the idea often seems to be, if it be not actually, subservient to the rhetorical garment of it. But as a matter of fact he was really less affected by the then fashionable manner of writing than most of his contemporaries, and we are indebted to him for much philosophy that will bear the test.

Seneca was the virtual discoverer to his generation of the fact that humanity is the great theme while conduct is "three-fourths of life," and that topics pertaining to these had a universal interest. His essays on morality, virtue, right conduct, self-improvement, and the laws of true living, may be read with profit today, even though we must take issue with certain of his views, for example, his defense of suicide as a privilege or duty.

Seneca must be said to have had a high ideal, which he was unable to follow. Nothing shows this more clearly than his attitude to death. There is an element of anxiety in his meditations upon the subject, and in his death, commanded by Nero, accomplished by cutting his veins and finally stifling him, though there was Stoical grandeur, there could not be the supreme mastery of the wise man who has never compromised with the enemies of his Soul.

Yet in judging him we must consider the age in which he lived. The man who is float-

ing lazily down stream may easily cover more space and get farther than one who is breasting a mountain torrent or struggling to keep his boat from being swept to destruction in whirling rapids; yet it is the latter who puts forth the real effort and expends the real strength. Seneca lived in Rome's "palmy days of corruption," and as a member of that remarkable group of Spanish-born Romans who shed such undimmed luster upon the Latin "Silver Age of Literature," he deserves acclaim for his love of mankind. STUDENT



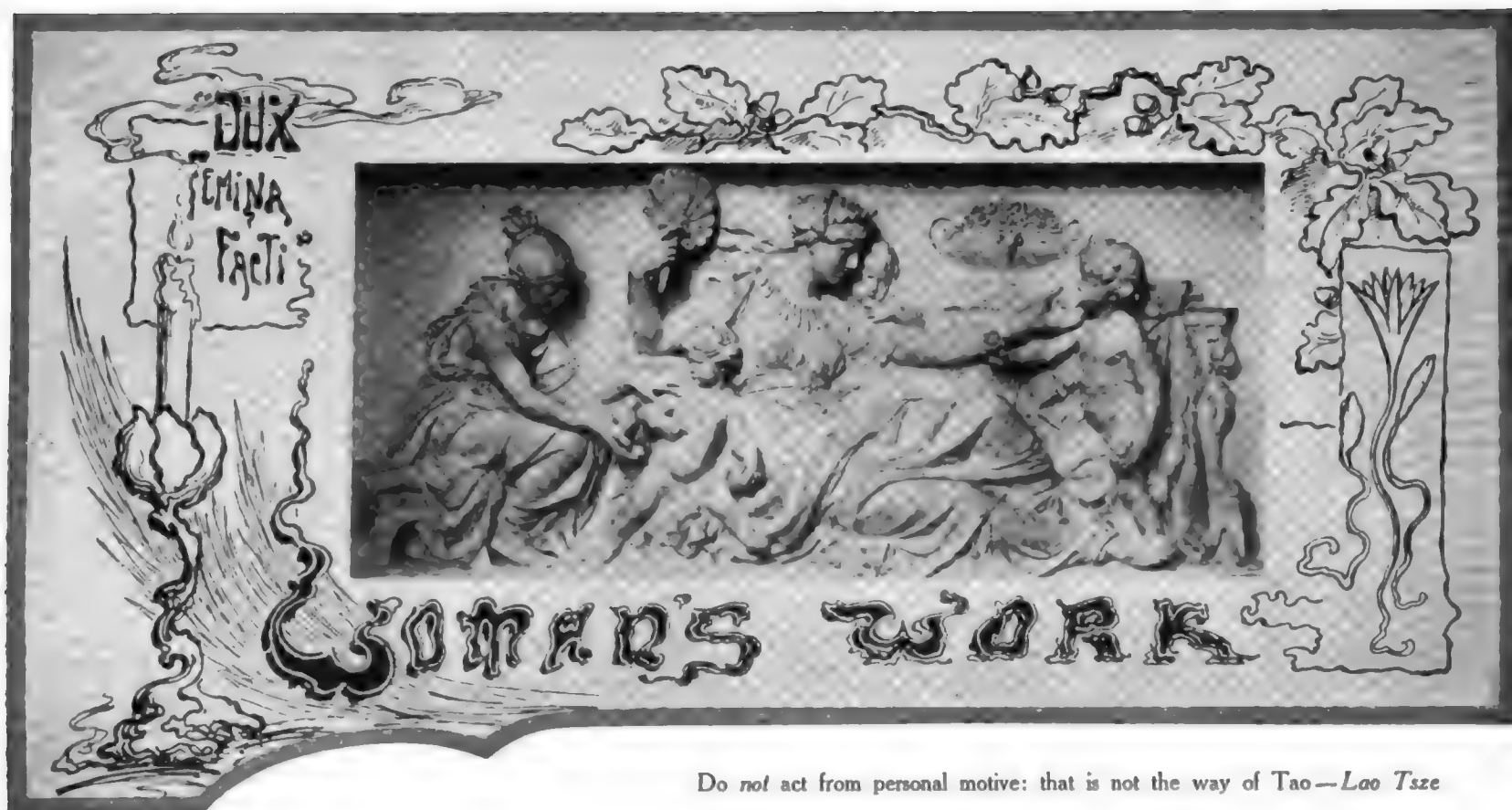
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SENECA (NAPLES MUSEUM)

ence, and the Romans enjoyed a brief respite, the *quinquennium Neronis*.

It was Seneca who drew up Nero's State papers, at one time even lending his talents (so his enemies said) to a defense of matricide—for Nero, it will be recalled, murdered his own mother, the ambitious and wicked Agrippina—and it is probable that the *Orationes*, now unfortunately lost, included the speeches which Nero delivered as his own.

It is not known at what time of his life Seneca wrote the tragedies, feeble imitations



Do not act from personal motive: that is not the way of Tao—Lao Tszé

In the Strength of the Soul

Thou canst not fail! The future all unknown
Lies in thy power—its secrets are thine own,
There's not a task that thou canst not fulfil
Strong in the thought, as thou thyself shalt will.

Clara B. Beatley

THIS is also the teaching of Theosophy. But they are words addressed to the soul, not to the personality. And they are true only for those who know that they are souls, and who understand from the soul's standpoint, what is failure and what success.

It has but little meaning to one who is not conscious of his immortality, and no real meaning as a promise of fulfilment on this earth to one who does not believe in the teaching of Reincarnation.

It is like the subject of prayer. The real prayer from the heart of one who knows how to pray is a command and must and will be answered. That which is sometimes called by that name, by those who do not recognize their divinity, is a sacrilege, a trifling with sacred things. A request for this or that personal material benefit, which may or may not be in the Law, which perhaps may injure as many as it seemingly favors, has naught to do with the affairs of the soul and has no place in the higher life.

Those who desire any of Nature's gifts, and are ready to work for them, holding the desire from one life to another, will certainly attain to that which they desire—such is the power which lies in man. But if the ambition has been a selfish one, something which it is desired to hold personally, unrelated in the mind to the good of the whole, it will be lost again, just as surely as it can be temporarily gained.

He who knows that he is soul, knows that he is deathless and that he can triumph over every obstacle, great or small. Such know the meaning of life; that every event has its lesson; that life is for the experience of the soul. The full consciousness of this is the

crown of all evolution. Then, surely, is one superior to every event. Every moment comes freighted with its message, which the soul is eager to hear, *and answer*. Ordinary pain and pleasure disappear in the higher pleasure of reading the meaning of the moment and being willing to receive its lesson. The desire to annihilate events as they have been marshalled forth under the working of the Great

From such a one, indeed, nature has no secrets—

She will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

Such a soul is victorious, triumphant over death and—*life!* GERTRUDE VAN PELT

THE LITTLE MOUNTAIN BIRD

Welsh Air—Can Adar Man y Myrdd

WHILE the wild birds were singing,
Their wild notes world-wide ringing,
A song I heard with the Little Mountain Bird
That set these wild worlds ringing.

It rang forth from the dawning
Down all the golden morning;
Thorough blue noonday rippled out his tune
All fraught with strange, wild learning.

His voice came stealing, streaming,
From Tybie's white well gleaming;
It fell like sleep round Carreg Cennen keep,
And filled the hills with dreaming;

It drifted snow-wise, slowly,
From Derwydd to Wernoleu:
God fired with song his wild, prophetic tongue,
To drench the whole night wholly.

The apple-bloom at even,
Nor all the white stars seven,
Nor blue night stirred; and the Little Mountain Bird
Spread songs 'twixt Wales and heaven.

Kenneth Morris

Law, or to change their order, is lost in the desire to master what they hold for the soul. Such a one has found himself, and to him it is said:

Then canst thou go through the fight cool and unwearied, standing aside and letting him (the inner Self, the "Warrior," the divine soul) battle for thee. Then it will be impossible for thee to strike one blow amiss.

The Tireless Tongue

THERE are women who might say with Tennyson's brook, "I chatter, chatter as I go," for they are chattering and going somewhere most of the time. They seem to think that life is made up of motion—of the tongue, in talking; of the body, in getting somewhere else; and of the mind, in sorting over inconsequent things. They come to regard quiet and silence with a sort of fear as though some vital process in themselves would stop if they did not keep up the outer activity. Wherever they are, shopping, visiting, at entertainments, traveling, or at home, they keep up the talk, while they say but little. Even when their tongues are stilled in sleep, their minds chatter on in dreams.

Not a few of these women go to the doctor's office in their rounds, complaining of weariness and seeking tonics which are bracing. They usually take a friend along to talk to while they wait, or if alone, they try to secure the patient ear of some other woman in the reception room. Their voluble recital of pet symptoms and other personal matters makes it easy to account for the expenditure of enough energy to exhaust a strong man. Indeed, the average man could not keep pace with them for a single week.

Now, however easy talking may seem, every word consumes a certain amount of force, as the nervous impulse in the brain travels to the tongue and stimulates the whole set of vocal muscles into activity. Furthermore, the mere

chattering over events and details, without logical thought, affords the brain no strengthening exercise and wearies it to no purpose. It is like a machinist aimlessly making some of the wheels of a complex machine spin round instead of starting the whole mechanism into motion to produce a useful result.

When the mind takes in a definite idea, digests and assimilates it, the latent mental power evoked gives the thinker a sense of greater strength and freedom in the liberating gain of a larger view point. But the chatterer "goes on forever," seemingly without arriving at any special conclusions or drawing any logical inferences.

Who has not heard persons with the habit of relating their stock experiences repeatedly, evidently without ever finding in the grouping of characters and events any meaning? Who does not know women who have developed the adolescent sense of exaggeration into a habit of making the most ordinary experiences the bases of dramatic recitals? There is a certain vanity, selfishness and stupidity in assuming that a colored report of merely personal happenings is of value and interest enough to engage the attention of listeners.

"Speech is silver": the friction of alert minds discussing some impersonal subject often helps to make its meaning clear. Nevertheless, "silence is golden." It is in the silence, and there alone, that we have to face the real issues of individual life finally, however long we may

evade them with talk. You may hear the truth a thousand times, but only when it is felt deeply within does it become true *for you*. Spoken words cannot be recalled, and often idle, thoughtless sentences continue to carry meanings which react injuriously upon both speaker and listener.

We may protest that we must have "small talk," and that the amenities of social life bear no relation to logic; but even these occasions may be used to carry cordial and genuine good feeling which sometimes serves a more valuable purpose than intellectualism or civil flattery. The greetings of the chatterer have the chatterer's mind and feeling behind them; but the same civility from a quiet, sincere, well-poised woman may bring to the hearer a larger, better, and surer sense of that divine relationship which makes us all kin.

There is something inexcusably wasteful in continuous chatter; it wastes the time of the talker and of the listener; it wastes energy and nervous endurance; and it wastes mental

power by spoiling the mind for concentrated, logical thinking.

Do not chatter, chatter. Get your ideas dressed and in shape before presenting them to others. It will save an amazing amount of time, talk, and strength, and instead of your listeners being bored they will be glad to have you say something.

STUDENT

The Crusade Against the Fly

HOUSEWIVES will be interested to know that the recent crusade against that dangerous pest, the common fly, seems to have been started in America and Europe at practically the same time. American physicians of note have been gathering statistics

mans, upon the baby's eyes and lips, or the housewife's cut or abraded fingers.

Flies have an affinity for filth which is diabolical when its full meaning is considered. And filth—the special and indescribable kind that flies particularly love—is poison most virulent. The ease and grace with which otherwise good housekeepers tolerate these pests is explainable only on the ground of ignorance. Once let it be known that the fly is more deadly than the mosquito in yellow-fever districts, and that where filth is not, the fly will not long remain, there will be a crusade such as will transform our alleys, back-doors, cellars, kitchens, dining-rooms, and barns into something so very different that we



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LOOKING WEST FROM NORTH YAMHILL, OREGON

which are absolutely horrifying, showing as they do the fact that a large percentage of illness and death, particularly among infants, is due to our negligence in allowing flies, covered with filth and disease germs, to walk over our food, swim in the baby's milk cup and infect the medicine of the invalid; and that the most innocuous-looking foods may be cultures of phthisis or typhoid fever germs.

Great excitement is now reported as existing in Marseilles, France, because of the invasion of a certain squalid district in the city by what were at first believed to be poisonous flies. One young woman, "bitten," it is stated, though probably "infected" would be a less inaccurate term, died within a few hours, and two others are dying. Several babies also succumbed before an investigation traced this "visitation of Providence" to its source in the shape of a pile of offal and putrid other things upon which the flies had fed and the poison of which they then proceeded to trail over the food of nearby hu-

man almost want to give them new names.

There will be no odoriferous drains, no fugitive vegetables here and there in the cellar rotting away in peace, no uncovered pails of refuse in the kitchen, no uncovered garbage cans, none with covers that have ceased to fit tightly or which are so overful that the cover will not fall into place, and no more unsanitary stables. There will be no piles of dirty linen in the sick room, no uncovered food or medicine glasses there, no unprotected invalids being feasted upon and walked over.

In short, housekeeping—and this term in its widest application includes most of the sciences, from chemistry to nursing, and all of the arts—will be very different from the apology that so often sails under that name today. In addition, when we consider that in order to insure our own safety it is not sufficient merely to keep our own premises clean, but that our neighbors' precincts must be sanitary, even those many miles distant, we rise to a sense of broader responsibility. H.

OUR YOUNG FOLK

The Epic of Finland

UNTIL the year 1800 the people of Finland had done nothing to bring together the scattered fragments of what now constitutes their national epic, the *Kalevala*. It was known that down through the centuries, since the beginning of the Christian era, the heroic deeds of Wainamoinen, the bard, were sung by the native singers of Finland. The runes or verses were of purely heathen or pre-Christian sources, and were for this reason all the more interesting and valuable.

At the beginning of the last century, therefore, when other countries were awakening to the beauty and worth of their national literature and folk-lore, the Literary Society of Finland selected one of its number, Elias Lönnrot, to collect the scattered runes and bring them together into form. For nearly thirty-five years Lönnrot traveled throughout Finland, collecting the precious verses, and by careful study relating them one to the other.

But valuable as the material was that he gathered, he felt that the great work had been begun almost too late, as already many of the songs, and among these some of the most ancient and beautiful, were but a fading memory among the people, for those who had actually sung the runes had already passed away. When such work as he was able to do was almost completed, he heard of an aged fisherman by the name of Arhippa, living in the northwestern corner of Archangel Land, who was said to be the most famous rune-singer of his time. To Archangel Land the patriotic Finn hastened with all speed, for it was as if a door were just about to be closed, that could never be opened again.

He found the aged peasant, and for three full days the octogenarian sang his runes, while with the utmost care Lönnrot wrote them down. The runes thus obtained form by far the most valuable part of the *Kalevala* as we know it. The aged Arhippa told his guest that he remembered as a boy hearing his father and a neighbor, in the fishing season, singing runes by the fire all night long, for many nights running, and he added that he never remembered hearing them repeat a single story. In this way he had stored the runes in his memory; although it was likely that in the course of time he had forgotten some.

The songs were sung by two bards who sat opposite each other, holding hands and swaying their bodies as they sang. The chief singer began the runes with the customary simple melody; when he had sung one rune his comrade took it up and sang it over again with slight variation and different coloring.

Some maintain of the *Kalevala* that it is of historic origin; others that it is purely mythical, the hero and others of the chief characters being really gods; still others will have it that it is an ideal sprung from the imagination of the people, symbolizing the struggle between light and darkness, good and evil. As similar views, all of which may be true, are held concerning all the world's great epics, it shows at least that Finland, small though it be, may



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claim a true epic. The hero Wainamoinen has been an inspiration to the Finnish folk for thousands of years, and his virtues, fearlessness, power of endurance, and prudence, are native to the Finnish character.

UNCLE OSWALD

BE self-denying, but do not boast of it. Be independent and moderate, and regard not the opinion or censure of others, but keep a watch upon yourself as your own most dangerous enemy. Do not plume yourself on an intellectual knowledge of philosophy, which is imperfect by itself, but on a consistent nobleness of action.

Never relax your efforts, but aim at perfection. Let everything which seems best be to you a law not to be transgressed; and whenever anything painful, or pleasurable, or glorious, or inglorious, is set before you, remember that now is the struggle, now is the hour of the Olympian contest, and it may not be put off, and that by a single defeat or yielding, your advance in virtue may be either secured or lost. It was thus that Socrates attained perfection. . . . And thou, even if as yet thou art not yet a Socrates, yet shouldst live as though it were thy wish to be one.

Epictetus

Echoes of the Tercentenary Celebration of the Dutch in America

THE splendor and size of the Hudson-Fulton Celebration in New York have comparatively obscured some very interesting facts connected with the early relations of the Dutch to America and the Americans. Before the Hudson-Fulton there was the Hudson-de Vries Celebration, at the old town of Lewes in Delaware, where in 1631, David de Vries, having heard Henry Hudson's attractive description of the spot, founded a Dutch colony known as Zwannen-dael, the "Dale of the Swans." Hudson in his search for the passage

to India had entered the river now known as the Delaware a few days before he sailed up the river which bears his name, and the Hudson-de Vries Celebration commemorated this, though particularly designed to recall the settlement made by de Vries.

Curiously enough, this Delaware locality is very similar to Holland, being low, and intersected by canals. The pageant with its representations of Dutch scenes must have fitted in very well. The peculiar interest attached to the settlement here is that it was the very beginning of the State of Delaware, where there are still many families tracing descent from the Dutch settlers.

In Holland also, occurrences of deep interest have marked the tercentenary, though all the persons and events celebrated do not date so far back. It must interest all boys and girls who have learned to love and honor the great American patriots, to know that at the very time when they were doing their work, they had the very practical and efficient support of a Dutch journalist, Jan Luzac, who fearlessly and continuously wrote in the *Leyden Gazette* in behalf of the American efforts to gain independence. He helped the American cause by publishing all the news he could obtain—and it was very hard to get news in those days of slow-going sailing vessels—and he published the news not only in Dutch, but in French, and so helped very much to let the world of Europe know the course of events and cause the nations to decide accordingly. In the Library of the University of Leyden may still be seen numbers of the *Leyden Gazette* of the years between 1772 and 1785. The many Americans who were present at the unveiling of the memorial tablet to Jan Luzac must have felt very glad to see him honored. Champions of freedom, staunch and true, we learn to expect among the descendants of the "free Frisians."

JACQUELINE

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THE CHILDREN'S HOUR

Charcoal

MANY of you have seen charcoal, I suppose, but perhaps all of you do not know how we get it. It is like so many other useful things a product from our woods.

In Sweden where coal is very scarce, a large amount of charcoal is used at the iron works and other manufacturing places. Some of it is produced in furnaces at the saw-mills, but most of it is charred in large stacks in the woods.

These charring-stacks are most interesting. In winter-time, when the lumber is cut, the wood which is intended for charcoal is piled up and left to dry through the summer and often until the autumn of the following year. Then it is ready to be charred. A level place is chosen, where the ground is dry. Here some large logs are placed in a circle right in the center, so as to form a small shaft or drum, in which the lighting of the stack takes place. The wood is piled up around the drum, the smallest and driest near the center and the outside, the larger in between. The top is covered with spruce twigs over which is strewn sand or charcoal dust. The lighting takes place in the drum. Some redhot charcoal is dropped down to the bottom, the shaft is then filled with coal and the opening at the top is closed. Now and then the drum is opened, and when the coal is consumed, wood is used. This is continued until the upper part of the stack is burned.

A few holes are left open at the bottom so as to let in enough air for combustion. Later some holes are opened at the upper edge for the smoke to pass out through. As soon as the burning wood reaches them, they are closed and new ones are made farther down. Only as much wood is burned as is required to evaporate the water and thoroughly dry and decompose the wood. This is usually done in about four weeks and then the charcoal is ready. It is raked out a little at a time, and carefully watched, so as to prevent it from taking fire.

For piling up of wood and raking out of the charcoal, there must be two men, but only one is needed to watch the stack the rest of the time. All by himself he lives there in his little hut far up in the woods, attending to his stack and smoking his pipe, quite contented with his life. Do not imagine that he feels lonesome! He has many friends up there. The birds, the rabbits, the deer, and even the large stately elk like to keep him company. Many a wonderful thing he can tell you, the old charcoal burner, about giants and trolls, fairies and tomte. Often he has seen the fairies dance; the tomte is his dear friend. Many a time when the charcoal-burner has



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A GROUP OF THE LOTUS CHILDREN, ARNHEM, HOLLAND

LULLABY

REST, little one, without a fear,
Without a fear; for far away
The great sea breaks upon the shore
From day to dark, from dark to day;
And all the thunders of its roar,
Through silence filtered o'er and o'er,
In murmurous music hush thine ear!
In murmurous music hush thine ear!

Droop, like the petals of a rose,
A drooping rose, dear eyelids, droop
Above the honey dew of dreams;
While happy slumbers round thee troop
And weave their wings across the gleams
Where life's too vivid tumult streams.
Close, softly close, sweet eyelids, close!
Close, softly close, sweet eyelids, close!

Harriet Prescott Spofford

taken a nap in his cabin and the wind has blown up and made the stack burn up too quickly, he has heard a knock on the door, a warning from old Father Tomte, that now the fire is burning too high.

Stack after stack is often charred on the same bottom and when winter comes with ice and snow, the glistening black charcoal is loaded on sledges and brought down to the nearest railway station from which it is carried out to different parts of the country. BIRGIT

Old Bay

WHEN people question the intelligence of horses such instances as this present themselves, and one wonders how such questioners look upon them.

One of our near neighbors had a good team of horses. He was a kind, considerate driver and when old Bay became lame, the whole family was interested. Some little strain he had thought to be the cause. Despite good home care, the second day he was still too lame to travel and the night being one of intense heat, the owner turned Bay out of the stable to be as comfortable as possible on the lawn, as it seemed so difficult for him to lie down and to rise from the hard stable floor. He thought Bay was too lame to wander away, besides, the horse was not likely to do so at any time.

Early in the morning before he had discovered Bay's disappearance he received a telephone message from the blacksmith's shop saying that Bay was there and needed his immediate attention.

A hasty look about the home showed that he was not there. Upon arriving at the smithy door, with nose as close as possible to where he had been shod so many times, lay old Bay, but past all help even from the kindly smith, and not able even to respond to the greeting of his owner. When his suffering was over, an examination was made which proved his condition to be the fault of the

last shoeing, which had been done in a distant town while he was on a long trip.

If old Bay did not know what his trouble was, and who could relieve him, why did he take his first chance to go to the smithy, although the walk of twelve blocks must have been the greatest agony to him?

Dear old Bay! How the family and the neighbors missed his cheerful tread and ready response to the attentions they all loved to show him. None of them questioned his intelligence or his simple trust that the blacksmith would help him. O. D.

Joy-Signals to the Children

LITTLE by little the children all over the world are learning that a new and much happier time has dawned for them. In many countries are Lotus Groups, and when the little folk come together in these groups, the heart-light becomes so bright that it is a great joy-signal to all the other children of that land. And from Lomaland and the other places where there are Rāja Yoga Schools these joy-signals are flying so fast and so far that children are feeling them in the most out of the way places. Sometimes they travel long distances to Lomaland, to find out more about this new joy in children's lives. G.

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Possible sunshine, 371. Percentage, 56. Average num-
ber of hours per day, 6.93 (decimal notation). Ob-
servations taken at 8 a. m., Pacific Time.

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12	29.530	83	60	61	60	0.00	SE	5
13	29.696	68	59	61	59	0.00	NW	2
14	29.770	67	58	60	60	0.00	NW	4
15	29.742	64	59	60	59	0.00	SE	2
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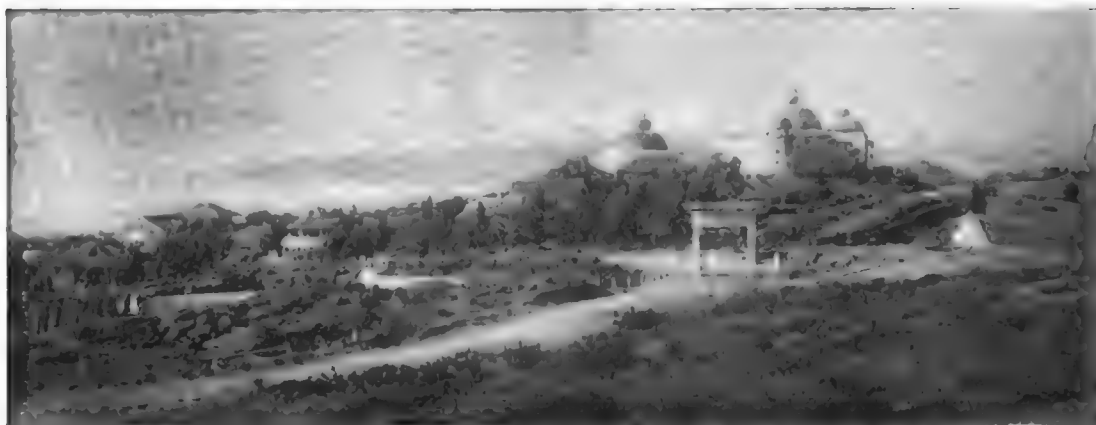
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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 52

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The Higher Office of Science

AN astronomer, dealing with recent Martian controversies, especially as to the presence or absence of water on that planet, remarks that even when the question is settled, no deductions as to habitation can be drawn. If the physical conditions of Mars are not like our physical conditions, it may merely mean that the life there is not like ours. Not even can the opposite be argued — that if the conditions are like, so is the life.

The nucleus of an amoeba in the pond contains for chemistry exactly the same elements as the nucleus of a human brain-cell. The subjective activities of the latter include all those of the former, plus . . . and what a plus! The brain cells even of two men, cells chemically and microscopically indistinguishable, may answer to immense differences of consciousness. One man may live a life little other than animal; the other may be a Beethoven who cares not, almost knows not, when or what he eats. The chemical and physical constitution of planets and stars considered alone,

The Indwelling Motive Force Must Determine

give us therefore no basis for conviction, and cannot do so. Some of the recent philosophies and philosophic talk of getting into touch, or in tune, with the Infinite, meaning the omnipresent cosmic consciousness. Have any of these writers, some of them also men of science, done that, and do they yet in another part of their minds doubt whether Mars is inhabited and wait for their doubts to be resolved by the presence or absence of water there?

In this case certainty must begin and argument follow. To a sufficiently close or minute observer one molecule of phosphorus in a brain-cell would be at an immense distance from another, separated by great spaces and a dozen other elements. Yet he would know that those two, thus separated, are yet linked together as well as linked to the heterogeneous molecules between, by a common and very high function. They are part of the physical basis, and the servants, of consciousness.

The whole of material nature, in all its apparent confusion, may be the same, the physical basis and servant of a plane of cosmic consciousness. May be the same: that is as far as argument can go. To be able to say it is the same, requires that "touch with the Infinite" of which the philosophies speak.

The man of science, if he would but rate his calling high enough, might stand as the link between philosophy and science. Having

brought himself into certain touch with the cosmic and divine consciousness, he might with one department of his nature and one employment of his mind, follow its work downward and see its vast plan coming out even into the lowly life of the amoeba; and with another work upward through his objective details and laws. Only by such double understanding, of the above downward, and of the below upward, can man's mind attain its true growth.

Science justly admits that its highest and most generalized principles and laws are, so far, no real explanations of anything; they are merely shorthand abstracts of vast masses of detailed phenomena. The real explanations

can only come from a philosophy that has advanced from speculation to knowledge and has met and touched the great plan by a trained act of direct

consciousness. Until then, ancient philosophy might look down on modern science as a mere classification of details — just as modern science usually looks down on ancient philosophy as baseless air-flights of imagination. But the faculty of imagination may be made an organ of knowledge. HERBERT CORYN, M. D., M. R. C. S.

The "Bird-Man"

AVIATORS are telling us how it feels to fly and how they seem to master the force of gravitation by the exercise of some power within themselves; and others, who do not themselves aviate, believe they have identified a new type of man, the "bird-man," whose physical and functional peculiarities they describe. The presence of this bird-man is essential to the success of the machine, they say; and they remind us of the typical sailor, who has a similar adaptability to water, and who, one supposes, should be called a "fish-man," or water-man.

We could easily multiply analogies by citing instances of men with an affinity for steel, for chemicals, for cooking, for agriculture, etc., and each endowed with characteristic traits recognizable by the expert in such observations.

Machinery is not everything; one man is not as good as another. An older kind of science has averred that every material substance possessed its own familiar spirit or daimon or elemental, and that the organisms of different men were favorable to one or other of these spirits. The case of the water-diviner would have been cited as a good illustration, as also that of the expert prospector when his powers seem to depend rather on "luck" than on skill.

We are probably verging on a recognition of the fact that the organism of the experi-

menter has an important influence on the success of the experiment; a recognition which, when fully adopted, will initiate a new order of science, differing from the old order in which the physical peculiarities of the researcher are not considered. Some time ago the "Blondlot rays" were announced as a new discovery; but, by all accounts, they were found to be visible to Latin races only and not to Teutonic races; so they fell into disrepute. But perhaps now we may be willing to concede that there are "ray-men" who are specially adapted to the seeing of new kinds of rays.

In short science is getting back in the direction of magic; and soon a man of science will have to be a magician. He will not be able to make the experiments work until he has trained himself up to a certain point, maybe fasted for "forty days and forty nights." We shall have Professor This in one country discovering a new emanation or element, and Professor That in another country vowing that the discovery is false because he cannot make the process work; and for awhile there will be international strife.

The older wisdom of the world always set self-knowledge before action, and regarded the path of wisdom as being primarily a path of self-study and self-development. Are we getting back to this? How can one become a bird-man? Must one be born to it, or is there a special training for it?

It scarcely needs to be said that a Theosophist, in writing thus, has in mind the folly and danger of dabbling in what is called "psychism" without having been prepared beforehand by a course in self-control and self-purification. There is no need to point out the disastrous results of such dabbling, for they are patent. The dangers of arousing sleeping forces and rendering oneself sensitive to unseen influences are great indeed; and it will be found that in every branch of knowledge, self-control is the master-key and the prime requisite.

STUDENT

The Lesson of Evolution

CERTAINLY the word "Evolution" is coming to be understood in a higher and wider sense. It is beginning to be regarded nowadays as including moral factors; will and intelligence are recognized as the agents, instead of the blind forces or abstractions previously imagined; living beings are its *dramatis personae*, and not mere unthinking atoms and cells.

Spencer and others introduced a scheme of "social evolution," but they had an inadequate conception of the "individualism" which was to be the great guiding influence in social evolution. This individualism was not sufficiently discriminated from personal desire; the conflict of personal desires was credited with an efficacy which it does not possess. Later thinkers have realized that social evolution must include less destructive and more intelligent forces than personal desire; and thus they have given a higher meaning to the term "individualism."

In a paper on the lesson of evolution, lately read before the British Association, Professor E. H. Starling draws a parallel between organic evolution and social evolution, weaving happily together the two threads of interest in science and concern over the stability of the British Empire. He gives his views as to what

is necessary for the continued prosperity of that Empire, and seeks to show that his ideas have been derived from a study of organic evolution. Many readers, however, would be disposed to doubt this claim and to surmise that his ideas are partly of an *a priori* nature and partly founded on experience of things in general, and that he has applied them to the elucidation of both organic nature and social polity.

He regards science as exercising a function in the community like that of the sense-organs in the organic kingdoms; but declines the inference that scientific men ought to rule; for it is not the sense-organs that rule, but the brains which co-ordinate the information given by the sense-organs. So in the state there must be rulers. And these rulers must be men of experience and wisdom. He recognizes also that equality does not mean universal similarity; but that though all may have equal opportunities, people will always grade themselves into different ranks according to their abilities and characters.

But the rulers are elected by the people, and therefore it is necessary for the people to possess foresight and individuality, in order that they may appoint rulers in virtue of the wisdom of these rulers, rather than in virtue of their promises.

As a matter of fact the affairs of our states are not determined according to any of these theories, but by politicians, whose measures for the conduct of the community depend in the last resort on the suffrages of their electors—i. e., on the favor of the people as a whole. It has been rightly said that every nation has the government which it deserves. Hence it is all-important that the people themselves should realize the meaning of the message which Darwin delivered fifty years ago. On the choice of the people, not of its politicians, on its power to foresee and to realize the laws which determine success in the struggle for existence, depends the future of our race. It is the people that must elect men as their rulers in virtue of their wisdom rather than of their promises. It is the people that must insist on the provision of the organs of foresight, the workshops of exact knowledge. It is the individual who must be prepared to give up his own freedom and ease for the welfare of the community. (Quoted from an abstract in *The Scientific American Supplement*)

It is probably going too far to credit the biological theory of evolution with teaching us all this; but at all events it is true and is becoming more generally recognized. And observe, it is the people's conscience that it appealed to. No longer are we bidden to adopt the *laissez faire* attitude and trust that the desires and propensities of the people will ultimately work out to their good if not interfered with by the government. That doctrine is relegated to the top shelf. The desires of the people will not lead them onward but backward. We must arouse something else in them. This is the real agent of evolution. If biological evolution has taught us this, it must be inferred that biologists recognize the working of a higher law in the animal kingdom and have found their old theories insufficient to account for what they have found in Nature. Truly it is a new order of things when we are told that science has discovered a moral law in Nature and is beginning to apply this moral law to the case of man and social evolution! It is no new thing for the churches to claim to be the initiators of reforms; but here we have science making that claim; science has saved us from materialism! T.

What is a Gentleman?

FROM time to time the correspondence columns of newspapers exercise themselves over the question, What is a Gentleman?

The answers given by various correspondents show that the word actually corresponds to a certain ideal, held in the human mind, of real sublimity, incapable of definition, and only to be forthshadowed by long descriptions and lists of qualities.

Perfect self-possession upon all occasions seems to be one of the chief characteristics. The poor well-meaning but often disgruntled Nietzsche is quoted in the *New York Sun* as follows:

A gentleman is always a man of more than average influence and power, and his superiority is usually admitted by all. The vulgarian may boast of his bluff honesty, but at heart he looks up to the gentleman, who goes through life serene and imperturbable. There is in the gentleman an unmistakable air of fitness and efficiency, and this makes him considerate, gentle and tolerant to those below him.

The demeanor of high born persons shows plainly that in their minds is the ever present consciousness of power. Above all things, they strive to avoid a show of weakness, whether it takes the form of inefficiency or of a too easy yielding to passion or emotion. They never sink exhausted in a chair. On the train, when the vulgar try to make themselves comfortable, these higher folk avoid reclining. They do not seem to get tired after hours of standing at court. They do not furnish their houses in a comfortable but in a spacious and dignified manner, as if they were the abodes of a greater and taller race of beings. To a provoking speech they reply with politeness and self-possession, and not as if horrified, crushed, abashed, enraged or out of breath, after the manner of plebeians.

The aristocrat knows how to preserve the appearance of ever present physical strength, and he knows, too, how to convey the impression that his soul and intellect are a match to all dangers and surprises, by keeping up an unchanging serenity and civility, even under the most trying circumstances.

Nietzsche, perhaps, does not emphasize enough the distinction between affectation and genuine feeling. Does the real gentleman merely seek to "convey an impression"? The man who does so might more fitly be described as one who aspired ardently to the goal but had not quite reached it.

Of course any strain of affectation, however slight, would be an element of weakness, which, however well concealed, would often result in effects that would mar the character. To the wife, to the valet, this gentleman would sometimes betray himself. Hence the real gentleman must have the real unassumed strength of character which makes his self-possession and chivalry genuinely unaffected.

Thus we see that the gentleman must be a man of deep knowledge and will-power. All this perfection of character must be based on some sure foundation within. He must be a profound believer in the sufficiency of human nature and must look upon life as an object in itself, and upon himself as an artist whose function is to live it well and nobly.

It is scarcely necessary to indicate the great contrast between such an ideal and the ideal of human nature usually fostered by our formal religions. If a gentleman is religious, he is religious in his own way and knows how to keep it to himself. If he could find any form of professed religion which would not demean him in his own estimation, he might embrace it. We should faithfully cherish this ancient ideal of chivalry.

STUDENT

Some Views on XXth Century Problems

Magic and Mediumship

"SPIRITUALISM of today is the 'magic' of the past," says a reviewer of Mr. Carrington's much-reviewed book on *Hindu Magic*:

Of both the same phenomena are reported; in the case of both there is so much smoke that from that fact alone we must assume that in the middle there must be some real fire.

The writer of the book describes a number of ordinary "fakir" feats and shows how with a considerable amount of preliminary preparation, apparatus, and disposal of the spectators they might be imitated—done, he would say.

Without insisting now upon the fact that all these feats are frequently done without the apparatus and with no particular disposal of the spectators, without in fact any of the needfuls of the ordinary conjurer, we pass on to note that there are a number of phenomena which Mr. Carrington thinks are genuine. It will be seen, he says, that all these—he enumerates

traps, telekinetic phenomena, independent writing, levitations, materializations, playing upon an accordion, etc. . . . bear a close resemblance to the mediumistic phenomena witnessed in other countries. . . . It shows us, at all events, that some, and perhaps much, good may come from a close study of these wonder-workers.

If the medium of our peoples did, in his own way, all that the genuine "fakir" does, it would not therefore follow that they were not at opposite poles. The fakir knows and announces exactly what he is going to do and does that exact thing and nothing else. And—unless the feat happens to be the entry into and remaining in a trance—does it without lapse of consciousness or an attack of semi-epilepsy. The medium usually does *not* know what is going to happen; things happen other than and beyond any announcement he may have made; or nothing may happen; he cannot prophesy. And any "feat" usually requires the loss of his consciousness and self-control, often a set of muscular twitchings resembling minor epilepsy, great subsequent exhaustion, and nearly always after a few years some grave disease. In other words, the medium gives up his will, and the special force concerned in the working of the phenomena follows other, or no, guidance. In the case of the fakir that same force is controlled by a uniquely trained will that never goes off duty.

Fakirism, in fact, represents the lowest manifestation of a science or art which may be said with nearly complete truth to have withdrawn from the world. It rested on the forgotten fact that man contains in himself some of the creative or fashioning force that upholds the universe, and that when he has come to true self-knowledge he finds that this force is by the very nature of his developed being at the service of his will. In its highest reaches this development demands absolute self-mergence or mergence of self-interest in the interest of the totality of lives, especially of other men—that is, compassion. In its very lowest, that of the fakir, it demands a sternness of self-denial of which our Western gen-

erations do not seem capable. Mr. Carrington certainly did not sufficiently gain the confidence of a fakir to get himself informed as to the code of life which must be led for many years.

We should like to hear one of these old fellows' comments on some of the modern *will-culture made easy* systems. That people could ever think that by payment of a fee it might be done *for them*, would probably be beyond his powers of belief. STUDENT

Duality in Language and Human Nature

IN his recent book on *Modern English*, Professor Krapp of Cincinnati argues against the use of a language of literature as distinct from the language of common speech. To the latter the literary man should constantly turn, striving to divest his language of any special dignity or elevation that would not be found gracing the colloquial lip. The popular opinion, he says, is not usually in accord with such a view:

It is often believed that the language of literature is something different from and better than the language of speech. . . . It is supposed that the ability to use the English of literature is a special and acquired accomplishment, and that one learns the language of literature as one learns a new art, like playing the piano or painting.

Language is for the expression of consciousness. The literature of a nation embodies its *highest* consciousness as well as its common or colloquial consciousness. The man who has power to write the former and now proposes to do so, is not the same man as that same man chatting colloquially with a friend in the street. He consciously rises to the highest self of himself that he can reach, the highest state of feeling possible to him, and from there delivers himself. And he can only do so with a fitting instrument of expression. He must select words and suites of words that will carry high feeling, and, moreover, so carry it *as to awake it in those who read*. No colloquial language used by men on the street or after dinner, no language used at all by the immense majority of men, will do that.

The contention really says that men have no scale of consciousness; that the man at the dinner table is all there is of that man. But the literary man, in the highest sense, knows that there are moments when he is almost transformed; when, looking in memory at himself at the dinner table, he seems almost to see some other creature. Yet he is to be expected, when the light of his soul is upon him and transfiguring all things, to use the language of the wine and walnuts!

Language is capable of becoming a variety of music, making the same appeal as music to the ranges of feeling. As well say that the musician should not use any further ranges and qualities of tone than are in the voices of men chatting at the street corner, as that the man of true literature should refrain from the higher reaches of *his* instrument.

Literature is one of the means whereby men carry to others the results of the working of their highest consciousness. The mere statement of facts is not literature, unless a very unusual extension is given to the word facts.

During the French Revolution a series of events occurred which might be tabulated in a long list of facts. It might be as complete as you please and yet fail to convey *the* fact of all—that a nation woke from the lethargy of centuries and passed in storm and agony, partly failing, partly succeeding, to a new consciousness. STUDENT

Flattering the Spooks

PROFESSORS of science and philosophy who accept in various degrees the phenomena of spiritism seem curiously reluctant to accept the hypothesis of the spook. We do not mean the hypothesis advanced *by* the spook, for there is not one, but a countless multitude of these, none of them advanced as hypothesis but as "teaching." The *teaching* of the spook always is that he is an entire human entity, entire except as to the body, which even he can hardly deny that he lacks. Some of the researchers accept him at his own valuation and are at once landed in extraordinary difficulties. Others fully perceive his incapacities and limitations, but instead of getting from them a suggestion as to what he really is—the shell of a withdrawn mind—explain him by something that needs much more explanation. Professor James, for instance, discussing him in a popular contemporary, says:

My own dramatic sense tends instinctively to picture the situation as an interaction between slumbering faculties in the automatist's (medium's) mind and a cosmic environment of *other consciousness* of some sort which is able to work upon it. If there were in the universe a lot of diffuse soul-stuff, unable of itself to get into consistent personal form, or to take permanent possession of an organism, yet always craving to do so, it might get its head into the air, parasitically, so to speak, by profiting by weak spots in the armor of human minds, and slipping in and stirring up there the sleeping tendency to personate. It would induce habits in the subconscious region of the mind it used thus, and would seek above all things to prolong its social opportunities by making itself agreeable and plausible. It would drag away scraps of truth with it from the wider environment, but would betray its mental inferiority by knowing little how to weave them into any important or significant story.

Nearly all that will do as an admirable description of the spook. But the "wider environment" from which the scraps of truth are "dragged away" usually consists entirely of the minds and latent memories of the investigating circle. If any wider environment is touched it is not by the spook but by one of those minds.

Professor Lombroso, we note, also misses the obvious solution. The two explanations of the phenomena which he considers are the "vito-physiological," in which everything is made to depend upon extensions of the medium's vital principles—the *living* shell, to which some of the phenomena *are* due; and that in which the spook is taken at his own valuation as a human entity. Rejecting the former he has only the latter.

In which case the world to which we retire after death is largely peopled by masqueraders, tricksters, liars, and idiots.

Why do the researchers give themselves so much unnecessary trouble? STUDENT

Archaeology Palaeontology Ethnology

Caerphilly Castle

CAERPHILLY Castle, Wales, is one of the most magnificent ruins in all that land of ruined strongholds. It covers more ground than any other ruin in Great Britain. The walls are of immense strength and thickness; the mortar is almost harder than the stones. One of the towers has been leaning at a great angle for centuries; it would still take gunpowder or a great earthquake to bring it down.

Coming up from Cardiff one crosses a tract of level land, and then the long wild Cefn Carnau Mountain, which rises gently from the plain on the sea-facing side, and rears itself steep above Caerphilly on the north. One looks down from Cefn Carnau over the green valley, and the huge ruin seems to be directly below; in reality the castle is on a hill of its own, and dominates the valley and the village about its feet. From the grass-grown floors of the great halls one sees the jackdaws, familiar and fearless in the streets of all Welsh towns, circling and alighting high above in the inaccessible towers; the old winding stone stairs will still carry one safely to the gallery of the first story, running round in the thickness of the wall, but no farther. It is all huge and admirable and strong, and on an altogether grander scale than the ordinary Norman garrison castles in Wales, or the hill-crowning seats of the Welsh princes.

Caerphilly Castle was built by Earl Gilbert of Clare and Glamorgan somewhere in the sixties of the thirteenth century, and from its building to its dismantlement it was the scene of many excursions and alarms, and much uninteresting bloodshed. It was twice taken by Llewelyn the Last, and whenever there was any fighting in Wales or England, Caerphilly Castle was sure to come in for its share of it. If the Welsh were not besieging it, some faction of the English would be, either the Queen's men or Despenser's men or the King's men or the barons; the whole story is intricate and only relieved here and there by anything like nobility or heroism. It was destroyed and rebuilt more than once, and only one final outstanding fact remains to be mentioned: its dismantlement in the beginning of the fifteenth century by Owen Glyndwr. There would be but little interest about Caerphilly if its history began with the building of the Castle.

In 1402 Owen, crowned king of Wales, and with his parliament meeting at Machynlleth in the north, drove the English out of the greater part of Glamorgan. In the following year Henry IV invaded Wales with his whole strength, and was utterly defeated by Owen at Cowbridge, about fifteen miles from Caerphilly, after eighteen hours fighting. Then Owen took Caerphilly and dismantled it, and made it useless forever for warlike purposes but kept it habitable as a royal residence or for some other use.

This Owen Glyndwr was certainly one of

the greatest men of his age. He was great enough as a soldier to drive the English out of Wales, winning his chief pitched battles, not among the mountains, but on the plains of south Glamorgan, where no advantage was to be had from the mountain methods natural to the Welsh. He was great enough as a statesman to call a parliament in that pre-parliamentarian time, and to prepare a constitution for Wales. But perhaps the greatest thing about him was his desire to establish a grand system of education. He would have revived the old universities of Wales; would have had them great seats of learning and Bardic wisdom. He would have had the whole people literate; would have driven out the church of Rome, and replaced it with the purer and older Celtic church; indeed, there can hardly be any doubt that he looked to see the Bardic schools, with their pre-Christian masonry and mysticism, at the head of education and religion in Wales. For these reasons, perhaps, he spared Caerphilly from the ruin he put on the other Norman strongholds of Glamorgan; for the really interesting fact about the place from the Theosophical standpoint remains yet to be told.

For Caerphilly or Senghenydd, to give it its earlier name, was, long before the Normans came and converted it into a fortress, an old Welsh seat of learning. In the fifth and sixth centuries, when what is now called England was all more or less a great battlefield between the Britons and the ever-increasing Saxon hordes, the southeast of Wales contained nearly all there was of light and learning in Britain. A few miles northeast of Cardiff is Caerlleon on Usk, one of the quaintest and most interesting towns in existence. In those days it was the capital of the Briton kings and of civilization. Within a few miles west of Cardiff there were two flourishing colleges, the Bardic monasteries of Llanarvan and Llanilltud; the former being a purely Welsh institution, while in the latter there were many scholars from Ireland and the west of Europe generally.

The most celebrated long poem in Welsh is

the Gododin, which tells of a terrible defeat of the Britons at Catteraeth in the north; only one man is said to have escaped — Aneurin, the author of the poem, one of the four great poets of his age. His lordship lost at Catteraeth, Aneurin took refuge in Glamorgan, far from the seat of war, and became a member of the Celled Bards Choir, or monastery or university of Llanarvan, whose head at that time was Catwg the Wise. Here his son Cenydd grew up, who in his turn founded the third of the universities of Glamorgan at Senghenydd, named after him, on the Cledar brook under Cefn Carnau. They were all saints and bards, these men, but of the British church, never canonized in Rome. A part of Caerphilly is still called the Gwyndy, the white, or better, the sacred, house, for all these old colleges were looked upon as sacred.

None of the records of Senghenydd are known; the Normans were in the habit of burning all such records when they found them, and it was when the Normans took Caerphilly that it ceased to be a center of learning and was converted into a stronghold. Yet there may be old memories hidden there somewhere, to come to light at their proper time.

STUDENT

Gigantic Fossil Shells

THE engineers boring the Gunnison tunnel, Uncompahgre irrigation project,

Colorado, had their work delayed by finding in the black shales an accumulation of thousands upon thousands of sea-shells, some of them three feet and more in diameter, which caused great danger by making the roof treacherous and liable to cave in suddenly. Like other details of the Mesozoic fauna, this illustrates the fact that the evolution of organisms does not always imply an increase in size as time goes on; but that the opposite process also obtains. Certain forms wax, reach their maximum, decline or disappear altogether; and other forms take their places.

There is much to be learned from Palaeontology, if we attend to the facts.

T.



Lomaland Photo. and Engraving Dept.

CAERPHILLY CASTLE, NEAR CARDIFF, WALES

✻ The Trend of Twentieth Century Science ✻

The Sense of Direction

IN a monthly contemporary, Professor Watson of Johns Hopkins University describes how he attacked and to some extent solved the question of the "homing sense" of birds and some other animals. His researches were limited not only to birds, but to two species of birds. But once that some such sense or power has been proved for even one species of animal a great deal has been done.

For it is now the fashion to deny the existence of it and to attribute the cases of distant orientation to some amount of familiarity with the scenery. This notwithstanding the now hundreds of reported cases of the return to their old homes of cats and dogs carried (enclosed) to great distances by rail.

In the case of homing pigeons, which may even return from a thousand miles distance, it cannot be exactly proved that the process of training did not make them familiar with some of the larger scenic landmarks. As Professor Watson says:

If the bird is five hundred miles from his home, and there is a mountain range between him and his home, it would serve the same purpose for him to perceive this mountain range and direct his flight towards it as if he could directly perceive his nest and young. . . . Furthermore, until we have more accurate records both of the number of birds which return and those which do not, we can never be sure that the exceptional bird which does get home has not accomplished it by accidentally flying into familiar territory.

The two species of birds which were used by the Professor to settle the question dwell on Bird Key,

a little deserted mound of sand about three hundred yards in diameter lying in the middle of the Gulf of Mexico.

They are varieties of the gull and rejoice in the respective names of the sooty and noddy terns. Study of their habits showed that in their search for food they do not go farther than from fifteen to eighteen miles over the water. From Bird Key to Cape Hatteras the distance over the water in a straight line is about eight hundred and fifty miles. The along-shore route is two hundred and thirty miles more. This distance would obviously do for a conclusive test, if any test could be conclusive.

After egg-laying, one bird sits on the nest and can easily be captured; the other goes foraging. On the morning of June 13, five of these nesters were taken, marked with paint, transported to Cape Hatteras, and there liberated on the morning of June 16. On June 21 two of the marked birds were found on their respective nests. The mates of the other three absentees, perhaps regarding themselves as widows or widowers, had taken new partners. Consequently had the marked birds returned they would have been unable to obtain possession of the nests. But a few days later the Professor saw one of the belated absentees returning and trying vainly to establish his right to his own nest. Three of the five were thus accounted for, and the Professor says he has little doubt that the other two also returned in due course to their homes, adding:

It seems to me that the "visual landmark" theory of distant orientation is forever exploded by these tests. What we shall put in place of it is difficult to decide.

If a special "homing sense" be postulated by any speculator, upon that speculator, he thinks, lies at once the duty of saying where that sense is located and what is its relation to the other senses.

Not necessarily. There is a special *time* sense, which enables many people to wake at the very moment upon which they have decided hours before. Are we, in postulating that, compelled to say exactly where in the body it dwells and how it is related to the sense of smell?

To call this other a *space* sense would be to try to establish an at any rate partially false analogy. The waker will in any case reach the determined point of time; all he has to do is to recognize it when he gets to it. But space is *three* dimensional, and mere movement onward will *not* necessarily bring you to any given point. We must postulate a sense which recognizes longitude and latitude.

STUDENT

Training the Deaf

A FRENCH expert finds that deaf-mutes and persons whose deafness is of post-natal origin, are rarely absolutely deaf. In both cases what little hearing there is can be greatly extended. Though he does not say so, the processes are probably different. In the first case the normal apparatus is gradually awakened; in the second the recovery may be like that which is sometimes aimed at in writers' cramp, where the worn-out muscles are let alone and a new set trained to cover their work. In the case of destroyed hearing the patient has to be trained to place his whole attention upon vibrations reaching the inner organ of hearing through the bones of the head in general instead of along the special path afforded by the healthy ear. This training is accomplished by furnishing the vowels one by one.

M. Marage uses five sirens—artificial sound-makers—yielding respectively the five vowels in the English words room, roam, ah, lay, and we. The intensity of sound from each siren can be varied at will, and also the pitch of the note. Patients who cannot hear any of the vowels at any degree of intensity or at any pitch are of course very rare. They usually hear some one of the vowels at some pitch and intensity; sometimes they can be made to hear more of them, or all; but in that case one is easier than the rest. A beginning is thus made, and as the patient is made to strain his attention he gradually hears at a lower degree of intensity and at other pitches. The same process is continued with the other vowels until at last machines are not needed and the human voice can continue the work. Just as we teach children to read by beginning with the alphabet, says M. Marage, so we should develop the hearing of deaf-mutes. The complex and variable vibrations of the voice should be preceded by the simple and exact vibrations of the vowel siren. Two months

thus suffices for results which in the other case would need several years, the fatigue to teachers and pupil being reduced to a minimum.

In some of these cases, hearing has to remain in partial dependence upon sight. The vowels come to be heard; for the consonants the patient may have to watch the mouth. C.

Ancient Life Today

IT is to the soil, contends the geologist Mr. E. H. L. Schwartz, not to the sea, that we must look for the representatives of the most ancient life on earth. The first organic beings must have been able to live, as do some of their modern representatives now, on inorganic matter:

In Krakatoa the whole island had been reduced (by its volcano) to a mass of glowing ash; but still, after a short interval, the surface became slimy with micro-organisms busily breaking down the silicates and forming a soil which the higher plants, later on, would take advantage of.

Nor had they necessarily to wait until the soil was very cool. In some of our hot-springs there are algae which can tolerate a temperature not far from that of boiling water. And there are micro-organisms in every soil which break up silicates for their cell-wall, take direct all the salts they want, and transform the carbon and nitrogen in the air for their tissues.

It has been proved for some plants, and is probable for all, that they are served by these lower organisms. They *can* do what is done for them, even fix atmospheric nitrogen; but they have probably attained their development by relinquishing a good deal of what may be called the menial work, living in a sort of partnership with humbler forms of life. It is these forms, still existing, which, thinks Mr. Schwartz, represent the earliest products of the transition between inorganic and organic.

STUDENT

The Teachability of Metals

IT has been known for a long time that metals can be poisoned, anaesthetized, that they get tired, recover with rest, grow old, and have diseases, all in a very human way. It now turns out that they can be taught and will learn. An English metallurgist, Mr. Bairstow, has discovered this with respect to iron and steel. He finds that iron and steel will at length adjust themselves to variations of stress, rhythmically applied, if these are kept up long enough. After the adjustment has been accomplished the metal is perfectly elastic in its whole extent and unless the strain is increased beyond its powers of accommodation, will remain so. It has lengthened *itself* during the process of tuition to the same degree as a similar but "uneducated" piece would have *been lengthened* by a load in excess of its resisting power. But the self-achieved lengthening involves no loss of elasticity; the other does. In the latter case the crystals have slipped upon each other, and there are minute cracks prepared to deepen into fractures.

So it seems that within the limits of its intelligence a piece of iron can be trained to understand a new situation.

STUDENT

Nature

Studies

San Diego County

IT is unnecessary to introduce a scene from the Golden West with any verbal description, for those who know it do not require such a description, and those who do not know it should take the first opportunity of improving their acquaintance. It has been called the Land of Promise; but for that Promise to be turned into Performance something more than natural advantages is needed. We do not want to see the Golden West go the way of so many other beautiful spots which have succumbed to the devastating hand of our civilization. Hence one of the greatest assets which the West has is the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, for this Movement is one of the influences that so alter the lives of men that they may be able to utilize natural attractions instead of spoiling them. Theosophy has shown its appreciation of the advantages and possibilities of this region by locating therein its International Center. From this center is radiating a new light destined to remold civilization on lines of greater harmony, so that man may become the coadjutor of bountiful Nature and learn to utilize her resources wisely. Let us not neglect our opportunities, but remember that as in station, so in scenery, *Noblesse oblige*.

E.

The Builders in the Soil

THE universal presence of the creative powers in Nature is revealed by faithful observation and enthusiastically recognized by the unclouded intelligence of the observer. We are passing beyond the days of the personal god endowed with human attributes and of the blind forces of materialistic science, both fetishes of our own imagination, obscuring our vision of the truth. Instead we now see that all Nature is indeed alive and sentient, not merely peopled with living beings, but actually consisting of nothing else, the very atoms of dirt under our feet being alive and intelligent in their degree.

In Krakatoa the titanic eruption and earthquake had reduced the island to a mass of red-hot ashes; yet in 1886, three years later, the primitive rocks were found *teeming with organic life*. The surface "was slimy with

micro-organisms busily breaking down the silicates" and forming a soil for the plants that were to come. This leads a geologist, in *Science Progress*, into an enthusiastic speculation as to the state of the earth when it was still too hot from its fiery birth for plants and animals. Then, perhaps, it was the scene of myriads of micro-organisms, slimily breaking down the silicates for all they were worth, and preparing a soil for the future plants.

But where do, and where did, these micro-organisms come from? Are they generated from the rocks themselves or do they come swarming through the air as microscopic germs? The germs of life are everywhere, and experiments on sterilization indicate that they are chiefly in the air. How did the first germs of life get to the earth? Sir W. Thomson supposed that they might have dropped from a passing comet or meteor—a theory which only postpones the difficulty. There never was a time when the earth was entirely without life, for wherever there is a vestige of matter, however tenuous, there is life. It is not implied, however, that this mineral life will of itself generate vegetable life; for the astral life-monads which cause life on the physical plane accomplish their evolution on the astral plane. The mineral life in the feldspars needs the presence of the monads of higher type in order for the higher forms to be generated. But we can never explain the

origin of life without admitting that its appearance on the physical plane implies its pre-existence on the astral plane.

An interesting question is: To what kingdom do these micro-organisms belong? They are described as working on the silicates, getting ready soil for the future plants. So they can hardly be plants; and to call them animals would be to reverse the order of evolution. Again they are hardly mineral life; for they break down mineral life. It seems as if a new kingdom were needed.

The revelation of all this busy and complex life going on in the soil is of the greatest interest and importance to agriculturists. The soil is not that much dead matter. It is a sub-kingdom of Nature that collaborates with the vegetable kingdom.

STUDENT

Solidarity and Resources

IT seems quite likely that much of the desiccation and destruction of the sites of ancient civilizations was due to disintegration among the people, whereby the natural resources were no longer kept up and guarded. Irrigation works became choked and the cutting down of timber turned fertile regions into deserts. By a reversal of the process barren spots can be restored; as has happened in the well-known case of the French Landes, where the tracts of moving sand-dunes have been converted by judicious tree-planting and management into fertile regions.

T.



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(Photo by Slocum, San Diego)

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Students'



Path

Theosophy in the Welsh Legends---II

NOW before proceeding with the attempt to interpret this story of the Wonderful Head, it would be well to remind ourselves of the importance of this study of the ancient mythology. It has—or may have and ought to have—a far greater value than that of mere archaeological research. Some things you can dig up from the old records, which relate no more than a few dry facts about our forefathers. Other antiquities, again speak of their beliefs and philosophies, and these are of grand importance; although, to tell the truth, you can get the philosophy “quite as well and a great deal better” from the writings of H. P. Blavatsky and William Q. Judge. But these stories give us something else as well; they show the method of teaching that was possible in those old days when men’s minds were freer and more flowing, and their lives straighter and cleaner and simpler, alas, than ours are now. And this method, I think, cannot fail to be inspiring; with its appeal to one’s imagination, to one’s sense of the beautiful, the rhythmic, the grandiose. We are brought into a more intimate touch with the ideals and aspirations of the ancients, and learn their likeness and unlikeness to ourselves; we become their companions in heroic feeling, and a sense of the loftiness of life flows into us, the loftiness and the magic.

You should note how the bards had certain set phrases, which come sweeping through their stories again and again; till one gets to expect them, in a sense, and enjoy them by anticipation; beautiful and resounding phrases they are. They are put in for very much the same reason as we find rhyme in poetry, rhyme and rhythm. And that is, because the soul is rhythmic, and works in recurring cycles. It is only where you get the work of the human mind, with its flaunting independence, that you find this regular and musical sweep of things cease to be. The stars move in their orbits, and the seasons follow one another in due order; one spring rhymes with another, as you may say; and the fall of one wave rhymes with the fall of the next wave; and the grand motions of our souls have the same ordered sweep and grand, resonant surge and swell and waning. So that this pattern is that of the inner part of our being; it is framed, not in accordance with the daily, commonplace drudges that traffic in our minds; but after the fashion of the deepest part of our nature.

This being so, the philosophy of these stories is really taught in a deeper way than the mind is conscious of. You are carried on from one lone, majestic picture to another; and then, if your imagination does not begin to flame up, and disconnect itself from the petty things that go to make our lives petty, and the evil things that balk the whole flow and action of our souls, it is rather your own fault than the story’s. This is the point: that beauty is a part of life—and the best part of it at that, if it be real beauty. You cannot have a whole, sane life with only intellectual thought, or even only the practice of ethics; you must have the beautiful; you must train the imagination to deal in grand and majestic and sunbright ideas. Beauty—that is, beauty of the high, unsensuous and imperishable kind—is the very food and nourishment of the soul; the soul wants the big and splendid things, and that we should leave off thinking of such matters as are merely personal.

We were dealing in the last paper with the Ar-

thurian legend, one of the three great fountains of Welsh romance, and saw how it had been bandied about the world from mouth to mouth, gaining in its travels whole mountains of foreign matter and accretions that have nothing to do with the real thing at all, and are quite empty of Theosophy. We saw, for instance, how the Norman trouveurs had made of the father of Arthur an individual *Uther Pendragon* instead of the mythological *Uthr Benddraig*, the Wonderful Head; falling into this mistake because they did not understand Welsh, and because they did not understand Theosophy. We saw, too, how this Wonderful Head, the Macroprosopos of the Kabalists, symbolizes the Eternal Spirit or Self of the Universe, which, in its descent into matter, does not actually enter into, but rather overshadows the human body, as the Uthr Ben, in its journey towards London to reign over the Island of the Mighty, failed to actually arrive there and become king; that being reserved for its—or his—son Arthur, who represents the human soul, Manas, the divine mind in ourselves. For a clear idea of the teaching implied here, one ought to study the mysticism of Plato, and of the Neo-Platonists and Gnostics; for, as said above, the science of symbolism is universal; there was a time when all the nations possessed their Theosophy, and veiled and expressed it in the same symbolic way.

Nor could one give any explanation of the story, without some reference to H. P. Blavatsky’s teaching about the seven principles of man, the seven centers of being that are in us; I do not mean in our bodies, but in our psychic and spiritual make-up. These principles, or some of them, will always be found figuring as the chief characters in the sacred ancient myths; so that it would be useless to attempt an explanation of the stories, without first becoming acquainted with the principles.

Man, then, is divided into two parts; one immortal and divine, and the other transitory and subject to birth and death. The higher part of him is divided into three principles, to which these names have been given:

First and highest, the Spirit, *Ātmā* by the Sanskrit name that Mme. Blavatsky used; the eternal essence, universal and unparticularized; one in all humanity; we might call it God.

Second, the spiritual soul or *Buddhi*, the vehicle of *Ātmā*; the highest purely human and individualized principle. It manifests as intuition, and from it comes the inspiration of genius.

Third, the human soul, the higher mind, *Manas*; itself the vehicle of *Buddhi* or the spiritual soul. It is essentially the possession of this human soul that makes us man; mind is the offshoot of it.

No need to classify the lower principles here, because we are so familiar with all of them in our own lives, that we shall recognize them well enough should their names have occasion to be mentioned. The point I wish to make clear at present is this: that in these old stories the Bards who handed them down from one generation to another were speaking of these human principles when they spoke of their heroes.

To come back to the Welsh legend, we see the Wonderful Head, the Spirit, endeavoring to come into Britain, endeavoring to incarnate, to come down into matter. The first stopping-place on the journey was Harlech in Ardudwy, whence the March of the Men of Harlech, that famous battle-tune. Here they were for eight years while the Birds of Rhianon sang to them; and so magical was that music that it seemed to them that they had been there barely one day when they arose to go. Is it not evident that this place of magical music represents that high center in man whence all music comes, and all the inspiration of genius; the region of the diviner and intuitional part of the soul? Then in Gwalas we find these two elements: first, that the Wonderful Head is giving teaching and instruction to the Seven; and second, that it was there that temptation came to Heilyn the son of Gwyn; the sudden, ardent and passionate wish to escape, to rise up and go out; and are not these

the marks of that familiar side of our nature, of which we are all conscious, the thinking or intellectual, and the passionate, impulsive side of us?

Now of all the Arthurian stories, there is just one in the old Welsh, and none at all anywhere else, that remains for us in its native purity, and untarnished with what we will call the modern spirit of personality and petty aim. We must forget all we have ever read about tournaments and Sir Lancelot and the meanhearted Sir Kay of Malory, and just get a new idea of the hugeness of ancient conceptions from this story of *Culhwch and Olwen*. Speaking of Sir Kay reminds one that there is a fine picture of the difference between the Welsh bardic feelings and ideas, and those of the Norman minstrels to whom the world owes its knowledge of the Arthurian legend, to be had from a comparison of this Welsh account of him with the account one finds in Tennyson and Malory. You remember the meager-souled and jealous creature that Sir Kay is in the *Idylls of the King*? Now here is the description of him from *Culhwch and Olwen*; please note the difference in spirit between the two, and you will have the key to the difference between the genius of the bards, and the—shall we call it genius?—of the later trouveurs and minstrels.

“Thereupon Cai rose up. Very subtle was Cai. When it pleased him he could make himself as tall as the tallest tree in the forest, and when it pleased him he could make himself as small as the smallest ant in the grass. A wound from Cai’s sword no physician could ever heal. And he had another peculiarity: so great was the heat of his nature, that when it rained it remained dry for a hand’s breadth above, and a hand’s breadth below his hand; and he was to his companions as kindling wherewith to light their fire.”

But to come to our story: *Culhwch* the son of *Cilydd* the son of the Prince of *Celyddon*, was laid under a ban, that he should never marry anyone except *Olwen* the daughter of *Yspaddaden Pen-cawr*. Who this *Olwen* was, or where was to be found *Yspaddaden* Head of Giants, her father, there was no one that knew; yet no sooner was the ban laid upon him than he was filled with the determination to find her, and went forward to obtain the help of his cousin the Emperor Arthur.

Now the hero of this particular class of story always represents the personal man, ourselves as we find ourselves; with our divinity, the great soul at the back of our being, as yet undiscovered; and the quest that is laid before him, and the adventures that he meets by the way, are the cardinal fact, with its incidents, that comes sooner or later into all lives; the quest of quests, to come out from the personal life into life impersonal; to reach the true self; to obtain immortal wisdom and happiness. Remember those three higher principles of man, *Ātmā*, *Buddhi*, and *Manas*; Spirit, spiritual soul, and human soul. *Buddhi*, the spiritual soul, is the one to be noted here, as being personified in the object of the quest. It is innate in all, but slumbering in the run of us. All the inspirations of genius, and that quick wisdom which does not require to learn or reason laboriously, but knows brightly and certainly the truth of things, as it were of its own knowledge, are sprung from this center. This is the princess, or sometimes the prince, of the fairytales; according to whether the seeker be hero or heroine. We are never given any personal traits or character-painting of this bright one; for obviously there can be no traits or personality to describe. The figure and beauty of her indeed, are set for us here in a clear light of poetry, for it is the essence of these tales that you must see everything as it passes:

“More yellow was her hair than the flower of the broom, and her skin was whiter than the foam of the wave, and more delicate were her hands and her fingers than the blossoms of the wood-anemone amid the spray of the meadow-fountain. The eye of the trained hawk, the glance of the three-mewed falcon, was not so bright as hers. Wherever she walked, four white trefoils sprang up and blossomed

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Regarding the subject of Reincarnation a correspondent writes to the Forum: "Here is the great and for me only stumbling-block. Your theory, as I understand it, is, that the soul is not lost, has never been lost from the beginning of ages, but has passed from one body to another endlessly. But have you ever thought this?—that there are so many more bodies now, according to statistics, than there were at the beginning. What does the surplus population do for souls? The original number cannot but have exhausted itself. No matter how many have passed away, there are always more births than deaths. How then?"

P. B. W.

Answer The enormous progress made during the last century in the discovery of the forces of nature, and the rapid extension of certain kinds of knowledge among the people of the Western nations, has at last brought about a crisis in human affairs which bids fair to produce a marvelous change in the ideals which move these peoples in the ordering of their daily life. In these days it is difficult for us to imagine the changes which one short century has brought about. Where should we be if we knew nothing of railways, steam vessels, electric lighting, telegraphs, telephones, etc.? In 1809 all these were waiting on the threshold of discovery.

And if we extend the idea it is surely not wonderful that these discoveries carry in their train a reconstruction of our old-fashioned conceptions of other nations, and of the parts of the globe hardly known a century ago.

And, one step further, we find that the study of these peoples and of the waste places of the earth, has led to discoveries of the utmost value. We have new ideas of religion, of government, of history, of man himself. We find that many of our time-honored and egotistical notions have had to be laid aside, and that the newly acquired knowledge has given us a broader basis of learning, a firmer foothold, a new view-point which is more healthy and more noble. Most important of all, this new basis of thought and ideals coincides most remarkably with those advancing aspirations which our hearts had formulated almost before they had been confirmed by the facts of contemporary literary and archaeological discovery.

And so it is now a matter of common knowledge that two thirds of the people in the world believe in the idea of Reincarnation. Among them this belief has descended all through the ages from the very earliest times. It is part of their life. They do not look upon it as requiring proof or argument. It is taken as a matter of course. Where did it come from? The teachings of Theosophy say that it is part of that natural, essentially divine and yet human religion which is of and for all men—the seeds of truth which lie concealed in the heart of every human being.

If the very natural question is asked, How is it that we in America or Western Europe never heard much of it until recently? the answer is simple. Christianity (along with other religions) is but one offshoot of the primitive Wisdom-Religion. But very early in its history, a millennium and a half ago, this by-product of earlier faiths had become priest-ridden, a prey to ecclesiastical dogma. It was not convenient for the early Christian bishops to hand down to posterity the truth of Reincarnation, although many of their number had

already accepted it and written about it. Their flocks were ignorant, and the glory of Greek culture and learning had passed away. And so at Constantinople, about the beginning of the 6th century, they ruled it out. It did not matter to them that the Nazarene master knew of it and taught it to his disciples. Their power and precedence depended upon human ignorance. And so it does now.

The statement of the question that "there are so many more bodies now according to statistics" does not agree with any known facts. What statistics can we have of the population of the globe, say 2000 years ago? to say nothing of earlier times. That the population of the two Americas is rapidly increasing is of course well known; but nothing certain is known even now of the population of Asia although it is supposed to contain six times the population of North and South America together. Vast numbers of Asiatics are continually perishing by famine and disease, and there is little question that the nations of the East have been gradually diminishing for thousands of years. Take for instance the ancient and powerful kingdom of Persia. Herodotus relates that the army and navy of Xerxes just before the battle of Salamis amounted to 2,317,000 fighting men, together with 2,000,000 slaves in addition! No modern nation could raise such an army.

Again, the modern estimate of the population of Asia as some 900 millions out of the 1500 millions which the globe is supposed to contain, is sufficient to show that about three-fifths of the population of the earth live in a portion of it of which we have no accurate statistics. What we do know however, in a general way, is that whilst the East is diminishing in numbers the West is increasing.

The value of the archaeological discoveries of the last half-century cannot be over-estimated. They support unmistakably the statements of H. P. Blavatsky that vast areas of the globe, now desert, were once densely populated by highly cultivated and civilized nations. There is no reason to suppose that the number of inhabitants has materially diminished or increased for countless ages.

The statement of the Eastern sages that the average term of disembodiment between incarnations is about 1500 years, would show by inference that there must be a vastly greater number of souls taking their rest, than those who are actively engaged in the lessons of earth-life. We have no definite information on this point.

But however this may be, we need to be very careful how we allow our set ideas to dominate our larger view of the question. In its ultimate essence, the soul of humanity is one. Like a shining conscious light, it has countless rays which are now extended, now withdrawn. The temporary manifestation of the individual ray which we call earth-life is an experience which not only affects that ray but all its fellows. In sleep and in death we return to our home. By right knowledge of this we may in waking life see more and more of the truth which shall make us free.

STUDENT

THOSE who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be.—*Bhagavad Gītā*

in her footsteps; and therefore was she called Olwen, the All-white One."

This is she that was sought, then; and to find her prototype within you, is to come into your genius and immortality. And the seeker, Culhwch, who

"rode forth upon a steed with head dappled gray, of four winters old, firm of limb, with shell-formed hoofs, having a bridle of linked gold upon his head, and upon him a saddle of costly gold. And in the youth's hand were two spears of silver, sharp, well-tempered, headed with steel, of an edge to wound the wind and cause blood to flow from it, and faster should the flow be than the fall of the dew-drop from the reed and the blade of grass in the morning when the dew of June is at its heaviest. A gold-hilted sword was at his thigh, the blade of which was of gold, bearing a cross of inlaid gold of the hue of the lightning of heaven; his war-horn was of ivory. Before him were two brindled, white-breasted greyhounds, having strong collars of rubies about their necks, reaching from the shoulder to the ear. And the one that was on the right side bounded across to the left side, and the one that was on the left, to the right; and like two sea-swallows sported they around him. And his courser cast up four sods with his four hoofs like four swallows in the air, now above his head and now below. About him was a four-cornered cloth of purple, and an apple of gold at each corner, and every one of the apples was of the value of a hundred kine. And there was precious gold of the value of three hundred kine upon his shoes and upon his stirrups, from his knee to the tip of his toe. And the blade of grass bent not beneath him, so light was his courser's tread, as he journeyed towards the gate of Arthur's palace"—

this Culhwch is the personal man, you and I, as we know ourselves; to whom, sooner or later, this quest of quests is always ordained, and by whom it must at last be followed.

You see, they were not writing, those Bards, after the fashion of the modern novelists; their wonderful and beautiful tale is simply a myth or allegory of the soul; and shows, to all who can understand, the relation between these bodies of ours, and our minds, and our souls, and that eternal, unseen Spirit which we sometimes call God, the Supreme Self of the universe. All the lofty and mystical incidents were to be taken as glyphs or symbols of facts in the story of human evolution; and because this is so, these stories, though so old, are eternally new and fresh, and always worthy of study. They were the scientific text-books of the ancients; and if we compare them with our own modern text-books, we shall not find them wanting. From anatomy and physiology and biology we can learn a deal about our bodies, but nothing about our very selves; they classify external facts and appearances, but say nothing of the internal and real causes; they are couched in the language of formal thought, and do not at all rouse or inspire the imagination. But the text-books of the ancients speak to the soul and set the imagination flaming. They deal with the world of causes and picture the man himself, not the mere envelope of flesh that he wears; they seize hold upon and uplift our consciousness, and do not merely fill our minds with endless classification of details. Not that one would wish to disparage modern learning; it has its own useful and splendid place; but we ought not to set it up as the be-all and end-all of acquirement; we ought to remember that wisdom is higher than learning. And it was wisdom that the ancients recorded; therefore we have a very great deal indeed to learn from them.

KENNETH MORRIS

THE whole sentiment which the gifted soul has clothed for us in melodious words, which brings melody into hearts, is not this essentially, if we will understand it, of the nature of worship?

It is reverence, it is love towards all Nature that inspires him, that opens his eyes to its beauty, and makes heart and voice eloquent in its praise. There is a true old saying, that "Love furthers knowledge"; but, above all, it is the living essence of that knowledge which makes poets.—*Carlyle*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

A Clergyman on Karma and Reincarnation

FOLLOWING are some remarks on the Theosophical doctrines of Karma and Reincarnation, made by an Episcopal Rector, according to a newspaper report of his sermon. One might begin by saying that if the function of the pulpit is to deliver dogmatic and arbitrary assertions, then perhaps one ought not to subject the rector's statements to the cruel test of logic, which surely they were never meant to stand. Still, they may be used as the basis for some remarks on these two Theosophical teachings.

The first statement to be quoted is:

If Reincarnation is true, then the scientific law of heredity is false.

Here we find dogmatism running for shelter behind the shield of its hereditary foe, science; putting on the armor of Achilles, as it were, in order to make itself appear terrible to its other foeman, Theosophy. Probably science can afford to smile indulgently; there is plenty of room under its skirts. One may trust that the lesson of this rector's argument will not be thrown away on the public. For observe, dogmatism, when confronted by Theosophy, now no longer relies on its own weapons, but borrows the implements of war—and that from its own sworn foes!—the very foes, too, who have done so much to destroy its own defenses. At this rate, what may we expect? A church with a statue of Darwin in place of the Virgin? a laboratory bench for an altar, surmounted by Avogadro's hypothesis and the law of conservation of energy on the walls where the ten commandments are usually seen? Some day when Theosophists are calling in question some scientific dogma, they may expect to hear something like the following:

Professor Thomson, at the British Association, said that the Theosophical teachings about the origin of man must be wrong because they contradict the Church teachings about the Creation.

But it will not do; Science is *our* ally. We find nothing in the scientific knowledge about heredity that conflicts with Karma and Reincarnation. What is the scientific law of heredity? How would the clergyman define it? So far as one can make out, it amounts to a statement of the fact that certain qualities of children are derived from their parentage. With regard to the law or process which de-

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

termines in what degree and proportion the child shall inherit those qualities, the attitude of science is agnostic and non-committal; it simply does not know. So what is it, after all, that the Theosophical teachings are supposed to confute? Theosophy does not deny that many of the lower qualities of children are received from their parents. It admits this, and any further views which Theosophists may hold on the subject do not contradict anything that science holds (for science holds no definite views at all), but merely supplement them. Science does not know what determines heredity; it merely knows the fact of heredity. Theosophy supplies explanations.

Theosophy states that *the kind and degree of the attributes which a child receives from its parents are determined by the needs and demands of the incarnating Ego*. If two children, born of the same parentage, inherit totally different characters, Science has no certain explanation of the fact; but the Theosophical tenet declares that we must search further and attribute that difference to the difference *between the characters and destinies of the incarnating Egos*. So there is nothing in the Theosophical doctrines of Karma and Reincarnation to confute any knowledge which science possesses, but contrariwise; and we may inform this clergyman that scientific men show a marked leaning towards Theosophical views on many questions. The weapons which the Church would fain borrow from science are those which science has already very nearly discarded; and no doubt the church is welcome to the rusty blunderbuss, and no one will attend very seriously to it as it stands in its pulpit and cries, "Look at my new armor and tremble!"

The next assertion to be dealt with is:

If Karma is true, then the philosophy of remedial and educational suffering is false.

One surmises that the clergyman means that if suffering is deserved, then it cannot be remedial and educational. Surely such an opinion needs no comment. One would have supposed

that deserved suffering would be more remedial than undeserved suffering. The theological doctrine here had in mind is evidently that which states that the Deity inflicts suffering upon us in order to educate us. Theosophists need merely point out that *the great bulk of human suffering is caused by human beings themselves*—a view that no

sensible person will controvert; and its doctrine of Reincarnation enables it to show in what way much of this just suffering, whose origin cannot be explained by science or theology, originated. Some of our sufferings are due to things we have done in this life; that is obvious, and no theological dogma can upset that. *Other sufferings are due to things we did in past lives*. But how do these facts conflict with the principle that suffering is remedial? Every sane person knows that suffering is remedial, however caused. Of course the attempt is to show that if a man believes his suffering to have been caused by his own actions in a past life, he will thereupon cease to learn anything from that suffering! In answer to this contention one can only beg to differ and pass on.

The next assertion is more sportsmanlike, for the church uses its own weapons:

If both Reincarnation and Karma are true, then the Christ was deluded, his teachings are a lie, his life a mistake, his sacrifice folly, and Christianity the world's greatest farce. For he taught the fact that it is appointed unto man once to die, and after that the judgment—not Reincarnation.

Theosophists would be sorry to think that their teachings were such a menace to Christ and Christianity. The clergyman is exaggerating the danger. And he is taking too great a risk in thus putting every single one of his eggs into the same basket. This policy of "all or nothing" does not seem to commend itself to the more cautious of his brethren, some of whom prefer to take the line that even if Karma and Reincarnation are true, still Christianity has naught to fear.

Did Jesus really teach anything inconsistent with Karma and Reincarnation? We know that he said: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This is Simon-pure Karma. And Paul states the same eternal law:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

(CONCLUDED ON PAGE 11)

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

IT was with great interest that the audience at Isis Theater listened last night to Mrs. Marjorie M. Tyberg's first lecture on "The Web of Destiny." The lecturer, who is a student at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and one of the teachers of the Râja Yoga Academy at Point Loma, has made a deep study of the subject, and held the interest of the listeners throughout. Following are extracts from the lecture:

"The Past and the Future! At every moment of our lives we stand between these two, linked to the one by what we are, by all the conditions surrounding us, for in the past we were building these; linked to the future by every breath, for with every breath, by thought and deed we sow the seeds of the character and outward circumstances of future lives. Only too often the sole work that is being done by men and women in building the future is in weaving nets for their feet, in which they shall stumble and grope and fear and fall, until at last a light breaks upon them. Then they learn that the web of destiny is of their own weaving; that none can extricate them but themselves, and that in courageously facing all the causes sown in the past, causes sown in ignorance and also in defiance, and untying the knots of destiny, liberating themselves from the coils woven around them by selfish living, they may at last realize the high destiny of a human being and win the consciousness and beneficent power of the godlike nature, which waits and is crucified, until this great awakening of the Soul takes place in the human being. Man is conqueror of the Past, master of the Future, when he knows his own divinity, as Theosophy can teach it to him. . . .

"All mature men and women, all, in fact, who can look back over twenty-five or thirty years, must, if they reflect at all, realize that there is in human lives a peculiar significance, a mysterious relation, between individuals and the events of their lives. Sometimes, it is true, the element of the unexpected is so strikingly introduced that at first consideration there seems to be no connexion between the person and the event in his life which gives to it all a sudden turn; but when we note the way in which he reveals himself in relation to new and, to us and to him often, most unexpected conditions, we are obliged to conclude that there was a fitness there, either to yield or to endure; a strange harmony, as if the inevitable, guided by powerful, unseen hands, had brought home an effect to the source whence emanated the cause. Have you ever known people to recognize this? to exclaim, when sudden disgrace or misfortune, ruining their hopes and their homes comes upon them: 'At last it has come; my hidden dread was not a fancy. Now for the strength to bear what all along I have known was coming to me!' . . .

Too long have men in ignorance and the slavery to selfish desire woven fetters for themselves. Little by little, enlightened by Theosophy and guided by its Teachers, even as of old, shall they now learn to be Builders of a glorious future in which the Soul, with all the passions, its transformed and devoted servitors, shall be free to express in human life all the beauty and harmony that can never be lived until the Law is known and obeyed."—San Diego Union

A Clergyman on Karma and Reincarnation

(Concluded from Page 10)

As for Reincarnation, Jesus nowhere denies it, nor are his teachings inconsistent with it; while in more than one place he certainly seems to assume it as being a recognized teaching—in the case, for instance, when he was asked whether the man was born blind for his *own* sins or those of *his parents*. It is

now admitted, even by many clergy, that the ecclesiastical doctrines of heaven and hell cannot be based on these gospels; and that the teachings therein have been *misinterpreted to suit ecclesiastical ideas, in some places words and passages having been added to the text*. In *Matthew* xxiv, the words "What shall be the sign of thy coming and of the end of the world?" have been changed in the Revised Version to, "What shall be the sign of thy presence and the consummation of the age?" as being the original Greek. The word "everlasting," used in the phrase "everlasting life," is the Greek *aionion*, the meaning of which is debated, but which certainly does not mean everlasting, and has been changed by the revisers into "eternal." In the last chapter of *Mark* are ten verses which contain much upon which church dogma has been founded. Among this is the following:

And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

In the margin of the Revised Version it says:

The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel.

Clearly, then, this is one of the places where additions have been made to Jesus' accepted teachings. There is nothing in Jesus' teachings contrary to Karma and Reincarnation; it is only the ecclesiastical glosses and dogmas that conflict therewith. Such sayings as: "Ye shall know the truth, and the truth shall make you free"; "Be ye perfect, even as your Father which is in Heaven is perfect"; indicate that Jesus the Christ was favorable to that Self-Knowledge which Theosophy so insists on, and that he regarded it as the road to salvation. It is the churches, not Jesus, who have invented another road to salvation—the road of dogmatic belief. And such sayings as "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed"; and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; are direct allusions to such doctrines as Theosophy teaches.

As to Jesus' sacrifice, it is impracticable here to go at length into the question of vicarious atonement—that has been done elsewhere in Theosophical writings—but it may briefly be said that the doctrine as taught by the churches is church-made. The original teaching is that man's savior is his divine nature, the immortal Ego, which sacrifices itself by entering into the flesh, in order to redeem the lower nature and make the perfect man. Jesus is always urging men to trust in this divine nature. But the churches have transformed this sublime teaching into the dogma that man is saved, not by the power of his own inner divinity (as Jesus taught), but by professing his belief in a vicarious sacrifice made by Jesus. By this doctrine the independence of man is taken away and he is made to rely upon the church; he is made to believe that he is born in sin and can only obtain pardon by faith in this teaching. This kind of religious teaching is found in all religions in the period of their decline; it is a priests' religion. Many Theosophists desire to combat this ecclesiasticism and to restore the original teachings of Jesus. There is much in ecclesiastical teaching in conflict with Theosophy, but none in Jesus' teachings.

Misquotes Bible

But if it be thought that a man unacquainted with the subject he ventures to attack is not qualified to attack it, what shall be thought of

one who is unacquainted with his own subject also? Even a Theosophist is loth that the Christian Bible should be misquoted and words put into the mouth of Jesus which he never uttered. It is for this reason that we venture to point out that the words, "It is appointed unto man once to die, etc.," attributed by the preacher to Jesus, *were written by the author of the Epistle to the Hebrews*, ix, 27. Perhaps this gentleman will now understand better how the text of the Bible has become so corrupted throughout the centuries. It is just this sort of carelessness—to call it by no worse a name—that is responsible for so many of the errors which Theosophists, as upholders of the truth, feel themselves bound to point out. Really it is scarcely worth while breaking a lance with an opponent who can only support his alleged Master by putting into his mouth words which he cannot prove he said.

Next is an absurd travesty of Theosophical teachings, about which one can only say that it is an utter misrepresentation and that he may be left to demolish his own man of straw. Those who wish to know what the Theosophical teachings are, can find out for themselves; the mentally lazy would have no use for Theosophy, nor Theosophy for them, probably. But finally, the gentleman has this:

Our theory of the sweet innocence of childhood is only fiction [if Theosophy be true]. For the returning souls, soiled and travel-stained by many former lives, cannot be as innocent and pure as we believe our babies to be at the hour of birth.

Here the clergyman suddenly abandons all he has just maintained about heredity; for his contention was that children inherit the traits of the parents; how then can they be innocent and pure at the hour of birth? Such a procedure is sufficient refutation of his whole case.

But we know perfectly well that however innocent and pure may be the innate divine Spark, babies carry with them into the world the seeds of both evil and good, which begin to sprout on the first opportunity; and no amount of ecclesiastical doctrine can alter that fact. It may be very pleasant and pretty to believe in the "sweet innocence of childhood"; but the practical man has to face facts, not blink his eyes to them. And the fact here is that be the case as to heredity what it may, our children come to us endowed with potentialities of all sorts, with which we have to deal. We may encourage the evil or the good; great is the responsibility of parents for they can preserve the purity. Here, especially, does the virtue of Theosophical teaching, as opposed to ecclesiasticism, come out; man will never reach any level of attainment *unless he makes up his mind to exert himself and use his own God-like powers*. If he is always to be relying on "grace" and praying for forgiveness, the powers of evil will infallibly do what they like with him. Let him recognize the facts of life and grapple with them, and not fool himself with pleasant theories as an excuse for neglecting his duty. STUDENT

Thoughts about the Earth's Rotation etc.

THERE was a beautiful and suggestive experiment made by Ampère, the significance of which in connexion with the rotation of the earth may be considerable. A magnet, loaded with platinum at the lower end, floats upright in mercury contained in a circular glass vessel, at some distance from its center. On dipping a point, connected with one of the terminals of a battery, in the center of the mercurial surface, the other terminal being connected with the outer edge of the mercury, the magnet is seen to rotate on

its axis. Here is a perfect analogy to the sun, considered as a radiator of electric forces, and the earth, considered as a magnetized body. We discern the possible cause of rotation of all celestial bodies, a problem which, equally with the cause or true nature of gravitation, has been the crux of astronomy.

The motions of the earth and their causes are, however, more complex than the unintelligent play of even several sets of electro-magnetic forces would explain. Especially when we consider that these motions will be found to include some not yet known to, or at all events admitted by, science. For, while Professor See has just proved mathematically (as H. P. Blavatsky indicated would soon happen) that the sun did not eject the earth, nor the earth the moon—from the application of Babinet's principle that the moment of momentum of a rotating mass is constant, whatever space that mass may occupy—it nevertheless does not follow that because retrograde motion may have been produced by some satellites crossing their own path during capture, *therefore* no planets or satellites have been inverted.

Such reasoning affords an instance of the natural, yet not always wise, tendency to generalize from a single line of data upon phenomena which include other lines known to other branches of science. The recognition of life in all things is beginning to invade the domains of chemistry and crystallography, etc. That of consciousness in all, to invade those of biology, etc. And is the grand science of astronomy to plod along on the old lines—a universe of dead matter and empty space, controlled by but one law, which is not even a law but only a mathematical theory—while the forces of electricity, magnetism, life, will, intelligence, are to be held as having no part to play among the heavenly motions?

Motion may be said to be the legitimate sphere of astronomy; although astro-physics may include everything up to the conscious regents of the heavenly bodies, if it can soar so far. Yet the pure problems of motion should scarcely exclude the phenomena presented by electro-magnetic action—putting aside the more recondite forces by means of which Intelligence and Will act through Vital Electricity.

In order to show how easy it should be to bring electricity and magnetism into the domain of celestial movements, it has long been known that force-phenomena can be expressed in identical symbols in terms of (a) linear, (b) rotatory, or (c) electro-magnetic action; which ought surely to encourage astronomers to look more closely into this matter. As thus—

(a) (b) (c) Time :	=	t
(a) Distance : (b) angle : (c) quantity :	=	q
(a) Linear velocity : (b) angular velocity :	=	$\frac{dq}{dt}$
(c) current :	=	v
(a) Linear acceleration : (b) angular ditto :	=	$\frac{d^2q}{dt^2}$
(c) current ditto :	=	$\frac{dv}{dt}$
(a) Mass : (b) moment of inertia : (c) coefficient of self-induction :	=	m
(a) Momentum : (b) angular momentum :	=	mv
(c) electro-magnetic momentum :	=	
(a) (b) Frictional resistance : (c) ohmic resistance :	=	r
(a) Force, to overcome resistance : (b) torque, ditto : (c) electro-motive force, ditto :	=	rv
(a) (b) (c) Energy in overcoming resistance in time dt :	=	rv^2dt

(a) Force to overcome inertia : (b) torque, ditto : (c) electro-motive force to overcome self-induction :	=	$m \frac{dv}{dt}$
(a) (b) (c) Energy acquired in time dt :	=	$mv \frac{dv}{dt} dt$
(a) (b) Kinetic energy : (c) energy of magnetic fluid :	=	$\frac{1}{2}mv^2$
(a) Total force applied : (b) total torque :	=	$\frac{dv}{dt}$
(c) total electro-motive force :	=	$rv + m \frac{dv}{dt}$
(a) (b) (c) Total energy in time dt :	=	$rv^2dt + mv \frac{dv}{dt} dt$

And so on. It should be at once evident that the recognition of electro-magnetic action tends to complete the imperfect theory of attraction in an important respect, by making its action dual instead of one-sided; that is, simply, both attraction and repulsion are involved in all celestial phenomena, beginning with mere rotation, as is illustrated in Ampère's experiment.

As H. P. Blavatsky's work, *The Secret Doctrine*, contains more real hints for research to work out than any other book in a European language, no apology is needed for introducing a few quotations bearing on our immediate topic. Written in 1888, the following has since been corroborated by the march of discovery:

The so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse*, i. e., in their ultimate constitution, the differentiated aspects of that Universal Motion . . . (vol. I, 147).

There are many grades and orders both of matter and force, mostly subtler than those yet recognized; while Fohat, an ancient term for the *electric* forces (which has the advantage of connoting their action with life and intelligence, without being one whit less scientific), has many subdivisions.

"The abodes of Fohat are many," it is said. "He places his four fiery (electro-positive) Sons in the 'Four circles'; these *Circles* are the Equator, the Ecliptic, and the two parallels of declination, or the tropics. . . . Other seven (sons) are commissioned to preside over the . . . *lokas* . . . at the two ends of the Egg of Matter (our Earth and its poles). . . . 'The agitation of the *Fohatic* Forces at the two *cr'd* ends (North and South Poles) of the Earth which resulted in a multicolored radiance at night, have in them several of the properties of Akāśa (Ether), color and sound as well.' . . . The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural 'safety-valves,' would have been rent to pieces long ago. (vol. I, 204-5)

The analogy with Ampère's experiment is obvious, remembering the Sun as a radiating center of one order of forces.

Besides its annual revolution, the Earth has three distinct movements, rotation, precession, and inversion—the latter phenomenon as yet unrecognized by science. That of precession, has been attributed to the shape of the earth, but while there happens to be an apparent correspondence with theory, it may be found that this is more accidental, as it were, than efficient. For the theories respecting oblateness will not bear examination when applied to other bodies in the solar system (see *The Secret Doctrine*, vol. I, 593).

A thermo-electric torque with a resolved axial component in the plane of the ecliptic, would account for the phenomenon of precessional movement. It would be nil at the equinoxes, as under the hitherto accepted theory.

Every sidereal (great) year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. (*The Secret Doctrine*, vol. II, 331)

This phenomenon (of inversion) can be seen to be in progress from a glance at comparatively modern records.

Three thousand years ago, states Laplace, the obliquity of the ecliptic observed by Tchou-Kong, from the solstitial shadows at Loyang, in China, was 23° 54'. Applying the foregoing rule, the recession up to now should be 0° 27', making the actual obliquity, 23° 27'.

An electro-magnetic torque (probably generated by the circles of Fohat in conjunction with solar radiation) only one-ninetieth of that causing precession, with a resolved axial component perpendicular to the plane of the ecliptic, would account for this slow phenomenon of inversion. This phenomenon, as well as the precessional movement, can be well shown by a properly constructed gyroscope.

It should be noted that all three, rotation, precession and inversion—assuming a subtle resisting medium to be overcome by something in order to ensure steady rotation—are reactions with external forces. There must be a link. Tidal friction, it is true, results from reaction to external force, but it will be clear from what follows, that reasonings from this *effect*, like other reasonings connected with oblateness, have been made to fit facts imperfectly known; and tidal friction does not belong to the domain of *verae causae*, in the general sense. If it did, the obliquity would be increasing, not diminishing.

For all three phenomena are under intelligent control—the latter (inversion) taking place *rapidly* at certain cyclic periods in *response to forces* generated by the Karma of the Earth and its inhabitants; and then—cataclysms occur. The last of these was connected with the destruction of the continental systems which formed the home of the Fourth, or "Atlantean" Root-Race of this Round. There were previous inversions.

As some doubts have been expressed whether the changes in the direction of the Poles referred to in *The Secret Doctrine* may not imply a *geographical* change—it is only necessary to point out that this kind of change, say through an arc of 60°, would entail the introduction into the Earth of a force with a moment of momentum equal to that now existing. Though the Earth, by precession and inversion, tilts, at one period or another, *in every direction*, the North Pole stays, geographically, where it is.

It is interesting to find that, simultaneously with Professor See's denial of inversion, Professor H. H. Turner has sought to prove it, ascribing it to tidal influence. The latter scientist, however, seems to have been unaware of the manner in which the former has overturned the well-known Laplace theory of world-formation. (But why should astronomers not read *The Secret Doctrine*?)

Electric forces pervade everything; and the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth. (vol. I, 531)

Vital Force, the noumenon of Electricity, is the vehicle of Will and Intelligence.

FRED. J. DICK, M. Inst. C. E.

Art Music Literature and the Drama

In the Studio of William Keith

A NOTABLE event was the last exhibition by the San Francisco Art Association of the paintings of William Keith, for so long a distinctive and important figure in the California art world. An eastern critic compared Keith's landscapes with those of Turner and Claude Lorraine and his mastery of color with that of Diaz de la Peña. But what rendered the exhibition especially notable was the fact that all of the paintings in it had been done since the San Francisco fire and by a man who, at the time of the earthquake which plunged the city into darkness and then flame, had nearly compassed the allotted "three score years and ten."

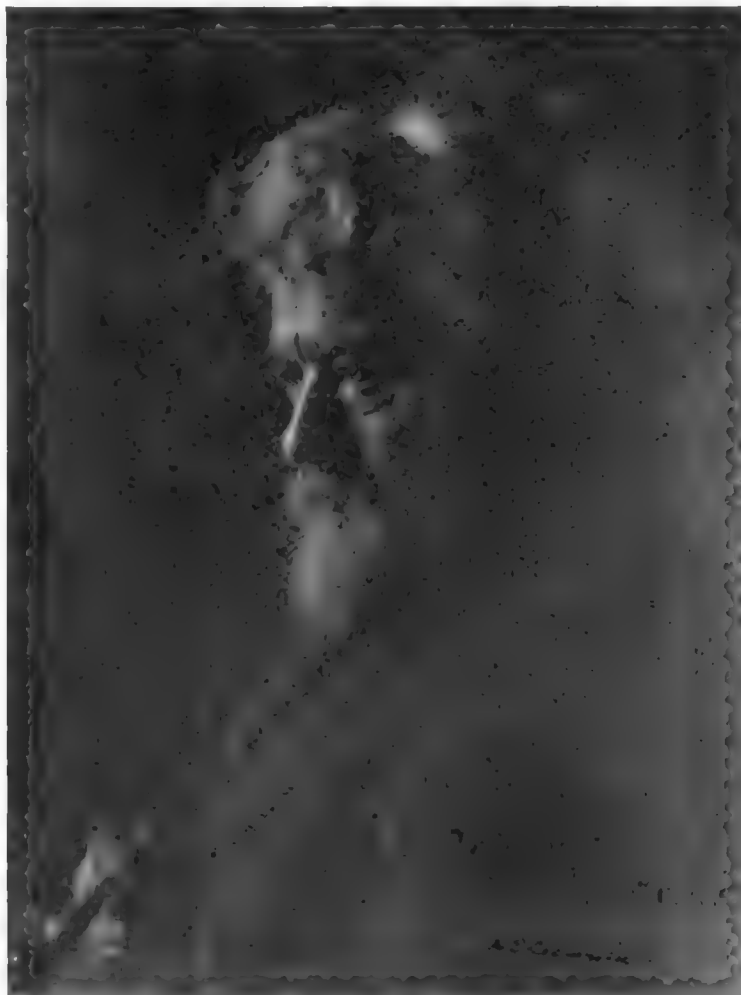
On that memorable eighteenth of April in 1906, William Keith saw a wall of fire about the big Pine Street studio which contained all the unsold canvases that had been accumulated during a lifetime of study. Nearly two thousand paintings were burned, and yet, only three years later, this remarkable artist, at an age when most men are thinking only of slippers and the easy chair, furnishes forth a large exhibition with work done since the fire. The opening of it occurred on his seventieth birthday and was made, in addition, the occasion of a warm personal tribute to the artist by his friends, who declared that his work had ripened into an unwonted strength and beauty since the catastrophe.

William Keith was born in Scotland, and, early coming to America, began life here as a wood-engraver for *Harper's Weekly*. When, some years later, he came to California he took up painting and later went to Europe for study. After that came years spent with Nature, much of the time in the Sierras and often in the companionship of his life-long friend John Muir, who is known all over the world as a naturalist. From these outings he would bring home innumerable sketches and his studio witnessed the translating of these into the paintings that made William Keith so notable a figure among contemporary landscapists. George Inness, than whom America boasts no greater landscapist, certainly none of his own generation, painted with Mr. Keith while in California, and expressed high regard for the latter's work.

But it is not only in landscape that Mr. Keith has won an enviable place. Rembrandt and Velásquez were as carefully studied during his European tours as Corot and Claude Lorraine, and he has done important work in portraiture.

William Keith is more than a painter, he is an artist, bringing to his work something finer and deeper than mere technique. A past master of technical processes, he yet looks deeper because he lives deeper, and in many

of his paintings there is a mystical touch that fairly glorifies the canvas. His works are more than translatives of Nature's beauty and mystery, they are creative interpretations. Yet they may be broadly classed in two groups: those which are painted with great fidelity to the outer aspect, and those in which, as one writer says, "he allows his poetic fancy to glorify the scene and leave it a haunting mystery." Yet neither group skirts the danger-point of the extreme. Both are full, rich expressions of technique mastered and sublimated by a spiritual ideal, although this in



Lomaland Photo. and Engraving Dept.

WILLIAM KEITH
THE NOTED CALIFORNIA ARTIST

varying degrees, begotten as they are of many moods and occasions and intended for divers purposes.

A morning full of interest and inspiration was spent by a Lomaland Student recently in the studio of William Keith. The whole environment suggested much more of the richer, truer things of life than does the average studio; and it could not be otherwise, for the artist himself is a compassionate lover of all that breathes, a devotee of Nature, not a mere user of her *largesse*, a man who would have made his mark with ease in literature or philosophy. He sees life in the sunrise light of the poet's vision, and today, the snows of seventy winters upon his noble head, he looks out over the horizon with the joy and freshness of a youth. A LOMALAND STUDENT

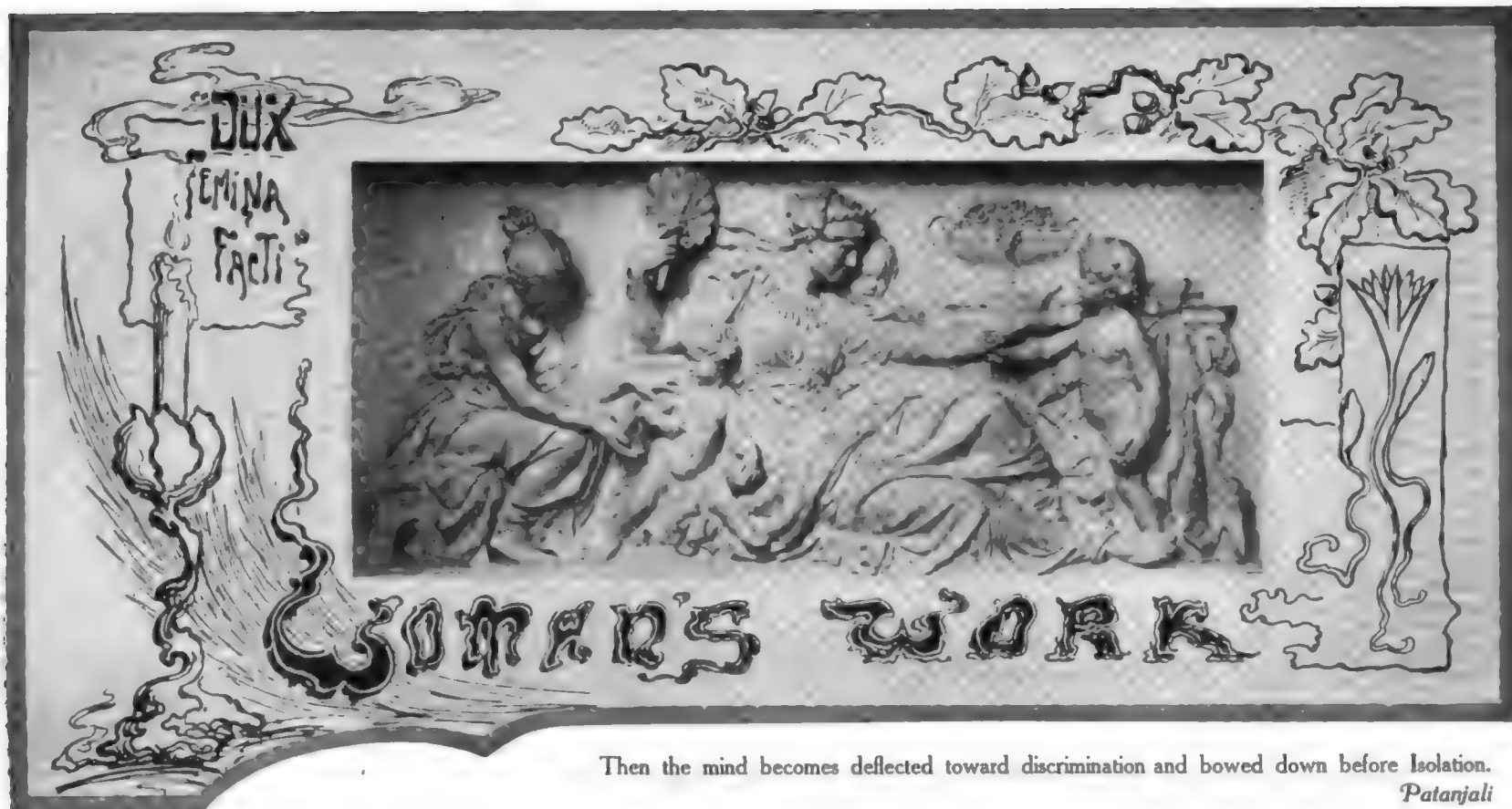
The Viola

BERLIOZ, whose knowledge of the capacities of orchestral instruments is yet the envy and the despair of the modern composer, says in his well-known treatise on instrumentation:

It (the viola) has, nevertheless, been long neglected, or put to a use as unimportant as ineffectual—that of merely doubling in octave the upper part of the bass. There are many causes that have operated to produce the unjust servitude of this noble instrument. In the first place, the majority of the composers of the last century, rarely writing in four real parts, scarcely knew what to do with it; and when they did not readily find some filling-up notes in the chords for it to do, they hastily wrote the fatal "col basso"—sometimes with so much inattention that it produced a doubling in the octave of the basses, irreconcilable either with the harmony or the melody or with both one and the other. Moreover, it was unfortunately impossible at that time to write anything for the violas of a prominent character, requiring even ordinary skill in execution. Viola-players were always taken from among the refuse of violinists. When a musician found himself incapable of creditably filling the place of violinist, he took refuge among the violas.

The above was, of course, written some years ago; yet it still applies more generally than should be the case with this weirdly beautiful instrument. Berlioz himself selected it as representative of the voice of lonely and distraught Childe Harold, which none other could possibly have suggested so well. Mellow, pathetic, indescribably tender, again gloomy with suppressed foreboding; now the very voice of fortitude, of that inner quiet joy begotten of self-control; and again, sweet and even lightsome. Yet let it not be affronted and tortured into uttering extravagances suitable only for the violin. It has a quality, a psychological effect, a Soul, if you please, of its own, and that, once recognized, will point unerringly to that gateway through which player and composer must enter ere the secret of its mystic beauty be discovered or revealed.

The great composers have recognized this. Study the *partitur* of Beethoven's piano concerto in E flat (the "Emperor"), in the orchestral score of which the violins are muted while the violas sing out in their own natural, clear, mysteriously effective alto tones. Wagner's use of this instrument is known to every student of his scores, and year by year, as the younger school of composers strides on and ahead, the viola is being more and more widely recognized as an instrument of dignity, real beauty and power. It can never hope to rival the violin as a medium for the display of technical skill on certain lines, but in its own stately dignified loveliness of character it can be, in a very real sense, interpretive of that Soul of Beauty of which it certainly is a long-neglected expression. In Lomaland the viola occupies a distinctive place. STUDENT



Then the mind becomes deflected toward discrimination and bowed down before isolation.

Patanjali

WHEN the mind allows itself to be run by a false idea it is in much the same situation as the body when dominated by some bacillus of a malignant type — both are hopeless of getting out of the wrong path and on the right without the leverage of sad experience. And, to suggest a further analogy, the bodily ailment which, bitter as it is to bear, yet acts as a lever and a clearance, is not a particle more entitled to the name "disease" than the mental bias of one whose mind is under the control of some misconception.

At the present time school teachers all over the world are beginning to sigh with relief. The first strenuous weeks after vacation are over, a certain proportion of the harm that long vacations always do to the average pupil has been counterbalanced and the prospect of being able to begin once more where the work was left off at the close of the preceding school-year is a pleasant one.

It is a point no longer argued by educators, nor by thinking parents, the folly of the average long vacation and the actual drawback it usually is in many vital ways. There is some gain, to be sure, but of a kind that would not need to be considered were the school curriculum adapted to the actual and all-round needs of the pupil, needs mental, physical, and spiritual.

Nor is the child the only sufferer from the vacation idea. The society matron comes back from Europe or the mountains as restless and often as tired as when she went away, while many a sweet young girl returns from an ill-advised summer vacation with something fresh and pure and true gone out of her young life, not to return, if indeed it ever does, until sorrowful experiences have crushed her to the very earth and aroused whatever latent soul-strength there may be in her.

And so it goes. The few who really profit by their vacation-times are the exceptions that prove the rule. They are of the rare type

THE REAL VACATION

THE LAST SONG

(Translated from the German)

A SONG of my creating,
A wondrous song I'd sing,
Which like the fragrant breeze of May
O'er earth its flight would wing.
From North to South, from East to West,
Away break in a trice,
And give to all mankind sweet rest,
Joy, Peace and Paradise.

Unto the sick and dying
Sweet cordial it should bring,
The sound of its soft pinion's stroke
Still grief and suffering.
Mid clank of arms and conflict hot
Fan courage to a flame;
For woe men comprehended not
Comfort it should proclaim.

But where'er sin is lurking
With cruel serpent e'e,
To hurricane swiftly rising,
Twill sweep it in the sea.
In every chink in house of pain
A cooling balm distill,
The temple cleanse from ev'ry stain
And every want fulfill.

And if this song succeeded,
Nor fame nor gold to gain
I'd wish, but throw my lyre down
And sing no other strain.
Unto the pine woods stealing,
Lay me down for death's repose
To no one e'er revealing
Who did this song compose.

Johanna Ambrosius — Selected

that is not led by the personal motive nor run by the personal idea.

Yet there must be change for tired body and over-wrought brain, rest, vacations if you please. "The string o'er-stretched breaks" and very few are so constituted that monotony of whatever sort does not become monotonous

in time. Our insane asylums harbor a legion of women from isolated Western farms, sheep-herders from lonely mountain ranges, inmates from penitentiaries in which idleness is inevitable because work is not provided — "Causes: monotony, . . ." is part of the record against their names. A change, some kind of vacation from the deadening strain, would have saved them, or postponed the disaster, at least. But what kind of vacation? A ceaseless whirl of activity has wrecked as many minds as monotony.

As a matter of fact history abounds in instances of those who have become strong in soul-strength in spite of the most wearying monotony in their environment. What average, selfish, restless mortals accept as a goad to drive them, like driven sheep, to misery, even perdition, stronger souls use as helps, open gateways, opportunities. Prison was a gateway to John Bunyan. Except for that period of enforced quiet which preceded his incarceration in the Luxembourg, we should not have had that wonderful, that compassionate effort of Thomas Paine to "lift the French nation out of the atheism it was falling into." Thoreau, pegging shoes in Concord jail, found leisure to summon philosophy to its task in behalf of a needy generation. Elizabeth Tudor, virtually imprisoned for several years during her girlhood and suffering the additional torture that calumny has the power to inflict, studied, read Plato, lived with the sages, and builded, builded. What many another would have chafed under as injustice, wasting precious years in idleness or discontent, the girl Elizabeth used in ways that marvelously prepared her for right guidance of a nation, later.

Eighteen years of imprisonment aroused in Mary Stuart latent qualities that made her defense in Fotheringay, during that memorable October in 1586, "a masterpiece throughout of indomitable ingenuity, of delicate and steadfast courage, of womanly dignity and genius." a defense conducted alone, without a single

counsellor, and against the shrewdest legal minds of the day; and that made her death heroic, sublime in its simple trust.

Josephine!—what prison walls ever limited and confined as did the iron fate that closed in upon Josephine's heart-life and tied her hands just when the French nation most needed what she alone could have given, what she had been patiently waiting to give? What must have been the wearisome monotony of Susannah Wesley's life—a gifted woman who might have won an independent place in literature. But she was a mother of nineteen children, and obliged to give them not only the ordinary mother's due, but book-education as well, for the father was a poor curate, "occupied with his parish," there were no schools and no money to pay teachers. For twenty years Susannah Wesley, often in delicate health and never strong, maintained a school in her home and drilled her children in their studies. There was no vacation for her until the time came for the long one. There is no record of her ever demanding one. Yet, interiorly, how she *grew*! Evidently she had not the modern disease of unrest, while she did have a saint's devotion to duty and a philosopher's conception of what it was made of.

No vacations entered into the life of Johanna Ambrosius, until very recently, now that her life is nearing its sunset time; and a harder, more monotonous, confined and heart-breaking existence than this woman, this gifted poetess, lived for decades, could hardly be imagined. Hunger, pain, ill-health, grief and loss, anxiety, the most cramping poverty—every discouragement that the indomitable Warrior-soul perchance might have dared to challenge at that sacred moment of re-consecration, renunciation, and choice which we know precedes the taking up of old burdens—all these were hers. Yet she grew strong in soul-strength during year after year.

The list might be extended to include nearly all of those who used monotony and the so-called deadening, cramping, harsh conditions which physicians still name as "causes" of melancholia and other forms of insanity, —not to mention suicide—as means and opportunities. Milton's and Homer's blindness, Beethoven's deafness, Dante's exile, Joan of Arc's quiet, monotonous task of tending sheep—are these not prison walls, and is it not probable that every confined soul at times, even the most philosophic, longs to break the bonds and untie helpless hands, and breathe and taste freedom, freedom to help and serve?

But the strong soul knows that what seems the unbearable, the unendurable—for to feel one's hands tied when the world is calling for help and hope, and the heart is bleeding to give it—is unbearable—may be used as hewn stones are used by the builder. And such as these clasp the iron-gloved hand of crushing, monotonous, dispiriting conditions, to be lifted by it—for is it not the hand of Karma, after all?—to heights of peace and actual stored power.

The secret is that such as these have not the modern vacation-fever in their blood, while they do have in their hearts the power to create and have and hold the *real* vacation, which is a vacation from bondage to desires. That is the golden key. Merely to move from place

to place will accomplish nothing for the real self. To fly, now here, now there, simply because we have come to dislike the place we fly from, or because we have not the courage to fight out the battles begun there, is playing draughts with Satan. First it is his move, then it is yours; and when all is over, you have the experience, and—he has won.

There is no vacation in the world like the kind that enjoyably offers itself as the guerdon of self-conquest. We need no bank account, nor a month's planning ahead; and our rest will be all untroubled by thoughts of its early close. To be released from the prison of some evil habit, to be freed from the tyranny of some delusion that out-Herods Herod himself in its power, to be able actually to take a vacation from the monotony of selfish thinking, to shut down for all time (unless we are so fool-

jealousies, and other delusions are all the self they are conscious of—what have we gained?

While there can be no question that in many cases a complete change of work or scene or both will often prevent threatened insanity, possibly moral failure or physical breakdown, those who need, or selfishly demand, this extraneous help are not yet of the company of "those strong souls which wait upon the gods." Someday the battle which now they flee from, fearing that to challenge it squarely would mean failure, or else not understanding their own natures and so honestly believing that outward change will force an inward clearance, which it never can of itself alone—someday this battle will have to be faced and fought, and selfishness will have to be boldly ordered from the path. Vacation follows effort in the soul's realm as door after door is unbarred. H.



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AUGUSTINE'S BRIDGE, BRISTOL

ish as to be later pulled back by the flesh-pots of some modern Egypt) upon our dislike of this or that duty—was ever a vacation known that could compare with such as this?

The unrest of the present age has its wicked clutch upon all who have not the courage, the knowledge, and the power to free themselves and find that Kingdom of Heaven which Jesus so plainly taught is *within*. That is the crux of the matter. We need not wait for death to release us, nor even for the next July. The power lies within each soul to unbar the Gates of Gold through which alone he may pass to the real rest, the real change, which is inner peace.

The Theosophist knows that his only concern is to seek and find the real vacation. The other kind will take care of itself. Nor would he accept the other kind on any terms, if he had to take along the load of morbid, tyrannous, sickening desires and fears that most of humanity carry quite as a matter of course.

We may go to a new place, but if we carry ourselves with us—and with most people their likes and dislikes, desires, caprices, passions,

Jottings and Doings

(From a Student's Note Book)

AN interesting sidelight upon the sphere of "woman's work" is the announcement that Mlle. Maria Ruthowska will shortly enter upon her practice as a barrister in Lucerne, Switzerland. Mlle. Ruthowska, five years ago, was the leading *danseuse* in the Imperial Ballet, St. Petersburg, and *persona grata* and friend to the Czarina herself. The Imperial Ballet is maintained by the Russian government and dances at stated intervals before the Czar's Court. Mlle. Ruthowska resigned her position to study law, entering upon her work at Zurich, and in spite of a flood of hardships, obstacles, and discouragements, she persisted, to win the final honor of standing, after the examination, at the head of her class.

THE Kaiserin is devoting herself to the task of diminishing infant mortality in Germany. She has provided maternity hospitals, also special instruction for young mothers and has offered prizes for the best caretaking of infants. Surely life holds no nobler work than that based on a deep unselfish love for humankind.

OUR YOUNG FOLK



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A YOUNG GROVE OF EUCALYPTUS TREES IN THE POINT LOMA RAJA YOGA FORESTRY TRACT

Lomaland Forestry

THE study and practical work of forestry is given special attention in Lomaland, and a large tract of land is set apart for this important industry.

The boys you see in the picture are a group of Râja Yogas who are studying practical forestry and gardening in this department, under the supervision of a former member of the United States Forestry Service.

This picture gives you a view of the youngest grove of Eucalyptus trees, of which there are three large groves already thriving. Over to the left, out of sight, are the other two groves, one of them having quite large trees. The boys are engaged in cultivating the ground around the roots of the trees, and in cutting out the weeds. Although Eucalyptus trees are quite hardy, they will grow much better if cared for. They grow very rapidly, and it is said will attain to gigantic size in time.

Do you know where Eucalyptus trees first came from? Australia. In that country there are over five hundred varieties of this beautiful tree. In Lomaland several varieties are already planted, including some with bright red blossoms, and also the "Lemon-scented," whose leaves have a delicious fragrance. Some of the trees have the large coarse leaves which we are accustomed to see, while others have small, very narrow leaves, and slender, delicate branches showing a beautiful gray-blue where the thin bark curls away in sections. The branches of this tree look quite feathery, and are a dream of soft color as they wave gently in the breeze.

The big Eucalypti are noted for their tendency to "steal" from other trees. Their roots will travel great distances for moisture. When other trees in their vicinity decline, or a leaky water-pipe becomes clogged, you can

be sure that this enterprising thief is at fault. The remedy is to dig a trench about a yard deep around the guilty tree, which will keep the roots in their own territory.

We have only to look at the arid, desert-like countries in and about the Arabian Peninsula to realize how necessary trees are for the beauty and prosperity of a country. These countries, we are told, were once covered with forests, traversed by rivers, and plentifully supplied with rainfall. Now there is little rain, trees grow only in the deep recesses of the mountains, and the rivers are dried up, save when they overflow their banks from unusual rain.

It is well known that tree-covered land not only attracts but stores rainfall, thus furnishing continuous flow for springs and rivers. Even a small island, if forest-covered, will draw rain to its slopes. We all have noticed how rocky and deep-rutted, ground that is barren of vegetation appears. Any rain which does fall upon it runs unchecked off the surface, carrying the top soil away. It is for these reasons that so much interest is becoming centered in reforesting our country.

Records say that Point Loma was once densely wooded, and so the Râja Yoga boys and the grown-ups in the forestry department are determined to restore the growth of trees, and many thousands of trees, including several varieties of pine, besides the Eucalyptus, have been planted.

It is delightful to walk toward the ocean shore through the grove of big Eucalypti. One hears the roar of the ocean mingled with the sound of wind in the trees, and soon through the waving branches at the cliff's edge one can see the blue ocean and the white caps sparkling beyond. The fragrance of the trees adds a charm to the spot. STUDENT

"It is a Comely Fashion to be Glad"

IF the fairy godmother should appear at the birth of a little girl, and offer for her a choice of beauty, health, talent, or a cheerful disposition, I would choose the last. This would prove the most precious gift of all, for with it as a talisman she could command the other three.

No face can look ugly if the light of happiness shines in the eyes. Joy sends the blood flowing healthfully through the body, and brings it freshness and strength. All power of expression lies hidden in the soul, just as the beauty and fragrance of the flower are sleeping in the seed. A happy nature brings out the talent, just as the sun's light and warmth unfold the blossom. Everyone is a little center of influence, radiating something. What shall it be? How foolish for one to go about with a sorrowful face!

There is the familiar picture of the girl who is always having her feelings hurt, and who thinks that she suffers so much more than other people. Her pale and melancholy face and timid manner reveal the lack of mental poise, and show that her mind is centered in herself. If she were taught to look upon life from the standpoint of duty, she would find that all her grievances are fancied, and she would meet the real sorrows with such courage that everyone would find her an inspiration.

Here is a secret: "Life is Joy" when all the rubbish of fear and despondency is cleared away.

The children of the Râja Yoga School have learned this secret and are teaching by their lives that the day of needless suffering has passed, and that a true note of happiness has been sounded by those who live for the purpose of serving others. A glad discovery indeed is this for all young folk to make. W.

THE CHILDREN'S HOUR

Nisse Frog and Tagge Horntoad on Another Expedition

NISSE Frog and Tagge Horntoad had planned to go on a geographical expedition next spring, but something took place which changed their plans. One day at the end of September Nisse Frog's uncle, Clumpsy, who lives in the Râja Yoga Academy garden, came almost rolling into Nisse's cave-dwelling, breathless from his great exertion.

"Nisse," he panted, "can it be true that there are no flowers at this time of the year? Mind you—no flowers! Do you understand what that means?—I would not live the day when there were no flowers."

"But how do you know this, uncle?" said Nisse.

"Did I not hear it said by a human this very morning? With my own ears I heard it! Not that I care for myself, but everything gets so dull and cheerless, even the birds will be dull, and their singing—"

"Calm yourself, uncle. Calm yourself. I shall soon find out about it," said Nisse. "One should never draw conclusions before investigating thoroughly, as I always do. Let us begin at once, systematically, by finding out the temperature and the humidity. Tagge Horntoad! Where do you keep yourself?"

"Here I am, Nisse," said Tagge, sliding down from the roof. "Has anything wrong happened?"

"Wrong! My dear Horntoad, a statement has been overheard that there are no flowers at this time of the year. No flowers! Think of it!"

"Can it be possible, Mr. Clumpsy," said Tagge. "Did you not see any on your way here?"

"Dear, dear," moaned the uncle, "I never thought of looking, I was in such a hurry. Nisse, my boy, what do you say to our going to find out? We might take a tour around the whole country."

"That would have done very well, if we had been living ages ago, but we have easier methods now-a-days. You just make yourself comfortable on that shaded stone and I will do the rest. Tagge, you run and ask the oldest burrowing-worm how deep he must go to get to the moisture, and send a reliable rain-bug here to report about the latest rain."

Nisse sat making his calculations, resting his chin on his foot. Uncle Clumpsy looked at him with great admiration. "Nisse," he said at last, "you know that I am your only real uncle, and —" but now Tagge came rushing in, his eyes pink from excitement.

"Nisse," he called, "there are beautiful white water-lilies in bloom on the little fish-pond; the bridge is purple with morning-glory; the small eucalyptus is full of bloom; the tree-mallows are pink all over; I met African daisies every ten steps; blue everlasting, rose-mary —"

"Tagge, Tagge," said Nisse sternly, "did I not send you to interview the burrowing-



Lomaland Photo. and Engraving Dept.

I LOVE LOMALAND

I met a little elf-man once,
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.

He slightly frowned and with his eye,
He looked me through and through,
"I'm just as big for me," said he,
"As you are big for you."

worm? Go at once and do what I told you."

Shortly Tagge returned, as excited as before. "Nisse! I saw many big clumps of cosmos flowers, pink, white, and red; they were as tall as men. I saw white crocus, heliotrope, sweet alyssum, lavender, daisies, pink sorrel, verbena, catnip, St. Johnswort, pennyroyal, marigold —"

"Tagge! When will you stop! Have you done my errand? No! Do you not yet understand that this is a serious investigation, and that my time is precious? Wait! I had better go and find the burrowing-worm myself; come, Uncle."

They had not gone very far when Tagge commenced: "Nisse! Do you see the white —" but then Nisse stopped, turned to him, and said: "Tagge Horntoad! You have always been my friend; I shall ever remember the great services you have done me and my family; but I tell you this one thing, first and last: Do — not — disturb — me!"

With this, Nisse went his way, carefully

examining the ground at every step, that the right worm-hole should not escape his notice.

"Mr. Clumpsy," whispered Tagge, "do you see that great big bush full of white flowers?"

"I do think that I see some such thing," said Uncle Clumpsy in a low voice, with a shy glance at his nephew.

"That is plumbago," continued Tagge, "there are many bushes, all covered with flowers. These bright yellow blossoms look like daisies, but they are called something else. Oh, the sweet things! Do you smell them? Violets are blooming in the shade of that big bush. Mr. Clumpsy, can you see what the humming-birds are so busy about? Ah! I thought so! Look high up; the humming-bird trees are full of flowers. Ha, ha! This makes me laugh. Just look at that small yucca palm with a bunch of flowers as big as a watering-can, on a thick stalk in the center."

"Why are those feather plumes stuck on sticks in that tall grass, I wonder," said Uncle Clumpsy.

"They are not bird-feathers; they are the blooms of pampas-grass," said Tagge. "Are they not soft and silvery?"

"I have decided to go to another garden," said Nisse, "since my search here has not been successful. Come, Uncle and Tagge."

"Are not these our dear old pink geraniums on either side of the road, Mr. Horntoad?" whispered Uncle Clumpsy presently.

"True," answered Tagge, "and there are beautiful white ones also, and those little pin-cushions in all shades of pink and lavender, on long slender stems are scabiosas, and do you see the bushes which look as if they were on fire on the dry sandy bank? Close by stand their cousins dressed in white flowers; poor things, they have only Latin names!"

"Look! The pepper-trees are hanging full of pale-red flower clusters," said Uncle Clumpsy.

"They are berries," said Tagge.

"I see; then all the yellow ones on the small trees by the big house are also berries?"

"No! Those are acacia trees in bloom; but let us hasten, Nisse is already far ahead."

"What is the matter Nisse?" asked Tagge, running to him.

"I thought I saw a gopher-hole and then I stuck myself on some sharp thorns," moaned Nisse. "It must be a rosebush, and—but what am I sitting on?—a rose! Ah! Look here! The bush is full of them! What did I tell you, Uncle? Did I not say that I was going to find out if there were any flowers? Look around you! Not ten steps away are more carnations than a frog could count in a week, from deepest red to palest white; and do you not smell the lemon-verbena? I tell you, this is wonderful! Look at the oleanders covered with lovely pink blossoms—and the chrysanthemums coming out—but this is quite enough for one day. Let us go home. What queer notions some humans have!" YLVA

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Total number of hours sunshine recorded during SEPTEMBER 208.
Possible sunshine, 371. Percentage, 56. Average number of hours per day, 6.93 (decimal notation). Observations taken at 8 a. m., Pacific Time.

OCT.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
18	29.793	68	58	60	56	0.00	NW	3
19	29.799	66	58	61	58	0.00	NW	6
20	29.703	65	58	60	59	0.00	W	3
21	29.720	67	58	60	59	0.00	E	3
22	29.750	67	55	60	59	0.00	NW	6
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